

Messenger and Visitor.

THE CHRISTIAN MESSENGER.
VOLUME LXI.

Vol. XV.

ST. JOHN, N. B., WEDNESDAY, AUGUST 2, 1899.

THE CHRISTIAN VISITOR
VOLUME L.

No. 31.

The Alaska Boundary. Some remarks made a few days ago in the Canadian House of Commons by the Hon. Sir Charles Tupper, leader of the Opposition, and replied to by the Prime Minister, respecting the Alaska Boundary question and the attitude of the United States in reference thereto, have excited no little interest, not only in this country but also in the United States and in England. The subject was introduced by Sir Charles Tupper, who alluded to the gain which was accruing to the United States at the expense of Canada by the diversion of trade to United States channels while the question remained unsettled. Sir Charles characterized the course of the United States in refusing to submit the boundary question to arbitration, except under conditions that would render impossible a verdict adverse to its contentions, as in the highest degree unreasonable and as evincing a consciousness that its case could not stand upon its own merits. He also charged that the anxiety of the British Government to preserve the most friendly relations with the United States had made that Government unwilling to assert itself in reference to the Alaska question so vigorously as the rights of the nation and the interests of Canada demanded. He desired to see a more active policy on the part of Canada and advised that the Government should take power of Parliament to construct a line of railway from Kitimat Harbor on the Pacific Coast to the navigable waters of the Yukon river (thus opening up a route through undisputed Canadian territory) and that the Government should also take power for restricting to British subjects the privilege of securing mining rights in the Yukon country. In pursuance of this line of policy Sir Charles promised the Government the support of himself and his party.

In replying to what Sir Charles Tupper had said the Prime Minister remarked that he was not in a position to speak with so much freedom on the subject as his honorable friend had done, but he sufficiently indicated his general concurrence in the remarks of the leader of the Opposition so far as they were concerned with the attitude of the United States upon the Alaska boundary question. Sir Wilfrid Laurier having accepted and supported the proposals of the British and Canadian Commissioners as affording a fair and honorable basis for arbitration, it must follow as a matter of course that he regards as unreasonable the refusal of the United States Government to arbitrate on those lines. Having pointed out that the treaty of 1825, which assumed to define the boundary between the possessions of Russia in North America and those of Great Britain, is very difficult of interpretation, so that lawyers will differ much as to what is really meant and consequently as to where the boundary line should be drawn, the Premier went on to say that since there seemed no further hope of settling the difficulty by compromise, it could be settled only by arbitration or by war. Dismissing the idea of war as impossible between the two nations, the only hope of honorable settlement was by arbitration. The Commissioners had also failed to agree upon a basis of arbitration and therefore adjourned with the hope that their respective Governments might agree upon such a basis so that the Commission might resume its work about the first of August, but so far no such agreement had been reached and the outlook for a settlement of the difficulty seemed now no nearer than it did months ago. But though the outlook was not encouraging, the Premier declared that he had not lost hope that such a basis of arbitration would be reached, and he therefore advised patience in the present trying situation. As to the proposals of Sir Charles Tupper respecting the course to be pursued, the Premier said that he regarded the proposition now made, that the Government should take power from Parliament with a view to building a line of railway connecting a Canadian port with the Yukon country, as a strong vindication of the

Government's scheme, defeated last year by the Senate, to secure the construction of a line of railway from Teslin Lake to the Yukon River. Had that scheme been carried out, the American line from Skaguay would not have been built and Canada would have been in a position this year to complete an all-Canadian line from Kitimat Harbor to the Yukon, as it was now proposed should be done. Respecting the proposition looking to the abolition of certain privileges which United States miners now enjoy in Canada, Sir Wilfrid doubted the wisdom, at the present juncture, of taking any step that would increase the irritation and provoke retaliatory measures on the part of the United States. He however expressed his appreciation of the spirit in which the leader of the Opposition had offered his remarks and promised that his proposal should have the careful consideration of the Government.

That such a situation as is indicated by the preceding paragraphs should have come to be in connection with the Alaska boundary question is most regrettable. Perhaps some of the things said by this country's two most prominent political leaders in the speeches alluded to above would have been better left unsaid at the present juncture. Sir Charles Tupper's speech was of a somewhat fiery—not to say inflammatory—character, and the Premier was rather unfortunate in alluding to war as one of the two possible means now left of settling the boundary question. It is true that Sir Wilfrid at once declared that war was not to be thought of, but the mere mention of war as even the remotest of possibilities has an ugly sound; and quite naturally a sinister interpretation has been placed upon the Premier's words by a certain portion of the United States press. It is well, however, that Canada's position in respect to this boundary question should be well understood both by her own people and by the United States and Great Britain. It is to be desired that all the light possible shall be turned on to this problem, that the sober judgment of the thinking world may be obtained as to whether it is this country or the United States which is making unreasonable demands. There is certainly no jingo party in this country, spoiling for a fight, and Canadians have not sufficient interest, financial or sentimental, in the Yukon country to make them eager to demand in the settlement of the boundary question more than a fair and intelligent interpretation of treaty rights will give them. Less than this neither Great Britain nor Canada can be expected to accept. And this, our public men tell us, is all that they are asking of the United States. There are intimations on the part of our neighbors that "Canada" is putting forth an interpretation of the treaty of 1825 which is preposterous in regard to the claims of territory which it involves, and that this is the ground, or at least one of the grounds, on which the proposal for arbitration is refused. But does Canada put forth any different interpretation of the treaty and any different theory as to the boundary than have generally been held by Great Britain? Are we to suppose that our public men of Canada have invented some brand new theory as to the boundary line which they are attempting to force upon the Imperial Government as well as upon the United States. If that is the case it is very remarkable certainly. The people of Canada we venture to say are much more desirous of having the boundary question settled on an equitable basis and of promoting the friendliest relations with their neighbors than they are of acquiring any territorial rights which do not fairly belong to them. All they wish to ask, we are sure, is that the question in dispute be fairly submitted to a tribunal whose ability and impartiality will give assurance of an equitable decision.

Results of the Peace Conference. Mr. William T. Stead who is a warm admirer of the Czar and has taken a deep interest in the Peace Conference expresses an optimistic opinion as to what has been accomplished by the representatives of the Powers at The Hague in the interests of peace, Mr. Stead says:

The Conference achieved a great success, much greater than the delegates anticipated, and the result was achieved largely by the 'amour propre' of capable men

from all parts of the world, determined to accomplish something worth their assembling together. The result surprised all of them, and the magnitude of the gains is imperfectly understood even by the Conference. The establishment of a permanent court of arbitration on the American principle of revision, plus the French declaration of the duty of neutrals to recommend disputing powers to refer to the arbitration court rather than to war, represents vast progress in the evolution of human society. The recognition of the duty to represent to disputants the desirability of resorting to the arbitration court entails no obligation on the Americans inconsistent with their traditional policy. This is made absolutely clear by the declaration signed by the American delegation read in full at the Conference and entered on the records. The relations between the American and other delegates, notably the British, German and Russian, have been extremely friendly. The Englishmen and Americans acted throughout almost like a joint delegation. This was due to no arrangement or direction, but solely because both nations found common ground of defence, common interests, civilization and humanity. The only point on which the British delegates failed to support the Americans was the resolution forbidding the capture of private property at sea. To this the British representatives were not opposed, but the British Cabinet being divided, the delegates had no instructions regarding the matter, and abstained from taking action.

After the arbitration convention is signed it will probably be open to the adhesion of all other powers, not represented at the conference, on condition that no original signatory of the convention objects. This right to black-ball any power wishing to join the convention was insisted upon by Italy, in order to prevent the adhesion of the Pope, and by Great Britain on account of the Transvaal. It is hoped that all the South American states will come in. It is the unanimous opinion of all the delegates that the conference begins a new epoch, and that the good seed now sown will bear a rich harvest hereafter.

Parliament and Prohibition. The subject of temperance was before the Dominion House of Commons on Friday last in the shape of a resolution moved by Mr. Flint, member for Yarmouth, and two amendments to that resolution. Mr. Flint dealt at some length with the history of temperance legislation and efforts looking to prohibition in Canada. He declared himself a prohibitionist irrespective of the popular expression of the plebiscite, but he was willing to accept the most in that direction that was possible to obtain. He therefore proposed that each province should be authorized to act by itself in this matter, and was of opinion that in this way the reform which could not be accomplished all over Canada might be attained step by step. In this way the difficulty of the loss of revenue would also be most easily met. The loss of revenue through the adoption of prohibition by one province would not be serious, and this loss would come on the country so gradually that the benefits of prohibition would be concurrent with it. Sir Charles Tupper said the question of \$8,000,000 loss of revenue was not a difficulty, and when Mr. Flint admitted that it was it showed that he was not actuated by sincere principles on this question. Sir Charles accused the premier of trifling with the whole subject, but did not hold out any hope to prohibitionists that he would himself espouse their cause. On the contrary he declared himself in favor of local option rather than provincial prohibition. Mr. McClure, member for Colchester, moved an amendment to Mr. Flint's resolution, looking to immediate prohibition throughout the Dominion. Mr. McClure said that if the government had proposed Mr. Flint's resolution he would have supported it. His objection was not that the government refused to give prohibition, but they refused to do anything. It was plain that the present government was not a prohibition government. Was the opposition any better? Certainly not. It was a fact that both political parties were opposed to prohibition. Mr. Parmelee member for Shefford, moved an amendment to the amendment that the result of the plebiscite vote was such as to show that prohibition sentiment was not sufficiently pronounced to enable a prohibitory liquor law to be successfully carried out and, therefore, prohibition should not be enacted. The subject was discussed at considerable length, but no vote was taken and it seems to be understood that further consideration has been abandoned for the present session.

Education for Our Daughters.

An address delivered by A. W. Sawyer, D. D., at the Anniversary of Acadia Seminary, June 5, 1899.

III.

REFLECTIONS AND SUGGESTIONS.

(This portion of the address was abbreviated in delivery on account of the lateness of the hour).

This historical review awakens some reflections and suggestions to which I wish to call attention:

1. It appears that no distinct attempt to raise funds for the education of young women has ever been made by our people. With one or two apparent exceptions this object has always been treated as incidental to some other, and in public estimation some more important, object. Until 1878 it was left to be cared for by the hearts and purses of individuals whose success or failure was a matter of comparative indifference to the general public. When the new College was built the plans included a Seminary. But of the money contributed the College received much the larger share. The only really distinct movement in the interest of the Seminary was made some eight or nine years ago when pledges were taken reaching through a term of years to provide for the interest on the probable expense of enlarging the building. The readiness with which a number of individuals responded to this appeal showed that there was a growing interest in this special object. But the people as a whole had no share in the movement. We ought to acknowledge with thankfulness that the recent "Forward Movement" recognizes the claim of the Seminary to a fixed proportion of the amount that may be received. But still we must remember that of this amount one-third is assigned to the Seminary and two-thirds to the College, and this in face of the fact that there are as many girls in the country as boys, and their claims to a proper education in equity, to say nothing of prudential considerations, is as good as that of the boys. It would be eminently conducive to the health of the whole body if we could awaken a more general interest in this object and make such an addition to its funds as would be worthy of the purpose and manifest character of our Seminary.

2. It is deserving of notice that in only a few instances has a sum as large as five hundred dollars been given by one person to help forward the education of our young women. When funds were solicited for rebuilding the College a gentleman resident in Wolfville subscribed one thousand dollars on condition that a Seminary building should be erected. But this went to the common fund. When the addition was made to the building the chairman of the building committee gave two thousand dollars in aid of the work. A bequest of one thousand dollars provides for the payment of three annual prizes, and a gift of two hundred pounds sterling has founded two competitive scholarships. So far as my recollections reach no other large gift has ever been made distinctly for the Seminary. We are confident that the record of the next twenty years must have a list of more numerous benefactions for this important department of our educational system.

3. Another fact that deserves mention is that the women in our churches have never united in any definite effort for the development of a first-class Ladies' Seminary. During the last twenty-five years there have been organized societies of women in aid of missions in distant lands east and west, Women's Temperance Unions designed to concentrate interest and labor on a variety of objects, Young People's Unions, Orders of King's Daughters devoted to various purposes related to social and domestic life, but the remarkable fact is that in this period especially distinguished by the formation of societies of women for various purposes, there has been no systematic co-operation of mothers to promote the higher education of their daughters. I have pondered over this fact often and long and as yet am not able to interpret it. If the daughters of this generation are educated as they should be under right influences and with right ideals, nearly every good that is sought by these various organizations will have come to the next generation as a matter of course.

I hasten to say that there is one body to which the remarks made above do not apply. The Alumnae Association of the Seminary for their fidelity, zeal and noble purpose in efforts to increase its usefulness are deserving of sincere commendation. Perhaps the spirit and example of the members of this Association may be the stimulus by which the women in our congregations shall be aroused to sympathetic co-operation.

4. Notwithstanding all the discouragements in the case the expansion of interest in the education of young women has been more marked than in any other department. To be convinced of this we need only to call to mind the repeated attempts to establish such schools and their brief existence before 1860, the history of Grande Pre Seminary between '60 and '70, the growth of the female department in connection with Horton Academy between '70 and '80, the ample grounds, comfortable departments and admirable appliances now possessed by Acadia Seminary, its courses of study adapted to the im-

proved standards of the present time and the widely extended sense of the need of such a school shown by the patronage that comes from all parts of these Provinces. For all this we may well be thankful and take courage, for it shows that such a school meets a need the sense of which has become actual and widespread. The history of this growth is itself a ground of obligation to prosecute the work with enlarged plans and increasing devotion.

5. As if unable to apprehend the meaning of these facts of the past and present, occasionally one is heard to say that with our excellent system of public schools the Seminary is not needed, or its chief purpose should be to train students in music and other aesthetic arts. We admit that the cultivation of these arts is desirable on various accounts. But experience has shown that for the truest appreciation of their merits some general culture is necessary. The best results are reached when these studies are not, at least in the early stages, regarded as ends in themselves, but agencies in the processes of a broader education. Even the great conservatories of music and institutes of art are coming to demand of their pupils a higher degree of literary culture and much general knowledge as a condition of advancement to an honorable standing in these institutions. Besides it should be remembered that only a small proportion of young men and women have natural aptitudes that promise any great eminence in these arts. Some degree of proficiency in them is sought by a majority of students because it may give an added grace and charm to matured character and become a source of pure and ennobling enjoyment amidst the toils of later years. The school that recognizes this relation and use of these studies and provides for sound and inspiring instruction in the lower grades of practice is doing all that can be reasonably asked of it and at the same time is preparing the few whose talents give promise that prolonged study may lead to marked distinction and whose time and means will permit it, to pursue these arts amidst conditions specially created as necessary for the attainment of success in the higher grades.

If we claim that the Seminary offers special advantages in respect to the ordinary branches of a general education, we do not intend to discount in the least degree the credit that is due to our public schools. They deserve commendation for what they do, but they cannot do what their limitations forbid. They are creatures of their localities. They do not undertake any supervision of their pupils beyond class hours and the school grounds. They admit of no elasticity in their courses to suit the needs and purposes of students who wish combinations of studies preparatory for some variety of future employments. It is quite possible that it would be greatly to the advantage of a young man and a young woman if they could pursue the advanced courses of study in new scenes and subject to new influences. The comparative success or failure of an educational course may depend on freeing the student from customary associations. The disciplinary effect that comes upon the member of a community whose business is study and whose periods of recreation and rest are wisely arranged with regard to the physical and intellectual well-being of the student is above price. Acquaintance with representatives from various sections tends to the cultivation of respect for people beyond one's home. Association with the numbers thus brought together awakens healthful competition and quickens natural abilities. Learning to live with others, to bear with a becoming spirit the infelicities of social life and share in a proper manner in its obligations as well as its pleasures, has quite as important bearing on one's future usefulness and happiness as knowledge of some sciences. Among these representatives of separated localities friendships and intimacies will be formed that will be counted among the precious treasures of the heart as the years go by. In these respects a school like our Seminary may confidently ask that the privileges it offers may be compared with the privileges offered by the public high-schools and academies.

Indeed, the history of the school, and that of similar schools, is a sufficient answer to the objection that they are not needed. They exist because they answer a demand. As the subject comes to be more thoroughly studied the need will be more widely felt and the number of those seeking advantages of the school will be greatly increased. Such an institution costs something. But with the increasing numbers and wealth in our churches it ought not to be difficult to provide all that is needed for its efficiency and success. That the charges on the pupil may be kept at a low rate, the building should be free from debt and some endowment supplied. An appeal for such an object can hardly be called an appeal to benevolence, for all we do on this line is done for ourselves. Every contribution to this object is so much invested for the improvement of our own people and for fitting them better to meet the social and moral obligations that are accumulating so seriously in these days. To offset the increase of wealth is taken as the standard by which the prosperity of a people should be measured. Wealth has its noble uses, but it often entails degradation on its possessor. A man's life, and a people's life, consisteth not in the abundance of the things possessed. The true life of a people consists in something intangible and that has never been listed at the stock exchange. It is for the dissemination and appropriation of these truer riches that we plead. Because we are firmly convinced that Acadia Seminary is an appointed agency for promoting this higher and better life of our people, we have endeavored to set forth once more its claims on your sympathies, patronage and liberal benefactions.

British Columbia Baptist Convention.

The third annual meeting of the B. C. Convention met from 6th of July to the 12th with the Zion Baptist church, Vancouver, of which Rev. I. G. Matthews is pastor. The number of delegates, the unanimity of the proceeding, and the spirit pervading all, puts to silence all the doubts about the practicability of British Columbia starting a Convention for the further development of the cause of God. Pastor Stackhouse, now of Rossland, so well-known to all MESSENGER AND VISITOR readers, was chosen president, Bro. Wm. Marchant, whose name you sometimes see, but whom you want to meet to appreciate, vice-president. The annual sermon by Pastor Vansackle was full of enthusiasm and encouragement.

Friday afternoon session was given to Home Mission report—the report of the Convention. In it Superintendent Coombs mentioned among other things the following: Churches had been organized at Saanich, Kamloops, Greenwood. The pastors and missionaries in charge of the churches had increased about one-third during the year. The names may be interesting, Stephens and Hinson, of Vancouver; Rose of Nelson; Saunders, of Saanich; Hastings, of Immanuel church, Victoria; Williamson, of Chemainus. There is yet room for others. Four churches had become self-supporting, which added to the two others shows a good ratio of increase. Last year the churches contributed \$744 for Home Mission; this year \$1440—nearly double. Great pleasure is taken in this showing, it is largely due to the labors of our tireless Superintendent Coombs. It is a notable fact that every church contributed and some groups of isolated Christians, without any pastoral labor, sent forward money unasked. The amount foots up about one dollar per member. Nearly all the churches show increase in membership and in every phase of the work report development. Debts are being removed, buildings enlarged and new ones under construction. New Westminster is now laying foundations for a new structure having been unhoused by the fire last fall. The report in outlining the needs of the work indicates churches to be built, pastors needed, new fields to be explored and opened, and calls for the actual forces in men and money to carry out the suggestions. It is in the visions of some of the leaders to expect \$5000 from the churches next year. It is needed, and all that our friends in the East can give. Deep gratitude is felt for the blessing attending the past year, and such progress indicates decidedly that the B. C. Baptists are at the dawn of a glorious day of service and reward. The work is widening on every hand. Shall we be able to follow all the way.

Foreign Missions are not forgotten, but the promise of \$700 for that work, if not fulfilled, was attempted. W. M. Societies and churches contributed to that work, sending their gifts to the Ontario Board.

On Friday evening a platform meeting was held when Rev. J. E. Coombs, Mr. Gaunce, Superintendent Vining of Manitoba, and Pastor Hinson gave stirring Home Mission addresses. With such a quartette the meeting was a grand success; and when Pastor Hinson's name and speech comes last you will understand that there has been a climax in force and spiritual power.

On Saturday morning O. J. Pineo, M. A., presented the report on Education. The report will enter into the annals of the history of this province. It outlined the need of an institution for higher education, and in a supplement suggested a curriculum for a school beginning with correspondence and developing until a resident College could be founded. The discussion of this report indicated plainly the intense interest taken in it. As there is no College in British Columbia the first in the field with a good staff of teachers and a good location will surely serve a very important purpose. Impetus was given to the work by John Slinggett, a deacon of Saanich church, offering twenty acres of land overlooking Saanich Arm as a site. This is 12 miles from the capital of the province and in close connection by rail. The Education Board elected Bro. Pineo president and gave into his hands the work of initiatory steps. Next year we expect that the site will be chosen and actual work begun.

The reports on B. Y. P. U. and Temperance presented the phases of these departments in a vigorous manner, but along the usual lines Sunday was given to the usual preaching services and an especial Sunday School at Zion church led by Bro. A. B. McNeil of the Calvary Baptist church.

The report of the Publication Board suggested the publication of a monthly paper by the Convention. After a full discussion of cost and management it was resolved to attempt it, and the manner in which a few became responsible for \$200, 400 or 500 subscribers also advertising, the paper already seems a fact. Bro. Hinson has been asked to take the management, should he do so, backed by all the pastors, one of the best of workers will begin its monthly rounds soon. Shall we not see large quotations from it in the MESSENGER AND VISITOR.

It is very evident that it has been a year of beginnings. Look back seventy-five years and you will read the same occurrences in the Baptist annals of the provinces by the Atlantic. Think of your inheritance now and lend us the most sympathetic aid possible. So often we hear the remark, "British Columbia is making history very rapidly," may it be ours under our God's directions to "make history" in line with this purpose, and the spirit of Jesus Christ.

H. H. SAUNDERS.

Saanich, B. C., July 13.

vention.

vention met
ist church,
astor. The
proceeding,
the doubts
starting a
e cause of
l, so well-
nders, was
ame you
ppreciate,
Vansickle

The Mission
superintend-
following:
Kamloops,
a charge of
during the
phens and
unders, of
Victoria;
for others,
which added
ease. Last
e Mission;
ure is taken
ors of our
ole fact that
of isolated
ent forward
at one dollar
increase in
report de-
ngs enlarged
estminster is
having ben
in outlining
to be built,
and opened,
d money to
ons of some
urches next
in the East
sing attend-
ates decidedly
orious day of
ng on every
y.

promise of
empted. W.
that work,
as held when
ndent Vining
irring Home
the meeting
nson's name
that there has

A., presented
enter into the
outlined the
on, and in a
school begin-
ntil a resident
of this report
en in it. As
e first in the
location will
mpetus was
on of Saanich
oking Saanich
capital of the
The Education
gave into his
year we expect
rk begun.

ance presented
orous manner,
en to the usual
day School at
of the Calvary
suggested the
vention. After
it was resolved,
a few became
ers also adver-
o. Hinson has
uld he do so,
of workers will
not see large
D VISITOR.
of beginnings.
ll read the same
rovinces by the
w and lend us
g history very
s directions to
and the spirit
I. SAUNDERS.

Preaching in England.

Perhaps in many cases comparisons are odious and yet every observer in every department of life and thought instinctively makes comparisons. The scientist, the physician, the lawyer and the philosopher all make progress by keen discrimination; and why should we leave the preacher out?

The Canadian in England soon notes a vast difference between the preaching in the mother country and in her Canadian colony. There is the difference in method. The English preacher is almost wholly expository in treatment. The expository tendency is strongly marked in men like Dr. Parker, Guy Pearce, Hugh Price Hughes, Thomas Spurgeon, F. B. Meyer and Dr. Stalker. Most of the stronger men are exceedingly fine in their attempt at interpretation and they dwell long and emphatically upon the meaning of the text. They seem to have little use for topical sermons.

There is also a difference in the material of the sermon. If the house is different in style the lumber of the structure is also different. There is a marked absence of illustration and care in fine phraseology; they do not seem to care so much about fineness of dress in the shape of beauty in structure. Perhaps the preachers have some inborn abhorrence of such embellishment or maybe it is due to the natural disposition of the congregations. Be it one reason or the other or both or none, still I think the fact will not be doubted by the general observer. And I think just here it is but fair to say that the same language of a sermon does not bear such weight with the Canadian preacher as with the American.

If such refinement of expression be a virtue or a fault; if it retards or hastens the acceptance of the truth; if the American has it to a faulty degree or if the tendency is too strongly marked in the Canadian preacher, such questions I leave for wiser critics than I. I am simply noting what I consider a fact in English preaching.

I think another difference must be noted and that is in the delivery of the sermon. There is certainly an absence of any marked elocutionary training. I am not saying that the English preachers are not trained in the principles of elocution; perhaps they are more learned in that art than the Canadians or the Americans. What I am saying is that such a training is not peculiarly marked in their reading or preaching. Maybe all art should be concealed and that is not art at all that shows its bones; however, so far as the average preacher is concerned—the exceptional men must always stand in a class by themselves—I should rather listen to the average Canadian, in point of address, than the average Englishman and I think from the standpoint of pleasing and interesting delivery our best is better than the best of our relations across the sea. N. E. HERMAN. Dartmouth, N. S.

Christ Tempted.

The apostle Paul speaking of Christ's priesthood makes a statement concerning the priest of that priesthood. He says in his epistle to the Hebrews "But was in all points tempted like as we are yet without sin."

We have the fact that Christ was tempted. The passage quoted declares this, "But was in all points tempted." That is he was the subject of trial and suffering. In this he is not an exception to his brethren. Their Elder Brother was solicited to sin. He was tempted of Satan.

We have the fact likewise that Christ was tempted as we are tempted. This is stated by the apostle. "But was in all points tempted like as we are." This cannot imply that temptations had the same influence on him in every respect as upon us but only that he was exposed to the attacks of them. Not "with lustful eyes" did he look upon the world. His nature was pure and holy. He is the antitype of the type which must be "without blemish." If it were not so how could he atone for the sinner.

And we have the fact also that Christ sinned not when tempted. The inspired apostle declares it, "yet without sin." Although he was tempted in no way did he transgress. He yielded not to temptation and remained sinless. It is not sinful to be tempted if we overcome the temptation.

We have now in the Lord Jesus Christ a high priest who is able to sympathize with us when we are tempted. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." He is wanting in none of the innocent infirmities and none of the holy sympathies of our human nature. He sympathizes with us when we are passing through temptation and suffering as those only can who have passed through the same. J. COOMBS. July 19th.

Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT GRADE NO. 6. AGE 13.

THE CHURCH.

What is a church? A church of Christ is a company of baptized believers, joined together by covenant to keep the faith and to observe the ordinances of Christ, and to use the means he

has appointed for the good of their own souls, for the salvation of others, and for the glory of His name. Who Should Belong to the church? It is the duty of every Christian to be a member of the church. Name the ordinances of the church. Baptism and the Lord's Supper. What is the Church militant? The people of God on earth. What is the Church triumphant? The people of God in heaven.

THE APOSTOLIC CHURCH.

FIRST PERIOD—THE CHURCH AT JERUSALEM. How many apostles had Jesus? Twelve. Name them. Simon Peter and Andrew his brother; James and John, Philip and Bartholomew, Thomas and Matthew the publican; James the son of Alphaeus and Lebbeus, Simon the Canaanite and Judas Iscariot.—Matt. x. 2-4. How many remained after the ascension of Christ? Eleven. Who was absent? Judas Iscariot. What was his fate? After his betrayal of Christ and his knowledge that Jesus was condemned to death Judas went and hanged himself. Who was chosen in his place? Matthias. How was he selected? By the apostles, with prayer and casting of lots. What is meant by the apostolic Church? The Church in the time of the apostles. What period does it embrace? The first century. What command had Jesus left with his apostles before his ascension? That they should tarry in the city of Jerusalem. What promise did he leave them? "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."—Acts i. 8. How long was this waiting in Jerusalem? Ten days. When was Christ's promise fulfilled? On the day of Pentecost. Where was the fulfillment? In an upper room in the city of Jerusalem. Who were gathered there? About one hundred and twenty believers in Christ. What did these believers constitute? The Church of Christ. What happened on the day of Pentecost? "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with their tongues, as the Spirit gave them utterance."—Acts ii. 2-4. What were these manifestations? The baptism promised by Christ. Who heard of this baptism? When this was noised abroad the multitude came together where the disciples were. Who composed the multitude? Devout men of every nation under the heaven, that were in Jerusalem at this time. What were the feelings of the spectators? They were confounded, because every one of these foreigners heard the apostles speak in his own language. Who preached to the people? The apostle Peter. What was his theme? Jesus and the Resurrection. What was his claim? "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36. How was it received? The people were pricked in their hearts, "and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts ii. 37. How many were added to the Church that day? About three thousand souls. What further additions were soon made? "Many of them which heard the word believed, and the number of the men was about five thousand."—Acts iv. 4. State the first period in the work of the apostles. It embraces the time of their preaching in Jerusalem. How long was this? Less than two years after the resurrection. What was the result? Multitudes of men and women believed on and accepted Jesus as the Christ and their Saviour. What do these conversions prove? That the resurrection of Christ could not be denied, but was known as a fact. What stopped the preaching in Jerusalem? The first persecution of the Church. Who suffered in his persecutions? The apostles Peter and John were imprisoned and beaten. Who suffered death? Stephen. He was stoned to death, and became the first Christian martyr. Who was present, consenting to his death? Saul, who became the apostle Paul. What was the end of this persecution? Christians were driven out of Jerusalem.

SECOND PERIOD—THE CHURCH IN JUDAEA AND SAMARIA. Where did the persecuted ones go? They went throughout Judea and Samaria preaching the word. What was then the condition of the Church? The churches had rest, were edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. How long was this second period? About four years. To whom had the Gospel been preached? To Jews and Samaritans.

Is the Gospel of Christ for all mankind? It is. The command of Christ to his Church was, "Go ye into all the world and preach the Gospel to every creature." Had the apostles understood this command? They had not. To whom was a special revelation given? The apostle Peter. How was the revelation given? In a vision. What was the vision. Peter, as he was praying on the housetop, fell into a trance and saw the heavens opened, and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of unclean beasts. Peter heard a voice saying unto him, "Rise, kill, and eat." And he answered, "Not so, Lord; for I have never eaten a thing that is common or unclean." But the voice said, "What God hath cleansed, that call thou not common or unclean." This was done three times.—Acts x. 9-16. How did Peter find the meaning of the vision? As Peter doubted himself its meaning, servants came seeking him to bring him to the home of Cornelius, a Roman centurion. Now Peter thought it was an unlawful thing for a man that is a Jew to enter the house and keep company with a Gentile. But the Spirit said, "Arise and go with them, doubting nothing; for I have sent them." Then Peter knew that God had taught him by the vision that he should not call any man common or unclean. He went gladly to the home of Cornelius, and preached Christ there.—Acts x. 17-33. Who of the apostles first preached to the Gentiles? The apostle Peter.

The remainder of this Section embraces the THIRD PERIOD—THE CHURCH IN HEATHEN LANDS. Sec. III. deals with THE COUNCILS OF THE CHURCH. Sec. IV. THE CRUSADES. Sec. V. REFORMATION UNDER LUTHER.

A Busy Man and His Bible.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life, but I was led to see that the Holy Spirit is the instructor and the Word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants, always at work, corresponding in German, French, English, Italian, Russian, and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot; the printing and circulating of millions of tracts and books; but I have always made it a rule, never to begin work till I have had a good season with God, and then I throw myself with all my heart into his work for the day, with only a few minutes' interval for prayer.—George Muller.

Beginning of the Sense of Victory Over Life.

The sense of victory over life begins with the confidence that God cares for men. Tranquility comes when we believe that our Father is doing the best he can for each life. Contrariwise misery begins when man thinks himself buffeted about by fate and circumstances. If twenty years ago the reign of natural law threatened the belief in special providence, broader study is recovering faith. How wondrous are the modern jacquard looms! The shuttles fly back and forth in their grooves, light threads give place to dark ones, literally millions of fibres are woven into each bolt of silk—yet each thread has its place in the flowered design, and all threads conspire toward unity and beauty; but back of each loom stands the inventor, making grooves and shuttles to be his natural laws, and, through the forces of iron and steel and gravity, weaving millions of threads into the richly embroidered robes. And back of all the laws and forces of nature stands God, the divine designer, working now in dark colors and now in colors of growing light, concealing his pattern, even though for the weaver the threads are heavy with tears. What design he is working out only those who stand behind the veil can know. Science and invention are making it easy to believe that God has a pattern for every life. With trust in him, tranquillity again will come. God's bow of hope stands resplendent midst man's storms. Even the blackest clouds are shattered with soft sunbeams, and at last God's sympathy and love will dissolve all our grief and woe. If God cares for man then life is wheat in the shock, and angels will lift those flails called troubles and beat out the golden grain. If God cares for man then man is gold in the rock, and adversity must lift the hammer and fierce temptation consume the dross. The sense of victory over ills is the right of all those for whom God cares.—Newell Dwight Hillis, in Ladies' Home Journal.

The Maritime Baptist Publishing Company, Ltd.

Publishers and Proprietors

TERMS \$2.00 PER ANNUM,
\$1.50 IF PAID IN ADVANCE.S. MCC. BLACK EDITOR.
A. H. CHIPMAN BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

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

Recognize the Best in Men.

In the solution of any problem there is at least one right way and any number of wrong ways of going about it. It is wonderful indeed to see how easily and naturally the problem yields its secret to him who, approaching it from the right side, grasps its true principle, and what labor and vanity and vexation are the part of him who blunders up against the problem on its wrong side.

A wise man when he wants to influence people for good is careful to approach them on their best side rather than on their worst. And it is to be considered that most people have a good and a bad side, or at least a better and a worse. In spite of the doctrine of perfection, one does not frequently meet with a man who is quite good all the way through; and in spite of the doctrine of total depravity, one does not often meet with those who are utterly and entirely bad. If one desires to improve the character of even a horse or dog he will succeed better with kindness than with kicks and cuffs, and the same principle will apply in the treatment of boys and men, of congregations and communities. When a man undertakes to kick his dog into respectability the result is not apt to be an eminent success, and when an analogous line of effort is pursued by a father with his son, a teacher with his pupils or a minister with his congregation the outcome will not, perhaps, be any more gratifying.

It is a shame to give even a dog a bad name and then hang him because of his evil reputation. No doubt a dog can be rapidly educated into fitness for an ignominious end by constantly treating him as a villainous cur. Much the same may be said of a boy. It is a great sin against a child to treat it as if every wrong act indicated a nature utterly depraved and to destroy its self-respect by continual denunciation. Far better surely to recognize as the child's truer self the disposition that approves the good and responds to noble ideals. If in the home a boy's conduct is made continually the subject of harsh censure and his future a theme for evil prophecy, it will be indeed a wonder if he does not fulfil the expectations of his most pessimistic friends. If we would help a boy to realize his better possibilities, we must respect in him whatever is worthy of respect, approve what he has done well and recognize his ability to do better. Thus shall we teach him a wholesome self-respect and a belief in himself as one who, though tempted and sinful, shall be able by the help of God to overcome the enemies of his soul and realize a worthy manhood.

The principle under consideration has an application, too, to ministers in their relations to their congregations. Doubtless there are times and occasions which call for courageous condemnatory speech. But the minister who keeps his eyes so continually upon the sins and shortcomings of his people that he can preach little else will soon begin to find himself sadly wanting in that vigorous, optimistic faith in the gospel as the power of God to salvation, which is essential to any large success. The spirit of the New Testament is one of hope and confidence,—confidence in God and in his redeemed people. The apostles make their appeal to believers as the saints of God, children of the light, children of the resurrection whose citizenship is in heaven. They exhort their brethren to live worthy of their high calling as children of God. They declare the gospel of the grace of God—a gospel that glows and throbs with confidence in the redeeming power of Christ. It is this that makes Paul's epistles such an inspiration to Christian faith and life. The apostle saw much that was censurable and sometimes he felt compelled to write condemnatory

words, but he did not dwell upon the faults and failures of God's people. Evermore he declared the grand positive doctrines of the faith, calling upon his brethren to live in the strength of them and rejoice. And the preacher of this modern day will do well to profit by this illustrious example. He will do well to recognize even the most fallible Christian as a miracle of divine grace and a medium for the communication of gracious, divine energy to the world. If the men and women whom the preacher addresses have experienced the renewing of the Holy Spirit, then the appeal to their renewed nature will be more fruitful in recalling them to love and to good works than whole niagaras of speech that overwhelms them with rebuke and condemnation. In fact whatever one does, whether his aim be the training of the child, the conversion of the sinner, the edification of the saint or the development of an interest among the people in missions, education or other Christian work, it is worth while for a speaker or a writer to study to approach his audience, whether large or small, on its best side. The endeavor to whip and to scold people into the exercise of faith and the performance of good works has never been very successful.

The New Heart.*

"And I will sprinkle clean water upon you. . . . A new heart also will I give you. . . . And I will put my spirit within you. . . . And ye shall dwell in the land" (vs. 25-28). An old lady was dwelling in some hovel in Scotland, miserably poor, clad in rags, hard put to it for the scantiest crusts, cold and sick. Her son had emigrated to Canada. One coming to help her necessity asked if she never heard from her son. "Yes," she said, "he writes me often." "But does he never send you money?" "No; but almost always; in his letters, he sends me some papers with pretty pictures on them. I put them in my Bible, and keep them there." "Let me see the papers," the visitor requested. The old lady brought her Bible, and the visitor found, sown through the leaves, money drafts to large amounts. At once the visitor, getting the drafts cashed, cushioned the dear soul with plenty and with comfort. The old lady did not know how good, thoughtful, munificent, her boy was. So, I think, multitudes go spiritually poor, shivering, sick, because they do not realize how good God is. In these verses is a shining list of some great gifts of God.

"Ye shall be clean" (v. 25). Ezekiel was a priest as well as prophet, and it was natural his statement of God's forgiveness should take the garb of the ceremonial cleansings of the law (see Numbers 19). Horribly had their idolatries defiled the Hebrews, but God would forgive them, and his forgiveness would cleanse them. Precisely such great gift has God through Jesus Christ, for you and me. "But God has forgiven me," I heard a man say who had been telling, that he might magnify the grace of God, of the black sins with which he had befouled himself. And the light on his face and the gratitude in his tone betokened the peace of forgiveness in his heart.

"A new heart also will I give you, . . . an heart of flesh" (v. 26). An instance of this regenerating wonder comes to me. Duty simply, and with the hardest and most imperious meaning, would best tell all her relation to God's service as she had been. She had been religiously brought up, and her conscience was exacting, and she wrought toward God, but slavishly, and with a driven feeling; she did not much want to, but she must, and so stonily she did. But she made complete surrender to Jesus Christ, and at once her joyous love for God's service was as the letting out of waters. Suggest a service to her now, and she would seize it as an utmost boon. Duty had become delight. The stony heart had gone; a new heart, throbbing with a great love, had come; all compulsion as of a stony sternness had departed.

"And I will put my spirit within you, and cause you to walk in my statutes" (v. 27). In the sweet spring weather I have walked much in the woods and meadows, noticing the bulging buds and searching out the first flowers. God says to buds and flowers, through the spring, "Swell forth to leafage, push up to bloom." But God does not simply command, God also enables. He bathes with the spring sunshine, and in its strength the

*Illustrative Applications on the S. S. lesson, Ezek. 36: 25-28. By Rev. Wayland Hoyt, D. D., in the 'S. S. Times.'

buds and timid flowers can. So God does not alone command us, he also imparts ability. The Holy Spirit girds weak wills and strengthens staggering feet. Beautiful prayer this: "Da quod jubes" ("Give what thou commandest"). Exactly that God does by the Holy Spirit.

"And ye shall dwell in the land, . . . and ye shall be my people, and I will be your God" (v. 28. See Romans 5: 1-5). Into the gracious and joyous relation of real spiritual sonship with himself God lifts us. From exiles and aliens we are changed to sons, with all the possessions, heirships, privileges, intimacies, of a son. If only we would actually lay hold of and make our own such gifts of God, and not misunderstand them and keep them apart from our sore needs and daily using, as the old Scotch lady did her son's money drafts, how spiritually furnished, glad, strong, would our souls be!

"And I will multiply the fruit of the tree," etc., (v. 30). A frequent result of the reception of such gifts of God is material prosperity. When one gets right with God, other things get right.

"Then shall ye remember your evil ways, . . . ye shall loathe yourselves," etc., (v. 31). Another result of such right relation with God is abhorrence of the old life, which was out of right relation with him.

"Then the nations . . . round about you shall know," (v. 36). God is glorified by our reception of his gracious gifts and our entering into right relation with him. A saved man ought to be a shining advertisement of the loving grace of God.

Editorial Notes

—We hope that Mr. Mellick's appeal for "a missionary organ," which appears on another page, may attract the attention of some good brother or sister who has a suitable instrument which he or she would be glad to send to do missionary work in the Northwest.

—"Fortunately for the welfare of the universe," remarks 'The Congregationalist', "final awards do not depend on men's feelings, but on the divine wisdom." Some years ago there appeared in 'The Friend' an account by a friend of his visit to John G. Whittier in company with Dr. Leonard Whittington, of Newbury. The conversation turned on Whittier's poem on "The Eternal Goodness" and the impression arising from it that he was a Universalist. Whittier said he had been misunderstood as to his views of future punishment, and added: "No matter what my wishes may be or what my feelings may be on the subject, I leave the whole thing to the law and the testimony, and when I go there I find the words of God are contrary to my feelings, for they do teach the rewards of the righteous and the punishment of the wicked, and I accept the teachings."

—Robert G. Ingersoll, the noted infidel has finished his career, and his voice is no more heard in the world. According to all accounts he died as he lived without faith or hope regarding God or a hereafter. At his funeral no prayer was offered, no hymn was sung. Infidelity affords no inspiration for hymns and psalms. But how much of the over-coming joy and strength of life would be removed if that should die out of the hearts of men which finds expression in the religious fervor of psalmody and sacred song! It will take many Ingersolls to convince the world that, in the psalms and hymns and spiritual songs which the gospel teaches men to sing, there is not something which means the kinship of man with that which is eternal and divine. Mr. Ingersoll had a charm of oratory which delighted many a great audience. As a caricaturist of Christianity and an iconoclast of the creations of his own imagination, he was doubtless a brilliant success. That he was an earnest seeker after truth, probably few serious men—Christian or non-Christian—will today contend. He was a man of remarkable ability and not without natural virtues. He has left his mark upon his generation. His influence has gone to lead into open infidelity many a young man of immature opinions. But how many thinking men will say today that Ingersollism is good for the world? How many even of those who have sneered with Ingersoll at Christianity and the Bible would like to see the churches and the Sunday Schools closed, the Bible banished from the home, the voice of prayer and praise hushed in the land, and every minister of Christ turned into an apostle of agnosticism?

—One thought which ought to impress us in connection with the Sunday School lesson this week is that, in the divine thought for man, spiritual good has the first place. God is not indeed indifferent to the material welfare of his people, as the passage clearly shows, but the thing which is made of first importance here as everywhere in the Scriptures is spiritual purity—a new spirit, a heart changed and made soft and impressionable to the appeals of truth and grace, a disposition to hear and obey the commands of the Lord. These are put in the foreground as the condition of the highest spiritual and also the highest temporal prosperity. God's promise to multiply for his people the corn and the fruit of the tree and the increase of the field, to remove from them the affliction and the reproach of famine and to make the land that had been a desolation to become like the garden of Eden, was indeed a promise of great blessing. But the promise to cleanse his people from their iniquities and to save them from their uncleanness, to give them a new heart and to put his own spirit within them was a promise exceedingly greater and more precious. Then it must not be forgotten that the acceptance of the larger blessing is in a real and true sense a condition of the enjoyment of the less. It is true indeed that God makes his sun to shine and his rain to fall upon the just and the unjust. Many an ungodly man rolls in wealth and many a good man feels the pressure of poverty. But history shows that in the life of a people material prosperity is by no means independent of their moral and religious condition. Moreover it is not merely what one possesses but what he enjoys that is significant, and it is not difficult to believe that the poor man in whose heart the love and peace of God are dwelling is getting more real enjoyment out of this present world than the man who, though he be a multi-millionaire, is without experience of the divine grace that cleanses and renews.

—'The Watchman' has been calling attention to the fact that though in Massachusetts there are more Baptist ministers than Baptist churches, yet about a score of the leading churches of the denomination in the city and its vicinity are pastorless. Among the number are included Clarendon Street church to which the late Dr. A. J. Gordon ministered; Dudley St. of which the late Dr. Gumbart was pastor; the First Baptist church whose pastor, Dr. Wood, has accepted the presidency of Newton Theological Seminary; The Brookline Baptist church; the First Baptist and the North Avenue churches, of Cambridge, and the First Baptist church of Newton Centre. In discussing the reason why the supply of acceptable ministers is not equal to the demand on the part of such churches as those named and others, 'The Watchman' expresses the opinion that it may be partly because the product of the theological seminaries does not commend itself to the churches and partly because the churches have become too finical and exacting. 'The Watchman' does not however believe that the fault is on the part of the seminaries. The trouble is rather that men of commanding ability are not seeking the ministry in as great numbers now as formerly. "The preaching of the immediate past and the tone of church life have not impressed upon the sons of Christian families the duty of devoting their lives to this work, and parents who are able to give their children the best advantages, do not, as a rule, seek to lead their sons to consider the claims of the ministry." Another thing which is believed to be having no little influence in the same direction is the craze for young men as ministers. If in any calling a man is to be ruled out as having "crossed the dead line" at an age when most men are just reaching their intellectual prime, the effect must be to deter men of ability from entering it. "Take the popular dictum that at forty-five or fifty a minister has crossed the dead line, and what sort of appreciation does that show of the solid qualities that go to make a man 'an able minister'?"

Conference or Covenant Meeting—Which?

In a recent number of the MESSENGER AND VISITOR there appeared an article from one of our pastors on "The purpose of the Covenant Meeting." The communication is so thoughtful, graceful, and withal written with such evident good intention, that one feels like apologizing for expressing a word of dissent. Inasmuch as the Scriptures are silent on the question, it will no doubt be admitted that the need of the churches should determine the purpose and name of this monthly service; and the more the subject is studied the more deeply the conviction roots itself that the meeting, whose purpose is described in the article referred to, is not the kind that our churches need.

The purpose of the meeting, according to this article is,

firstly, "to keep us attentive to private devotions"; secondly, "to produce carefulness in the matter of home religion"; thirdly, "to spur to thorough uprightness and consistency with the world outside"; fourthly, "to increase sympathy and thoughtfulness for brethren in the church"; fifthly, "to foster zeal and stability in all our relations with our own particular church"; sixthly, "to give quickening in the world's evangelization"; and seventhly, "to produce greater fitness for partaking of the Lord's Supper." Have we not here the purpose of the church, or of the covenant itself, rather than that of any one service of the church? These points are all very important, but are not the pulpits, the Sunday School, the prayer meeting, and the B. Y. P. U. bound to deal with some or all of them? The church surely needs to emphasize these matters, but does she need a special monthly service in which to do it.

What is needed is a meeting whose chief purpose shall be to hear and act upon reports of work done in the past, and to lay plans for more and better work in the future. Twelve times a year are not too many for the church to ask its representative workers to render an account. The yearly report will be all the better for the other eleven. The pastor, S. S. Superintendent, presidents of the B. Y. P. U., and W. M. A. S., and chairmen of standing and special committees should be expected to present such a statement of work attempted or done, as would inspire the whole body to noble endeavor. To make this the chief purpose of the monthly meeting would result in the taking up of much practical work that is being shamefully neglected. Most of our churches are leaving temperance, and other matters touching the social life of the community, to other organizations. They are even leaving their sick to be cared for by the Odd Fellows and Knights of Pythias. A number of their poor are on the parish. May it not be that we have spent the time talking about how holy we were that should have been given to considering such questions as how our youth could be prevented from being drawn into vortices of evil, or how those already fallen could be rescued? If a church will make this the purpose of the monthly meeting for one short year it will find out how much of its professions are sham and how much true Christianity. The aim and scope of their Covenant obligations will be brought home to the members more forcibly than they could be in any other way. No better preparation for the Lord's Supper could be devised. The Covenant might be read at the close of the meeting, but there would be accessions every month if this plan were carried out, and it would be better to read it in the public service when the hand of fellowship was given.

The fathers made no mistake when they called the service a "Conference Meeting." Perhaps they acted more wisely than they knew. Certain it is that a conference respecting the Lord's work once a month is what is needed by the churches, and it is by no means clear that anything is to be gained by changing the name to "Covenant Meeting."

F. H. BRALS.
Canso, July 17th.

Alberta Letter.

"Innisfail"—This name stands for a pretty little village about 75 miles north of Calgary or 115 miles south of Edmonton. To the Baptist ear it represents the only English Baptist church between the termini of the Calgary and Edmonton R. R. In the writer's mind these syllables will ever awaken memories of days recently spent in most delightful fellowship with this little church—the youngest of the Alberta group. Our five English Baptist churches in Alberta extend from Calgary to Sturgeon, 25 miles north of Edmonton, a distance of 215 miles. It is evident that our opportunities for general fellowship are not great. All the greater was the privilege of meeting recently with the brethren of the Innisfail field on the occasion of their second church anniversary. These brethren are scattered over a field 15 by 40 miles. The church organization owes its existence largely to the efforts of Rev. G. E. Good who is well known to many in the Maritime Provinces. Being compelled by ill health to give up pastoral work he came with his family to a farm near Innisfail. During these years his home has been a centre of Christian influence, and as health permitted he has preached and engaged in Sunday School work. His friends will be glad to know that he is now enjoying better health than for many years past.

Among the brethren I discovered one Nova Scotia family—Mr. and Mrs. Brown and children. They came from Chegogin. During five years residence in this country they had never had the privilege of attending a Baptist service until this summer. There are many such Baptist families in this country. This summer a student pastor is laboring on the field. The people gathered at the village for a two days' meeting. Pastors McDonald and Litch, besides the writer, were present. The Methodist chapel was granted for our use, and the Methodist pastor and others listened attentively while we rang out the fundamental teachings of the New Testament. One morning we adjourned to the river and witnessed the baptism of two young women. In the evenings we held evangelistic services and rejoiced to see souls turning to God. Among those who confessed their acceptance of Christ were Bro. Good's two daughters. The sons were already Christians and members of the church. The resident pastors with Brother Good are continuing the services.

This Innisfail district is but one of several in Alberta where there are Baptists "scattered abroad" who need only the encouraging and unifying presence of a missionary to make them a power for God and the foundation of strong Baptist communities.

Our rally at Innisfail marks the beginning of a new era in our work. Appreciating the great value of such meetings, we appointed a committee which will summon the church-s for the forming of an Association. On the Sunday following, the writer exchanged pulpits with his Acadia class-mate, Pastor Litch of Calgary. The great progress of the work during the eight months of Bro. Litch's pastorate was manifest in the large congregations, the ready testimony of many new-born souls and the intense interest shown in the Lord's work.

In Strathcona (corporate name for the old town of South Edmonton) Pastor McDonald rejoices in congregations that crowd the little chapel. They will need to enlarge ere long but are wisely determined to move cautiously in the matter.

Here in Edmonton we hope to close the year free of debt, and after that to be able to relinquish a good part of our grant for some other field.

Permit, in this connection, acknowledgement of our gratitude to those friends in the East who have come to our assistance in this work.

Permit me also to solicit their earnest prayers that our blessings may not be confined to financial prosperity but may speedily include the turning to God of many souls.

C. B. FREEMAN.

Edmonton, July 26.

Literary Notes.

An Outline of Christian Theology—a text book for the use of students in Hamilton Theological Seminary, Hamilton N. Y., by Rev. Wm. N. Clarke, D. D.—Price \$2.50, Charles Scribner's Sons, New York.

This treatise upon Christian Theology, from its first appearance has been claimed by the "New" school as representing their position though we think Dr. Clarke had no conscious intention of identifying himself with that movement. His book is simply the frank, candid statement of the treatise to his pupil, without apparently any idea that it would be noticed beyond his own classroom. As one studies its pages, he almost feels himself in the presence of the author and he thinks he can hear his voice. A satisfactory idea of this book is in no way possible in a brief review for it is so carefully written and so organically one, that to properly mention it would require to re-produce it. It makes no pretense to be a systematic Theology and has in it none of the old and musty arguments that obscure the ordinary text-book upon that subject. It starts with the reality of religion as a feature of human life, and then intellectual attention to this religion gives us Theology. Religion is a life; Theology is the science of that life. Dr. Clarke does not argue "from nature up to nature's God" but he starts with Christ and through Him, His life, ministry and death, he interprets the universe, its purpose and end. Its doctrine of an endless revelation is both rational and reverent. Revelation was made primarily not in written history, but in act and fact. The revelation in Christ was not in the written gospels but in His life, and the gospels are a mere incident. Since action alone can express character it was only through the life of Christ, His ministry and death, that God could reveal himself. Did revelation stop with Christ? Yes and No. Directly God's personal manifestation in humanity was only in Christ. Indirectly and through His Spirit, revelation is just as really continuous in the church "which is His body." He does not claim perfect accuracy, or inerrancy, for the Scriptures, either in their present form, or in their original manuscripts. Dr. Clarke does not hold to the inspiration of the documents, but of the writers, hence his view is not that of Dictation, but of Illumination. The Scriptures are of value because they contain a truth worthy of God and man. The author divides his book into six parts, dealing in turn with God, Man, Sin, the Holy Spirit and things to come. It is upon sin, the atonement and Last Things that he differs most widely from the old school theology. And though one may hesitate to accept all his views, he cannot but feel that this book is the result of long years of careful and prayerful study. The reader will find this more than a treatise upon Theology; he will find it a refreshing book for devotional reading.

David Harum. A Story of American Life. By Edward Noyes Westcott. Toronto: William Briggs. Price, Paper 75 Cents; Cloth \$1.25.

The author of David Harum did not live to know of the great reception given to his book by the reading world, but died of consumption just as the work was being published. With Mr. Westcott authorship was a pastime rather than a profession. His active years were devoted to the business of banking in his native city of Syracuse, N. Y., where most of his life was spent. But he possessed the sensitive and impressionable temperament essential to the successful literary artist and when at length he took up the pen he was able to create in David Harum "a character so original, so true and so strong and yet so delightfully quaint and humorous" that his book at once received such flattering recognition from the reading public as falls to the lot of but few who have devoted themselves wholly to literary pursuits. There is a mild love story running through the book, but that is of much less account than the portrait of the character whose name appears as the title. David Harum is to be taken as a type of a certain class in American life as Ian MacLaren's "Drumsbeugh" and "Jamie Soutar" are types of Scottish life. David Harum is a country banker who with this business combines horse trading as a source of relaxation and profit. His masterly astuteness in this line of things is demonstrated by the fact that he is able to get the better of 'Deacon Perkins' in a transaction. David is a man of much mental capacity, keen-witted, shrewd in business, indomitable, talkative and quaintly humorous. The dialect in which he presents his ideas is not wholly unfamiliar to Canadian ears. The leading banker and horse trader of Homeville is a man hard to beat in a bargain, but with all his keenness has a saving salt of sympathy and philanthropy in his nature which repays acquaintance.

* * * The Story Page. * * *

Little Appleblossom.

BY SYLVIA.

"Oh," said little Appleblossom, blinking her eyes, "what a long nap I've had, and I've been dreaming, too. I thought the pussy-willows were out playing and Robin was calling me to wake up, but I was too cold to move. It must have been the last snow-storm. But dear me, where am I now? I can't see a single other blossom, and it's as hot as summer. The wind can't have blown all my playmates away, I should hope."

Appleblossom opened her wondering petals wider and looked about for some familiar faces, but she saw never a sign of her merry friends, and listened in vain for the blue-bird's note.

"They've all gone and left me," she sighed.

"What a strange place this is, anyway," she thought; "not a leaf in sight, and the place where the sky ought to be is all white."

A queer, homesick feeling came over Appleblossom just then, and she began to cry. All at once there was a wondrous trilling and singing above her head. "Why, I never heard that bird before. I wonder who he is, and if he's in the branches over my head?" But there were no branches, and no green leaves; only a lonely little canary in a cage. "Well, if he doesn't look like a bit of sunshine, and how merry his voice is! I should think he'd be as lonely as I, for he's all by himself; but perhaps he saw the crying, and is singing to cheer me up," she said, feeling a trifle ashamed of herself.

"Oh, good morning," Mr. Canary presently said. "You've waked up, have you? I began to think you never would, but I'm glad to see you. It's a bit lonesome here, and you are more like home than anything I've seen yet."

"Where are we?" asked Appleblossom.

"Why, don't you know?" and Mr. Canary trilled a merry laugh. "This is the inside of one of those great things called houses. Large creatures live in them. They are kind-hearted but clumsy, most of them, and don't understand us very well. They're very nice, on the whole, though, except when they forget to give you seed and water."

"How did you get here, anyway," asked Appleblossom, feeling as if she were still in her dream.

"Well, I can't tell exactly, but I must have come when I was pretty young, for I can only just remember that once I was in a breezy place full of flowers, where there were, oh, so many birds like me to play with. Somehow, you remind me of that country, though I'm sure I never saw you before."

"How do you like standing in a pond?"

The dainty flower looked down and saw that, sure enough, she was standing in water; but alas! it was nothing so nice as a fresh pond—it was only a glass vase.

"What are we caged here for, in this horrid place, instead of being out doors?" she grumbled.

"Well, you see," said Mr. Canary hushing his voice, "there are three of us caged things here. Look over there," and he nodded toward a little white bed; "do you see her, with the golden head?"

Appleblossom saw now for the first time a lovely little creature whom she learned afterwards to call "the child." Just now the child was in bed, asleep.

"Now, she's different from all the others, you know," continued Mr. Canary. "She can hardly ever get out of this place. I think one of her wings is broken or something like that. At any rate she goes queerly, and my opinion is that we're here to be company for her and to cheer her up."

"Oh," said Appleblossom, blushing, and winking back her tears. "Well, I suppose I'd better be a little more lively."

Just then Canary went off into a hundred notes and trills, but softly, so that the child should not wake from her sleep, but smile in the midst of her dreams.

"Do you know why she is here?" asked Appleblossom, after a little, for she was coming to feel that her friend knew a great deal.

"No, I can't say I do know," he replied thoughtfully, "but I'm considerable older than you, and I've observed a good deal from my perch, and my opinion is that she's here to cheer up the other creatures."

"Now you just watch when you see the child's mother come in some day looking as worried as a hen. 'Twon't be long before you'll hear her laughing merrily and looking as sweet as a thrush. Then there's the great creature whom I call 'the hawk.' His laugh makes me shiver, but I never hear it in this place; in fact, he's as gentle as a dove when he sits beside the child's bed or holds her in his arms. Just listen now. Do you hear those children quarrelling like sparrows under the window? Wait till they've been here for five minutes and they're as quiet and happy as can be."

For some moments there was a vigorous shaking of sheets, which made Canary fly about his cage half

frightened. Presently there was a sound of crutches on the floor and the golden head came bobbing along toward Mr. Canary and Appleblossom.

"Good morning, sweet," cried a cheery voice, and a tiny white hand opened the cage door. "I heard your singing in my sleep and dreamed I was playing with you, you pretty bird. Now, I'm going to give you a bath and a fresh drink. What could I do without you in these days?" and the tiny hand smoothed the yellow breast.

"And in the night, when the pain is so bad I can't sleep, then I think of your sweet singing and that helps me to bear it better. I don't quite see how I can ever live without you, and I do hope you'll miss me, dearie, but I'm going to send you away for a whole month to sing to those poor children in the hospital. I guess some of them will be lame, perhaps, so you'll be reminded of me, and I made some dollies for them, so they will keep you company. They have no nice books nor things to play with, Dickie, so you must sing your very best while you are there. Some day, when I've earned enough money hemming things for mother, I'm going to buy those sick children a bird as much like you as I can find. Oh, you pretty little, pert little fellow! You look as if you understood every word," which Dickie thought a strange remark, considering how he had hesitated and how thoroughly he did understand that he was going away from her.

In another moment the child had turned and spied the blossom in the vase. "Oh mother," she fairly screamed, "the apple-blossom's out; just think how early it is! And what company it will be part of the time Dickie's at the hospital!" Then the bright face grew serious as the slender fingers lifted the branch. "I wonder whether they have any blossoms as early as this," she said to herself. "I suppose if they are from the tenements they maybe never saw any." She hesitated a good many minutes, for the little girl did love the blossom which had opened in her own sunny window. At last she sighed and then smiled as she put it back in the vase very tenderly, saying: "Yes, I'll try to send you, too, for mother says it doesn't count if we only give things we don't want ourselves. You'll cheer them up and make them glad, won't you?"

Appleblossom blushed a little pinker at this, as the child tripped away on her crutches.

"What do you think of it?" asked Mr. Canary, as they looked after their little friend.

"I think I'm the luckiest blossom in the world to have bloomed in her room," she said, "and I'm going to be sweet and cheerful wherever I am, just as long as I live. Are many of these creatures like her?"

"No," said Dickie, sadly, "not many; I wish they were"—The Standard.

* * * Dorothy's Lunch. * * *

Dorothy Willis settled back in her seat, as the train started, with a sigh of content. She was actually on her way to the city for a whole day's fun and shopping.

She had been looking forward to this trip all the long, busy summer. It was to be her one-outing for the year, for the heavy mortgage on the Willis farm made mere pleasure impossible. But there was shopping that must be done in the city, and mother had said that Dorothy should be the one to go, so she had been saving up her pennies for it all summer. She had found time to pick some berries, and she had gathered chestnuts to sell. She had a little money in the corner of her purse—"just for reckless extravagance," she said.

"I know that you will think I am dreadfully foolish," she said to her mother, early in the summer, "but if I can save money enough, I'm going into Delaney's to lunch." Delaney's was the most aristocratic place in city, and charged accordingly. You almost had to pay for the privilege of passing on the sidewalk. "I've seen people going in, and it looks so lovely. It smells so good, too, clear out on the street. Somehow a put-up lunch goes down dreadfully hard after that. I'd like once in my life to play I was rich and could have just what I wanted."

"Very well, my dear," answered her mother, "do as you please. We should be more than glad to give you what you want. It hurts us both to the quick, my daughter, to have you work so hard, and be denied so many things, but—"

"Don't you say another word, Mother Willis!" cried Dorothy. "You know I'm happy as the day is long, most of the time, and I'd work ten times harder, and live on potatoes and salt, before I'd swap my blessed father and mother for any millionaires on the face of the earth. I only want to be foolish once for half an hour or so."

So Dorothy had picked berries, and gotten up early to tramp off after chestnuts, and all by itself in one corner of her purse was a crisp new bill for folly.

She had amused her self and the family planning her lunch.

"If you don't come home, Dorothy," said her brother Tom, "we shall know just what the trouble is—you've died of indigestion. I should expect to if I put any such conglomeration into my stomach."

"I am pretty healthy," laughed Dorothy; "I guess I can stand it for once."

But now the long-looked-for day had come. Dorothy was really on her way!

It was just nine o'clock when she reached the city and started on her shopping. Such a long list as she had, and there was so much running about to be sure and get the best bargains! "I shall have a fine appetite," she thought, for she had been much too excited to eat her breakfast properly.

At half-past eleven she decided she should go to lunch at twelve, for she wanted to be there in the busiest time. It would be such fun to see the crowd, and be one of them for once.

She had just been getting woolen stockings for father and Tom, and was waiting for her change, when she noticed a little girl, not far from her, eyeing a pile of men's cardigans very wistfully. Such a forlorn little mite as she was! Her dress was scant and faded, and her face was so thin and old. Dorothy felt as if she would like to put her arms around her and kiss her, she looked so pitiful. Perhaps she showed her loving sympathy in her face, for soon the child came towards her.

"How much do you s'pose them jackets be?" she asked timidly.

"I'm sure I don't know," replied Dorothy. "Did you want to get one?"

"O, yes, ma'am! Mother and me, we've been trying to earn enough all summer to buy one, for father got such a cough, and he is so cold at work in the winter. Mother hasn't used a bit of sugar or milk in her tea, and I haven't had any butter on my bread for so long! We've saved fifty cents! Do you think that will buy one?"

Dorothy felt as if there was a great lump in her throat, and somehow she couldn't see to count her change which had just come.

"I hope so, dear," she said. "I'll go over with you and see."

"O, thank you! Mother couldn't spend time to come, because she had to sew every minute."

It was Dorothy that inquired the price.

"One dollar and a half," answered the clerk, "and a big bargain, too."

For an instant Dorothy did not dare look at the child beside her.

Poor little thing! Her bright look of joyous expectation had faded, the tears were running down her cheeks, and she looked at the half-dollar in her hand in sorrowful surprise. It had been such hard work to get it, and it had seemed such wealth.

"We—never can get one," she said, with a sob, and father will get more cold and be sick. I'm afraid."

"Give her your lunch money," said conscience to Dorothy. "Can you be so mean and selfish and horrid as to go and get that foolish lunch when the money would do so much good to these poor folks?"

"But I've worked so hard to get it, and I've anticipated it so much," pleaded Dorothy. "It isn't as if I had lots of pleasures."

"The first mouthful ought to choke you to death," said conscience, remorselessly.

It only took a minute—less, if anything—for Dorothy to think all this, to fight her little battle, and, thank God! to come off conqueror.

"Don't cry, dear," she said. "I've got some money that I don't need. I'll put it with yours, and we will get the cardigan together. Then every time you see your father put it on you can think of me. Won't that be nice?"

The look on the child's face repaid Dorothy a thousand times for her little sacrifice. Indeed, it warmed her heart so that she slipped a quarter into the child's hand as they parted.

"Get some sugar and milk for your mother's tea, and butter for your bread tonight," she said.

"I don't need that ribbon for my hat, the old one will do well enough," she said to herself.

"Well, did you have your wonderful lunch, and did you enjoy it as much as you expected?" asked Tom at night.

"More. I never enjoyed anything so much in my life. I didn't get just what I planned, but it was even more indigestible if anything," replied Dorothy, with a happy little laugh; and that was all she would ever say about it.

"It may have been filling at the time, but it doesn't seem to have stayed by you very well," said Tom, dryly, as he watched Dorothy eat her supper.—Zion's Herald.

Her Two Boys.

It was on a Michigan Central train the other day. A tall fine-looking young man and a handsomely dressed woman sat just in front of a plainly dressed, sweet-faced lady of perhaps seventy years.

By and by the porter announced that dinner was ready in the dining-car, and the young man said: "Well, mother, Emma and I will go now and get a dinner. You know she needs something warm. You have brought your luncheon and I'll send you a cup of tea."

After the couple had gone, "mother" sat looking out of the window in deep thought, apparently, and perhaps not altogether happy. Finally she reached under the seat and brought out a little worn, black basket and began fingering the ribbon with which it was tied.

Just then the train stopped at a station, the door was flung open, and a cheery-faced man stepped inside. He looked eagerly up and down the car, and his glance fell upon the old lady. "Mother!" he cried.

"John, my John!" answered the lady, and the two were clasped in a loving embrace.

"Where are Frank and Emma?" he demanded, after a few moments.

"They have gone into the dining-car. Emma isn't strong you know, and has to have a hot dinner."

This last remark she repeated in answer to a curious look in John's eyes.

"And you didn't want any dinner, I suppose?" His eyes fell upon the basket. He mustn't hurt his mother's feelings, and he checked himself.

"Aren't you glad to see me?" he said. "Aren't you surprised? I found I could meet you here instead of waiting until you reached Chicago. And say, mother, isn't that the same basket that Frank and I used to carry to school? Yes, I thought so."

By this time there was a smile on the mother's face. "Well," said John, "I'm pretty hungry. Suppose we keep this for supper and you come with me and get a hot dinner."

As they left they met the other couple. "Hello, John! Where did you come from?" "How do you do, Emma? Mother and I are just going to dinner."

At Chicago the people who had seen all this saw a handsome young man, with a little black basket on his arm, tenderly assisting a sweet-faced old lady through the crowd to a carriage. As for the other couple, nobody had any eyes for them—Chicago Tribune.

Seeing the Point.

The following story is told of a Philadelphia millionaire who has been dead for some years. A young man came to him one day and asked pecuniary aid to start in business:

"Do you drink?" asked the millionaire. "Once in a while." "Stop it! Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of a year came to see the millionaire again.

"Do you smoke?" asked the successful man. "Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home and broke away from the habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist. "Yes, I do," was the desperate reply.

"Stop it! Stop it for a year; then come and see me again."

The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. And I have."—Youth's Companion.

Ruskin on Women and War.

Mr. Ruskin, at the close of a lecture on war, made the following remarks to the ladies present: "Only by your command, or by your permission, can any war take place among us. And the real final reason for all the poverty, misery, and rage of battle through Europe is simply that you women, however good and religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your immediate circles. Let every Christian woman who has conscience toward God vow that she will mourn for His killed creatures. Let every lady in the happy classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute's black—with no jewel, no ornament, and I tell you again no war would last a week."

The Young People

J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Drifting, Ephesians 4:14; James 1:1-8.

Daily Bible Readings.

Monday, August 7.—Mark 8:10-30, (31-9:13). What things to mind, (vs. 33). Compare Col. 3:2.

Tuesday, August 8.—Mark 9:14-50, (10:1-12). An unlimited promise, (vs. 23). Compare Matt. 17:19, 20.

Wednesday, August 9.—Mark 10:(13-31), 32-52. Simplicity of members of the kingdom, (vs. 14, 15). Compare Matt. 18:3, 4.

Thursday, August 10.—Mark 11:(1-11), 12; 12:12; (12:13-44). The rejected stone exalted, (12:10). Compare Ps. 118:22, 23.

Friday, August 11.—Mark (13:1-37); (14:1-72); 15:1-47. Delivered to be crucified, (15:15). Compare John 19:16.

Saturday, August 12.—Mark 16:1-20. Exalted at the right hand of God, (vs. 19). Compare Heb. 1:1-3.

Prayer Meeting Topic, August 6

"Drifting," Ephesians 4:14; James 1:1-8.

One of the most insidious and, so, cruel tendencies of the soul is to drift. How often is the Christian like those magnificent ocean steamers, the Castilian wrecked off the coast of Nova Scotia, and the American liner, City of Paris, hung upon the "manshies," (significant name), drifting with treacherous currents of false thought, lured by subtle, magnetic currents of temptation and pleasures of the world, driven by winds of trial from the safe course marked out in the Divine chart, the Bible.

With this as a sort of step-ladder to reach our Subject, we will divide our theme under three heads with an added rider:

1. Heart drifting. Of prime importance is the reflection that drifting commences with the heart. If its beginning were in the outer act, it would be detected and arrested before great harm to the soul could be done; but, alas, all imperceptibly, it begins with the cooling of love to God, the waning of faith, the abatement of zeal. Significant is the word of holy writ: "The backslider in heart shall be filled with his own ways" (Prov. 14:14). It is important for us to test our selves and see whether we love most the Lord, his people and his work, or self, riches, pleasures and earthly friendships. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. 3:12). Let not the word be true of us: "Because thou art neither cold nor hot I will spue thee out of my mouth" (Rev. 3:16). "Keep thy heart with all diligence" (Prov. 4:23).

2. Head drifting. Many will agree as to the importance of a right state of heart, but demur when insistence is made upon sound belief, considering not that right belief is at the very foundation of a good life, and contrariwise, false belief to be the fruitful source of every form of evil of heart and conduct. Men confidently affirm that it matters not what may be the form of your belief, if only you are sincere. The words of a modern preacher are quoted with approval: "I hate botany, but I love flowers; I hate theology, but I love religion." No doubt men have erred in formulating creeds and binding them upon men's consciences; still every man has his own creed, and creed determines character, good or bad. "As he thinketh in his heart so is he" (Prov. 23:7). Therefore Paul said: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

3. Life drifting. How dreadful is this stage of the soul's undoing. Still the hapless ones floating upon treacherous currents are scarcely aware of their perilous condition. The heart has been gradually hardened, conscience seared, and the eyes of the understanding darkened. Poor souls! They are like vessels without rudder, compass or anchor, driven by every wind, with "rent cordage, shattered deck, and torn sails." Wilfully cutting their anchor chains of faith and love, they are adrift without a pilot; having cast away the fear of God, they are adrift without sun and stars and have no propitious wind of heaven; but, "He that is steadfast in righteousness shall attain unto life" (Prov. 11:17-R. V.).

4. Some anchors. God's word is a strong anchor. "Thy word have I hid in my heart that I might not sin against thee" (Psa. 119:11).

Prayer grips the immovable God and gives consistency to life's purposes.

Profession of one's faith cuts the bridge behind and impels forward to the good.

Good company gives cheer to the Christian sailor. Good habits confirm one unto the end.

Keep firm hold by faith in God and Christ, hope of eternal glory, and love to all mankind.

Scripture References: Rom. 4:20; Heb. 6:17-20; Heb. 2:1-3; 1 Thess. 5:21; Heb. 3:6; 4:14; 10:23; Rev. 2:25; 3:11.

J. A. B. BANTON, in the Baptist Union.

Among the Societies

ST. GEORGE, N. B.

I understand it is one of the duties of the Cor.-Sec'y to write an occasional letter and tell of the progress of their society. It is four years since our Union organized and we should find we have great reason to praise God for all the way he has led us. I am convinced that for future good and financial aid no church can afford to be without a B. Y. P. U. In March we had an oyster supper and made fourteen dollars. In May we gave a Non-dike social and realized forty dollars. On the third

Sunday in May we held a public meeting in the church consisting of an address from our President, Miss Soley; a report from our Recording Sec'y., Miss Lavers, addresses of ten minutes from Rev. Mr. Fraser, president of Christian Endeavor Society in town, Mr. Cameron from the Divinity College, New Haven, Conn., and from our Pastor Rev. Mr. Lavers, interspersed with special music. At one of our weekly meetings recently the chairman of the devotional and temperance committees prepared a fine programme on temperance which was very interesting. We engage in some Home Mission work, every other Sunday afternoon a number from the Union hold service at the poor-farm at the close tracts, papers and flowers are distributed among the inmates who seem to enjoy the meetings and look forward to our coming, this work is under the direction of the missionary committee. Our treasurer has paid to the treasurer of the church fifty-dollars so far this year for church purposes. Our meetings are well attended and the question is how can we win the many uninterested ones? I would urge all unions the necessity of keeping up the interest of the meetings and the importance of this work and that a part of the responsibility rests upon each and every member.

Yours in B. Y. P. U. work, KATR M. MARSH, Rec., Sec'y.

St. George, N. B.

NEW HARBOR, N. S.

It is some months since our Union has corresponded with the MESSENGER AND VISITOR. We have not had any increase in our number since we last wrote. But our meetings are largely attended and are very encouraging. We have been without a pastor for some months, but we now have a young minister with us, a very earnest worker in the Lord's Vineyard. And we pray and believe through our united efforts, we may be the means in God's hand of uniting souls for his Kingdom, and that our Union may be enlarged and our associate members may become active in the service of the Lord. Pray for us brothers and sisters that we may be strengthened with all might according to His glorious power.

CELIA GILLIK, Cor.-Sec'y.

Richmond '99.

It was the intention of the editor of this department to furnish our readers last week with a brief account of the trip to Richmond and of the meetings of the great Convention. The crowded days of good things in Richmond and the rapid movements of the homeward journey, freely interlarded with sight-seeing, to which were added the duties of transportation leader, left little time for the preparation of even a fragmentary report. In view of the fact that reports, both long and short, must have reached the majority of our people through various channels, an extended account of the great gathering from our pen would be unwise. Notice of a few facts of special interest will therefore suffice for these columns.

The Maritime delegation consisted of only seven persons all of whom were from Nova Scotia and five of whom were from the writer's own native Province. Keirstead, D. D., Wolfville; Charles E. Morse, P. A., Paradise; James Gates, Kingston; Mrs Geo. W. Eaton, Miss Ethel Eaton, Miss Cora Bishop and Rev. J. B. Morgan, Aylesford. The leader had expected a much larger party up to the very hour of departure, but the possible heat of the Southland frightened a large number. As it is Dr. Keirstead's intention to give the MESSENGER AND VISITOR readers a sketch of the trip to and from Richmond we need not linger on its many delights longer than to express our appreciation of the fine service of the D. A. Railway, Fall River Line and B. and O. Railway and the uniform thoughtfulness and courtesy of their employees. Travel over such lines is truly "a thing of beauty" and might be "a joy forever" if the journey did not end.

As for the Convention itself every thing is said when it is declared fully up to the high standard of its predecessors. The registration was less than half of that of last year, but the meetings were swelled to average size by the large local Baptist constituency. At times the immense auditorium was taxed to its utmost capacity by the thousands who thronged it and the enthusiasm more than once touched high water mark. The clipping from the N. Y. Examiner which appeared in these columns last week made mention of some of the most interesting sessions. The fellowship meeting was exceptionally good and the little band from down by the sea were accorded a most generous reception. Miss Ethel M. Eaton carried our banner and Rev. J. B. Morgan spoke the words of greeting, after which ten thousand voices made the building ring with "God save the Queen." Rev. C. A. Eaton's address was one of the marked features of the Friday evening session. Last on the program, with consummate tact he called back a dispersing audience and held them spell-bound for half an hour longer. But "blue-nose" pride reached its climax when Dr. Keirstead on Saturday morning handled in a most masterly and scholarly manner his theme, "Literature as an aid to the Disciple." The audience hung breathless on his words which sparkled with some of the richest genius culled with an artist's hand from the wide field of English literature, and when he finished broke into thunderous applause which only subsided after he had returned to the platform and bowed his acknowledgement of their appreciation. Those who have heard the Doctor at his best will not be surprised to learn that he was the only man on the entire programme who was accorded such an ovation.

Space will not permit us to speak of the many other interesting features of the convention, including Sunday services and the inspiring consecration services with which the great gathering passed into history. We would be most ungrateful, however, if in concluding these notes we did not make mention of the gracious cordiality with which the Southern people greeted us at every point. Never before were we accorded such generous and courteous hospitality. Certainly Virginians are the most courteous people in America.

JOHN BURTT MORGAN.

Foreign Missions.

W. B. M. U.

"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 great blessing may be received and wisdom given to guide in all the affairs and such plans be made as shall glorify God and extend His kingdom in the earth.

Notice.

The annual meeting of W. B. M. U. will be held in St. Martins, August 16 and 17. All sisters wishing to attend these meetings will please send their names to Mrs. A. W. Fowles, St. Martins, as early as possible. Travelling arrangements and programme given next week. For the information and satisfaction of all who purpose going to St. Martins we wish to state that the train will not leave Hampton for St. Martins until the other trains arrive so that those crossing the Bay by Prince Rupert can take the five p. m. train in St. John and be in time for St. Martins, also those coming by C. P. R. and from F. E. I. This is a great convenience as there need be no detention at Hampton over night. There will be an Executive meeting of the W. B. M. U. on Tuesday evening and the first session of Convention on Wednesday morning at 9.30 so it will be necessary for all to go on Tuesday.

Will those W. M. A. Societies who have during the year lost by death any of their officers or prominent members please send their names to our Provincial Secretaries so they can be mentioned at our "Memorial Service" and the friends remembered in prayer. We wish the names of our deceased members recorded in our Report and this is the only means of securing them. Please attend to this matter at once.

We are glad to hear of the W. M. A. S. being organized by Mrs. Churchill at Sussex. May it be to die no more. President, Mrs. C. T. Waite; Secretary, Mrs. Mel. Scott. There is a grand opportunity for a most successful Society in this church and we feel assured there are consecrated sisters who will put their strength, prayers and money into it for the dear Master's sake. May God's blessing rest upon this Society.

Report of W. M. A. S. Meeting, Sussex, July 8th, '99.

Meeting held in the vestry of the Baptist church, Provincial Secretary in chair; Singing, "Nearer my God to thee"; Prayer by Mrs. N. C. Scott and Prov. Sec'y; Scripture read, Isaiah 40, Mrs. W. E. McIntyre. After a few opening remarks by Provincial Secretary who said she would not take much time in order to give Mrs. Churchill opportunity to tell us of the work in India, and then called for reports. Some very encouraging accounts of the work in the various Societies were given by the following sisters: Main St., St. John, Mrs. N. C. Scott; Brussels Street, St. John, Mrs. Cottle; Hillsdale, Hammond, Mrs. W. Fowler; "Maud Harrison" Band, Miss Branscombe; Ida Newcombe Band, Letter; Hatfield Point, Aid, Letter; Penobscquis, Aid and Band, Mrs. Corey; 2nd St. Martins, Band, Mrs. Floyd. Mrs. Churchill in a most interesting manner told us of the work in India, especially of Bobbili, India, and the Lord's work there seemed nearer while she told us of the eagerness with which they listened to the gospel even while the chains of caste and fear of persecution kept them from public profession. She also gave an interesting account of the work and life of "Annie Bellisle," who is now supported by the "Maud Harrison" Band.

The only regret we had was that so few sisters were present to listen to the heart-stirring address and to see sister Churchill who after more than twenty-five years' work is still youthful and more energetic than many who have nothing to do but make plans for selfish enjoyment. May God spare her long to serve Him in India.

Prayer was offered by Mrs. McIntyre, collection, \$7.43. "Blest be the tie that binds" was sung and this very helpful meeting closed with prayer by Mrs. Cox.

RUBY J. COX.

The annual meeting of the W. B. M. U. in connection with the N. B. Eastern Association was held in the Methodist church, Elgin, Saturday, July 15th, 3 p. m., Mrs. Cox presiding. After appropriate opening exercises Sister Cox, Prov. Sec'y., gave a very stimulating and encouraging address, showing a forward movement all along the line during the year. Sister Horseman gave an address of welcome which was most unique and

brought a homelike feeling to every heart. Sister Cox responded in fitting words. Reports from eighteen societies were listened to with great interest. There were twelve societies not heard from. We regretted this and would urge all societies to report at these annual meetings. Sister Clark's paper "The Model Aid Society" did credit to the writer and was enjoyed by all. Sister Churchill, our returned missionary was introduced, she expressed her pleasure in being present to meet the sisters of the N. B. Eastern Association, and listening to the encouraging reports. She spoke of her twenty-five years of service on the Foreign field and hoped for ten years more. She told us of her work among the children in day school and in Sabbath school; of ways and means used to get the children to attend; the work among widows and the fruits of consecrated effort. Sister Churchill's address was exceedingly interesting and instructive. Questions were asked. In answering Sister Churchill gave us some much needed information, and it must awaken a deeper interest in P. M. work. The loving bond binding our societies to our Sister Churchill was strengthened by her visit. Many prayers will be offered for her in her work for lost souls. Sister Cox's closing words will long be remembered as helpful and inspiring. Our sister in her self-sacrificing efforts is fostering and deepening the interest in the work in our Province. Collection taken \$5. A hearty vote of thanks was given to the people of Elgin, for kind hospitality extended to us, also to trustees of Methodist church for use of church. A very interesting and true profital session was closed by "Blest be the tie which binds," and by prayer.

MRS. TRUEMAN BISHOP, Sec'y.

The Women's Missionary meeting in connection with the Eastern Association of N. S. was held in the Presbyterian church at Oxford on Saturday, July 15th. A large number of delegates were present, and the Master was with us. In the absence through illness of Miss Johnstone, the meeting was opened by Mrs. J. Clark with singing, and prayer by Mrs. Smith, of Amherst, who voiced the sincere desire of every heart, when she asked that our beloved Prov. Sec'y., might be restored to health and to the work she loves so well. An appropriate Scripture lesson was read by Mrs. Gunn of Belmont. Reports from Societies were called for quite a number of sisters responded, though many were not heard from in any way. These reports were, upon the whole, encouraging. Mrs. Harrison, mother of our missionary, in speaking for her society also gave us glimpses into the lives of our missionaries, gathered from her daughter's letters, which was very interesting. Mrs. Smith, Treas. W. B. M. U., gave a short address followed by a financial statement. We were grieved to learn that we were so far behind in our offering to the Lord for this part of his work and trust we shall all go to work with renewed energy, so that our Convention may find the treasury abundantly replenished. We also had the pleasure of listening to our young sisters, Misses Williams and Logan, and a feeling of deep regret and sadness came over us that while the laborers were ready to go the money necessary for that purpose was not in hand, and our unspoken prayer was that there might be more consecrated pocket-books as well as hearts. A collection was taken and the meeting closed with singing and prayer.

S. A. CLARK, Cor.-Sec'y.

Delegates, Attention!

Be sure to obtain your Standard Certificates when you buy your ticket at the starting point. As our number attending is always over one hundred the return will be free. On the C. P. R. to obtain the special rates mentioned it is not necessary that all the number of delegates mentioned should attend from points on the C. P. R. Return tickets from St. John to any point on the C. P. R. will be issued at one-third of the one way fare if there have been 50 to 99 in attendance holding Standard Certificates from all rail or steamer lines, and free if over 100 present who hold Standard Certificates. On the I. C. R. if ten or more obtain one first class full fare one way ticket with certificate the return fare will be free. If less than ten first class tickets are purchased delegates will be charged for the return journey half fare. The same applies to the D. A. R.

AMY E. JOHNSTON, Sec'y N. S.

Amounts Received by the Treasurer of the W. B. M. U. FROM JULY 19 TO JULY 25.

Montague, \$5; Mission Band, \$5; Amherst, \$15.50; Halifax, Tabernacle church, \$28.50; Mabou, \$3.50; Mira Bay, \$6; Homeville, \$7; Mrs. Shephard, \$5; a friend, for Chicacole hospital, \$1; Port Grenville, \$8.75; Sackville, \$59; Lower Sackville Mission Band, \$8; Marysville, \$19.55; Summerside, \$8.45; River Hebert, \$7.70; Kentville, \$25.25; Bay View, \$5; Canning, \$11.60; North Brookfield, \$5; Mt. Hanley, \$8.25; Mission Band, Miss Newcombe's salary, \$7; Tidings, \$25; Lockeport, \$13.54; Mission Band, toward Mr. Morse's salary, \$14; Tidings, \$25; Amherst, \$31; Point de Bute, \$23.85; Maccas, \$6.50; Tusket, \$2.95; Hampden, Mission Band, \$11; Lower Aylesford, \$16.25; a friend, Mr. Gullison's salary, \$1; Cumberland Bay, \$3.30; Carleton, \$9.75; Chester, \$11.18; Apple River, \$5; New Albany, \$2; Lapland, \$2.50; Billtown, \$28.90; Mission Band, Mr. Morse's salary, \$3.75; Lakeville, \$7; toward Edmonston church, \$3.50; Wilnot, \$10; Ludlow, \$11; Boylston, \$7.35; St. Martins, \$20; Weymouth, \$8.50; Port Williams, \$7.50; East Onalow, \$3; Bass River, \$2; Windsor, Junior Union, toward Mr. Morse's salary, \$8; 2nd St. Margaret's Bay, \$4; Florenceville, \$4.75; 1st Sable River, \$10; St. Stephen, Union Street, \$19.65; Jackson-town, \$12.35; Sackville, \$7; Aylesford, \$24.50; Clarendon, \$2; "a friend", F. M., \$2.

MRS. MARY SMITH.

Amherst, P. O. Box 513.

Special Contributions to Foreign Missions from July 1, 1899.

Y. W. C. A. Acadia Seminary, support of pupil in Bimbi school, \$12.50; Collection at Centreville annual convention, \$1.32; Robt Marshall, \$5; H. J. Crowe, \$5; "a friend," (E. N.), \$2; Reuben Baker, Savara Mission, \$1; Kingston church, N. S., \$7.35; Billtown Sunday School, support of native teacher, \$35; J. C. Morse, \$5; "a friend," U. S. to W. V. H., \$25; Acadia Seminary, per Miss True, to W. V. H., \$24; Chapel Bell, \$10-\$34; Mrs. Geo. Giffin, \$5; B. Y. P. U. Temple church, for Mr. Higgins' work, \$11; B. Y. P. U. 1st Halifax church, for Mr. Higgins' work, \$25; "a friend," (Mrs. K.) for Mrs. Sanford's travelling expenses, \$20; John Wilbur, \$200; Westbrook church, Southampton section, \$3.80. Total, \$397.97. Before reported, \$1,025.59. Total to July 20, \$1,423.56.

LEGACIES.

Estate late Mr. J. B. McNutt, \$25; Mrs. Susan Fulton, \$200. Total, \$225. Before reported, \$730. Total to July 20, \$955.

FOR MR. GULLISON'S SUPPORT.

Rev. R. B. Kinlay, \$5; Rev. G. J. C. White, \$5; J. E. Dunham's class, Billtown S. S., \$2; W. V. Higgins, \$5; Rev. W. J. Rutledge, \$10; Edwin L. Crosby, \$5; Mrs. A. T. Dykeman, \$5. Total, \$37. Before reported, \$110. Total to July 25, \$147.

The Treasurer of the Board will be glad to get offerings from any body for any department of the work. A good sister has recently sent in \$20 toward the travelling expenses of Mrs. Sanford to India. As there are several missionaries who desire to go back to their work and there are no funds to send them, contributions for this object will be thankfully received.

J. W. MANNING, Sec'y-Treas. F. M. Board.

Christian Workers' Conference of the Maritime Provinces.

For several years in our Associational and Conventional gatherings many of those that have been privileged to attend the Northfield conferences have quietly discussed the wisdom and feasibility of organizing such a conference as is referred to in the title of this article. We are pleased to announce that this organization has been effected and that the initial meeting has been fixed for Yarmouth, August 29 to September 7. In sending forth the announcement of this projected conference, we do so with a deep sense of the guiding and favoring hand of God. Since the project was suggested there has been a striking coincidence of circumstances all converging to the possibility of holding this conference in Yarmouth. We take these favoring circumstances as a partial indication of the divine sanction of the entire movement. Surely we do not err in drawing this conclusion. In no particular have these favoring circumstances manifested themselves more clearly than in the provision for our speakers. We are pleased to announce that the conference will be under the control of one experienced in the conduct of Bible Conference and world famed as a pulpit orator, Rev. A. T. Pierson D. D., Editor of the Missionary Review of the World. Associated with Dr. Pierson will be Rev. Chas. E. Hurlbut D. D., who comes to us with the inspiration and power of the Chautauque conference, now in session, of which he has the control. The following have also promised to be present: Rev. R. A. Torry, Superintendent of the Bible Institut., Chicago; H. B. Gibbud, Rescue worker, Springfield; Rev. G. O. Gates, D. D., St. John; Rev. W. H. Palmer, Providence; Evangelists G. C. Needham, H. L. Gale, W. S. Martin. In addition to the above we expect several other distinguished men of God with whom we are now in correspondence. The roll of speakers is an indication of the undenominational character of this conference. That its influence may be as wide-spread as possible, all evangelical bodies are invited to join in the discussion of a theme of vital importance to all. This conference will lend its influence to no "hobbies" that are being paraded ad nauseam at the present time. Its sole purpose is to bring Christians into closer touch with the Word and Work of God. Special care has been taken that no advocates of hobbies be among the speakers to obtrusively break in upon the cardinal thought of the conference.

In locating this Conference at Yarmouth we are convinced that a suitable spot has been selected. Yarmouth is centrally located for Halifax, Boston and St. John, and is within reasonable range of all points of the Maritime Provinces. The railroads and steamboats have given generous reduction in rates, single fare. Yarmouth is admirably adapted for the accommodation of such a Conference. Across the harbor, where there is the quiet and seclusion conducive to spiritual blessing, a beautiful park is located, which will be provided at the lowest rates with every convenience necessary to the comfort of visitors. In the town, hotel and private accommodations can be secured for large numbers.

Brethren, through the columns of this our denominational paper, we appeal for your prayerful sympathy and attendance. With great expectation from God there is no reason why this Conference in the progress of years should not be to the Maritime Provinces what Moody's conference has been to the adjoining Republic. Let us make it such. Baptist brethren, we cordially invite you to this Baptist town. We expect in our churches to reap a large blessing and we invite you to share it with us.

Further announcements will be made in due time. In the meantime remain in the place, Yarmouth, the date, August 29 to September 7, and respond to our request for prayer.

P. G. MODE, Pastor Zion Church. W. F. PARKER, Pastor Temple Church. ERNEST QUICK, Pastor Milton Church.

Does Your Head Ache?

Are your nerves weak? Can't you sleep well? Pain in your back? Lack energy? Appetite poor? Digestion bad? Bolls or pimples? These are sure signs of poisoning.

From what poisons? From poisons that are always found in constipated bowels.

If the contents of the bowels are not removed from the body each day, as nature intended, these poisonous substances are sure to be absorbed into the blood, always causing suffering and frequently causing severe disease.

There is a common sense cure.

AYER'S PILLS

They daily insure an easy and natural movement of the bowels. You will find that the use of

Ayer's Sarsaparilla

with the pills will hasten recovery. It cleanses the blood from all impurities and is a great tonic to the nerves.

Write the Doctor. Our Medical Department has one of the most eminent physicians in the United States. Tell the doctor just how you are suffering. You will receive the best medical advice without cost. Address, Dr. J. C. AYER, Lowell, Mass.

A Missionary Organ Wanted.

Bro. D. G. McDonald who is doing evangelistic work in the Northwest needs a small organ he can carry with him. In many places the services are held in a hall or school house, where there is no instrument and there are not many singers to help. Bro. McDonald has been greatly blessed in his work, hundreds have been led to Christ. A small "baby organ" that could be folded up and carried about easily would add to his efficiency. Some one who sees this may have such an organ of little use where it is. Send it out in the name of the Lord as a missionary to the Northwest. Any one who will make a contribution of an organ or money (\$30) to buy one, will do a great service for this important mission. Suitable acknowledgment will be made of it, and the Lord reward the giver or givers. Several might join in this or some B. Y. P. U. or Sunday School do it. If two organs should be given there is a place for a second, and if more money than is required for this is sent Bro. McDonald will need it as he depends on voluntary gifts for his support. I would be glad to hear from any one interested in this. Address, H. G. Mellick, in care MESSENGER AND VISITOR, 85 Germain St., St. John, N. B.

Notices.

The Baptist Institute will convene in the Fredericton Baptist church on Friday morning August 19th, at 10 o'clock. There will be three sessions throughout the day and evening. Reviews of Dr. Clarke's "Outline of Theology" will be given by President Thomas Trotter and E. M. Saunders, D. D., also sermon by Rev. H. F. Adams and Rev. Geo. O. Gates, D. D. B. N. Nobles, Sec'y, Treas.

The Committee on Home Missions in New Brunswick will meet August 9th, at 85 Germain Street, St. John, at 2 30 p. m. Will every member of Committee kindly be present. The meeting is an important one. G. O. GATES, Sec'y.

July 31. The Baptist Sabbath School Convention, District No. 3, will meet with the church at Upper Jemseg on August 4th. There will be an afternoon and an evening session. H. B. Chase, F. E. McDonald, C. B. Colwell, Jr., W. H. McDonald, John Hoben and William Smith are the programme committee.

J. COOMBS, Sec'y, Pro. Tem. July 26. The fifty-fourth annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church in Fredericton, N. B., commencing on Saturday, the 19th of August, at 10 o'clock, a. m. HERBERT C. CREED, Sec'y of Con.

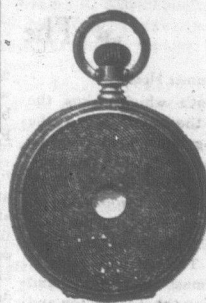
The Queens Co., N. S., Quarterly meeting will meet at North Brookfield, beginning on Wednesday August 9th at 7 30 p. m., and continuing through Thursday August 10th. The North Queens Sunday School Convention meets at the same place August 11th, enabling delegates to Quarterly meeting to enjoy the privilege of the Sunday School Convention also. The churches of the county are requested to send a large representation. A good programme is prepared and a profitable meeting expected.

W. L. ARCHIBALD, Sec'y.

Lunenburg County Quarterly Meeting.

The Quarterly meeting met with the Tancook church July 18th. The first meeting of the session was Tuesday evening when Rev. B. H. Smith preached a soul stirring sermon to the unsaved which was followed by an after-meeting in which many took part. Wednesday morning reports were heard from all the churches of the county but two. The reports from Bridgewater and Chelsea were very encouraging. This is the hardest season of the year with us as many of our people are away. Wednesday afternoon was given to the W. M. A. S.'s of the County. The meeting was conducted by Mrs. E. N. Archibald Co. Sec'y who in her address told us many interesting things of her daughter's work in India. Miss Alice Veinotte then took us by her map exercises from Tancook to India giving us the names of all the Mission Stations and missionaries on the fields. This exercise was enjoyed by all, and other societies of the county would do well to have Sister Veinotte present in this vivid way the needs of the foreign field. In the evening a short Induction Service was held for Pastor H. S. Erb. Rev. B. N. Archibald addressed the meeting on the relation of church and pastor. Rev. H. B. Smith welcomed him to the county and its work, to which Pastor Erb replied in his happy way. Rev. N. B. Bezanson preached the sermon of the evening and in the after-meeting which followed many testimonies were given and three rose for prayer. The Spirit of the Lord was truly present and all felt it good to be there. Pastor Erb and wife are firmly fixed in the hearts of their people and we shall hear good things from Tancook. In view of the departure of Pastor D. Crandall for a new field of labor in another part of the province, the meeting adopted a resolution expressing high appreciation of Pastor Crandall and his work with fraternal Christian regards for himself and family and prayers for their best welfare.

W. B. BEZANSON, Sec'y, Pro Tem.



Watches Given Away.

In order to introduce our goods, consisting of Soap and Stationery, we will give away, for a short time, Watches, Desks, Bicycles, Bracelets, Autoharps and many other useful premiums. Send stamp for illustrated circular.

Address:

H. L. Coombs & Co.,
257 City Road, St. John, N. B.

This Watch given away for selling 20 boxes of Soap or Paper.

NOTICE OF MEETING.

The Annual meeting of the Maritime Baptist Publishing Company will be held at Fredericton, N. B. on Monday morning, August 21st, at 8.30 o'clock, for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the company will meet on Saturday morning at 8.30 o'clock. B. A. STAMERS, Sec'y.

The following Railway and Steamboat lines will carry delegates to the Baptist convention to be held at Fredericton N. B., from 18th to 23rd August, at one first class fare, full local fare to be paid going, and return free on presentation of a certificate of attendance signed by the Secretary to the Ticket Agent or Purser.

The Yarmouth Steamship Company, Star Line S. S. Co., Charlottetown Steam Navigation Co., The Maritime Transportation and Salvage Co., N. B. and P. E. I. Railway, Central Railway of N. B. Elgin and Havelock Railway and steamer John L. Cann.

The Canadian Eastern Railway require twenty delegates and the Cumberland Railway and Coal Co., ten delegates to travel over their line going to the convention before they will accept the certificate for free return ticket.

The Canada Coals and Railway Co. will issue return tickets on presentation of certificates by delegates at the starting station.

The Intercolonial, Canadian Pacific, Dominion Atlantic Railway, Central Railway of Nova Scotia, Shore Line, Prince Edward Island, Salisbury and Harvey and Cumberland Railway and Coal Company will provide standard certificates to delegates at the starting station which, when properly filled up, will be accepted for a ticket to return free. Purchase your tickets through to Fredericton at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction Stations.

Certificates for all lines good until 26th August. J. J. WALLACE, Chairman of Committee. Moncton, N. B. July 20th, 1899.

Delegates to Maritime Convention.

All delegates who will come to the Convention at Fredericton and who desire to be provided with entertainment should send their names to

me, or see that the clerk of their church sends the proper return to me as soon as possible, and not later than August 1st. Those wishing the committee to find accommodation for them at hotels or boarding houses should write at once.

HERBERT C. CREED,
Sec'y of Entertainment Committee.

The Maritime B. Y. P. U. Convention to be held at Fredericton beginning Wednesday evening, August 16th, 1899. According to the conditions under which the Maritime Convention is to be held at Fredericton but two delegates from each church including the pastor are to receive free entertainment. No special provision being made for B. Y. P. U. delegates all societies are requested to see that so far as possible their delegates are the same as those chosen to represent the churches. While the number who may receive free entertainment is limited it is hoped that there will be many who have the Young Peoples' work sufficiently at heart to be willing to be present at their own expense. For such, good accommodations will be provided at reasonable rates at the various hotels and boarding-houses. Many Societies could well afford to pay the way of an additional delegate for the sake of the new impetus that may be given to their work as a result of the inspiration received. Will the different Societies take hold at once of the matter of representation so that a large attendance may be assured. The programme promises many good things and some matters of business of special importance will be discussed. Among these will be the question of a separate B. Y. P. U. Convention, a matter that should receive a most careful consideration. The devoting of an entire day—Thursday—to the B. Y. P. U. work will greatly facilitate the work of the Convention.

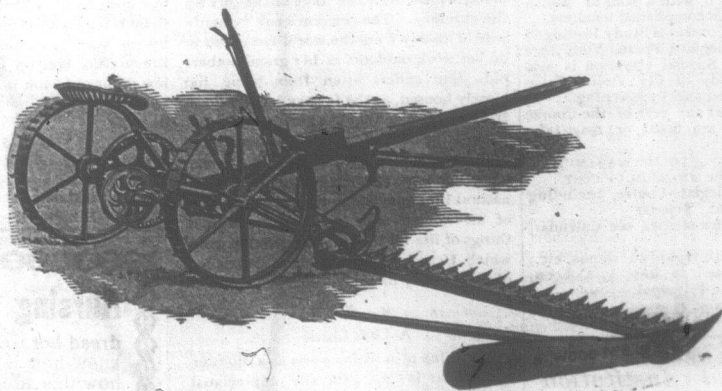
H. C. HENDERSON, Ass't Sec'y. P. S.—Will all Societies that have not yet sent statistics for the year forward at once to the Sec'y Treas., Rev. Geo. A. Lawson, Isaac's Harbor, N. S.

The Shelburne Co. Quarterly Conference will meet with the Baptist church at Port Clyde, August 1st and 2nd. At this meeting the B. Y. P. U. work of the county will be thoroughly considered. It is very important that all the societies of the county be well represented by delegates. ALLEN SPIDRLI, Sec'y. Osborne, N. S.

The LATEST and The BEST

The Frost & Wood New Mower No. 8

EASY FOR THE DRIVER.



EASY FOR THE TEAM.

Agents in every county.

THE FROST & WOOD CO., Limited.

93 Germain Street, Saint John, N. B.

or Esplanade Place, Truro, N. S.

Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

Hood's Pills

On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

Seven years Afflicted with a FEVER SORE! Permanently Cured by Gates' Nerve Ointment.

C. Gates, Son & Co. As the result of an accident my lip was injured so as to cause a fever sore for which I was under treatment for seven years but could get nothing that did it much good. At last I obtained your

NERVE OINTMENT which has made a complete cure and, I believe, had I not got it I would have been a cripple yet. I also know of two similar cases which your Ointment has cured, one of which was pronounced incurable by doctors in the States. My own cure is permanent as it is several years since it was effected. Yours sincerely, JOSEPH R. TAYLOR, Medford, N. S. This matchless healing Ointment may be obtained at most stores. 25 cents per box.

Cramps and Colic

Always relieved promptly by Dr. Fowler's Ext. of Wild Strawberry.

When you are seized with an attack of Cramps or doubled up with Colic, you want a remedy you are sure will give you relief and give it quickly, too.

You don't want an untried something. Extract of Wild Strawberry, which every one knows will positively cure Cramps and Colic quickly. Just a dose or two and you have ease.



But now a word of proof to back up these assertions, and we have it from Mr. John Hawke, Coldwater, Ont., who writes: "Dr. Fowler's Extract of Wild Strawberry is a wonderful cure for Diarrhoea, Cramps and pains in the stomach. I was a great sufferer until I gave it a trial, but now I have perfect comfort."

Acadia Seminary WOLFVILLE, N. S.,

Opens September 6, with a staff of twelve experienced and accomplished teachers.

There are five Courses of Study leading to graduation,—Collegiate, Piano, Vocal, Art and Elocution. Special attention is also given to the study of the Violin, Callisthenics, Shorthand and Typewriting.

Pupils can enter any year of the Course for which they are fitted or may take selected studies.

Acadia Seminary gives the MAXIMUM OF ADVANTAGES AT THE MINIMUM OF COST.

Full cost of Collegiate Course, including Tuition, Board, etc., \$170.00 For cost of extra studies see Calendar, page 37.

Information with regard to rooms, etc., should be addressed to Rev. A. Cohoon, Wolfville, or to the Principal.

J. H. MACDONALD, Principal.

THE NEWTON Theological Institution NEWTON CENTRE, MASS.

A Full Course of Instruction. An Attractive and Healthful Location. A Large and Well-Equipped Library. The interior of Farwell Hall wholly rebuilt in best modern style. Students' rooms heated and furnished. Tuition free. Next year begins Wednesday, Sept. 6. Entrance examination at 9 a. m., in Colby Hall. For further information address ALVAH HOVEY.

The Home

Midsummer Heat.

July is the month which claims the special attention of the housekeeper as the season when the greatest heat prevails. Work must be slackened when the thermometer is at its greatest height. Even the beasts of the fields and woods are no longer as active as in their wont, and the birds in the trees hush the energy of their song into a low warble. The vast population of the open country must work harder and more steadily during the hot season and find their resting time in the cool months. But this work in the open air has its compensations. It is the summer heat in close rooms, shut in the stifling heat of city walls, that is destructive to both body and spirits.

It is the misfortune of the farmer's wife that she is often handicapped in her work by lack of open air. Modern improvements have added to her labors almost as much as they assisted her. A great deal more is expected of the farmer's wife to-day than was in the years that have gone. She lived in old Colonial times in close contact with nature. Like her husband, she did much of her work in the fresh open air. The four walls of the log cabin or the later built farmhouse, with its low rafters, ceilings and board doors and windows that were continually open in summer, did not shut her in from the sun, breeze and fresh air. She labored with all the natural advantages which the Indian wife of the wigwam possessed. This was the reason why those women of olden times were healthy and happy in spite of the burdens they bore.

A change has come in the health of the women of the farm, and to-day we hear far more complaints of the hardships of housekeeping on the farm than ever before. In spite of all the modern conveniences that have been introduced and the labor-savers that are displayed on every hand, these lighteners of work have not kept pace with the demands now made upon the farmer's wife. She must dress, receive calls and return them with the nunctilio of a woman of society. She must dabble in arts and join at least one club besides the church sewing circle, and she must "keep abreast of the times" by reading, in order to be intelligent when the news of the day is discussed, and she must prepare stylish dresses for herself and children, and do all the hard work that her grandmother did. At least, this is what people say she should do. The few modern improvements introduced into the house of to-day do not materially lessen her work. The increased duties and demands on her time add to life's cares and worries. In addition to the strain of summer heat on her nervous system she must now endure that heat shut up in four strong walls, where the heat of a modern stove rages. Even the improved summer stove run by gasolene do not in summer compare in comfort with the old well-ventilated fireplace, which drew the rage of the fire up the chimney. The conventional farmer's wife of to-day fears the world too much to do her work outdoors as her grandmothers did. She suffers often from being too closely housed, as the factory laborer does. It is not strange that she suffers under the strain of modern life and modern methods of living. The remedy must lie, in summer when her harvest work is done, in a more natural life, in a life in the open air. She of all women must give up the unreal things of life for the real and genuine good which Heaven has given her abundance of opportunity to enjoy.—Ex.

A Little Cheese.

The value of a little cheese as a digester for dinner is not generally appreciated in this country. The French use cheese as a course after salad. But the average American and Englishman cannot be induced to take his meals in such a conventional order. Both evince a somewhat barbaric desire to consume their dinner hap-hazard. They show thereby their Anglo-Saxon ancestry and recall the some-

what glutinous feasts of beef and brawn, which, nevertheless, have built up the brains of the English speaking nations of to-day.

Cheese is an especially excellent article to introduce, though in sparing quantities, at summer meals. It should not be used at night, when it is as leaden as the fruit of the proverb, but at dinner when meat is served. The digestive powers are apt to be languid in the middle of the summer day, at which time dinner is usually served in the country. Something is therefore needed as a stimulus. Fine old cheese is the best for the purpose. It may be put on the table in many ways, besides in thin slices with apple pie, as we usually see it.

Cheese straws are excellent. For these use three heaping tablespoonfuls of sifted flour, three of grated Parmesan cheese, one of butter, half a saltspoonful of salt, a pinch of cayenne if you wish, the yolk of a very fresh egg and a tablespoonful of milk. Mix the flour, cheese, seasoning and the butter softened; add the yolk of the egg, beaten previously with the milk. Mix the various ingredients in the order given and stir them to a smooth paste. Roll this paste out very thin. The thickness of a 50-cent piece is a good thickness. Cut the paste after rolling it out into strips about three inches long by half an inch in width. Bake them in a biscuit pan in a moderately hot oven for fifteen minutes. These straws are introduced at dinner in the salad course. They are sometimes served alone at dinner, tied in bunches, which are piled up in a small hollow square on a picturesque square plate. Cheese is also served at dinner roasted. Break into bits a quarter of a pound of ripe, rich cheese and put it in a mortar with a scant teaspoonful of dry mustard, a pinch of cayenne and half a teaspoonful of salt. Pound the seasoned cheese to an even paste and spread it over six slices of toasted bread. Set these slices, laid on a baking pan, in a very hot oven for about six minutes. Serve the roasted cheese at once after the meat. It may be served with or directly after the salad.

Cheese puffs are made as follows: Beat a cup of water and two tablespoonfuls of butter in a saucpan, and when it boils add a mixture of four tablespoonfuls of flour and four tablespoonfuls of grated cheese. Stir the mixture well and season with half a teaspoonful of salt and one fifth of a teaspoonful of pepper. When the mixture has cooked for three minutes set it away to cool. When it is thoroughly cold add the unbeaten eggs and beat the batter well for ten or fifteen minutes. Then drop the mixture, using a scant tablespoonful for each puff, onto a buttered pan, taking care to leave considerable space between the puffs. Bake in a pretty hot oven for about fifteen minutes. Serve them hot. Picturesque china cups, which can be set in silver frames, are sold to bake these puffs in.—Sel.

Sardine Sauce.

Remove the skin and bones from the necessary number of sardines, pound them to a cream with a little fresh butter, stir them into any kind of previously prepared brown sauce (or some good gravy); let the mixture boil up once, and serve. A few drops of lemon juice or some white or red wine may be added to improve the flavor.

Mrs. William Barry "died on Friday at Chatham, Ont., aged 104 years. She was a slave in Virginia, but escaped to Canada over forty years ago.

Nursing Mothers

dread hot weather. They know how it weakens and how this affects the baby. All such mothers need Scott's Emulsion. It gives them strength and makes the baby's food richer and more abundant.

50c. and \$1. All druggists.

Save Your MONEY.

To save your money, by getting more for it, ask your dealer in medicine to show you the new 50 cent size bottle of JOHNSON'S ANODYNE LINIMENT. It contains over three times as much as the old 25 cent style, which is a great saving to those who use this valuable family medicine. The superior quality of this old, Anodyne has never been equaled.

JOHNSON'S ANODYNE LINIMENT

Fifty years ago this month, Dr. Johnson left with me some Johnson's Anodyne Liniment. I remember him distinctly, and could tell you just how he was dressed on that day. I have sold Johnson's Liniment ever since. Can truly say it has maintained its high standard from that time to this. No medicine today possesses the confidence of the public to a greater extent. JOHN B. HAZEN, North Waterford, Me., Jan., 1891. As a family remedy it has been used and indorsed for nearly a century. Every Mother should have it in the house for many common ailments, Internal as much as External. Our book on INFLAMMATION free. Price 25 and 50c. I. S. Johnson & Co., Boston, Mass.

That Pale Face

may be a sign that your blood is poor in quality and deficient in quantity.

Puttner's Emulsion produces pure, rich blood, and restores vigor and strength, and bloom to the cheek.

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

No Summer Vacation.



St. John's delicious summer weather, and our superior ventilating facilities, make summer study just as pleasant as at any other time. In fact, there is no better time for entering than just now. THE ISAAC PITMAN SHORTHAND and the New Business practice (for use of which we hold exclusive right) are great attendance promoters.

Catalogues to any address.

S. KERR & SON.

Scrofula.

Another permanent cure by B.B.B. after two doctors failed.

Ask any doctor and he will tell you that, next to cancer, scrofula is one of the hardest diseases to cure.

Yet Burdock Blood Bitters applied externally to the parts affected and taken internally cured Rev. Wm. Stout, of Kirkton, Ont., permanently, after many prominent physicians failed; Cured Mrs. W. Bennet, of Crewson's Corners, Ont., permanently, when everyone thought she would die. Now Mr. H. H. Forest, Windsor Mills, P.Q., states his case as follows:

"After having used Burdock Blood Bitters for scrofula in the blood, I feel it my duty to make known the results. I was treated by two skilled physicians, but they failed to cure me. I had running sores on my hands and legs which I could get nothing to heal until I tried B.B.B. This remedy healed them completely and permanently, leaving the skin and flesh sound and whole."

Agents Wanted

In every County for new, rapid selling Specialties. These are money makers. Any one who will work can make big wages. Enclose 2 cent stamp for circulars and terms.

W. F. SHAW, Yarmouth, N. S.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

EZEKIEL'S GREAT VISION.

Lesson VII.—August 13, Ezekiel 37: 1-14. Read John 3: 1-18. Commit Verses 5, 6.

GOLDEN TEXT.

I will put my spirit within you, Ezek. 36: 27.

EXPLANATORY.

I. THE VISION OF DRY BONES.—Vs. 1, 2, 11. I. THE HAND OF THE LORD WAS UPON ME. "The hand is the instrument and symbol of active exertion and strength. Jehovah laid hold of the prophet, took possession of him, in order to send the exiles a message through him." CARRIED ME OUT IN THE SPIRIT OF THE LORD. He was inwardly transported, in an ecstatic state, from the things around him. All (the expressions) indicate most conclusively that this was purely a prophetic vision. IN THE MIDST OF THE VALLEY. Not any real valley, but one seen in the vision. WHICH WAS FULL OF BONES. Such as doubtless the prophet had seen more than once after the devastations of Nebuchadnezzar.

2. CAUSED ME TO PASS BY THEM ROUND ABOUT. Through the whole collection in every direction, so that he could see and realize that THERE WERE VERY MANY (vast numbers) IN THE OPEN VALLEY. Literally, "on the face" or surface of the valley, exposed to view. AND, LO, THEY WERE VERY DRY. This "is mentioned to show that they were utterly dead, and could not be made alive by any human power."

Interpretation of the Symbol of the Dry Bones. In v. 11 we have the meaning of this symbol by him who presented the vision.

II. THESE BONES ARE THE WHOLE HOUSE OF ISRAEL. The nation was dead as a nation, as dead as the dry bones in the valley of vision, through the destruction of the city, the sweeping out of all the principal people from the land, and by the annihilation of the temple and the whole system of religious services by the armies of Nebuchadnezzar. As these bones were scattered everywhere over the valley, so the Jews were scattered over the wide regions of the Babylonian empire. The nation was like a beautiful tree cut down, all the branches removed, and only a bare stump remaining to show where the tree had flourished. OUR BONES ARE DRIED. Each individual was like a dry bone, far apart from the other bones of the man of which each bone was a part, so that they say WE ARE CUT OFF FOR OUR PARTS, i. e. for our part, as for us, separated from the rest; and OUR HOPE IS LOST. They had no more hope of becoming a nation again in their own land than a dry and parched bone of becoming a part of a living animal again. The national spirit was extinct, and as hopeless of recovery as the former life of a dry bone.

II. THE PROPHET'S SUMMONS.—Vs. 3-6, 12. 3. SON OF MAN, CAN THESE BONES LIVE? Is it possible? Is there any hope? Of course to human power and human view it was impossible. AND I ANSWERED, O LORD GOD, THOU KNOWEST THOU HAST POWERS WE CANNOT COMPREHEND. Nothing is impossible to God.

4. PROPHECY. Not predict, but speak God's message. O YE DRY BONES, HEAR THE WORD OF THE LORD. They were nationally annihilated, but each individual could hear. They were to hear not the prophet's opinion, but God's message.

5. BEHOLD I, the Lord Jehovah, the source of all power, the controller of all nations, WILL CAUSE BREATH TO ENTER INTO YOU. As into the first man when God created him.

6. LAY SINEWS . . . FLESH . . . SKIN. I will restore you to the form of the perfect and complete man you once were. AND PUT BREATH IN YOU. You shall not only have the form but the soul of a man, and become a living, thinking, loving, acting being. AND YE SHALL KNOW THAT I AM THE LORD. The wonder will be so great that they shall realize that no being but Jehovah could have performed the miracle.

III. THE RESTORATION.—Vs. 7, 8, 12, 13. 7. AS I PROPHESIED, THERE WAS A NOISE. "Thundering," or the rustling or rattling of the bones as they came together. A SHAKING. R. V. "an earthquake," as at the resurrection of Christ. BONES CAME TOGETHER, i. e. those which belonged to one body; while BONE TO HIS BONE specializes a single bone in relation to another.

12. I WILL OPEN YOUR GRAVES. The figure is slightly varied here. The nation is regarded as dead and buried, but there shall be a resurrection as wonderful as the raising of a body buried for a long time. This marks the marvelousness of the return from Babylon.

8. THE SINEWS AND THE FLESH CAME UP UPON THEM. This corresponds to the words in v. 12, AND BRING YOU INTO THE LAND OF ISRAEL. When the exiles should return to their own land, rebuild Jerusalem, restore the temple and its worship, and set up a government, then they would be like the scattered bones coming together, clothed in flesh, and having the form of a man. It would be a resurrection from the dead. BUT THERE WAS NO BREATH IN THEM. As yet it was only a form. There was need of a new spirit, a new life, before the restoration would be perfect. "First the natural, then the spiritual."

IV. THE NEW LIFE.—Vs. 9, 10, 14. 9. PROPHECY UNTO THE WIND. The same word is used for wind, and breath, and spirit, as in the New Testament. The spirit of life was needed, a spirit of worship, of obedience, of faith, of courage, before they could really be alive spiritually to God, and continue as a nation. Thus in v. 14 he says, I SHALL PUT MY SPIRIT IN YOU.

COME FROM THE FOUR WINDS. "A symbol of the universal life-giving Spirit of God." All the forms and manifestations of God's Spirit would be inspired within them,—for life, faith, wisdom, worship, love; the divine life interpenetrating every part of the nation.

10. THEY LIVED . . . AN EXCEEDING GREAT ARMY. The nation, on its return, was inspired with new life. Ezra's time was one of great religious and literary activity. The Bible then became a new book. And though the nation declined, yet in Christ there was a new graft in the old stock, so that now the kingdom of God, which the returned exiles represented, has indeed already become "an exceeding great army," the greatest kingdom now on earth.

The Novel And The Rose.

A mother and daughter walked along a country road. The daughter carried a volume in her hand. It was a modern novel. Its pages were large and closely written. Their number ran into the hundreds.

A great moral, or great truth, was contained within. The daughter spoke of the truth conveyed by the famous writer through the medium of its pages, but the mother did not approve of this method of teaching even truth. It was that she doubted truth was there. She knew the teaching of the book was not evil. The book was a story of erring human nature. It was realistic. It portrayed the temptations, the sins, and the vices of some of God's people. The daughter said she read only for the great truth it contained. Her energy was unflagging.

As they walked they passed a barnyard. Cattle walked deep in mud and filth. The air was filled with sickening odors.

The mother plucked a rose growing by the wayside. She held it towards her daughter. "Is it not beautiful?" she asked.

"It is perfect," answered the daughter. The mother cast the rose into the mud and filth of the barnyard, and bade her daughter go and pick it up.

The daughter instead lifted up her dainty skirts and walked away. She preferred clean shoes to the rose.

"It is yet a perfect rose," remarked the mother.

"But I must wade through filth for it." "It still is fragrant."

"True! But not fragrant enough to kill the odor of the barnyard that will cling to me."

The mother said no more, but walked on. The daughter followed.

The mother glanced back. The book, in pieces, was flung into the mire.—Jean K. Baird, in Presbyterian Banner.

Temperance Tidings.

If the liquor traffic is not wrong, then nothing is wrong.—Lever.

Show your colors and stand by them; it is the only way to fair play and honorable warfare.—Our Best Words.

Tolstoi, we are told, is a teetotaler and a vegetarian. He never takes tea, coffee, butter, eggs, milk, cheese or sugar.

The woman who does not understand the art of making over her last year's bonnet should never marry a drunkard to reform him.—American Issue.

Frances E. Willard made herself popular by doing unpopular things, and she made unpopular things popular because she did them.—Union Signal.

The drinking customs of our day are a relic of the pagan worship of their devils, and yet they have the legal sanction of a so-called Christian civilization.—The Cornerstone.

Good coffee will gradually destroy a liking for alcohol. In Brazil, where coffee is grown extensively, and the inhabitants drink it many times a day, intoxication is rarely seen.

The only possible way to bring about a better day for women, when they will one and all possess the choicest gift of pure and unsullied life, is to begin with men and try to elevate them to the standard of manhood.—Jessie Ackerman.

So long as the licensed saloons are permitted to sell spirits to anyone, so long will crime, disease and pauperism exist. It is cause and effect as clearly as any operation of nature. Saloons are veritable pest houses, whose presence is a menace to all progress and civilization.—Journal of Inebriety.

Snake Serum For Leprosy.

A despatch from New Orleans announces some remarkable results attained by Dr. Isidore Dyar of that city in treating leprosy with Dr. Calmette's famous snake serum. The serum in question is made from the poison of serpents and is designed solely as a cure for snake bites. Dr. Dyar visited Dr. Calmette's laboratory in Paris and brought away with him some of the serum for the purpose of experimenting with it on leprosy. It appears that among the traditions of the leper colony in Louisiana was one that several lepers who had been bitten by venomous snakes were cured. Dr. Dyar applied the serum to five cases of leprosy in New Orleans, and in two of the cases absolute cures were effected. In two other cases there was a marked improvement, and the cases were lost sight of, so that the final result was not known. In the fifth case the man's system proved repellent to the poison, and the change was for the worse rather than the better.—Buffalo Express.

The large stock barns of the overseer of Brook farm, Monticello, N. Y., were burnt to the ground Monday. Two young sons of McCullough, aged three and five years, were burnt to death. The children are supposed to have been playing with matches.

CANCER And Tumors cured to stay cured, at home; no knife, plaster or pain. For Canadian testimonials & 130-page book—free, write Dept. 13, MASON MEDICINE Co., 577 Sherbourne Street, Toronto Ontario.

CANADIAN PACIFIC RY. Travel in Comfort ON THE "Imperial Limited" 100 Hours Montreal to Vancouver.

There is a TOURIST SLEEPER on above train every THURSDAY from Montreal, 9.30 a. m. Arrives Seattle, Wash., and Vancouver the following Monday afternoon.

5 Days HALIFAX to VANCOUVER 5 Days For passage rates to all points in Canada, Western United States and to Japan, China, India, Hawaiian Islands, Australia and Ma Ila and also for descriptive advertising matter and maps, write to A. J. HEATH, Dist. Pass. Agt., St. John, N. B.

WANTED A live agent in every district to introduce THE RED CROSS, by CLARA BARTON. A thrilling account of the work of relief to the suffering in war, pestilence, fire, flood and famine. A valuable premium FREE with each book. A rare chance for energetic agents. Outfit only Fifty Cents. Territory on application. For particulars apply to N. B. ROGERS, Springhill, N. S., Box 6.

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



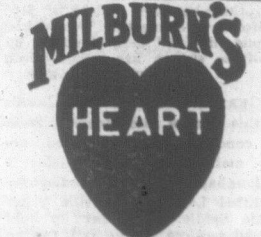
Raised on it

NESTLE'S FOOD is a complete and entire diet for Babies and closely resembles Mother's Milk. Over all the world Nestle's Food has been recognized for more than thirty years as possessing great value. Your physician will confirm the statement.

NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cow's milk is thus avoided.

Consult your doctor about Nestle's Food and send to us for a large sample can and book, "The Baby," both of which will be sent free on application. Also ask for "Baby Birthday Jewel Book."

LEEMING, MILLS & CO., 83 St. Sulpice St., Montreal.



AND NERVE PILLS FOR WEAK PEOPLE.

AND THOSE TROUBLED WITH Palpitation, Throbbing or Irregular Action of the Heart, Dizziness, Exertion, Smothering Feeling, Spasms or Pain through the Breast and Heart, Morbid Condition of the Mind, Partial Paralysis, Sleeplessness, Nervousness, Anemia, General Debility, After-Effects of Grippe, Loss of Appetite, etc.

Remember Milburn's Heart and Nerve Pills cure the worst cases after other remedies fail.

Laxa-Liver Pills cure Constipation.

Not Speaking

Disparingly of our competitors. Some may be as good as ours, but the object of this is to get you to patronize

WOODILL'S GERMAN BAKING POWDER THAT'S WHAT WE'RE HERE FOR!

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSANGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

From the Churches.

Denominational Funds.

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

BEAR RIVER, N. S.—We baptized four recently. Others are received. July 28. G. W. Schurman.

INDIAN HARBOR, N. S.—Miss Lilly Allen and Miss Maggie Corey were baptized by the pastor at Indian Harbor on Sunday last.

BEDFORD, P. E. I.—On Sunday, the 23rd, we again visited the beautiful Dunk River and baptized two promising young women.

FALMOUTH, N. S.—Since our last report we have received five new members; four by letter, one by baptism.

NEW GERMANY, N. S.—The Lord's work in this part of His vineyard is in hopeful condition. Our services are regularly maintained.

NEW CANADA.—It was our privilege to visit the baptismal waters again last Sabbath. Strengthened the little church in this place.

CENTRE VILLAGE, N. B.—As we failed to report at the Association which met at Elgin, we take this opportunity of writing a short piece through the "MESSENGER AND VISITOR".

BEDFORD, N. S.—The little Baptist church recently organized in Bedford is growing in strength and courage.

Before the evening meeting a large number gathered at the shore to witness the baptism of a sister who came to us from the Roman Catholic church.

singing, and addresses were given by Rev. J. A. Marple and the general missionary. A number arose at the close of the meeting to express their desire to become Christians.

MAHONE BAY, N. S.—Owing to the fact that our pastor, W. B. Bezanson, was ordained in the United States we deemed it advisable to have an installation service when he should come to us.

PRINCE EDWARD ISLAND. Murray River church, D. W. \$8; Tryon church, D. W. \$10; B. Y. P. U. Support of K. F. M. \$1.50—\$11.50; Ugg church, D. W. \$24.28; Hazelbrook church, D. W. \$17; Alexandria church, D. W. \$11.25; Belfast church, D. W. \$13.09; Sunday School, Grande Ligne, \$125—\$13.90; John S. McDonald, Grande Ligne, \$12.25; Fair-

SOUTHERN CALIFORNIA.—Under date of July 15th, 1899, an old Col. friend, Rev. C. W. Williams, wrote me from San Diego, California, that he had finally resolved to withdraw from the Baptist denomination.

San Bernardino, Cal., July 18.

Some months ago a Communication under the heading "Indian Gifts" containing reflections on the conduct of certain unnamed persons, was published in these columns.

the writer we inferred that there could be no doubt about the facts stated, and if the facts were as stated they deserved to be held up to reprobation.

Denominational Funds N. B. and P. E. I., FROM JULY 1.

Salisbury church, F. M. \$1, Grande Ligne, \$2.-\$3; Shediac church, per "a friend," F. M. \$8; Pollett River church, F. M. \$1.23; Forest Glen church, D. W. \$20; Sunday School, D. W. \$50.-\$2.66; Hopewell church, D. W. \$58.90, F. M. \$5. M. R. & A. \$5.-\$68.90; Valley church, F. M. \$3. N. W. M. etc. \$2, Grande Ligne, \$1.-\$6; Coverdale, and Stony Creek Section, F. M. \$3; Elgin 1st, B. Y. P. U., F. M. \$1.12, Mrs Fitzpatrick, F. M. \$1.-\$2.12; Kars church, F. M. \$2; Sussex church, D. W. \$34.33; Cardwell church, D. W. \$7.30; Caledonia church, F. M. \$6; St Andrews 1st, (Bayside) F. M. \$5; School children, Bayside, F. M. \$1; Ella T. Blakney, F. M. \$12; Fairville church D. W. \$8.21; "A friend," St John, \$5; Collection, N. B. Southern Association, F. M. \$16.35; Collection, P. E. I. Association, D. W. \$26.30; Collection, Eastern N. B. Association, D. W. \$44.90, F. M. \$21.90.-\$66.80; "A friend," Steeves Settlement, F. M. \$2; Bartlett's Mills, Sunday School, F. M. \$4; St Martins, 2nd church, F. M. \$6.75; Albert County S. S. Association, F. M. \$4.39; Fredericton church, D. W. \$175.65; Springfield 1st church, F. M. \$5; Kingsclear, 1st church, F. M. \$3; Scotchtown, F. M. \$1; Queens County Quarterly Meeting, F. M. \$7.75; Robert Elkin, F. M. \$2; St Martins 1st church, F. M. \$5; Union Corner Aid Society, F. M. \$5; John McIntyre, F. M. \$2; Carleton, Victoria and Madawaska Counties Quarterly Meeting, F. M. \$4.50, per J. S. Titus; Main Street, B. Y. P. U., D. W. \$16.46; Leinster Street, D. W. \$5; Moncton, 1st church, D. W. \$45; John Moser, F. M. \$20; St George, 1st church, H. M. \$16.06; Brussels St church, F. M. \$4.81, N. W. M. \$50.-\$4.81; Leinster Street church, D. W. \$20.25, H. M. \$3. Collection, F. M. \$15.55.-\$38.80. Total \$699.37. Before reported \$246.61. Total to July 27 \$3159.98.

view church, D. W. \$8; Alberton church, D. W. \$5; Springfield church, D. W. \$5; Long Creek church, D. W. \$27; North River church, D. W. \$5; Tryon church, H. M. \$12; Belmont church, D. W. \$8; East Point church, D. W. \$15.75, H. M. \$1; Grande Ligne, 25c—\$17; Cavendish church D. W. \$16; Hazelbrook church, D. W. \$6.45; Montague church, D. W. \$12. Total \$229.63. Before reported \$404.17. Total to July 27 \$633.80. Total N. B. and P. E. I. to July 27 \$3793.78. J. W. MANNING, Treas. Con. N. B. and P. E. I. St John, July 27.

Cowan's Hygienic Cocoa. Is Healthy and Delicious. THE COWAN CO. Toronto.

The reliable work of the Whiston & Frazee's Business College makes this well known Halifax School a popular and successful institution. Send for a Catalogue. It's yours for the asking. S. E. WHISTON, Halifax.

MONT. McDONALD BARRISTER, Etc. Princess St. St. John

FARM FOR SALE On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers.

ROYAL Baking Powder Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menacers to health of the present day. ROYAL BAKING POWDER CO., NEW YORK.

view church, D. W. \$8; Alberton church, D. W. \$5; Springfield church, D. W. \$5; Long Creek church, D. W. \$27; North River church, D. W. \$5; Tryon church, H. M. \$12; Belmont church, D. W. \$8; East Point church, D. W. \$15.75, H. M. \$1; Grande Ligne, 25c—\$17; Cavendish church D. W. \$16; Hazelbrook church, D. W. \$6.45; Montague church, D. W. \$12. Total \$229.63. Before reported \$404.17. Total to July 27 \$633.80. Total N. B. and P. E. I. to July 27 \$3793.78. J. W. MANNING, Treas. Con. N. B. and P. E. I. St John, July 27.

A. GILMOUR Custom Tailoring An establishment where quality is the first consideration; where prices are based on a fair and reasonable advance above the cost of manufacture. 68 KING ST. ST. JOHN, N. B.

ACADIA COLLEGE WOLFVILLE, N. S.

The College will Re-open on WEDNESDAY, Oct. 4. Matriculation examinations will be held Monday and Tuesday, Oct. 2nd and 3rd. THE COURSE is arranged on sound educational principles, providing at the beginning two years of prescribed work, and at the end two years of work largely elective.

THE FACULTY include Ten able and efficient men, each a specialist in his department. The number of students is increasing; the work is marked by vigor and progressiveness. Expenses very reasonable. For Calendar and other information, apply to T. TROTTER, President.

WANTED—Agents to sell our superior quality of Silverware. Profits to agents guaranteed to exceed those of any reliable competitor. Write for particulars. Eclipse Silverware Company, Box 451, Toronto. Mention this paper.

Aug... ROSE... bride, J... Rogers... Stony C... Whit... church... Vincent... Alberton... of Sydn... PAN... ington... by Rev... North... Strouch... HAVN... N. S. J... Robert... to Phoe... N. S. BURK... S. July... Amiah... Drum H... KEIR... Upper N... July 27th... Keirstea... B. and... Northfie... FANN... July 25th... David B... Francis... all of Cu... BACON... 35th, by... the bride... Vt., and... late Willi... MILLR... N. S., Ju... vers. H... Mountain... the offic... Through... avowed h... to His w... sons and... of other... McNU... child of... Rigin, Al... is a tub o... 22nd. It... this tub w... in head fi... found. T... have the... lity in the... only child... Monday m... Service oc... such is the... SMITH... fell asle... his son... River, W... brother h... time past... ed. He w... his death... best citize... fearing m... one daugh... Petticoat... mourn. I... was very... ducted by... McDON... P. E. I., J... in the 59th

MARRIAGES.

ROGERS-BALSER.—At the home of the bride, July 19th, by Rev. J. Miles, Alfred Rogers, to Rhoda (Dollie) Balsar, both of Stony Creek, Albert County, N. B.

WHITMAN-GRANT.—At the Baptist church, Sydney, C. B., July 20th, by A. J. Vincent, Rev. Arthur H. Whitman, of Alberton, P. E. I., and Bessie H. Grant, of Sydney, C. B.

PARKER-STRONACH.—At South Farmington, Annapolis County, N. S., July 22nd, by Rev. L. J. Tingley, John D. Parker, of North Cambridge, Mass., to M. Alice Stronach, of South Farmington, N. S.

HAYNE-MITCHELL.—At Isaac's Harbor, N. S., July 3rd, by Rev. Geo. A. Lawson, Robert Hayne, of Middle Country Harbor, to Phoebe Mitchell, of Upper St. Mary's, N. S.

BURKE-JARVIS.—At Isaac's Harbor, N. S., July 26th, by Rev. G. A. Lawson, Amiriati Burke to Olive Jarvis, both of Drum Head, Guysboro County, N. S.

KEIRSTEAD-CORRY.—At the parsonage, Upper Newcastle, Queens County, N. B., July 27th, by Pastor N. P. Gross, D. M. Keirstead, of Colina, Studholm parish, N. B., and Martha M. Corey, of New Zion, Northfield parish.

FANNING-GAMMON.—At Seal Harbor, July 25th, by the Rev. W. J. Rutledge, David B. Fanning, of Seal, Harbor and Francis E. Gammon, of Coddle's Harbor, all of Guysboro County, N. S.

BACON-JACKSON.—At Bangor, Me., July 25th, by Rev. W. H. Jackson, brother of the bride, George Bacon of Bliswos Falls, Vt., and Mary Jackson, daughter of the late William Jackson of Liverpool, N. S.

DEATHS.

MILLER.—At Havelock, Annapolis Co., N. S., July 19th, Allen Miller, aged 71 years. He was a member of the Wilnot Mountain Baptist church in which he held the office of deacon for many years. Through his long illness he steadily avowed his trust in Christ and submission to His will. He leaves a widow, three sons and two daughters and a large circle of other relatives.

McNUTT.—At Onslow, July 3, 1897, Mrs. J. B. McNutt widow of the late J. B. McNutt, Esq., Onslow. Sister McNutt was a Miss DeWolfe of Wolfville. She was a devoted Christian lady, an appreciative reader of Christian Messenger and the MESSENGER AND VISITOR to the time of her death and took the liveliest interest in all matters pertaining to the well-being of the denomination she loved so dearly. As will be seen in another column Foreign Missions were remembered in her will.

HORSMAN.—Marion, sixteen months old child of Mr. and Mrs. Robert Horsman, of Elgin, Albert County, N. B., was drowned in a tub of water Saturday afternoon, July 22nd. It is supposed she was playing in this tub when she lost her balance and fell in head first. She was quite dead when found. The parents and all the family have the sympathy of the entire community in their great affliction. She was their only child. The funeral service took place Monday morning and was largely attended. Service conducted by the pastor. "Of such is the kingdom of God."

SMITH.—William Smith, aged 82 years, fell asleep July 21st, at the residence of his son Deacon Solomon Smith, Pollett River, Westmorland County, N. B. Our brother had been in failing health for some time past and his death was not unexpected. He was one of the old residents. In his death the community loses one of its best citizens and the church a quiet God-fearing member. He leaves one son and one daughter, Mrs. Edward Simpson, of Pettitcodiac, and a very large connection to mourn. His funeral on Sunday afternoon was very largely attended and was conducted by the pastor, Rev. F. D. Davidson.

McDONALD.—At Ellerslie, Prince Co., P. E. I., July 19th, Joseph H. McDonald, in the 59th year of his age. Our departed

brother had for many years been a member of the Tyne Valley church, holding the position of Clerk up to a few months ago, which, on account of ill health, he was then compelled to resign, but never for a moment did he lose his interest in the work or the welfare of the people of God. Our brother's sufferings were great, but having his trust in God he never complained but said "Lord thy will be done," waiting patiently for the time when God in His mercy should call him to that home where sorrow and pain are not known. May God's richest blessing rest upon his mother and all those bereft.

Acknowledgement.

Permit me to acknowledge through your columns the kindness of friends whose generosity made possible my trip to the Richmond Convention, entirely free of cost to myself. A few days before time of starting the Aylesford B. V. P. U. presented to me a purse of \$14.28 to which were added two five dollar bills by two good sisters at Aylesford and Kingston respectively, and some smaller donations from several individuals. On the return trip from Richmond, in addition to many other kindnesses, the little party of which it was my privilege to be leader, still further increased my debt of obligation to them by handing me a purse of \$17.50. May the Lord reward these dear friends and make the recipient of their gifts more worthy of their friendship and generosity.

JOHN BURRY MORGAN.

Aylesford, N. S., July 27th.

Denominational Funds from July 18th to July 25th, '99.

NOVA SCOTIA.

Lower Aylesford church, \$43.50; do, special, \$7; Hampton, \$5; Amherst, \$75; Kentville, \$16.28; do, B. V. P. U., \$2.05; Mrs David Barr, New Tusket church, \$2; Rev J. W. Bancroft, Springhill, \$10; DeBert church, \$14; Little Glace Bay, \$7; White Head, \$7; Wm Lent, Epsom, N. H., \$5; New Glasgow church, \$19; Bass River, \$18.70; do, annuity, \$1.30; Little Hope, \$10; Port Hillford, \$5; Apple River, \$9; Antigonish, \$26; Dalhousie East, \$3; Forbes Point Section, \$10; 1st church, Truro, \$17.49; Central Association, \$10.52; Leicester, Cumberland Co, \$6; Cambridge church, \$8.25; Mrs George Parker, Waterville, \$3; Immanuel church, Truro, \$31.74; Brazil Lake, Sunday School Mite Boxes, \$2; 1st church, \$13; 2nd church, \$13; Tusket church, \$21.93; S. S. do, \$3.07; 1st Yarmouth church, \$36.64; Port Medway, \$6; New Ross, \$10.65; Annapolis and Round Hill, \$27.50; Wolfville, \$29.40. Total \$630.45. Before reported \$7108.67. Total \$7739.12.

A. COHOON, Treas. Den. Funds, N. S. Wolfville, July 25th.

Temperance Resolution.

Adopted by the N. S. Western Baptist Association, (representing 12,500 Baptists of the five Western Counties of Nova Scotia).

Whereas, The Liquor traffic is known to interfere with the rights and privileges of the people of this Dominion; and

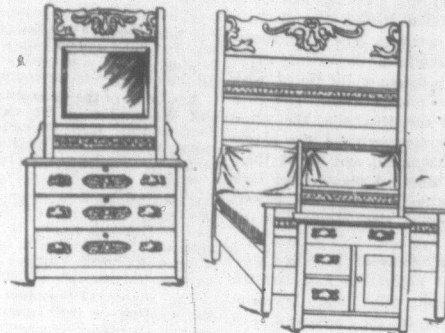
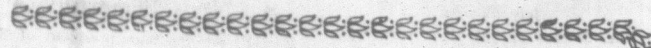
Whereas, The prohibition of this traffic is the demand of righteousness and was so declared by the people on Sept. 29, 1898; and

Whereas, The right of our government to prohibit the traffic has been sanctioned by the highest court in the realm; and

Whereas, It has been enacted by the present Parliament, that the voice of the people should be heard on this question by a Plebiscite, and the Electorate has responded by giving a substantial majority of votes for Prohibition; and

Whereas, In our free government, the will of the people as expressed in majorities should rule;

Therefore Resolved, That this Association must regard the continuation of the manufacture and sale of intoxicating liquors, as a beverage, in the Dominion of



Another Carload

Of our Special Low-priced Bedroom Suits, just to hand. These suits are of Elm, are well made in every respect and well finished. All fitted with perfect Mirror Plates. The best values offered. Price is \$12.50, \$15.25, \$17.00 and \$17.50.

Send for photos of these suits.

Manchester Robertson & Allison

Advertisement for dental services. Includes a drawing of a woman's face and text: "COME AGAIN... We expect a return visit from all our patients for other work. We aim to give such service as will warrant them in coming. Painless dentistry - moderate charges - warranted work - tells about our service. You can learn all about painless dentistry - the famous Hale method - our success - and about our moderate charges on your first visit. But to tell what we really mean by warranted work - you must come again - and again - as our patients do - and find us here to make anything right when at fault. ST. JOHN, N. B. I. D. MAHER D.D.S."

HORSE FURNISHINGS

Advertisement for horse furnishings. Includes a drawing of a horse's head and a list of items with prices: Whips \$0.15 and upward; Woolen Carriage Rugs 1.40 and upward; Summer Carriage Rugs .30 and upward; Horse Brushes .20 and upward; Dandy Brushes .15 and upward; Curry Combs .05 and upward; Single and Double Working Harness all prices; Driving Collars .75 and upward; Working Collars 2.40 and upward; Riding Saddles 8.40 and upward; Side Saddles 10.00 and upward; Riding Bridles 1.25 and upward; Driving Harness (Set) 10.00 and upward. Text: "We carry the largest and best assortment of HORSE FURNISHINGS GOODS in the Maritime Provinces, and make a specialty of the following articles: Besides a great variety too numerous to mention; in fact we can supply anything for the Horse. All at lowest prices. We also carry a large line of Bicycles from \$33.00 and upwards."

H. HORTON & SON, 11 Market Square

Canada under the sanction of our government as a serious denial to our people of their civil rights, and the traffic is continued without proper authority. Unanimously adopted June 21, 1899.

HORTON ACADEMY, WOLFVILLE, N. S.

This well-known School re-opens September 8, 1899. Its courses of Study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits. THE ACADEMY HOME, well furnished, provides at moderate cost comfortable residence for the students. Several Teachers reside in the Home, promoting quietness and diligence in study, and assisting the boys in their work. THE MANUAL TRAINING DEPARTMENT, with increased equipment and Courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics. THE SCHOOL OF HORTICULTURE admits Academy Students to all its advantages free of charge. Location beautiful and healthful. Teachers of culture and experience. A family school. Board and Laundry \$2.00 per week. Apply for Calendar to - HORACE L. BRITAIN, B.A., Principal.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes a drawing of a woman in a long dress and text: "A PERFECT FOOD - as Wholesome as it is Delicious." "Walter Baker & Co.'s Breakfast Cocoa." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "A copy of Miss Parloa's 'Choice Receipts' will be mailed free upon application." "WALTER BAKER & CO. LTD. ESTABLISHED 1870. Branch House, 6 Hospital St., Montreal."

July Flowers.

The flowers of July lack the fragile beauty of those of early spring. Those flowers that sprang up everywhere in the woods and owed their loveliness and color to the sunshine that drifted through leafless boughs have faded. The few blossoms that now are seen in the dense leafy shade of the forest are waxen white, tinted with no color save a roseate flush. The twin snowy bells of the Mitchella, the white flowers of the wintergreen and the pyrola all belong to this month, and all of them are fragrant, beautiful plants, that look almost as ghostlike as the ghost flowers themselves, which also blossom in the woods.

Intense color demands heat and sunlight, and it is natural to find that the flowers of tropic color and luxuriant growth blossom in the meadows and swamps in the full blaze of the sun. The most magnificent colors seen in the entire cycle of blossoming things are found during this month of July in moist meadows and swamps. The great "fringed orchids," clothed in purple and in gold, are found in our swamps in this month. The purple fringed orchid, a flower in glowing violet hues, is called by Thoreau "the fairest, as it is one of the rarest of our flowers." The yellow fringed orchid, which appears in swamps toward the end of this month, is so rich in color that it is known in some parts of the country as the "flaming" orchid. In the beginning of July the most beautiful and magnificent of all the race of our native orchids appears—the snowy lady slipper, clothed in royal rose purple and white. It is found in "bogs." And on the borders of lonely, black looking ponds grow the beautiful, gay pogonias and "grass pinks," or calypogon—two flowers that are inseparable. The brilliant "Oswego tea," Monarda didyma, which the Indians called "Ogechee," or "flame flower," and the gorgeous cardinal flower, with its great spikes of crimson blossoms, are both in bloom on the borders of small inland lakes and streams.

These are most brilliant and conspicuously beautiful flowers, all grow in moist, open places, but in inaccessible locations. It would be only a bold botanist who would venture in heated July into these open swamps in search of flowers. Speaking of one of these wild blossoms of the bog, Thoreau says: "The village belle never sees this more delicate belle of the swamps. How little relation between our life and its! The seasons go by to us, as if it were not. A beauty reared in the shade of the convent, who has never strayed beyond the convent bell. Only the skunk or owl or other inhabitant of the swamp beholds it. It does not pine because man does not admire it."

Do Fishes Sleep? Dr. Theodor Beer claims to have decided in the affirmative, by his observations at the biological station in Naples, the much disputed question whether fishes sleep or not. It has long been known that fishes lose their activity at the appearance of darkness and remain for hours floating in the same spot, even their usually restless eyes being motionless. Most fishes sleep in this way, just as horses sleep standing. If the equilibrium of the body is disturbed by clipping the fins, which soon grow out again, the fish sleep floating in a vertical position. Few fishes seek the bottom to sleep, but many float on their sides and can be caught with the hand, a fact well known to sailors. The eyes of most fishes are open necessarily during sleep, owing to the absence of eyelids.—Detroit News Tribune.

Some experiments of the New Hampshire station indicate that formaline treatment of seed potatoes is an effective remedy for scab. Formaline possesses the advantage over corrosive sublimate of being less poisonous and more easily applied.

I was CURED of a severe cold by MINARD'S LINIMENT. R. F. HEWSON, Oxford, N. S.

I was CURED of a terrible sprain by MINARD'S LINIMENT. FRED COULSON, Yarmouth, N. S., Y. A. A. C.

I was CURED of Black Erysipelas by MINARD'S LINIMENT. Inglesville, J. W. RUGGLES.

News Summary

Gen Ulysses Heureux, president of the Dominican republic, was assassinated at Moca on Wednesday afternoon. The name of the murderer is Ramon Caceres.

The leading wholesale grocers of Toronto Hamilton, London and Kingston have formed a combine, and have appointed a central buying agency, which will act as broker for all the members of the company.

The body of the Czarowitch was entombed Wednesday in the Cathedral of St. Peter and St. Paul, St. Petersburg, in the presence of the Czar, The Dowager Empress and other members of the imperial family.

"Josiah Allen's wife" (Marietta Holly) has finished her new story, and the first instalment is published in the August Ladies' Home Journal. It is in her characteristic, humorous vein, but may be said to be a story with purpose. It bears the name of "My Stylish Cousin's Daughter."

The absence of President Kruger from the meeting of the Transvaal executive council Monday gave currency to a report that he had resigned, owing to differences between himself and members of the volksraad. The alleged reason of the resignation was the refusal of the council to give him a free hand as to the dynamite monopoly.

In recognition of his services in the cause of imperial penny postage, Henneker Heaton, M. P., has been presented with the freedom of the city of London, as well as a gold casket, upon one end of which is the figure representing Britannia and at the other end an allegorical figure of Canada.

James Ross a wealthy colored farmer of Sandwich East, Ont., died Thursday night from the effects of a fatal assault which was committed on him on a lonely road at midnight Tuesday last and of which robbery was the object. Louis Stewart, also colored, was arrested. The victim's gold watch was found in his possession.

The will of the late Senator Sanford was made known at Hamilton, Ont., on Friday to the family. He leaves nothing to charity, the estate being left practically to Mrs. Sanford and her two daughters. The diseased Senator was of the opinion the Ontario government had taken sufficient in succession duties for all charitable purposes.

The Charlottetown Guardian says that Mr W. F. Tidmarsh, of that city, representing the Portland Packing Company, on June 26th, enclosed the sum of \$1,000 in bank notes, registered and mailed the letter containing the same to the address of Mr. C. W. Tidmarsh, Grand Entry, Magdalen Islands, which letter and money have failed to reach their destination. The letter has been traced to Souris.

McClure's Magazine for August will contain an article on "The Cape to Cairo Railway," by W. T. Stead. As Mr. Stead is a personal friend of Cecil Rhodes, as well as of most of the important men associated with him in this enterprise, his story will have a very special interest and value. It will be fully illustrated from photographs of incidents and scenes along the line.

"Richly illustrated" barely describes the August Cosmopolitan, there being in that great number one hundred and forty-six different illustrations of all sorts and sizes and not one of them commonplace or uninteresting. The literary features of the magazine vie with the pictorial, the whole forming a most attractive magazine for summer reading.

A Washington special to the World says that General Alger will cease to be Secretary of War on Tuesday, January 2, 1900; that General Horace Porter, now ambassador to France, will then become Secretary of War, unless the President's present plan is changed, and that Secretary Hay and Gage are chiefly responsible for Alger's determination to quit. They urged the Secretary of War, the despatch says, to relieve the President of great embarrassment and that he finally consented to do so.

At The Hague peace conference on Wednesday Sir Julian Pauncefote, head of the British delegation, demanded that the non-signatory powers be entitled to adhere to the arbitration convention only by the unanimous consent of the signatory powers. Count Nigra, chief of the Italian delegation, proposed an amendment, permitting such adhesion if no power opposes. It is hoped that the British foreign office will accept the amendment.

Gordon Heron, son of the late Major Heron, of the Inland Revenue department, and grandson of the late Gordon Brown, who for many years was connected with the Toronto Globe, performed an act of heroism which entitles him to the consideration of the Humane Society. Young Heron is but fifteen years old, yet he swam out with a plank to five ladies who were drowning in Gatineau river, near Chelsea. He got them on it and ferried to the other side of the river, the current being too strong to return. Two river men were at the bank, but offered no assistance. All five ladies belonged to Ottawa.

Imitations of OXYDONOR

Are Dangerous to Use.



(Trade Mark Registered)

SHOWING HOW OXYDONOR IS APPLIED

The Genuine Made by the Discoverer and Inventor Dr. H. Sanche A Native of the Province of Quebec, Canada, is the Only Safe Instrument to Use

The Supreme Court at Washington, D. C., has decided in favor of Dr. H. Sanche against imitators. We are operating under the ONLY PATENTS that have been granted on THIS PROCESS and THESE INSTRUMENTS.

REFUSE IMITATIONS advertised under a different name. The genuine is plainly stamped with the name of the Discoverer and Inventor, "DR. H. SANCHE."

The BUYER OF IMITATIONS, as well as the maker and seller of them, IS LIABLE FOR DAMAGES.

OXYDONOR GIVES VIGOROUS HEALTH and cures RHEUMATISM, SCIATICA, LA GRIPPE, PNEUMONIA, INSOMNIA, NERVOUS PROSTRATION, ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, CANCER, and all forms of disease without medicine or electricity.

ONE OXYDONOR will serve an entire family, and will last a life-time if taken care of.

The following convincing expressions from prominent and progressive persons are kindly given us for publication for the benefit of humanity:

Mr. George P. Goodale, Secretary of Detroit Free Press, writes: Detroit, Mich., May 2, 1897. By means of the Oxydonor I was magically cured of a severe case of Spinal Neuritis from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty. Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours, GEORGE P. GOODALE.

J. Crawford Bradlee, M. D. 34 Wynard Sq., Sydney, N. S. W., Australia, November 21, 1898.

Dear Sir:—I may say that the severe tests to which I have subjected the Oxydonor and Anilmar No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system. J. CRAWFORD BRADLEE.

Former United States Consul writes: Hamilton, Ont., Canada Sept. 2, 1898. It is to me a serious deprivation to be without the Oxydonor even one day. G. F. MACDONALD, U. S. Consul.

Rev. Isaac Naylor, the Noted English Evangelist, writes: The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends. (REV.) ISAAC NAYLOR, Island View, Hornsea, near Hull, England.

Hay Fever. McMaster Hall, Toronto, Ont. November 24, 1898. The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the Hay Fever entirely left me. I will recommend those suffering from Hay Fever to try Oxydonor. W. H. WALKER.

Sciatica, Erysipelas. Thebeson, Ont., March 7, 1899. I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from Sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of Erysipelas. THOMAS LECLAIR.

Asthma. Wawanesa, Manitoba, March 1, 1899. I have been using my Oxydonor on a neighbor who was suffocating with Asthma, and in three applications she is on the road to cure, and the relief is wonderful. W. T. HARTWELL.

PRICE NOW \$10

for the original Oxydonor, which was sold from 1889 to 1895 at \$30 and \$25.

Price of Oxydonor No. 2, latest improved, to be USED WITHOUT ICE, \$23.00 and \$25.00.

A 170-page direction book with each Oxydonor.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.

Same prices for Oxydonor in Canada as in United States.

Men and women are making a good steady income selling our productions. Write for terms. Address

Dr. H. SANCHE & COMPANY, 2268 ST. CATHERINE STREET,

United States Offices: NEW YORK, DETROIT, CHICAGO. MONTREAL, P. Q.

The Farm.

The Tent Caterpillar.

We have been reminded that the tent caterpillar was numerous in many places about Boston last year, and asked to give methods of destroying them, or preventing them from destroying the trees.

The eggs are deposited in July or August by a brown moth about three-fourths of an inch long, and they encircle the twig near its outer end like a brown band, a half-inch wide or more.

But if any escape observation, and the tents are seen, fasten a swab to a long pole, wet it with kerosene, and rub the swab through the nest until it is destroyed.

Spraying with any of the arsenites, as is done for the cankerworm, also destroys the tent caterpillar, and those who have large orchards will find this the surest way of exterminating them.

They are even more fond of the wild cherry as a breeding and feeding place than of the apple, and while some have advised the destruction of the wild cherry for that reason, others are better pleased to let the cherry trees remain and destroy the caterpillars there.

A Promising Legume.

The attention which is being directed to developing special drouth resisting forage crops is bringing into view some valuable plants which have been heretofore somewhat neglected. In the Southwest, where the conditions are especially dry and semi-arid, Nature has developed a number of wild leguminose which are peculiarly fitted to withstand drouths, and which are capable of great improvement under cultivation.

and heavy and well adapted to withstand heat. Under cultivation the Metcalfe bean shows great improvement over the wild plant. The quantity and quality of the forage are increased with ordinary farm culture, and the bean shows capability for great development with one to two years' cultivation.

Like all leguminous plants, this bean is a gatherer of free nitrogen from the air, which it stores up in its roots and leaves. It forms a highly nitrogenous food, and the beans themselves are rich in meat-producing compounds.

Small Garden Fruits.

The cultivation of blackberries, raspberries and similar small fruits is very different from what it used to be. The vines and bushes are actually cultivated to-day, and this scientific treatment affects the profits of every acre of ground tremendously.

This has unfortunately operated against their general improvement, because many growers planted them to let them take care of themselves and devoted their time to other plants which would not thrive under neglect.

Then a good mulch through the summer is excellent for the plants and vines. After cultivation between the rows cover the soil with coarse meadow hay or grass, and if necessary keep it in position with stones and boards.

Little need be said about pruning. Every one who has had any experience with canes and vines knows how valuable it is to keep off all worthless and dead branches, and also how much better the main stalks do when the centre of the plants are kept free and open so the sun and air can penetrate to the main stalk.

Following from 'Horse and Stable' shows how very keen indeed must be the horse's sense of smell: "The horse will leave musty hay untouched in his bin however hungry. He will not drink of water objectionable to his questioning sniff or from a bucket which some odor makes offensive, however thirsty. His intelligent nostril will widen, quiver and query over the daintiest bit offered by the fairest of hands, with coaxings that would make a mortal shut his eyes and swallow a nauseous mouthful at a gulp.

"The author veils his identity under the assumed name of 'Ralph Connor.' He need not be ashamed of his handiwork. It has rarely been our good fortune to come across a book in which the freshest humor, the truest pathos and the most exquisite tenderness are so fully displayed. His story is real, his characters are real men and women, his parson is a real hero—and we are the better for making their acquaintance.

Happiness Never Comes By Seeking It. An old lady who had been all her life crabbed and sour suddenly became quite the opposite. Being asked the reason of this she replied: "I have been all my life striving for a contented mind, and finally concluded to sit down without it."

No man ever yet said, "Now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right and does not make happiness his chief aim.

In religion there are many who have no higher object than happiness. They have never been instructed that happiness is not salvation but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion and get neither the one nor the other.

Life and Health Fully Protected in August.

Paine's Celery Compound Makes Sick People Well.

If you are still enduring the tortures and agonies of disease in this almost unbearably hot weather, your position is one of extreme danger. The enervating effects of the heated term, at test even the strength and the endurance of the robust and healthy, must bring you to the very brink of the grave, unless you take the care and precaution that thousands are now exercising.

The testimonials sent in weekly by suffering and grateful people saved from suifering and disease are the strongest proofs of the marvellous health-giving virtues of the great medicine. A trial of one bottle in this season of danger will convince the sick that there is life and health in each drop of Paine's Celery Compound.

20 YEARS TORTURE.

A Belleville Lady, Whom Doctors Failed to Help, Cured at Last by Doan's Kidney Pills.

No one who has not suffered from kidney disease can imagine the terrible torture those endure who are the victims of some disorder of these delicate filters of the body. Mrs. Richard Rees, a well-known and highly respected lady of Belleville, Ont., had to bear the burden of kidney complaint for over 20 years and now Doan's Kidney Pills have cured her when all else failed.

Her husband made the following statement of her case: "For 20 years my wife has been a sufferer from pain in the back, sleeplessness and nervousness and general prostration. Nothing seemed to help her. Doctors and medicines all failed, until we got a ray of hope when we saw Doan's Kidney Pills advertised as a positive cure."

"I cannot say more in favor of these wonderful pills than that they saved my wife from lingering torture, which she had endured for 20 years past, and I sincerely trust that all sufferers will give Doan's Kidney Pills a fair trial."

LAXATIVE CURE constipation, biliousness, sick headache and dyspepsia. Every pill guaranteed perfect and to act without any griping, weakening or sickening effects. Price 10 cents per box.

FREE PAIN EXPELLER. Write with our elegant patent FOUNTAIN PEN and HOLDER—making writing a pleasure. A great novelty. Satisfaction guaranteed or money promptly refunded. Catalog free with each order.

LOOK! LOOK!

For one new paid subscription to the Messenger and Visitor your choice of three premiums:

- 1. Black Rock A Tale of the Selkirks, with an introduction by Prof. George Adam Smith. 12mo, cloth \$1.25. The author veils his identity under the assumed name of 'Ralph Connor.' He need not be ashamed of his handiwork. It has rarely been our good fortune to come across a book in which the freshest humor, the truest pathos and the most exquisite tenderness are so fully displayed. His story is real, his characters are real men and women, his parson is a real hero—and we are the better for making their acquaintance. There is not a lay figure in the book nor a dull page. It is merely a history of a crusade against drink in North West Canada, and yet it is as full of life and tears, and laughter, and all the essence of good literature, as any novel we have seen this year.—Literature.
- 2. EDERSHEIM, Rev. Alfred, D.D., M.A. Life and Times of Jesus the Messiah. New Complete edition in one volume (1570 pages), 8vo, cloth, \$1.25. A new one-volume edition of this great masterpiece, which includes all of the matter contained in the previous editions. Originally issued at \$6.00, net. (For this book send new name and 25c)
- 3. Christian Science Examined. By Henry Varley. 16mo, cloth, net, 35 cents. 'Christian Science,' so called, is making progress in some of our communities, and publications are multiplying both in defense and in refutation of this 'newer' thing in religion' in America and in some other English-speaking countries. Of these latter the booklet of Mr. Henry Varley, 'Christian Science Examined,' is one of the best, brief and Scriptural.—The Evangelist.
- The Marked New Testament For Mission and Mission Workers. Large, clear type. Pocket Size, cloth, 10c. Object: To fix the attention of the reader upon certain texts which are marked in red and black. The text follows the Authorized Version. The markings have been reproduced in exact facsimile of hand-markings, by special setting and engraving, in order to guard against giving the impression that they were in the original.
- Remember Jesus Christ And other Talks About Christ and the Christian Life. Long 16mo, cloth, 75c. Addresses delivered at Northfield at the Summer Bible Conferences. Contents: Remember Jesus Christ, The Religion of Unspottedness, Christ Command to Believe, The Rule of the Royal Life, The Serving Christ, Philip's Problem, The New Commandment.

099. R ***** ne ***** the ***** Use ***** AVOR OF ONLY THESE ***** name. ***** stamped ***** seller of ***** M, SCI- PNEU- RVOUS- A, CA- MOTOR icine or ***** and will ***** ere of. ***** onts, Ont. 34, 1888. applied to me that I had ter the Hay recommend to try Oxy- WALKER. ***** h 7, 1899. ***** yling to the I had been ***** ation, and ***** nce. ***** y children LECLAIR. ***** arch 1, 1899. on a neigh- ***** thma, and in ***** road to cure, ***** RTWELL. ***** \$10 ***** ch was sold ***** latest im- ***** CE, ***** with each ***** g hundreds ***** t to any ad- ***** n Canada as ***** ions. Write ***** NY, ***** P. Q

Nervous Dyspepsia.

A YOUNG LADY IN TRENTON RELEASED FROM SUFFERING

She Suffered Untold Agony from Stomach Troubles and Sick Headaches—Dr. Williams' Pink Pills Cured Her.

From the Courier, Trenton, Ont.

Some years ago we reported the case of Wm. Pickering, Trenton, being cured of locomotor ataxia. He was not able to move and was confined to his bed for weeks. Upon advice he tried Dr. Williams' Pink Pills and immediately obtained relief. He is still free from the terrible excruciating affection, and enjoys active, robust health. We have just learned of another positive cure through using Dr. Williams' Pink Pills. It is the case of Miss Carrie Way, who has been an acute sufferer from that common foe of humanity and the foundation for many other ills, dyspepsia. For nearly eight years Miss Way suffered untold agonies with sick headache and pains in the stomach. She tried several doctors without any material benefit. A year ago she came to live with a friend in Trenton, Mrs. W. L. Derbyshire, and was so reduced that she could not sit up an hour. She feared her trouble would drive her crazy. She was advised to try Dr. Williams' Pink Pills. She replied that she had used a box before and they had done her no good. It was urged that she could not hope for relief from one box and she commenced them again. She continued using the Pills throughout the year with the result that she has completely recovered her health. Her appetite is good, she has gained flesh rapidly, and is able to attend to all her household duties. She voluntarily offers this testimony as a tribute of gratitude for the benefit she has derived with the hope that others suffering as she has, may be induced to try this health restoring remedy. Mrs. Derbyshire adds her testimony to the correctness of the statements of Miss Way. Allow me to add that for four or five years the editor of this paper has suffered from an itching rash that attacked all his joints and all the ointments within reach failed to banish it. He took Dr. Williams' Pink Pills last year and is nearly well.

Dyspepsia, rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, kidney trouble and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build up and renew the entire system. Sold by all dealers or sent post paid at 50c a box or six boxes \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some other substitute.

* * *

A large number of colored people of Boston met in St. Paul's church Wednesday night to decide on some plan for sending to the South a suitable person to make representations regarding lynching. A committee of ten was appointed to consider the matter.

1899

International EXHIBITION, ST. JOHN, N. B.

Opens Sept. 11th. Closes Sept. 20th Exhibits in all the Usual Classes.

\$13,000 in Prizes.

SPECIAL AMUSEMENTS on Grounds and in Hall.

BAND MUSIC

Day and Evening

OPEN FROM 9 a. m. to 10 p. m.

General Admission

ADULTS, 25cts. CHILDREN, 15cts.

Special Days at Special Prices.

See Newspapers for Special amusements.

For Prize Lists and information, address

D. J. McLAUGHLIN, President.

CHAS. A. EVERETT, Mgr. and Secy

News Summary

The reciprocity treaty between the United States and France was signed at Washington on Monday.

There were 151 cases and 121 deaths from the plague at Poona, India on Wednesday. The cases include four Europeans. The rains still hold off, and crops are withering.

It was announced in New York on Wednesday that the Rubber Goods Manufacturing Company had absorbed the Dunlop Rubber Tire Company.

Classification of the so-called kissing bug is giving some little trouble to the entomologists, but at latest accounts the choice is between melanolestes picipes obsicetus personatus, and cornorlinus sanguisugus. This is comforting.

A severe thunder and lightning storm passed over the southern part of Cape Breton county Friday morning. At Big Glace Bay a child four years old was killed and another slightly injured. They were children of one Boutliier.

Seventy-five survivors from the Edmond, ton trial have arrived at Wrangel, Alaska. They have been on trial nearly two years, and relate tales of hardship. A majority of them are without funds. There are a number of Maritime Province men in the party, among them being A. Coswell, of New Brunswick.

Morrice Cavanagh, aged 13, and Chas. Waltheuse, aged 12, were drowned in the pond at Skinner's Hollow, North Meadows, near Hartford, Conn., on Monday. The boys went fishing in a small rowboat, which upset. Cavanagh was a good swimmer, but lost his life in trying to save his companion.

Adolph L. Luetgert, the wealthy sausage maker of Chicago, who was serving a life sentence in the penitentiary for the murder of his wife, was found dead in his cell. The authorities were unable to ascertain the cause of his death, and an inquest will be held to determine whether he killed himself or died of heart disease. The trial of Luetgert in Chicago attracted wide attention. Luetgert was charged with having murdered his wife in the basement of his factory, and cooked the body to pieces in a vat. The prosecution had but a few small bones and two rings as evidence that their theory was correct, but secured conviction and a life sentence.

There have been a number of drowning accidents reported on the St. John River within the last week or two. Those in which Mr. Robert Ferguson and Mr. John Runciman, both young men of this city, lost their lives were particularly sad. Mr. Runciman lost his life by falling from the steps of the steamer Victoria when about to get on board from a small boat. Mr. Simpson, an American tourist who had rowed Mr. Runciman out to the steamer, risked his own life in a heroic effort to save the drowning man, and the general opinion appears to be that had Mr. Simpson's efforts been vigorously seconded from the steamer, Mr. Runciman's life might have been saved.

Personal

We learn from a member of Rev. Isa Wallace's family that his health is improving but not so rapidly as his friends could desire.

Rev. B. N. Nobles, of Kentville, was present at the Monday morning Conference of the St. John Baptist ministers this week. Mr. Nobles is supplying the pulpit of the Carleton church in exchange with Mr. Higgins for a few Sundays. He reports a prosperous condition of things in connection with his own church at Kentville.

Rev. J. A. Marple who for a number of years general missionary in the Maritime Provinces returned last week from California and Dakota with his wife and son. He is going to spend a few weeks with his people in Cape Breton. He has not fully decided yet whether to remain in the Provinces or return to United States.

Rev. J. A. Gordon had an attack of illness on Sunday morning, which prevented his preaching on that day. As it was to have been Mr. Gordon's last Sunday with his Main Street people, there was keen disappointment on both sides. We are pleased to report that Mr. Gordon is better and hopes to be quite himself again in a few days. Rev. J. W. Manning preached very acceptably for the Main Street congregation on Sunday.

Rev. P. S. McGregor of Halifax writes us that he had the pleasure recently in company with his brother, D. R. McGregor of Marion, Ind., of spending a few days at their old home, South River Lake, Antigonish County, their first meeting there for eighteen years. Rev. D. R. McGregor is a graduate of Wabash College and of Morgan Park Theological Seminary. He was for a time editor of the "Indiana Baptist." He has held a number of important pastorates and is now pastor of the Baptist church of Marion, Ind. Mr. McGregor expects to spend August in Halifax with his brother before returning to the work.



Good Soap Cheap

SURPRISE Soap costs only 5 cents a cake.

But it's the best soap in the world for clothes-washing.

No boiling, no scalding, no back-breaking rubbing.

It won't injure the finest fabric nor reddens the most delicate hands.

It does it's work quickly and lasts a long time.

Insist on having it.

Remember the name—

"SURPRISE."

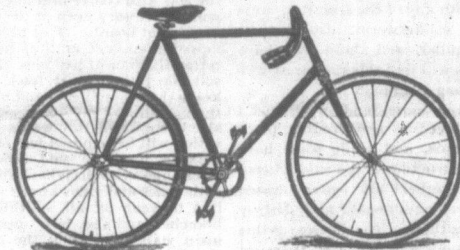
Dykeman's Three Entrances } 97 King St. }
59 Charlotte St. }
6 S. Market St. }

Summer is Coming!

You will soon need that new Pique Dress or Crash Skirt, or muslin suit that you intend buying, so send along for the samples now while the stock is unbroken and you are sure to get the prettiest patterns.

CRASH LINENS from 13 to 27c. per yard. Our Crash linen, one yard wide is already skunked. It is the best thing for summer skirts that you can buy. Economical, Stylish and Pretty.

FRED A. DYKEMAN & CO.
St. John, N. B.



The Celebrated Stearns Bicycles

Are unequalled in style and finish. Their changes and improvements are numerous. They excel in durability, lightness and speed. Address for all information

FRASER, FRASER & CO.,
FOSTER'S CORNER,
SOLE AGENTS
ST. JOHN, N. B.

40 and 42 King Street.

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.

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

MILLER BROS.

101, 103 Barrington Street

HALIFAX, N. S.

COMMON SENSE REASONING

If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone?

This is the common sense way to look at life insurance. The

CONFEDERATION LIFE, of Toronto,

has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you.

S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent Office, 45 Canterbury St., St. John, N. B.