

# Messenger and Visitor.

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### The Premiers Banquetted.

On Thursday evening of last week the Cordwainers Company of London gave a banquet to the colonial premiers and their wives. Among those present were the Duke and Duchess of Devonshire, Mr. and Mrs. Joseph Chamberlain, Mr. and Mrs. Whitelaw Reid, Ambassador Hay and Mrs. Hay, the Earl and Countess of Dunraven, Cardinal Vaughan, Col. Aylmer, Lord Glencoe, the Canadian High Commissioner, and Lady Glencoe, Sir William Whiteway, the Premier of Newfoundland, and Colonel Ivor Herbert. Some interesting matters were discussed in connection with the toasts. The master of the company proposed—"Our Guests, Their Excellencies, the Ambassadors from the United States." In the course of his reply Mr. Whitelaw Reid said that Americans in London now a days had to pinch themselves to keep from believing that they were not all the time at home. Referring to the events of jubilee week, he said that of all the wonderful sights and suggestions of the jubilee, the supreme fact, most obvious and conspicuous, was the profound and touching affection of the people of the United Kingdom for their Queen. Mr. Chamberlain proposing as a toast 'The British Empire,' spoke of the ties which bind together the Motherland and her colonies. He pointed out that Great Britain had given to her colonies the boon of free government, and spoke of the delicacy and apparent fragility of the bonds which bound them to her. The prospect of a federation of the Australian and South African colonies was alluded to with approval. As to Imperial federation, Mr. Chamberlain considered that he expressed the feeling of those well qualified to represent the self-governing colonies, in saying that any change between the political relations of Great Britain and her colonies would be a matter of so vast importance and complexity, involving so great constitutional changes, that it ought at all times to be approached with delicacy and reserve. It would be retarded rather than hastened by any attempt to press it to a premature conclusion. But we are prepared at any sacrifice, Mr. Chamberlain said, to maintain intact the interest and honor of the colonies and our own, believing that the unity of the Empire is the best guarantee of the integrity of the Empire. Sir Wifrid Laurier, in replying said that the subject opened up by Mr. Chamberlain was one that must demand the attention of thinking men. One thing was certain, the colonies should either draw more closely together in the Empire, or should separate. The decision was rather with the people of mother country, than with those of the colonies. When Canada had attained her strength nothing less than Imperial representation would satisfy her.

### Americans in London.

The American Society in London held its annual dinner on Monday, the 5th inst. It is gratifying to note that the speeches of prominent United States citizens present on the occasion, abounded in expressions of goodwill toward England. In pro-

posing the toast of the United States Ambassadors, Bishop Potter said:

"It takes a thousand years to make an empire like this of Great Britain, but give us five hundred years and we will show the world what we can do. I rejoice in an American policy which recognizes the duties of the United States to outlying populations."

Speaking of the feeling between the United States and Great Britain, Mr. Whitelaw Reid, special United States Ambassador to the Queen's Jubilee, said:

It would be idle to ignore the fact that from time to time serious differences have arisen between the two countries. It would be equally idle to imagine that either nation will fail to maintain what it thinks right. But we can never forget our relationship. We may have family jars in the future, as we have had them in the past. God forbid it. God grant if they do come, that we may show that we, at least, on both sides of the water, are civilized enough and Christian enough to settle them without fighting with men of our own blood.

The President especially wishes Her Majesty to believe that nothing can ever permit our government or our people to forget that at a critical period in the history of the United States the preservation of peace between the two nations was largely due to the gracious influence exerted by the Queen, with the aid of the lamented Prince Consort."

Mr Dudley, proposing 'The Community of English-speaking Peoples,' expressed his regret that the Senate had rejected the arbitration treaty, which he described as the greatest step ever taken toward international peace and good-will.

### Unfair Competition.

Under the law which exempts church property from assessment for the benefit of the public revenue, an immense amount of property in the province of Quebec, being in ecclesiastical hands, escapes taxation. This property consists largely in churches, school buildings, hospitals, &c.—institutions, which exist for religious, educational or philanthropic purposes. But to some considerable extent there is property of the Roman Catholic church invested in industrial establishments connected with certain ecclesiastical brotherhoods and sisterhoods. These establishments by being exempted from taxation have a very decided advantage in competing with others in the same lines of business. A Quebec paper, the Daily Telegraph, complains strongly of this unfair competition, and says:

"A great many of the handicrafts, which formerly gave steady and remunerative occupation to a multitude of our people are now monopolized by religious brotherhoods and sisterhoods, who are literally taking the bread out of the mouths of the lay element by competing with it in its own special fields, and crowding it completely out, owing to the unfair conditions upon which this competition is tolerated and carried out."

The Telegraph asserts that the volume of business which is thus diverted from its natural channels, is by no means inconsiderable. There is hardly a line of business or a handicraft, it says, which has not been invaded by these establishments, and which is not more or less affected by their undue competition, the effect of which is particularly disastrous, it is charged, on the printer's and book-binder's business.

Now that the Jubilee celebration is concluded, the British people are beginning to recollect that there is an "Eastern Question" still unsettled, and are disposed to ask why the establishment of peace between Greece and Turkey is being so long delayed. In answer to an enquiry touching this matter, Lord Salisbury in his place in Parliament the other day intimated that the

delay was not due to the inaction of the Powers, but to Turkey, which had carried deliberation and circumspection in this matter so far that the delay involved was not without danger. The fact appears to be that the Sultan and the powers—civil and ecclesiastical—which he represents, are by no means willing to accept the decision of the Powers in respect to the terms of settlement. The Sultan wants a large slice of Thessaly, and this apparently he means to have, if it can be obtained by that kind of diplomacy in which long practice has made him perfect. He is evidently disposed to risk largely upon the belief that the Powers will fail to agree upon any coercive policy. His successes along that line in the past and the recent achievements of the Turkish army in Thessaly have made him bold, and it is not impossible that this confidence may precipitate the inevitable downfall of the Turk. There is doubtless a point beyond which the European Governments will not permit him to go, and the bold front which the Sultan is apparently putting on as a result of the prestige acquired by his successful war with Greece, may not unlike do more than anything else to unite against him the selfish and divided interests of the European nations.

—The Papal delegate, Mgr. Merry del Val, who is about leaving Canada to return to Rome, has issued a circular addressed to Archbishop Langevin, of Manitoba, and through him to all the Canadian Roman Catholic clergy and the faithful, in reference to the School question. Mgr. del Val reminds those whom he addresses that his own business in this matter has been to gather information for Pope Leo, who has taken the decision of the question into his own hands, and whose decision will be based upon the most complete investigation. "Since affairs have entered upon a phase entirely new for Catholics, by the mere fact that the Sovereign Pontiff has intervened himself. . . it is not the business of any one to do anything that would interfere beforehand with his judgment and his action." All Catholics are therefore commanded in the meantime to cease from agitation in reference to the School question. It would seem to be a fair inference from the epistle of the Papal delegate that Roman Catholics may consider themselves free to accept the advantages offered by the common schools until some mandate to the contrary is issued from the Vatican.

—One of the most incessant and tireless workers of this busy age is President William R Harper of the University of Chicago.

"Since the University first opened its doors, says a Chicago paper, 'there has not been a time when Dr. Harper was not at his desk. The enormous responsibilities of his place have weighed heavily upon him, but he has been so closely connected with every part of the institution, that he would not let it go on for a moment without him. If there were business to attend to in New York or Boston, he took a fast train when his last class was over on Friday, and the first of the week found him again at his desk.' It is not surprising to learn that this high pressure life is having its effect upon Dr. Harper's sturdy constitution, and that the condition of his health has become impaired, so as to make a rest necessary. On the advice of his physician, it is stated, Dr Harper is about starting on a trip to Europe.

### The P. E. Island Association.

The Baptist Association of Prince Edward Island met in its 30th annual session with the Bedeque church, on Friday, July 2nd, at 10 o'clock a. m. A list of eighty-three delegates was presented, most of whom were present during the day.

The morning meeting opened promptly, with Moderator Corey in the chair. The work of organization was expeditiously carried through. Rev. D. Price was elected moderator for the coming year; Dea. Arthur Simpson, secretary; C. W. Jackson, asst.-sec.; and Bro. Leard, treasurer. Committees were speedily appointed and meeting adjourned on time.

#### AFTERNOON SERVICE.

The first item of business was report on obituaries. No deaths had occurred during the year. The next item was the report of committee on Sabbath School work. Pastor Corey in his report strongly emphasized this department of the work, and gave some practical suggestions for its successful execution. Pastor Warren read an able paper on "Children and the Church," and Pastor A. C. Shaw gave a practical address on the relation of the parents to the Sabbath School. An animated discussion followed, in which delegates Nichol, McCabe, McPhee and others took part.

The evening service was under the direction of the B. Y. P. U., in absence of Pres. Ross, Pastor Higgins was in the chair. Interesting and stirring addresses were delivered. Pastor Robinson, "The Value of Bible Study." Pastor Price, "How to Win the Associate Members." Pastor Corey, "How to teach the Young People to give." Pastor Spurr, "The Relation of the Young People's Societies to the Denomination."

#### SATURDAY MORNING.

The session of Saturday morning was taken up largely with presenting and hearing the digest of letters from the churches. The digest was presented by Rev. J. C. Spurr, who for several years past has performed this duty to the great satisfaction of the Association. From the facts presented, it appeared that the churches of the Island had enjoyed a fair degree of prosperity, during the year. Most of them have been supplied with pastoral labor. It was regretted that Pastor Carter of Springfield, Alberton, &c., had been laid aside from active labor by sickness during the greater part of the year, and though his health is somewhat improved, he is still far from strong. The churches report 121 baptisms during the year. Of these 40 were at Belmont, 15 at Tryon, 14 at Montague, 11 at North River and 10 at Summerside. Two churches have been organized during the year, one at St. Peter's Bay, and one at Hazel Brook. A new house of worship has also been erected at Hazel Brook. The thanks of the Association were voted to Mr. Spurr for the excellent digest presented. Rev. A. McPhee and Bro. C. W. Jackson, who have entered the Association as pastors during the year were welcomed by the moderator and responded appropriately.

The Circular Letter was read by the writer of it, Rev. D. Price. The subject of the letter was "The Importance of Social Worship in the development of Christian Character." The value of character, specially of Christian character was emphasized. Conversion is the prime essential in a Christian life, but after conversion there must be development. The Christian needs to feel himself in close and sympathetic relations with other Christians. Great as Elijah was he grew discouraged, because he believed himself to be alone. Prophets, psalmists, apostles, even the Lord Jesus Christ himself—all felt the need of human sympathy and fellowship. It was further shown that social worship was necessary to progress in religious life, since progress implies the development of qualities which are called forth by the knowledge of the needs of others and sacrifice on their behalf. The symmetrical development of Christian character is not to be attained without social worship. God reveals Himself in the religious assembly in a way in which he does not reveal himself to the individual worshipper. The Bible enjoins social worship. Christianity is a social religion. The very word "church" implies an assembly and presupposes social worship. We are admonished not to forsake the assembling of ourselves together.

The first subject brought forward at the afternoon session was that of Denominational Literature. A brief but suggestive report on the subject was presented by Rev. W. H. Robinson. The elevating or debasing influence of literature upon the minds of the young, according to its character, was dwelt upon. The MESSENGER AND VISITOR was very cordially commended. The Baptist Book Room at Halifax was also commended as head quarters for religious literature for Baptists. The introduction of a larger proportion of good biographical books into the Sunday Schools was advocated; also a catechism for the teaching of Scriptural truth as understood by Baptists. The importance of colportage works was also alluded to.

The editor of the MESSENGER AND VISITOR being present was called upon for an address, and afterwards the report was discussed by a number of the brethren.

Bro. John Nichol commended the MESSENGER AND VISITOR, and said that if he had as large a family as some men had, he should take three or four copies of the paper, so that the children should not be quarreling over the question of who should have the first reading of it. Bro. Nichol also spoke of the value of the Book Room and the importance of our young people becoming thoroughly acquainted with the Bible.

Dr. Trotter spoke of the important ministry of the paper in unifying the denomination and promoting the sense of interdependence among our churches. Dr. Trotter, Revs. W. H. Warren, C. W. Corey and others spoke of the paper in terms of high appreciation. The encomiums bestowed upon the editor were more generous, we fear, than he deserves, but certainly the very kind and favorable opinions expressed will be to him an incentive to endeavor to be worthy of them.

Some discussion was had in reference to the clause recommending a catechism for use in the Sunday schools. The writer of the report and some other brethren believed that a catechism, presenting largely or wholly in Scriptural language, the teaching of Scripture in reference to religious doctrine as held by Baptists, would be of great value in the Sunday School. Others objected on the ground that the Bible itself stated with sufficient clearness religious truth as held by Baptists; that a catechism seemed like an attempt to "denominationalize" the Bible and that the experience of other religious bodies showed that catechisms were good things to keep clear of. The report was finally adopted with the alienation of the clause referring to a catechism.

The report of Systematic Beneficence was presented by Bro. Geo. W. Warren, of Summerside. The report noted that in the promotion of Christ's Kingdom there is a human as well as a divine side and man's co-operation has been made necessary to success. Two questions were proposed: 1. Are our churches fully up to the standard in the matter of giving for the support of the cause of Christ? and 2. If not, what is the remedy? As to the first question, it was held that depleted treasuries, urgent appeals from the various boards, and underpaid and unpaid ministers answer the question emphatically in the negative. The remedy, the report held was to be found in the weekly offering system, which it was held is scripturally founded on 1 Cor., 16:2. A plan of work for raising money for religious purposes was outlined for the consideration of the churches as follows:

1. Appoint a financial committee of the three best business men in your church, elect one treasurer to take charge of all moneys received, pay all bills hanging over strict account to secretary. A secretary who should have some knowledge of book-keeping, an auditor who shall examine and audit the books at least once a year.
2. Make a personal canvass of the church and congregation to pledge weekly offerings to be placed upon the plate in small envelopes prepared for the purpose.
3. Obtain a suitable church book to contain a complete account of all moneys received and paid out during year, also a personal account for each contributor.
4. Accounts should be made up and a statement furnished each contributor quarterly, semi-annually or yearly as desired.
5. An annual business meeting of the church should be held. The treasurer's report will show the financial standing of the church for the year.

An estimate should be made and voted for expenditure of coming year, including such items as pastor's salary, light and heat, janitor and other incidental expenses. This amount should never exceed the sum pledged to be paid. A system that promises to pay more than you can meet is a dishonest one, and the church of God above all institutions should practise the apostolic injunction "owe no man anything."

The report was spoken to by Bros. Nichol and Russ and Revs. C. W. Corey, W. H. Warren and Dr. Trotter. Among the points dwelt upon were the need of prompter measures for paying the salaries of pastors, the difficulty of a pastor maintaining a spiritual frame of mind and preaching the Gospel effectively when hampered by debt, because his people have neglected to pay him the salary promised; the need that leading brethren in the churches who are doing their own personal duty in this matter, should endeavor to promote the financial work of the churches; the good that can be done by pastors and delegates carrying back to the churches, which they represent a report of the proceedings and discussion of the association.

#### SATURDAY EVENING

Was given to a platform discussion of our Educational Work. The report on Education was presented by Rev. W. H. Warren. The report noted with satisfaction the increasing interest in education characteristic of the present times, and as an especially gratifying feature in the educational outlook the firmness with which non-sectarian schools have been maintained in Manitoba.

The prosperity attending our schools at Wolfville during the past year was noted with gratitude, and information given in reference to the work thus carried on. Alluding with regret to the resignation of Dr. Sawyer, the report paid a hearty tribute to his faithfulness and great ability in the discharge of the duties of the presidency. A hearty welcome was extended to Dr. Trotter, whose appointment to the presidency "has met with the unanimous and cordial approval of the entire Baptist constituency of these provinces." It is noted with regret that the Island has not of late sent so large a number of

students to Acadia as is to be desired. The capture of the Governor General's bronze medal by a bright young lady of Alexandria indicates, however, that the Island still possesses in its young people the ability which has distinguished them in the past. The Wolfville institutions are cordially commended by the report to the prayerful sympathy and generous support of the Baptist churches of the Island.

The speakers of the evening were Rev. C. W. Corey, of Charlottetown; Rev. J. C. Spurr, of Pownal, and Rev. Dr. Trotter, President of Acadia. Mr. Corey discussed the propriety of non-sectarian common schools and denominational colleges.

He showed that sectarian schools would unduly tax the resources of the State, and would be open to the objection of uniting Church and State, while the common school in which all classes are represented makes for friendly feeling and unity of purpose among the people. The speaker also dwelt upon the value of the denominational college in providing an intellectual culture, which perhaps the State could not be expected to furnish, and under wholesome religious influences which the State would not and could not afford.

Mr. Spurr spoke on The Benefits which Baptists have derived from their Institutions at Wolfville, and gave a stirring and excellent address, discussing first The spiritual advantages, secondly the advantages of intellectual training and culture, third the development of noble Christian character, and fourth the men which the college has furnished for positions of honor and usefulness.

Rev. Dr. Trotter, in an able and inspiring speech, discussed The purposes of the Institutions at Wolfville, and how they can be made more effectively to accomplish those purposes. The purpose was shown to be not only the development of the intellectual powers, but the cultivation of those powers under the best religious influences. There is a higher and a highest education, and the highest recognizes the spiritual powers as needing concurrent development with mind power. In order to the efficiency of the institutions there must be alertness and ability in the management and teaching staff, there must be cordial co-operation on the part of the people, there must be enlargement of financial resources, and there must be earnest and faithful prayer for the blessing of God upon our efforts.

#### SUNDAY SERVICES.

The Associational sermon was preached Sunday morning, at 10.30, by Rev. Mockett C. Higgins, of North River. The morning was very fine and a large congregation was present. The text was Haggai, 2, 23. The subject, The representative character of the Christian life, was treated effectively, and Mr. Higgins was heard with deep interest and doubtless with large profit.

The afternoon service was devoted to a missionary meeting, presided over by the Moderator. An excellent report on the subject, touching upon the various departments—the Foreign, the Home, the Grange Ligue and the Northwest—was presented by Rev. M. C. Higgins. The interest of the Foreign work was powerfully presented by Rev. W. V. Higgins, who gave a graphic description of the Telugu people, showing their unspeakable need of the Gospel, and the obligations which rest upon the Baptists of these provinces to give them the Word of Life.

Rev. J. C. Spurr presented the Home work, showing its great importance in itself and its fundamental relations to all other branches of our work.

Dr. Trotter spoke in the interest of Mission work in general, heartily supporting both the home and the foreign interests as departments of the great Christian endeavor to win the world to Christ.

The evening service was of an evangelistic character, led by Bro. F. Clay. The congregation filled the church to its fullest capacity, and the service was of a very interesting character, most of the ministers present aid many others taking part in the exercises and bearing testimony to the power of the gospel.

#### MONDAY MORNING.

The report on Education was taken from the table and considered clause by clause. It was discussed by Revs. W. H. Warren, J. C. Spurr, C. W. Corey and Bros. Nichol, Burns, McNeill, McCabe, Simpson and others. Mrs. D. F. Higgins spoke in the interest of Acadia Seminary. It was charged by some of the brethren that at the Prince of Wales College there is a strong influence operating to turn students in the direction of McGill, to the disadvantage of other colleges, and that this matter is causing feeling among some other denominations as well as Baptists.

The report on Missions was also taken up and considered clause by clause. There was a good deal of discussion on the H. M. clause of the report, and it was felt by many of the brethren that there was a good deal of room for improvement in respect to the methods of raising money for this and other departments of denominational work. The discussion of the report was continued at the afternoon session. Rev. C. W. Corey, in a short address, presented the interests of the Northwest Mission work.

The report on Temperance was presented by Rev. J. E. Tiner. It emphasized the evils of intemperance, held that total abstinence should be required of church members, that members should be disciplined for tipping, that temperance should be taught in Sunday Schools and from the pulpit, that temperance societies should be aided, that the Government should protect society from the evils of the drink traffic, that we should insist politely but firmly that the Dominion Government submit the plebiscite according to its promise and without complication with the question of direct taxation, and further that the subsequent action of the Government in the matter should be in accordance with the vote of the majority of the people of Canada. A lively discussion followed, in which a number of the brethren took part, dealing with different phases of the temperance question. In the evening a public Temperance meeting was held, at which addresses were delivered by Mr. Arthur Simpson, Revs. W. H. Warren, C. W. Corey, E. A. McPhee and A. C. Shaw.

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The Day-Dawn In The Soul.

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

Morning begins with the swing of the earth into the first glimmering rays of light from the sun. Spiritual light begins with the first approaches of the soul to Jesus Christ. All true converts are alike in two respects; they were once in the darkness of depravity and unbelief; their day-dawn began with the penitent turning of the heart to the Saviour. The Holy Spirit drew them and they moved Christward. Conversions have been very numerous lately, but now two persons have had exactly the same experience. With one person the first step was into an inquiry room. With another person it was the re-opening of an inquiry room. With another person it was the re-opening of a long-neglected Bible, or a betaking himself to honest prayer. A third began with a resolution of total abstinence from the decanter, for Jesus Christ cannot dwell in a soul that is drowned in drink. With thousands the first step is the banishment of some besetting sin; and as the sin went out the light broke in. No seeker after salvation ever finds peace until he has renounced his favorite sins, and done it in order to obey Christ. Obedience to Jesus Christ is the test of conversion.

Some people are consciously converted suddenly. They can fix the hour and the place and all the attendant circumstances of their new birth. They can point to the very arrow of truth that pierced the heart, and to the precise sermon, or prayer, or conscientious act that brought the healing balm. With the majority of Christians I feel quite confident that their experience in conversion is literally like the day-break: A faint gleam of thoughtfulness grew into earnestness, grew into penitence, and enlarged into a fuller, deeper sense of the soul's need of Christ; then as the soul came on towards Jesus, the ruddier hues of hope appeared, and some flushes of joy kindled up; and the soul discovers that the night of unbelief has ended and the day-dawn has begun. "I have come to the conclusion," said a very intelligent Christian lady to her pastor, "that it is best for me that I have never yet been able to fix the exact time of my conversion; I am afraid that I should trust too much to it if I could. Now I trust to nothing but continued faith and to living in happy fellowship with my Saviour."

Too many new converts are apt to think that the dawn is enough, that they have reached a certain desired point and need only to remain there. As well might our globe pause in its diurnal motion when a faint streak of morning light is reached, instead of rolling on into the perfect day. Conversion is not a point of termination; it is a point of new departure. It is a start, not a journey. No one has a right to say, "Now I trust that I am converted; the work is done; I am saved, and I need only to join the church and ride on towards heaven." This wretched mistake has dwarfed many a church member for life. They never out-grow their babyhood. Infancy is very beautiful in its place; but it must not last too long. I am charmed with the bright prattle of our little two-year-old grandson, who is playing with his toys and "choo-choo railroad cars" in yonder nursery; but that same lively prattle ten years hence would not be so pleasant. "When I was a child, I spoke as a child," said the great apostle, "but now I have put away childish things." The first timid, brief and rather incoherent prayer of a new convert in a social meeting is very delightful. It is music to a pastor's ears, and perhaps to the ears of angels likewise. Yet we should not be satisfied to hear the same prayer from him after ten years of sound Christian experience. Even Paul, a quarter of a century after his new birth into Christ, declares that he was still reaching forth unto the things that were before, and pressing toward the goal. The path of the Christian is like unto a shining light "that shineth more and more unto the perfect day."

A rough old fisherman, who stammered in his speech, used to pray often in the weekly meeting, and one expression was always introduced into his fervent, homely prayers: "O Lord—lead us—more and more—into the love of Jesus—for never was love like that." The nearer the old fisherman drew towards it the brighter and warmer it became; and now he stands—with certain other fishermen from Galilee—in the noonday glory of his everlasting King.—Evangelist.

Anchorage.

BY H. T. MILLER.

I was walking on the beach one summer's day with a friend, and I picked up a specimen of marine vegetation, a little tree about eighteen inches long. Its roots had entwined about a stone the size of a pigeon's egg, and as I carried the tree, I carried the stone. "Look," said my friend, "all it asks of the stone is an anchorage, for all its nourishment comes from the water."

All things need anchorage, every tree, and every stem of grain must have anchorage, or there comes no harvest. But man has drifted away from holy moorings and is tossed upon a sea of trouble. "Our iniquities like the wind have taken us away," Isa. 64: 6. An ignorant sea passenger may think that they may cast anchor at any time, but this is not so. The master is as careful to find a good bed for his anchor as a mother is to find a good bed for her child.

It is requisite first to run to a safe refuge and then to cast anchor. What are the essentials of a good refuge? It must be near, the water must not be too deep, there must be shelter from all winds, and a friendly beach to land on when supplies run short. Look at the order, refuge first, anchorage afterwards. This is the way it is set forth in the sixth chapter of Hebrews: "That we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us as an anchor of the soul both sure and steadfast." Take heart, drifting one. Other refuges are not always near, but Christ is nearer than home and mother. You can call upon the Lord just where you are, as you are, by yourself, for yourself, "Lord help me."

In a shelter from stormy weather the water must not be too deep. It was only when the sounding line in the ship that Paul sailed in gave the depth of fifteen fathoms that those on board cast out four anchors and wished for day. In the mystery of Christ's great work there is plenty of easy holding ground not too deep. We may take hold on Christ, for Christ takes hold on us, and his hold on us is stronger than our hold on him. A safe refuge must afford shelter from all winds. What a defence is Christ! A Christian asked a brother one day how it fared with him? He said: "Jesus is behind me, Jesus is before me, Jesus is on either side, and I am in the middle."

Harbors of refuge are not sought unless supplies can be obtained. God's refuge for the soul is ever full. There is bread, bread enough and to spare. Do you not see the signal? "O sirs," said an old divine, "consider, I beseech you, to get well to heaven is a business and not a play, it is a matter to be inquired after, and prayed for, and learned with all diligence and care. Believe it, sirs, the call of God will convert you, or confound you, for you cannot resist his grace at cheap and easy rates."

Do you not see the signal flying? This anchorage is an outer anchorage, a haven of hope, related to, and in correspondence with, an inner refuge. How frequent the interchange of signals! How constant the calls, "Come up, come in."

"Haven of hope, where patient pilgrims wait  
The signal from the inner harbor given,  
The last sad tear is dropped at heaven's gate,  
Lord Alleluias greet the saved in heaven."

—New York Observer.

The Work of the Holy Spirit.

The Holy Spirit witnesses to Christ. There must be such evidence provided to substantiate Christ's claims that he shall be recognized and acknowledged more and more throughout the earth and entering the heart of every man, influences all men to perceive the worth of Christ. Even the man of the world, like Napoleon, is obliged to confess Christ to be more than man and the infidel like Rousseau, can but admire him. This influence, of course, is especially strong upon the Christian. His heart is open to it; he is deeply moved by it. Loving Christ as he does, he feels through the Spirit's inward testimony that Christ is all he claims to be, and he trusts him absolutely. He knows that Christ is his Saviour, and needs no further evidence to satisfy him.

The Holy Spirit brings conviction to the world. There is every reason to believe that, in the course of his life, every human being is visited at some time by the Spirit and shown his needs. Conscience varies in its activity, and undoubtedly grows dull from neglect, but even then at times the Spirit stirs its smouldering fires to unwonted activity.

The Holy Spirit reveals truth to the Christian. It was very striking that Christ would add that he had many things to say to his disciples which they were unable to bear and which must be left to the coming Comforter to reveal. Here is plainly taught what Bernard has well called "The Progress or Doctrine." John Robinson was unquestionably right when he said that more light should break forth from God's Word. It is not to be understood that the new discoveries in doctrine shall upset or contradict what has been previously learned. It is meant, however, that men cannot know all the truth at once. The Integral Calculus cannot be taught before the multiplication table. In consequence of these peculiarities of human nature, Christ could not teach his disciples all he desired. The Spirit was obliged to take up the work, and through the succeeding ages Christ has been steadily revealing more and more truth to man.—Selected.

Christian Heroism and its Reward.

It is nearly two generations since a boat's crew left their ship to reach the Hervey Islands. One of the passengers upon that boat desired to land, but the boat's crew feared to do so, as the cannibals were gathered together on the shore; but holding up the Bible in his hand he said: "Live or die, put me ashore." They would not go near the land; he plunged into the surf and held high the book. The cannibals did not kill him, but he won their favor, and lived among them, and, for aught I know, he died among them.

Thirty years afterward another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the greatest eagerness, and paid for by these people. This was the result of the labors of that heroic young man who said: "Live or die, put me ashore." I was preaching to my people some time ago on behalf of the Bible Society. I mentioned the circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly-looking gentleman, a man that looked as if he might be a descendant of the old Vikings, and said: "You will excuse me for coming up to speak to you and introducing myself; I am Captain" so and so—I need not give you his name—I am in command of Her Majesty's frigate so and so," "and I take the liberty of coming to speak to you in reference to what you said about these islands. I was there with my ship; I saw these people, and I saw the circulation of the Bibles among them, and I never saw such Christianity in all my life as among the people of these islands." Said he: "They remind me of those people of whom you read in the Acts of the Apostles."—Dr. John Hall.

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Sweetening The Bitter Things.

What a fine series of life lessons for the Christian is presented by the journeyings of the children of Israel from Egypt to the Promised Land! Almost every scene illustrates some practical truth or spiritual experience. For example, the Israelites, soon after leaving the Red Sea, and after a weary march over torrid sands, come upon a fountain in the desert. They rush forward eagerly for a refreshing draught. But also! the first taste is a taste of disappointment; for the waters are so bitter that neither man nor beast can drink them. At once the murmuring multitude give to the unpalatable waters the name of "Marah," which signifies the waters of bitterness. There is a still more terrible bitterness of disappointment in their hearts. They forget all about their deliverance from their land of bondage and the waves of the Red Sea, and think only of their present troubles. With a mixture of ingratitude and despair they crowd about their leader and cry out, "What shall we drink?"

Now, this exciting scene beside the fountain of Marah finds parallel in many a chapter of a life experience; and we read of such in the lives of others. Abraham Lincoln was keenly disappointed because he did not win a certain office under President Taylor, and afterwards when he was not elected to the United States Senate; but then he might have missed the most exalted station that any American has won in this century. Young Frederick W. Robertson was disappointed because he did not get a commission in the British army; but God had a better place for him in the army of Jesus Christ, as the most brilliant preacher in the Church of England. In our own humble experiences we have had some tastes of the water of Marah. We had set our hearts on some favorite plan or project. Perhaps we are going on a long-coveted tour, and had made all our arrangements. But the day appointed for our departure finds us on a bed of severe sickness; and the medicines we swallow are not as bitter as the disappointment. Selfishness murmurs and chafes under the trial. But presently we begin to discover that the sick-bed lay right on the direct road to Canaan. We begin to talk with our own hearts, and to think over our past lives. We make a fresh covenant with God that if he will restore us to health we will use it for him and be more fruitful Christians. We take up one precious promise after another, and drop it into the fountain of trial, and lo! the bitter waters begin to taste sweeter to us. Prayer becomes sweeter, and Christ's presence sweeter, and something whispers to us, "After all, is not this better for me than the journey to Europe or to California? Is it not good for me that I have been shut in here with my Saviour?"—Presbyterian Journal.

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According to the official reports of the Japanese government, the island empire contains 62,500 teachers.

## Messenger and Visitor

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### The Jubilee in London.

People who were in London during the Queen's Jubilee celebration will doubtless cherish vivid and life long memories of the things seen and heard on that unique occasion. Those who were not there to see and hear must content themselves with reading some of the numberless and graphic accounts which newspaper correspondents are furnishing of what occurred. It is in itself a remarkable illustration of the progress which the world has made during the "record reign" that the noteworthy events of one day in London are the next day known in almost every city of the Empire and the world, and, within a week, are in the possession of the people of almost every village and hamlet wherever the English language is spoken. The correspondent of the New York Tribune, in a letter to that paper, gives several interesting glimpses of things connected with the unique celebration. The grand centre of attraction was the Queen herself, and the thing specially emphasized was the attachment of the British people to their Sovereign. "It has been with the old leaven of loyalty rather than with the new leaven of imperialism that the feast has been kept. The quiet little old lady in the black dress and bonnet, with white hair and time-worn face, for whom the cheer was raised in front of St. Paul's when the service of thanksgiving was closed, was the one commanding figure of the pageant. No other sovereign ever received or deserved such a popular greeting. It was an old-fashioned tribute of personal loyalty to the Queen, who, as Mr. Gladstone said at Hawarden, has set all her subjects an example of fidelity to duty in the state of life to which they are called. It was worth doing, and because it has been done there will be an increase of noble idealism, without which life is not worth living." Mr. Ford comments upon the indomitable good nature of the great crowds which filled the streets to see the pageant and the decorations.

"There was neither excitement nor bad temper, even when the pressure was densest and there was a rough-and-tumble squeeze. Discomfort and delay were endured with good-natured indifference. When there were signs of rough manners and a swarm of burly fellows attempted to force their way through a struggling mob, some one would lead off with "God Save the Queen," and in a moment every one would be laughing and cheering. . . . From 8 o'clock until long after midnight the thoroughfares were surrendered to the crowds, which completely filled them. Not a wheel was moving from Piccadilly to the Royal Exchange, and until midnight there was a constantly rising tide of humanity surging through brilliantly illuminated streets. The pressure was greatest in front of the Bank of England and the Mansion House, around St. Paul's and in the heart of clubland, especially in Pall Mall and St. James Street; but stupendous as were these throngs of sightseers, they were under complete control and entirely manageable. The surveillance of the police was confined to keeping the currents in motion, with a trend to the right. The orders were never given in a sharp, peremptory tone, but courteously and quietly. That is the secret of the London "bobby's" success. He could excite a riot any day by irritating a crowd unnecessarily by insolent orders. He invariably keeps his own temper, speaks in a civil tone and is thanked for his excellent advice. All London seemed to be as if last night, but there was no disorder. Hour after hour millions of sightseers departed themselves, and the only uproar was an undertone of innocent merriment, deepening at times into hearty outbursts of "God Save the Queen!" The spectacle at night in the centre of clubland was one of exceptional beauty and brilliancy. St. James had been embowered with festoons of evergreen and paper foliage by daylight; but at one stroke of the Princess of Wales' hand upon an electric button thousands of tiny lamps were set aglow and the artistically decorated street was transformed into a fairy-

land, with a mellow radiance of its own. The thousands who passed through this wonderfully beautiful street cheered with delight, and sang as they crept along inch by inch toward Piccadilly or Pall Mall. The illuminations throughout the metropolis were on an unprecedented scale, and were more artistic in design than any similar display which has ever been witnessed here; but St. James' Street, as it was seen that night in its harmony of color and its subdued silvery radiance, will linger longer in the memories of the masses than anything else. The dome of St. Paul's, converted under powerful flash lights into a gigantic lantern in the sky, appealed to the imagination like the three thousand beacon-fires lighted on the hilltops of the United Kingdom; but in St. James' Street, on the Queen's night, there seemed to be a new heaven and a new earth, and everything was not only beautiful, but real."

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### Thessalonica and Berea.

Paul and his companions in labor at the last received very civil treatment from the magistrates at Philippi, not because these magistrates had come to have any sympathy with the apostle's doctrine, but because they had a high respect for the law and authority of Imperial Rome and because they had learned that Paul at least was a Roman citizen and therefore one whose rights could not be ignored with impunity. There is always and everywhere in the world a considerable class of persons to be found who have little or no regard for truth and righteousness in themselves but who have a wholesome respect for the authority of civil law and government which more or less fully embody and enforce such principles. The Roman Government, unchristian and despotic though it was, afforded conditions favorable to the preaching of the gospel, and in many other respects conferred great benefits upon society. Paul recognized civil government—even though despotic and sometimes unjust—as in some sense a divine institution, and the civil ruler as the minister of God.

The present lesson affords a fine illustration of the truly missionary character of the gospel. It manifests an unconquerable persistence in getting itself proclaimed. It is as a fire in the bones of its ministers, and they feel that there is a woe unto them if they preach it not. It is the command of Him who has all power that the gospel be preached in all the world. That word must be obeyed. Paul did not falter in the work, though men of worldly wisdom called his preaching madness. A necessity was laid upon him. And to-day, despite the counsels of worldly prudence, the gospel must be preached unto the uttermost parts of the earth. The same divine necessity is upon the missionaries of the nineteenth century as upon those of the first. Have not results vindicated Paul? So shall the results of the future justify the missionary work of the present day.

It is evident that at Thessalonica, as well as at Corinth and elsewhere, Jesus Christ and Him crucified was the grand theme of Paul's preaching. A crucified Messiah, as Paul well knew, was an idea repulsive both to Jew and Greek, yet he preached this theme because the power of God and the hope of human salvation were involved in it. And, in these present days, men are not quick to come into fellowship with the crucified Christ—to understand that life is through death, salvation through suffering, forgiveness by blood, victory and glory by humiliation and seeming defeat. But that same gospel of Jesus Christ is now, as in Paul's day, the power of God unto salvation to every one who believes.

At Thessalonica, as elsewhere, Paul met with opposition, and that of a very determined and malignant character. The Jewish leaders in the community, greatly vexed by Paul's success among the devout Greeks and the honorable women of the city and the acceptance of the gospel by certain of the Jews, and unable to contend successfully against the apostles in argument or resist the spirit with which they spoke, betook themselves to the customary resort of bigotry and intolerance—physical violence. There was a rabble of vile fellows in Thessalonica quite ready for anything that might afford them a few hours excitement and the taste of blood. That blind, mad force of the mob is a very persistent thing in human society. The world has

not yet seen the end of it. In many cities of the United States to-day, great, enlightened and Christian as the country is, there are mobs ever to be found ready to hang or shoot or burn a negro on the belief or on the mere suspicion that he has committed a serious crime. In the province of Quebec, which, in the opinion of the clergy of the dominating faith, is a most Christian country, it is easy at any time to incite a rabble to stone Protestant missionaries. And, shameful to say, it is nevertheless true that, elsewhere in Canada, Protestant mobs are sometimes ready to treat Roman Catholic ministers in a similar manner. As in Thessalonica there is always some responsibility, direct or indirect, for the mob and its doings, outside the circle of the vile fellows of the rabble. It is a large and in some communities at least a practical and important question to enquire, where the responsibility for mobs and their doings principally lies.

The charge against Paul and Silas was that they had turned the world upside down. In asserting this their enemies were paying them the highest compliment. Christ came to create division, and the gospel was ordained to be a tremendous agitator and disturber of the existing order of things. To be turned upside down was precisely what the world needed in Paul's day and it has not got over needing it yet. Much is still to be shaken in order that the things which cannot be shaken may remain. We have heard of an itinerant preacher who, coming to a certain place to preach, selected this passage for his text and announced his divisions somewhat as follows:

1. The world has been wrong side up long enough;
2. It is God's will that the world be turned right side up;
3. By the grace of God we mean to turn it.

Driven by bigotry and violence from Thessalonica, Paul and his companions went on to Berea. Here they found a more noble people than the Jews of the former city, more noble because open minded toward the gospel, willing to test the truth of what Paul preached by their Scriptures; and as a consequence many of them believed. It is to be remarked that Paul did not ask men to receive his preaching blindly, or simply because, as he believed and asserted, he had received it from God. He told them his own experience in reference to Jesus Christ, he set before them the testimony of those who had been with Jesus as His disciples and were witnesses of His miracles, His resurrection and ascension, he expounded to them the Old Testament Scriptures in the light of the revelation of Jesus Christ, and called their attention to the gifts of the Holy Spirit; and, speaking in the power of that Spirit, he asked them to consider these things, whether they did not prove that Jesus was the Messiah and the Son of God. The mental and spiritual attitude which Paul sought to find or to induce in his hearers is that which should be sought by the ministers of this day. It is by no means an unreasoning or an unreasonable attitude. The gospel does not make its appeal to ignorance and blind credulity, but to all that is most noble and manly in mind and heart. It asks of men reasonable service, a service that is in accordance with man's character as a reasonable and spiritual being.

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### Editorial Notes.

—A trip to Prince Edward Island at this season of the year is one of the most inviting which can be named. The editor of the MESSENGER AND VISITOR has always enjoyed the occasions on which he has been permitted to meet the Island brethren in their annual gathering, and the present year proved no exception to this rule. With Dr. Trotter as a travelling companion, and with conditions otherwise favorable, our journey from St. John to Summerside, by way of Pt. du Chene, could not fail to be agreeable. The steamship Northumberland is a staunch, steady and speedy boat, with courteous officers and attendants, superior accommodations for its passengers, and rather famous for the excellence of its table. Summerside was reached late in the evening and good and pleasant quarters were found at the Hotel Russ, of which Mr. J. B. Russ, one of Pastor Robinson's active helpers, is the energetic proprietor. While the internal economy of the house is

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presided over by Mrs. Russ, who to efficiency adds motherly kindness and dignity.

The "gem of the Gulf" never fails to be beautiful in July, but at the time of our visit its appearance was not quite up to the average of other years. The season has been backward. Wet and cold weather had prevailed, and farmers had experienced much difficulty in getting in their crops. We found the weather at Summerside and Bedeque much colder than that we had left on the other side of the Strait, and the people were complaining of the long delay of summer. Fires were still a necessity for comfort. On Sunday, however, summer set in with a southerly wind, which rapidly raised the temperature, causing the crops to grow and the hearts of the farmers to rejoice. The past week has doubtless done much for the Island, and, with favorable weather, the prospect for at least an average crop may be considered excellent.

The association at Bedeque compared favorably with those of previous years. And that is saying a good deal, for our brethren of the Island are accustomed to take a great interest in their association, and none in these provinces are more efficiently conducted. The churches are well represented, the pastors are all present, unless sickness or some other good reason prevent, committees attend to the work assigned to them, carefully prepared reports are ready when called for. These reports receive careful consideration, discussions are animated, the platform addresses are usually of a high order, and altogether there is a spirit of interest and earnestness manifested in our Island associations, which we miss in some others. The Island churches are ministered to by good and faithful men. Some of these brethren are becoming veterans in the service. Pastor Spurr of Pownal, formerly of Cavendish, has now been some twelve years on the Island. Rev. W. H. Warren is giving to the church at Bedeque the benefit of his cultured ability and many years of experience. Rev. W. H. Robinson very faithfully and successfully serves the churches at Summerside and Belmont. Rev. C. W. Corey presides with great acceptance over the Baptist interests in Charlottetown. Rev. M. C. Higgins is still the esteemed pastor of the large field embracing North River and adjacent churches. Rev. J. E. Tiner has faithfully served the cause as pastor at Montague and Murray River. Rev. D. Price, who serves the churches of Tryon and Bonshaw with great acceptance, performed in an excellent manner the duties of Moderator. A number of younger brethren have lately come into the Association. Rev. A. E. McPhee has become pastor at East Point. Bro. C. W. Jackson, lately from Newton, is engaged with the church at Cavendish. Rev. J. W. Keirstead and brethren A. C. Shaw and Stackhouse are spending their vacations with churches on the Island. Much sympathy was expressed and special prayer was offered at the Association for Pastor Carter, of Maddock, who has been laid aside by illness for several months, but is now, we are glad to learn, somewhat improved. The Baptist cause is not of course the dominant one in the province, and the churches sometimes experience discouragement because of their comparative feebleness. But if Baptist influence is not increasing at a very rapid rate, it is we think making quite substantial progress. The Baptist churches on the Island are doing good work, and perhaps are doing more than they are conscious of for the province at large by their indirect influence on others. If the churches will but respond with brave hearts and liberal hands to the faithful leadership of their pastors, they will realize a future in which there will be great cause for thankfulness and rejoicing.

Our brethren in the United States are rejoicing over the wiping out of the large debts, by which their home and foreign missionary enterprises have been embarrassed for a few years passed. On July 1st Secretaries Morehouse and Mable announced that, from the most careful estimates they were able to make, the receipts to that date—of cash and pledges—were "amply sufficient to extinguish the joint debts of the American Baptist Missionary Union and the American Baptist Home Missionary Society as estimated when the movement began, viz. \$486,000." Of this amount, it will be remembered, Mr. J. D. Rockefeller contributes \$250,000.

We have on hand a limited number of copies of the MESSENGER AND VISITOR of the issues of June 9th and June 16th which we shall be pleased to send to any who may desire them for three cents per copy. The issue of June 9th contains the report of the anniversary proceedings of Acadia and Dr. Sawyer's address to the graduating class, and the issue of June 16th contains the address of Hon. J. W. Longley, D. C. L., before the Senate, and the address of Mrs. Grace McL. Rogers to the graduating class of the Seminary.

The past week has been remarkable for heat. In many American cities cases of sunstroke have been numerous, and the death-rate has been correspondingly increased. Eastern Canada has suffered more from the heat than have the western provinces. In Quebec city and its neighborhood, and in many parts of the Maritime Provinces, especially in western and northern New Brunswick, the mercury has climbed to the nineties, and in some places, if the reports are to be credited, it has even soared above the century mark. The heat in places was so great some days that men in saw-mills and other factories were forced to abandon work. Meanwhile St. John has been sometimes under a bright sky, sometimes under a blanket of fog, but always cool. The tourist, escaped from the torrid atmosphere of southern or western cities, finds the facilities for cooling off here all that in his most perspiring moments he could have desired.

One of our highly esteemed pastors, calling our attention (in a letter not intended for publication) to a matter of interest, writes as follows:

"We sometimes lament that so many of our young men remain abroad, but I know from the sort of letters I receive from some of them, that if our Churches here, when looking for pastors, would turn their attention more than has been their wont, to the many good preachers we have furnished the United States, and make more effort to get them back, many more of them would be working here."

Of our own knowledge, as well as from the testimony here given, we believe this to be quite true. The MESSENGER AND VISITOR has from time to time called attention to the fact that our young ministers are not necessarily lost to this country, because they may have gone abroad to secure theological training. Most of them are strongly attached to their native land, and would prefer to come back and labor among their own people. Even those who have settled and are laboring successfully as pastors in the United States—as our friend quoted above has pointed out—would in many cases, when making a change, be glad if the way were open for them to return to the country and people of their birth. Let our churches who are looking for pastors make a note of this. No men are likely to do more efficient work for our churches than the men who were reared and educated amongst us.

The sudden death of Dr. F. M. Ellis, of the Washington Ave. Church, Brooklyn, N. Y., has removed one of the most widely known, and highly esteemed Baptist ministers of the United States. Dr. Ellis was seized with apoplexy, just after having delivered a charge to a candidate at an ordination service in the Tabernacle Baptist Church of Brooklyn and died in the Church. A few weeks before, Dr. Ellis had visited Toronto and preached the Baccalaureate sermon in connection with the commencement services at McMaster University. Dr. Ellis had held pastorates in Boston, Denver, Baltimore and Brooklyn and his work in all these widely separated centres of influence had been marked by ability and success. The Watchman says of Dr. Ellis: "He was a man of national breadth of view and sympathy. There has been in recent years in our denomination no more significant pastorate than that of Dr. Ellis in Baltimore. A Northern man, he became a loved and trusted leader in the Southern convention."

In Boston Dr. Ellis did a great work at Tremont Temple. He came at a time of discouragement and disorganization. The burning of the building had thrown the work into confusion. There was a difference of opinion as to whether the structure should be rebuilt, and for other causes about 200 members had withdrawn. Dr. Ellis united the Church and harmonized its counsels. There was a steady gain all along the line during his pastorate and many of those who are now foremost in its work, were baptized by him when they were young men."

### Sympathy Acknowledged.

DEAR EDITOR.—Will you kindly allow me through the columns of the MESSENGER AND VISITOR to express my appreciation of the words of sympathy and comfort received from scores of pastors, brethren and churches in this my deepest hour of bereavement and sorrow. Time nor strength would hardly permit my addressing myself to them individually. I know it has been largely the peculiarly sad circumstances connected with my bereavement that has touched so many hearts and caused such universal expressions of sympathy, but the kind words received are none the less appreciated. My sorrow is indeed a deep one, my loss irreparable, and my burden has seemed heavier than I could bear; but I am glad to assure my friends that prayer on my behalf has been answered, and underneath have been the everlasting arms. A church that has shown more of the true Christly spirit than we have seen for a long time has been around us a support and stay. I shall not soon forget all the kindly words written and spoken, and I pray that such sorrows as mine may never come to those who have sent them. I shall remain here for a short time in order to recover a little from the shock received, and then return to more faithful service for the Master. To one and all I would say, "Thank you brethren, your words have been timely and helpful, and may the Lord bless you for them."

Gratefully yours,

F. M. YOUNG.

St. George, N. B., July 10th.

### Intercollegiate Y. M. C. A. Missionary Conference.

DEAR MESSENGER AND VISITOR.—The annual gathering of the Y. M. C. A. men from the different Colleges of this and other lands met in Conference at Northfield, Mass., Friday evening, June 25th. The opening address, which was indeed a voice of inspiration was given by Rev. Dr. Schauffer, of New York city. The meetings closed Sunday evening, the 4th inst.

In a brief way it is impossible to convey an adequate idea either of the magnitude of the work attempted or of the excellent manner in which the well-laid plans for the most thorough effectiveness of each service were carried into effect. A general view of the ten days' programme is all that will be attempted in this communication.

The conference this year was in many respects, the most wonderful in the history of the movement. First, the members were the largest. There were in all, 590 delegates, a number considerably in excess of any previous year. Of this number Canada sent 14 and of these 14, seven came from the Maritime Provinces, one from the University of N. B., one from Pine Hill and five from Acadia. Secondly—the world embracing nature of the gathering was a wonderful feature. There were 60 foreign delegates. Students were there from every continent. A third most interesting feature of the convention was the varied character of the representation. China was represented, and Japan and India, Ceylon, Australia, Syria, Cape Colony, Switzerland, Norway, Germany, France, British Isles, Venezuela, Chili, Mexico, Corea, besides the various sections of United States and Canada, not to except the Negroes of the south and the Indians of the west. It may be interesting to note that there were 136 Universities represented, 36 religious denominations, and 27 nations and races. The Presbyterian delegates, numbered 109, Baptist 98, Methodist 78, Congregationalist 80, Episcopal 23.

Meetings of various character were held from 8 a. m. to 1. The afternoon was given to recreation and sports. At 7 the students gathered on Round Top to listen to words of deeply stirring nature from those well qualified to speak of the vast needs of the world and the expectant attitudes of the nations towards the Gospel of Jesus Christ. Then followed the evening platform meeting in the magnificent auditorium. At 10 a. m. two Bible classes were conducted, the devotional study department being most admirably led by Prof. E. J. Bosworth of Obeclin University. Such speakers as Dr. Schauffer, Dr. McKenzie of Cambridge, Dr. Vandyke of New York, Mr. Moody, Mr. Mott, Rev. Dr. McCoughan of Toronto and Dr. Corey, said grand things from the platform. Our Canadian speaker, gave two addresses in one of which he thrilled his hearers as he discoursed on the cherubim and in a masterly way brought forth eminently helpful and practical truths.

On Friday evening the usual demonstrations in connection with the 4th were made in the Auditorium. The Hall was decorated with college banners. College yells and songs were given vigorously even if not always clearly distinguished. Through the kindness of Mr. Moody the British contingent was able to place at its head, as they marched through the aisles, a large lion, which with the grand Union Jack appropriately draped, and the strains of Rule Britannia, sung most lustily gave an air of dignity to the company that owed allegiance to our most gracious and illustrious Sovereign, Queen Victoria. A hush of breathless stillness fell upon the entire assembly as the British lion appeared, and the quietness continued unbroken until that emblem of courage and strength was placed in a conspicuous position at the front. Then "My country 'tis of thee" was sung, after which all joined most heartily in "So say we all of us."

Many of the meetings were of a deeply spiritual nature, the blessing from which must be abundant and abiding. Much help also was to be derived from the opportunities afforded for intercourse with so many workers in College Y. M. C. A.'s, and for comparing notes and obtaining new and valuable information relative to Christian work among College men.

The delegation from our own Acadia is most unanimous and hearty in the hope that the result for our beloved institution may be increasing, yea abundant blessing and success in our work for Christ during the college year '97, '98.

DELEGATE.

## The Story Page.

### A Changed Opinion.

BY ELIZABETH ROBBINS.

Guy and Annie had been at the Blake's for two weeks, and Annie was beginning to lose courage. As for Guy, his discouragement had been chronic from the beginning of their stay and for some time before. The doctor said this depression was the natural accompaniment of the insomnia with which Guy had been tormented, and had advised his being deprived of his books and sent into the country for a few months in order that the danger of nervous prostration might be averted.

Guy had been studying too hard. The High School course required an immense deal of study at any time, but Guy had tried to gain a year, that he might graduate the next spring. With this ambitious purpose in view, he had set up late nights, hurried through his meals and neglected to exercise. So now, here he was at Brookfield, four miles from a railroad, the nearest neighbors a quarter of a mile away, with no companions excepting Mr. and Mrs. Blake and Annie, and nothing to read save a few religious books, the almanac and the Farmers' Guide.

Annie was Guy's sister, a little more than a year younger than he, and had given up her winter plans to come with him and keep up his spirits. They were sitting together in the pleasant south room of the farmhouse this morning. The January sun was streaming in at the windows, over the window plants. The door leading to the kitchen was closed, but they could hear Mrs. Blake stepping briskly back and forth about her household duties.

"Let us take a walk, Guy," said Annie. "It is lovely out, and the air will do you good."

"Oh, I don't care to," answered Guy. "There's nothing to see."

"We might write letters home," said Annie.

"Too much like work."

"Would you like to play checkers, or cribbage, or parcheesi, or chess?"

"No. They bore me to death all of them."

"Shan't I bring the kittens?"

"Bother the kittens!"

"Isn't there anything you would like to do?" asked Annie, pleadingly.

"Yes, I would like to go home," answered Guy, shortly. Annie sighed, and there was a most woe-begone expression on her usually cheerful countenance.

"I think this is the dearest place I ever was in," Guy broke out after a long pause, "country people are the dullest, stupidest people on earth. They don't know anything; they never read, and you can't talk with them, and they haven't any feelings or any ideas, as far as I can see. They are just like their cattle."

"O Guy! I don't think it is quite as bad as that," remonstrated Annie.

"Well, that Fred French that came to see me the other afternoon, did he seem to you quite bright? And that girl, Mary Osborne, that came with her mother one evening, didn't she blush and look scared if you spoke to her, and did she say anything more than 'Yes' and 'No' all the time she was here?"

"They did act queer," Annie admitted. "Humph! I should think they did. And these Blakes," he continued, lowering his voice, "I suppose they mean well, but it sets my nerves on edge to hear them say 'we was' and 'they was,' and 'says I,' and 'ketch,' and 'growed' and 'blowed,' and—"

"But Guy," Annie interrupted, "don't you think we ought to try and make the best of it? Mamma took so much trouble to find this place, and papa left everything to come with us and see that we were comfortably settled. They're so anxious, too, it seems as though we ought to stay and try to—make it do you some good."

"Oh, I shall stay the time out—if it kills me," retorted Guy, bitterly.

Annie sighed again, then listened. "I hear wheels," she said. "Some one is coming," and she went to the window to look out.

"You are getting to be as curious as the natives," said Guy, a little contemptuously.

"It is that old Mr. Atkins, who lives over on the Cranberry," said Annie as the wheels rattled by the house, "and he's stopping." Guy closed his eyes wearily. They heard Mr. Atkins enter the kitchen.

"I had an errand to the village," he announced in a high, nasal voice, "an' the postmaster, he asked me to fetch along this 'ere letter. It's got a special delivery stamp on't. From Harriet, I judge, by the postmark. Hope there ain't no bad nook."

Guy groaned. After a long conversation Mr. Atkins departed and Mrs. Blake opened and read her letter. It was apparently very brief, for almost immediately the two in the south room heard her hurry to the back door

and call "Father," her voice growing fainter as she went in the direction of the barn.

"I believe it was bad news," said Annie. "I believe so, too," said Guy, straightening up in his chair and showing a great deal of interest. "I wonder what it can be?"

After a long time Mrs. Blake returned to the kitchen and to her work, but they did not see her till she called them to dinner. Seated at the table, there was no longer room for doubt, for the tears kept rising to Mrs. Blake's eyes and were furtively wiped away, while Mr. Blake, after barely tasting of the food on his plate, pushed the plate away, said somehow he didn't feel hungry, and disappeared out of doors. Neither could Guy nor Annie eat much, and after giving his sister a significant glance, which meant, "Try to find out what the trouble is," Guy left the table and sauntered into the other room.

"Something has happened to make you feel badly, Mrs. Blake," said Annie, and her voice was full of sympathy. "Mayn't I know what it is? Perhaps I could help in some way."

"My daughter—" began Mrs. Blake, then broke down entirely. "Here's the letter," she sobbed, "you can read it."

Annie took it into Guy and they read it together. It was from the Blakes' son-in-law, and said their daughter was dangerously ill, and that if they would see her alive again they must come very soon. Then Annie returned to the kitchen and tried to comfort Mrs. Blake. "I am sorry," she said. "I will help you get ready. Perhaps she will get well, after all."

"I can't go," said Mrs. Blake, with a fresh outburst of grief.

"Can't go," exclaimed Annie. "Why, you must go! Why can't you?"

"I've talked it over with Cephas, and we can't think of a living soul we could get to come and do the work while we were gone," said Mrs. Blake.

"Why can't my sister and I do it?" asked Guy, coming to the door.

"We can, and we will," said Annie, decisively. Mrs. Blake was so astonished that she stopped crying to gaze at them. "Why!" she stammered, "I didn't dream you'd be willing to, or—that you was capable of taking care of yourselves, even—"

"Both young people blushed. "I don't wonder you thought so, for we've hardly lifted a finger since we've been here," said Guy. "But we're not really so helpless as we seem. I camped out summer before last and learned to do over so many things, and Annie here knows a little something about house-work."

"You can't milk?" asked Mrs. Blake, doubtfully.

"No, but couldn't I learn? Is it very difficult?"

"I learned when I was six years old," said Mrs. Blake. "I'm going out to talk with Mr. Blake," said Guy, impetuously. "Where's my cap—oh, here it is," and he was out of the house like a flash, Annie looking after him in amazement. Was this her fastidious brother who looked upon all farm work with disgust, and who had been sitting about the house, languid and indifferent, for two weeks past?

"I suppose the cream would keep this weather, till I come back," said Mrs. Blake thoughtfully, "and you could buy stuff of the baker and steak of the butcher, and if you slept in the two little bedrooms opening out of the south room you wouldn't have to tend but two fires."

"Of course," said Annie in a tone of conviction. "And now I'll help do up the work, and you must tell me just what to do while you're away."

In about half an hour Guy came rushing in for pencil and paper. "Am afraid I shan't remember everything," he said, "and I want to set it down."

"I will write things down too," said Annie.

At night Guy came in with a pail of milk which he exhibited with pride. "I milked it all myself," he announced, "and I can do it all right, only it takes a long while and makes my wrists ache."

So the Blakes decide to go, and the next day, immediately after dinner, Guy and Annie went with them to the village, four miles away, where they would take the cars to a city forty miles away, then ride by boat all night to another city, some twenty miles from their destination.

"Never drove a horse before in my life," laughed Guy, when he and Annie had started back home. "But I fancy there's no danger with this animal. A snail isn't a circumstance to him." In fact it was nearly sunset when they at last drove into a barn. Annie ran into the house to see about the fires, and Guy stood and looked at the horse with a most perplexed expression on his face. He had neglected to learn to unharness. He saw a great many buckles, and he knew that if he unbuckled them

all the harness would be in a great many pieces, and he had a faint recollection of seeing Mr. Blake take it down from the pegs in three parts. He was wondering whether he had better venture, and if it were likely he would ever put the harness together again if he once began to unbuckle the various straps, when he heard voices. Looking up, he saw it was Mary Osborne and her sister on their way home from school. He hurried to the big barn door. "Miss Osborne," he called, "I'm in a heap of trouble. Would you be so good as to help me out?"

"Why, certainly, if I can," was the cheerful answer. "What seems to be the matter?"

"I want you to give me some faint tinking of how to unharness a horse," said Guy.

"Oh, I can do that," said Mary, taking in the situation with a little laugh, and giving her books to her sister, she proceeded to do it. To Guy, looking on, it seemed like a sleight of hand performance. Mary unbuckled a strap here, another there, unfastened something else, gave the tugs a twist and tugged the ends through, unbuckled another buckle, drew the bridle off the horse's head and hung it up, then the breastplate and hung that up. In less than two minutes from the time she entered the barn, she gave a "cluck" to the horse, who walked off to his stall, leaving the third piece of harness in her hands, to be quickly transferred to its peg.

"I'm very much obliged," said Guy. "You're very welcome," said Mary Osborne.

"You must come over and see us while Mrs. Blake is away," said Guy, politely as he followed her to the door. "I suppose you know about her going?"

No, Mary had not heard, so Guy told her, and she said very heartily that if there was any way in which she could help she would be very glad to, and that she would come over and see Annie. Then she and her sister walked along and Guy went into the house to put on overalls and prepare to do the chores. There were the eggs to collect from three hen-houses, the hens to be fed and shut up for the night. Then there was skimmed milk to be warmed for the calf, two cows to be milked and the cows and horses to be watered and fed.

When this was done Guy and Annie ate the supper which Annie had prepared, and while Annie washed the dishes Guy brought in wood and filled the wood-boxes. Then they sat by the fire and talked till eight o'clock, when they filled the two stoves with big hard wood sticks, closed the draughts, let off the pump, locked up the house and retired to rest. Annie was awakened while it was still dark by hearing Guy opening the door of the south room stove.

"Is it out?" she called.

"Not quite," he answered.

"What time is it?"

"Six o'clock."

"Did you sleep?"

"Like a top. I was so tired I couldn't help it." Then he added, "You needn't hurry about getting up, for it will be a good while before I shall be ready for breakfast."

"It's lovely to sleep," said Annie, drowsily, and when she opened her eyes again she started up in great haste, for it was almost sunrise, and she heard the water in the kettle on the kitchen stove boiling. Mary Osborne stopped in for a moment on her way to school. "Oh, could you tell me how long milk ought to set before it is skimmed?" Annie asked, as Mary started away. "I don't think Mrs. Blake told me." Mary gave the desired information. "Are you going to make the butter?" she inquired.

"No; Mrs. Blake thought the cream would keep."

"It won't be as good," said Mary. Then she thought a minute. "I might come over to-morrow—that is Saturday—and make the butter. I should like to do something for Mrs. Blake."

Annie was greatly pleased with this plan, and the two girls separated. It had begun to snow, and the snow continued to fall all that day and all night, so that by Saturday morning it was very deep. "Isn't it?" whistled Annie, as Guy started out, after chores and breakfast, to dig paths.

"Not like city snow, is it?" said Guy, who was in excellent spirits after another night of unbroken sleep.

He had been at work but a few minutes, when he heard a "Halloo!" and looking up saw Fred French ploughing his way into the yard. "Thought you might like to have a striker," he said. "This snow is pretty deep for working in the woods." He explained, "as I thought I'd take a holiday and wait for it to settle a bit."

When Annie looked out a little later the snow was flying from their shovels and they were talking together with the greatest animation. A little later still Mary Osborne came, with her younger sister, whose name was Ruth, and received a warm welcome from Annie. Mary brought the crocks of cream from the cellar, emptied them into the churn and began churning, while Ruth, who proved to be a young person of great energy and liveliness, helped Annie about the house.

"Now," said Ruth, when the work was done and it was decided that she and her sister were to stay all day, "let's get up a splendid dinner."

"Why, Ruth!" cried Mary, in a scandalized tone. "But I only know how to cook two or three things," said Annie, laughing.

"Oh, that doesn't matter. I can cook. Where is Mrs. Blake's cook-book, if you please," and Ruth sat down with the book and planned a manue, which, as she announced, was both elaborate and inexpensive."

Guy asked Fred French to stay, and the dinner was a perfect success both from a gastronomic and a social point of view. After dinner Guy went home with Fred to see his collection of butterflies, and the three girls washed an appalling number of dishes and butter-making utensils, and then sat down to rest and talk.

After this auspicious beginning, hardly an evening

passed that did not come in to these neighbors came home. The time they and was indeed

"All owing to her," Mr. Blake

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passed that either Fred French or the Osborne girls did not come in to see Guy and Annie for an hour or more, these neighborly visits to be returned when the Blakes came home. This event happened in just ten days from the time they went away. Their daughter did not die, and was indeed out of danger.

"All owing to her having her mother to take care of her," Mr. Blake declared.

"And if it hadn't been for Guy and Annie Westcott, she wouldn't have had me," declared Mrs. Blake.

She was delighted with the way they had attended to everything in her absence. "But now," she said, "you wouldn't do another thing, except have a good time."

"It is going to be a part of my good time to help you some every day, Mrs. Blake," said Annie.

"And choring agrees so well with my constitution," said Guy, "that really I can't give it up entirely."

Besides these little voluntary duties there were the visits of Fred and Mary to return. Then there was sleigh riding, and a season of fine coasting, a full moon at this time making it a delightful pastime for evenings, the only part of the day that Fred could leave his wood cutting. Then came a thaw, followed by a hard freeze, and there was skating and long walks in the woods and pastures.

"Annie," said Guy one day, "we're having a glorious time and I hate most awfully to leave, but doesn't it strike you as rather ridiculous that a healthy fellow like me, who can tramp about all day and sleep ten solid hours every night, should be staying on here in the country for his health?"

"Well," admitted Annie, reluctantly, "it doesn't seem really necessary."

So they packed their trunks and the Blakes carried them to the railroad station. Guy and Annie watched the old horse and the covered wagon from the car window as long as they could see them. When they turned toward each other again there were tears in Annie's eyes, and even Guy's were not entirely dry. One of the other passengers wondered what that pretty, stylish, delicate-looking girl and the well-dressed young fellow, with the curly red hair and the high forehead, were feeling badly about.

"Aren't they the very nicest, most interesting old people we ever saw?" said Annie.

"Yes," assented Guy, "and our own father and mother couldn't have been kinder."

"I hate to leave the Osborne girls, too," said Annie.

"They are unusually bright girls, both of them," said Guy, "and it seems as though they are more original and more sincere than city girls."

"Thank you," laughed Annie.

"Oh, I don't mean you," said Guy. "And there's Fred French," he added, "I admire that fellow. He has as good a head as mine, and he would like to have an education, yet he gives up all his plans to stay on the farm and help support his mother and brothers and sisters, and does it carefully, never dreaming he is doing anything out of the ordinary."

"Well," said Annie, after a pause and with a sigh, "we are going to Mrs. Blake's again some time."

"That we are," said Guy, emphatically.—Interior.

When I Wouldn't Buy a Bicycle.

I don't know all about bicycle riding, my dear Harry and Lucy, but your old professor has had many a delightful spin on the silent steed, and has probably ridden as far in his day as any of you—and on a lofty machine of the old-double-header type, which made every mile count for ten. You must not, therefore, charge me with ignorance concerning the fascination of the modern craze when you hear what further I have to say; which is this:

There are circumstances in which I would not get a wheel. No, I wouldn't, Harry and Lucy, strange as you may think it.

I wouldn't run in debt for a wheel, not even if it had wings and could whirl me to the North Star on demand. I would run in debt for an education, and if I had a good salary, I would run in debt for a home; but for a bundle of steel, no matter how many fairy-like possibilities were wrapped up in it—never!

I wouldn't buy a bicycle if it meant an old dress for my mother, or a shabby coat for my father, or fewer rides for them in the fresh air. And, you know, many and many a bicycle has meant this, and more of the same.

I wouldn't buy a bicycle until the butcher was paid, and the grocer, and the plumber, and the dentist, and the rest of them, and until I had assurance that they were going to be paid right along. Do you know, there are thousands of shopkeepers all over the country who say that they cannot collect their bills because their customers have bought bicycles? Well, you inquire, as I have, if you doubt it.

I wouldn't buy a bicycle—no, I guess I wouldn't!—if it was to mean one cent less in the church treasury, and one cent less in the treasuries of the missionary societies. I should expect such a wheel to carry me straight down to—well, where the wire would melt.

I wouldn't buy a bicycle unless I was going to use it; not take a few deulatory rides, and then get tired of it, and put it away in the cellar to rust.

I wouldn't buy a bicycle unless I was going to have time to ride it that could well be spared from my business and my home.

I wouldn't buy a bicycle unless I was going to have sense enough to ride it at proper times—not on Sunday; and in proper ways—not scorching; and in proper costume.

And finally, I wouldn't ride a bicycle unless I was sure I had sense enough to stop riding it when I had ridden enough for my health.

There now, Harry and Lucy, what do you think of that list? Frown over it all you please, every item will stand the test of common sense.

But if on all these points I could satisfy conscience and good judgment, would I buy a bicycle?

Yes, indeed, quicker than you could say Jack Robinson!

—Golden Rule.

The Young People.

EDITORS, . . . . . (REV. R. R. DALRY,  
A. H. CHIPMAN.)

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

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Prayer Meeting Topics for July.

C. E. Topic.—Belief in Christ: what it is, what it does, John 4:46-53; Acts 16:25-34.

B. V. P. U. Topic.—The natural history of sin, James 1:13-15; Rom. 6:21-23.

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B. V. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, July 19.—Proverbs 9. The elements of wisdom, (vs. 10). Compare Ps. 111:10.

Tuesday, July 20.—Prov. 10:1-12. The side to be chosen. Compare Prov. 11:4.

Wednesday, July 21.—Proverbs 10:13-22. Silence a merit, (vs. 19). Compare James 3-2.

Thursday, July 22.—Proverbs 10:23-32. How to live long, (vs. 27). Compare Prov. 9:11.

Friday, July 23.—Proverbs 11:1-11. A false balance—a just weight, which? (vs. 1). Compare Prov. 20:23.

Saturday, July 24.—Proverbs 11:12-21. Don't strike hands with strangers, (vs. 15). Compare Prov. 17:18.

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Prayer Meeting Topic for July 13.

"The natural history of Sin," James 1:13-15.

NOTES BY REV. W. N. HUTCHINS.

In the three verses before us James does not give a full history of sin. He simply suggests the titles of three chapters of what might have been an extensive volume.

I. The first chapter deals with the origin of sin. The people to whom this letter was written were passing through a season of severest trial. Persecution and worldliness were testing the metal that was in them.

Adversity had laid her rough hand upon them and was inducing some to give up a life so full of hardship. Worldliness was appealing to others and by her smiling face and beckoning finger was enticing them to a life of sin.

The strain upon their characters was therefore very severe, and while many withstood many also yielded to the temptations before them. But the worst feature of the case was not their fall but their denial that they were to blame.

They tried to vindicate themselves by the plea of necessity. They urged that circumstances, which were beyond their control, had exercised an irresistible power over them and compelled them to do as they did.

Have you never heard men talk like that? If they are the victims of some ugly trial of disposition they defend themselves on the ground that their weakness is a family failing. If they are in bondage to some vicious lust—they take down the same genealogical chart and inform you of the wickedness of their dead ancestors.

So on account of their ancestors and their environment scores of sinning men excuse their sin and persuade themselves that it was unavoidable.

But James replies, "each man is tempted when he is drawn away by his own lust and enticed." Our sin has its parentage not in ancestors or environment, but in our own evil desires. The evils of a bad past and the evils of present surroundings are not omnipotent. We could have resisted the temptation had we determined to do so.

The blame, therefore, rests upon our own, and our own shoulders alone. In sin, as elsewhere in life "every man must bear his own burden."

II. The second chapter of this "Natural History of Sin" deals with the growth of sin.

Sin is never to be recognized by what it is to-day. Sin is a germ. It has the power of reproduction. It is a seed and not a stone. No sin planted in the human heart remains inactive. The expansive power of its life will burst asunder its husk. The poisonous weed will grow, spreading over the entire surface of your life and crawling into every corner and crevice of your character.

That evil habit was once a tender and tiny sprout just peeping above the surface of your life. To-day its great roots reach out into every part of your character and are twined and twisted and griped about your entire being.

But a sinful act does more than reproduce itself. It produces and leads to other sins. One sin introduces us to another and the first act that commences our sinful career is only the leader of a numerous gang. Sin is a chain and the devil within us is trying with all his might to pull in every enslaving link and so the first sin is sure to drag in another and another and another unless we bar the door by a resolute act of the will. Bacon starts out with an avaricious ambition—avarice leads to bribery and bribery ends in ruin. Jealousy is sown in the heart of Macbeth, ripens into avarice and passes into murder.

But there is another phase to the growth of sin. It is sown in one life and it passes on and on—blown by the wind of an evil influence—until its evil harvest is reaped

in countless lives. We cannot confine our sin to the field of our own life. In spite of our best endeavors it will bear a harvest in other hearts. It will crawl under and climb over the lightest and highest fence that can be made. One bad man may be a curse to an entire community.

III. In the third chapter of this brief history we have the end of sin. "Sin when it is finished bringeth forth death." There is in the apostle's words a suggestion that at present we fail to recognize the results of sin. The end as yet is not apparent. To judge the net proceeds of a life of sin you must look to the end. The godless man may appear to be living an abundant life and you may be tempted to follow his lead, but before you commit yourself look to the future. For sin when it is finished has not an abundant life.

"Sin bringeth forth death." Death is the necessary consequence of sin. It is the inevitable end in which a life of sin must terminate. Death is not an arbitrary punishment inflicted on sin by God. Sin is the parent and death is the child. Sin bringeth forth death. Paul in a different figure expresses the same truth when he writes, "He that soweth to the flesh shall of the flesh reap corruption." In sowing your wild oats you are planting the germs of death. In living a life of sin you are preparing for a harvest of corruption. He that sows sin will reap sin and sin in its ripened fruit is death. This is a terrible truth, for it links our sin and death together in a connection so natural that we cannot separate them. Sin and death are as closely united as the cause is with its effect, as the seed is with its harvest, as the parent with its child. Sin when it is finished bringeth forth death.

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The Maritime Baptist Convention.

III. ASSOCIATIONS UNITED IN CONVENTION.

The multiplication of associations was in many respects beneficial to the churches, which were widely scattered over the land. Enlarged opportunities were thus afforded for the greatest number of persons to participate in the privileges of such gatherings. One of the chief aims of the association is to reach the masses, to bring them into close contact with the enterprises of the denomination, and to stimulate them to increased beneficence and activity. But a new and more comprehensive bond was now needed to unite all the associations, as well as the churches, in harmonious action, and to form a sort of central executive body, to superintend and push forward the great departments of religious work undertaken by Baptists. Such a body, formed of representatives from both associations and churches, could assume responsibilities which the individual societies could not feel themselves to be competent to undertake. A body of this character, uniting the energies of the denomination, must of necessity command the respect and confidence of Baptists generally.

The Maritime Baptist Convention became this grand bond. On September 19, 1846, representatives from churches and associations met in the city of St. John, N. B., for the purpose of organizing the new body. Much enthusiasm was shown in the movement. Rev. Theodore S. Harding, the venerable pastor of the church at Horton, N. S., was chosen as president. Business of paramount importance was transacted, and questions of general interest discussed. The fiftieth anniversary of that great event was observed with appropriate exercises in the same city, in August, 1895.

In the original constitution of the convention it is stated that the object of the organization is:

"To advance the interests of the Baptist denomination, and of the cause of God generally; to maintain the religious and charitable institutions of the denomination; and to preserve correct information relative to denominational growth."

Various changes have from time to time been made in the constitution. Its main objects remain, however, practically the same as at first. Its membership consists of delegates from the several associations, and from such churches connected with these associations as contribute annually toward the objects of the convention.

The leading enterprises under the jurisdiction and control of the convention are, Acadia College, Home Missions and the Ministers' Annuity Fund. To form an intelligent idea of the magnitude of these responsibilities, it will be necessary for us to look a little more carefully into the details connected with each of the interests, named.

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In the first reading in the article on "Maritime Baptist Convention," the error in the Union is reproduced in MESSENGER AND VISITOR, namely 2,800 church members in Nova Scotia, instead of 28,000, and 1,800 members in New Brunswick, instead of 18,000.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

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

Notes From Our Western and Central Associations.

The Vestry at Milton on Saturday afternoon was crowded when the delegates and friends met in our Associational gathering. On the platform were our County Secretaries from Yarmouth, Queens and Annapolis; Mrs. P. R. Foster, Mrs. L. H. Burnaby, and Mrs. J. W. Brown, with Miss Gray.

The Provincial Secretary presided and the meeting was opened with singing; reading the scripture by Mrs. Burnaby, and prayer. Then followed an earnest, warm-hearted address of welcome from Mrs. Cook of Milton, to which Miss Steadman of Mill Village replied.

The roll call of Aid Societies and Mission Bands was being called, when we received a message from the Association asking to adjourn in order to listen to the greetings from the Methodist Conference. While we all felt sorry to have our meeting disturbed, yet it was felt that we must comply with the invitation. On returning to the vestry, the room was again crowded, but by this time the afternoon was so far advanced that in order to allow our sisters to hear Miss Gray we were obliged to give up the hearing of the reports. This was a great disappointment, but such things will occur even in "the best regulated families." Miss Gray was listened to with much interest, though owing to the lateness of the hour there were constant interruptions, as one and another had to leave.

That meeting we believe will vet tell for the Master's glory. It belonged to him; He had been asked in faith to use it for Himself, and we believe He will, even though we cannot see the results.

Chester.

On our way to Chester Association we stopped at Bridgewater, and held a meeting on Wednesday evening. Though the notice was short, yet quite a number were present, and the service was enjoyed by all, and lasting impressions were made. We were hospitably entertained by Mrs. Trefey. It makes no difference whether you come by boat, train or from a thirty mile drive by coach, there is always a welcome and good cheer awaiting you in this home.

Our meeting was held in the audience room at Chester on Saturday afternoon. We had arranged to meet in the Vestry; but on Saturday morning learned that some of the brethren wished our meeting to be upstairs and were willing to adjourn the Association for that purpose. This had been done the year before, but we had thought only because our place of meeting was unsuitable, and with no thought on our part of the arrangements becoming permanent. Many of our sisters do not feel as free to take part as when by ourselves; and it does seem as though the matter should be freely discussed before this arrangement becomes permanent.

The meeting was a good one. The presence of the Holy Spirit was felt. We opened with the usual prayer and praise. Miss Vienotte reading the scripture and Mrs. Nalder offering prayer. Not much time could be given to reports, not as much as we had hoped for. But those who spoke had the work at heart, and the cause is growing. Mrs. Simpson of Berwick gave us a splendid paper on "Consecration in Mission Work." That every one in the large audience was interested, was evidenced in the intense eager attention with which every one listened. That some were lifted to a higher plane of service we know. Our Publication Committee should not fail to have this address printed in leaflet form. All our Societies should read it. A short address was given by Mrs. Read of New Germany, our new Secretary for Lunenburg County. Her earnest words were good to hear, and meant much for the future work. Miss Gray spoke to us of the work in India, and asked for the prayers and sympathy of all, as she goes back to her work in September.

One great cause of rejoicing in this meeting was that our sister Mrs. Martell was able to be with us, and those who listened to her, could only thank God that He had answered our prayers for her recovery. We could not be too grateful that she was with us; and only ask that she may be fully restored to health. A solo from Mrs.

Crandall was enjoyed by all. The service closed with prayer, and the benediction by the Moderator.

Many thanked God for this meeting, may it tell to His glory, in increased service.

The collections were as follows.—At Milton, \$5.60; at Bridgewater, \$1.04; at Chester, \$11.65; Total \$18.29; forwarded to Mrs Smith, Treasurer.

On the first Sunday in May we had the joy of administering the ordinance of Baptism. Two believers thus put on Christ in the presence of a large company of interested witnesses; with these two, there were received into church fellowship, two others on experience, another is now seeking admission by letter, there is enquiry on the part of some. We feel that the Lord is helping us in our efforts, may it please Him to call many to righteousness, now, while the pressure of famine is upon the land. When the multitudes are needy and helpless surely they ought to seek the Lord.

The Point de Bute, N. B., W. M. A. S. held a public meeting in the Baptist church Sunday evening, July 4th. A programme consisting of music, recitations, readings and addresses by Mrs. Smith, Treasurer, W. B. M. U. and Dr. Steele was given. A collection amounting to \$10.50 was taken at the close.

Forest Glen Society.

On Friday evening, July 2nd, it was my privilege to visit the W. M. A. S. at Forest Glen. A short meeting with the society was held after which a public meeting took place. A programme consisting of addresses, recitations and music, was carried out and a pleasant evening spent. At the close of the meeting a collection for foreign missions, amounting to \$7.00, was taken. If every one of our societies would put forth the same effort that the few at Forest Glen did, our funds would be considerably increased. What we need is earnest, united and consecrated effort. No sacrifice made for the master can ever be in vain. So my sisters, let us one and all, endeavour to work more earnestly during the next half-year than we have in the one just closed.

Moncton, July 6th.

FLORA CLARKE, Sec'y. West. Co.

Foreign Mission Board.

NOTES BY THE SECRETARY.

At a meeting of the Foreign Mission Board held on the 7th inst, the resignation of Rev. W. V. Higgins, as our missionary to the Telugus of India, was read and reluctantly accepted by the Board. Mr. Higgins is released from any obligation to the Board, and the Board from any financial obligation to him after July 15th. The Foreign Mission Board has been very desirous that Bro. Higgins should return to India in the early autumn, and could think of nothing else, so far as he was concerned. After due deliberation he has reached the conclusion that the health of his wife is such as to preclude her living in India, and with this before him he has not seen his way clear to go there by himself, with slight, if any, prospect of his wife being able to follow him in the near future. That he has acted conscientiously in the matter, according to the best light at his disposal, none of us who know the man, can doubt. We are sorry, exceedingly so. His decision is a great grief to the Board, but we cannot help the matter. We have done our best to have it otherwise. The work in which we are engaged is God's work, and the workmen are His also. To Him, therefore as 'the Lord of the harvest, let us look for laborers.

We should send out another family this autumn. As it looks to the Board there should be two instead of one, but if two cannot be found, then one this and another next year. Mr. Higgins expects to enter the pastorate in these Provinces as soon as a suitable opening presents itself. Here is a chance for a good church to get a good man. The appointment of missionaries is a very delicate duty which devolves upon the Foreign Mission Board.

Physical, mental and spiritual qualifications must be considered. Not every one who has a desire to go as a foreign missionary ought to go. David wanted to build the temple, but God only wanted him to prepare the materials that another might build. Some who want to go to foreign fields ought to stay at home and stir up the people to give, that others better suited than themselves may go. A brother, who is himself sickly or has a feeble wife, presses, urges and begs to be allowed to go, and if the request is granted, it is likely that in two or three years he is back home, having spent some two or three thousand dollars mostly in long sea voyages and tiresome

journeys. Those who sent him have become discouraged, and the work is hindered. We need our healthiest, strongest, most earnest, patient, hopeful men on the foreign field. Simple desire to go does not necessarily constitute a call. Thus writes the secretary of the Foreign Mission Board of the Southern Baptist Convention, and the views thus expressed are those held by the F. M. B. of the Baptist Convention of the Maritime Provinces.

The policy of the Board is to make diligent inquiry in reference to the one applying for appointment. The most accurate information is sought from all sources, especially from the teachers and intimate friends of the applicant, is the information to be sought. The consequences are of such a nature that the most reliable information from these sources should be conscientiously given. Men of unquestioned piety, good common sense and healthy bodies are wanted. Men of strong faith and hope with prudence, patience and energy, these are the men that are sought. The mission field is not the place for a coward, a sluggard or a pessimist. The duties and responsibilities are so great that it requires all the faculties to be on the alert. Strong bodies, large brains and great hearts are all put to the test. Anybody will not do for a foreign missionary. He ought to be the best endowed man among us. His duties call for the exercise of the greatest variety of talent. The work of a foreign missionary will tax the best energy of brain and brawn and heart. God give us such men. They are greatly needed just now. Never more so.

The Holy Spirit not only quickens the sensibilities, but enlightens the understanding. The effects of the Spirit's operation are intellectual as well as emotional. The Spirit teaches us to think as well as to feel. It is light as well as heat.—Sel.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain, and only faith can do it.—Holland.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

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"The Army of the Lord." A very CHOICE SELECTION of Music has just been prepared by Miss K. Mackintosh, words by J. T. Burgess, to be sung in meetings on Sunday, June 20th. "The Army of the Lord" thousands of loyal subjects will sing on that day.

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Mr. ... containing the ... asking ... legal ... prohib ... shall ... The r ... in on ... mon ... and ... his vic ... kill? ... "W ... drink ... makes ... eat loo ... If ou ... "Th ... prohib ... place ... making ... killing ... alcohol ... chemis ... and cro ... Will an ... than all ... S. says ... assist in ... word of ... it appe ... The wo ... means t ... of mean ... Why ... thieves ... and cor ... abolition ... like crim ... Prohib ... W. E. S ... that is ... of tians ... forbid it ... 1 John 3 ... of God w ... tro the v ... Bible prob ... ones, and ... fend? M ... axe is laid ... fore every ... good fruit ... the fire," ... with the ... down. M ... perverted ... character ... perfectly q ... contrary t ... amount of ... science enj ... ready to be ... like error ... every pen ... evil doers ... the same th ... arguments ... God's word ... destroy his ... hibitionis ... crime and ... liquor traf ... own sin," ... and my rew ... man accord ... May it not b ... who hear th ... that work in ... host who ha ... and marked

July 5th, 1897. One hundred of Halifax, Henry Pettis \$377.

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The Scripture is Prohibition.

MR. EDITOR.—Your issue of June 2nd, contained a letter called "Prohibition and the Scriptures" in which the writer was asking for a "Thus saith the Lord" for legal prohibition. Does the word of God prohibit killing? Exodus 20: 13, "Thou shalt not kill." This is prohibition direct. The rum-seller has often killed his victim in one short hour: At other times he kills more slowly, leaving the body more bloated and ragged, and his own pockets fuller of his victim's money. Does the rum-seller kill?

"Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." Hag. 2: 15. If our legislators were guided by this "Thus saith the Lord," the most ardent prohibitionist would ask no more. In place of a license law we would have a law making killing with alcohol the same as killing with any other poison, and, as alcohol is classed among the poisons, the chemist would be required to put the skull and cross bones on the bottle containing it. Will anyone deny that alcohol kills more than all other poisons combined? W. E. S. says: "I see the evil and will gladly assist in putting it down in any way the word of God warrants." This is just what, it appears to me, he is unwilling to do. The word of God sanctions the use of means to remove evil. He denies the use of means in this particular case.

Why is he not busy impressing upon thieves the necessity of becoming honest, and correspondingly eager to secure the abolition of laws against thieving and other like crimes.

Prohibition is the act of forbidding. W. E. S. admits the traffic to be evil—that is of the devil—and denies to Christians the right to forbid it. Is it wrong to forbid it? John 3: 8. "For this purpose the Son of God was manifested that He might destroy the works of the devil." Does the Bible prohibit all evil or only a few smaller ones, and overlook that archevil the rum fiend? Matt. 3: 10 "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire," not coaxed down or impressed with the need of being down, but hewn down. Moreover he says, "Reason is so perverted that men of the highest Christian character stand in God's house and with a perfectly quiet conscience, declare directly contrary things to be God's truth. The amount of ease your correspondent's conscience enjoys I cannot say, but I will be ready to believe he has not fallen into a like error when he advocates the repeal of every penalty on our statute books against evil doers, else "Thou that judgest against the same things," Rom. 2: 3. Prohibition arguments are solid. The source is solid—God's word. It denies the right of man to destroy his fellow-man, and denies to prohibitionists the right to pay the cost of the crime and pauperism resulting from the liquor traffic. "Every one shall bear his own sin," and "Behold I come quickly; and my reward is with me to give to every man according as his work shall be." May it not be possible that among those who hear the message "Depart from me ye that work iniquity" there may be found a host who have prayed temperance prayers and marked rum ballots?

BURKE P. ROCKWELL, Amherst Shore, N. S. July 5th, 1897.

One hundred dollars reward is offered for the arrest of William H. Carmichael, of Halifax, who robbed his employer, Henry Pettis, shoemaker, Parrsboro, of \$377.

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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Notices.

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

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. B. H. THOMAS. Box 115, Digby.

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

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

The following Brethren were appointed Delegates by the N. B. Western Association to the conventions.—Revs. C. Henderson, C. Routledge, J. W. S. Young, J. D. P. Egan, A. Freeman, Bros. T. H. Hall, C. N. Barton, Seeley, Sloat, D. C. Parent. M. S. HALL, for Committee. Fredericton, N. B. July 7th.

The annual meeting of the Maritime Baptist Publishing company, will be held at their office 85 Germain street, St. John N. B., on Monday morning Aug. 23rd at 9 o'clock. B. A. STAMERS, Sec'y P. S. The Directors of the company will meet at 85 Germain St. Saturday morning Aug. 21st at 9 o'clock.

There are complaints at Boston about the Dominion Line steamship Canada being allowed to sail from that port with an extraordinarily heavy cargo and almost double the legal number of passengers. The vessel had 725 passengers on board, and while her British permit is for 800, her United States certificate only permits her to carry 400.

The appeal of the Sultan to the Emperor Francis Joseph, and the unusual fact that the text of the latter's reply has been published, taken together with the Emperor William's advice, indicate that Abdul Hamid is seeking a pretext to enable him to resist successfully the demands of the Turkish war party by representing himself as compelled to comply with the demands of Europe.

A Constantinople despatch of July 10 says: The collective note of the powers, demanding a cessation of the obstruction of peace negotiations, which was presented by the ambassadors to the Turkish government yesterday, is couched in the most severe terms. It insists that the frontier between Greece and Turkey be traced by the military attaches of the embassies of the powers and emphasizes the unanimous determination of the powers to secure a prompt conclusion of peace. As, however, the note does not fix a date within which a settlement of questions in dispute must be effected and as it does not mention the steps it is proposed to take in the event of Turkey not yielding to the wishes of the powers, there is great doubt as to whether the note will have the desired effect.

John Redmond, the Parnellite leader, who paid a long visit on jubilee day to the Irish political prisoners in Portland prison, says that some of the cases are desperate. Henry Wilson and Burton, Mr. Redmond adds, are complete wrecks. They are permitted to be seated whenever they like and only lightly worked. He fears they will die unless speedily released. Harrigan is demented and if released will have to be restrained, like Dr. Thomas Gallagher and Albert C. Whitehead. Altogether, there are only five Irish political prisoners undergoing imprisonment. Mr. Redmond is in constant communication with the government in regard to prisoners and recently secured a special commission of London doctors to report on their cases.

At the San Francisco Christian Endeavor Convention there were wild demonstrations of enthusiasm attending the presentation of the badge banner to the country making the greatest proportionate gain in number of societies during the last twelve months. The banner which has been in the possession of Scotland during the past year, was won by Ireland. The junior badge banner, given for the greatest proportionate increase in the number of societies during the last twelve months, was awarded to Spain. It had been in possession of Mexico. The badge banner for the greatest increase in number of societies during the year, which has been held by England, was retained and presented to the same country. The banner for the greatest increase in the number of societies, which has been held by Pennsylvania for three years, was wrested from the Keystone State by Ohio.

Personal.

Rev. E. E. Daly is enjoying a few weeks vacation. The pulpit has been supplied for two Sundays by Rev. L. A. Palmer, of Swampscott, Mass.

We were sorry not to see Dr. Goodspeed of Toronto when he called last week. He is spending a few weeks with friends at Pennic, York Co., and will be in St. John again later. Mrs. Goodspeed and daughter are at Paradise, N. S.

Rev. J. Harry King is in the city and supplied the pulpit of the Main Street church in the absence of Pastor Gordon at the Association in Sunday last.

Rev. G. O. Gates of Germain Street, was absent last Sunday, at the Association. The pulpit was supplied by Rev. George Baker.

Rev. Dr. Carey, accompanied by Miss Carey his daughter, has gone to Canso and Port Mulgrave, N. S. for a few weeks vacation.

A Rustic Malaprop.

A rustic in Suffolk, being asked the other day how his village was going to celebrate the jubilee, replied that they were going to have a "new resurrection ground." The interrogator surmised that this meant a new cemetery. It turned out, however, to be a recreation ground.—[London Truth.]

A Plain Direction.

Canon Knox-Little told a good story once at a church congress. He said he remembered a lynch-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the Gate of Heaven," and underneath was the large notice, "Go round the other way."—[Household Words.]

Acadia Seminary, Wolfville, N. S.,

Opens SEPTEMBER FIRST, 1897, with Miss Adelaide F. True, M. A., as Principal and eight Resident Teachers. The Literary or Collegiate Course is very thorough and prepares for University Matriculation at the end of the third year, and the diploma given at the completion of the Course entitles the pupil to enter on the second year of the B. A. Course in Acadia University. Pupils can enter on any year of the Course for which they are fitted or may take selected studies. All the advantages of the Collegiate Course, including Board, Tuition, etc., are furnished for \$170. Music, Art, Elocution, Stenography and Type Writing are extras. For Calendar apply to— A. Cohoon, Sec'y Ex. Com.



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## The Home.

### The Gift or Practical Arrangement.

Most women have domestic tastes and a genuine love of home which enable them to bring out the hidden possibilities in things and create a home from the most meagre beginnings. A kind of magic gives them the power to give to any place where they may dwell, for however short a time, the air and the atmosphere of home. No one but a woman would evolve a comfortable chair out of a cast-off barrel, stuffed out with the excelsior of packing and covered with simple cotton cloth. No one else could have created with a little paint a stand or bookcase from a deal packing box. Yet many an army quarters or settlement, so distant from civilization that the furniture van never reaches it, has been temporarily fitted up with these materials, which were left from unpacking. A few prints have been hung on the bare board walls, a few womanly trifles scattered about by way of decoration, and, behold, the lares and penates of home have found a resting place. The rude surroundings have become domestic. A bit of drapery has been hung here, and the light shaded there, and a certain air of elegance has been imparted to the rough framework from which the entire picture is built.

Because a wise woman can evolve an orderly arrangement for a distant post from these rude materials it does not prove that it is economical or wise to employ them when with a very little exertion, any one with ordinary ability can earn money enough to buy good, serviceable furniture. Such makeshifts are only excusable in the wilderness, where time often hangs heavy on one's hands, and there is no other furniture to be had. Many a woman has pounded her fingers and wasted much valuable time in the effort to make a barrel into a comfortable chair, when, with the same amount of exertion, she could earn money to buy a much better chair from a dealer. When comfortable pretty chairs can be purchased at 75 cents each, and other furniture at equally low prices, it does not pay to spend much time in using up barrels as old boxes for furniture.

It does show a lack of sterling good sense and a lack of self-respect to be content with such makeshifts, when it is so easy to procure substantial furniture at a price which any American workman can pay. It is foolish to feel disturbed and ashamed because your house is simple and unpertending. Get the necessary articles of furniture first, and get them of a substantial character as you can. Show and shallow pretence are always expensive. No refined woman, with the womanly "gift of arrangement," ever tolerates sham. The camping furniture described, made from the crude materials on hand, has a certain rude grace in harmony with the simple surroundings of frontier life. In its place and way it possesses a dignity which is utterly wanting when it is introduced where it is not a necessity. A barrel fashioned to imitate an elaborate upholstered chair, with materials that cost more than the price of a good chair purchased outright of a responsible dealer, is a vulgar thing.—N. Y. Tribune.

### The Best Shortcake.

The best shortcake is made of rich sour milk, or half cream and half milk, butter, pastry, flour, soda and baking powder of cream of tartar.

The more rapidly the ingredients are put together, after the butter and flour are once thoroughly mixed, the better the shortcake will be. For a small cake measure out three large half-pint cups of good flour. Sift through it two even teaspoonful of soda. Sift these ingredients together twice or three times, then rub through it with the palm of your hand a very liberal half-teaspoonful of tartar. Rub the butter in thoroughly and the mass is fine and even.

Add a cup and a half of sour milk or sour cream and milk. Stir this in. Toss the soft mass on a floured board, dredge it with flour and roll it out about an inch thick. It will cover two large pieplates. Put it in them after buttering them and bake the shortcake until it is light brown. Spread each shortcake thickly with berries—either with raspberries or strawberries, or, in these season, with peaches or orange pulp, freed from its skin and seeds. Sprinkle sugar over the fruit and put the layers together. Serve them with whipped cream.

If you prefer, the two layers may be laid one over the other and baked together; then split after baking and spread each portion with fruit and put together again. It is a mistake to attempt to raise a cake as thick as a shortcake with soda and sour milk alone. Only enough soda should be added to sweeten the milk. If the milk is thoroughly loppered, but not yet acid enough to be mouldy, an even teaspoonful to a quart will be sufficient. But this combination will not let off enough carbonic acid gas to raise a shortcake. Therefore, a little baking powder, as indicated, or in place of this a little more liberal measure of soda an even teaspoonful of cream of tartar must be used. The sour milk and soda make the shortcake deliciously tender and light with either of those additions.

An excellent sauce for strawberry shortcake is made of a bowl of strawberries thoroughly sweetened and left in a warm place or set under a piece of glass in the sun for two or three hours. Squeeze out the thick syrup-like juice and mix it with a bowl of whipped cream. Use it at once.

★ ★ ★ ★

### A Quickly Made Custard Pie.

The ancient colored cook who universally presided in Southern kitchens in antebellum days was always mysterious in her ways. She delighted in surprising the family with dishes, the compounding of which she kept a stern, inviolate secret. One of these secrets was her custard pie, with a "self-forming" crust. To two even tablespoonfuls of cornstarch wet with milk she added the beaten yolks and whites of three eggs, three large tablespoonfuls of sugar and a saltspoonful of salt. When these ingredients were well beaten together, a little nutmeg was grated in and about a pint of the freshest milk added. A good-sized pieplate, about nine or ten inches in diameter, was lightly buttered, and the custard was poured out on it and allowed to bake until it was solid in the centre and a fine brown. The cornstarch in this pie sinks to the bottom and forms a light thin crust, so the pie can be easily cut and served in regulation triangles. It is a simple and perfectly wholesome makeshift for regular crust.

★ ★ ★ ★

### Cooling Summer Beverages.

Our grandmothers were experts in brewing all sorts of cooling summer beverages, distilled from luscious fruits or from sweet barks and roots. These took the place of the vulgar soda-water of the market and the various temperance beers now concocted of doubtful ingredients.

Among the most delightful of all these "lucent syrups" was that made from black-cap raspberries and the purest cider vinegar. Strictly speaking, this is the only "shrub" worth making. Strawberries are acid enough in themselves and of two evanescent a flavor to be used with vinegar though they make a superior plain syrup to mix with soda-water or with plain ice-water.



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Th

Lesson IV.—

PAUL PREA

[Read

God

God is a Spirit. Him must worship. John 4, 24.

I. THE THEM

22. IN THE MIDST of the meeting place of which took its name it met. He was not but because its size fitted for his grave and jostling of the covered with the Grecian art, lay out stood. On the other the place of assembly which Demosthenes thunder, while before Parthenon, the architecture. But was ready to speak and present the God-tellects. MEN OF ADDRESS of Demosthenes—this is not God-fearing would them credit for great buildings and sculpture expression of religious seen no such expression of Greece. It was to their city.

23. AS I PASSED BY word refers to the walk about the city.

The objects of your statues and altars, streets like any streets notes had he taken? his attention, and no To an unknown God such altars in the city that with their thirty city full of temples, a thing which they without which they YE IGNORANTLY—On ing the word "unknow that you do not know you.

II. THE SERMON.

24. GOD THAT MAN only did he build the builds a house, but likewise. This would belief that it was a wisted from eternity. H matter and mind; all The universe is not b chine, to manage itself moment without him WITH HANDS—His eye and his hand pointed their feet, and up to the and crowded with the

25. AS THOUGH HE —Part of the Greek it that the gods were ple of smoke. The offer which they stood in a gard money devoted religion as a gift unto lived upon the char Churches are maintain are profitable to God. advantageous to man. LIFE—More than the r or the blood to the bod

26. OF ONE BLOOD A unity of God and the together. DETERMIN Better, as in Revised pointed seasons; those for seedtime and harvest earth a fitting abode for THEIR HABITATION—H nation should extend, limits of Greek culture, ation of the national life ent upon God. The the movements of nation and time, are the carr plan, who, as Father, relation to every people

The race question is ever different races meet white man and Negro in Carolinas, but white in Colorado, Caucasian and Pacific coast, French in tural, Slave and Hebrew two centuries the inhab and England were won other as "our natural Irish Question" is still

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Third Quarter.

Lesson IV.—July 25, Acts 17, 22-34. PAUL PREACHING IN ATHENS.

[Read verses 13-21.]

GOLDEN TEXT.

God is a Spirit; and they that worship Him must worship Him in spirit and in truth. John 4, 24.

I. THE THEME. VERSES 22, 23.

22. IN THE MIST OF MARS' HILL.—Better, in the midst of the Areopagus, the meeting place of the Athenian council, which took its name from the place where it met. He was not there as a criminal, but because its size and quiet were better fitted for his grave theme than the noise and jostling of the market. The Acropolis, covered with the noblest monuments of Grecian art, lay on the east of where he stood. On the other side rose the Pnyx, the place of assemblies of the people, from which Demosthenes had often rolled his thunder, while before him was the sublime Parthenon, the masterpiece of ancient architecture. But the humble tent-maker was ready to speak their classic language and present the Gospel to the loftiest intellects. MEN OF ATHENS.—The customary address of Demosthenes. TOO SUPERSTITIOUS.—This is not a happy translation; God-fearing would be better. He gives them credit for great religiousness. Their buildings and sculpture appear to him the expression of religious sentiment. He had seen no such expression in the other cities of Greece. It was a delicate compliment to their city.

23. AS I PASSED BY.—Better, along. The word refers to the whole of the apostle's walk about the city. YOUR DEVOTIONS.—The objects of your worship—temples, statues and altars. He had paced their streets like any stranger. What mental notes had he taken? One object attracted his attention, and now leaped to his lips. To an unknown God—There were several such altars in the city. It was a confession that with their thirty thousand deities and city full of temples there remained something which they could not reach and without which they could not be happy. YE IGNORANTLY.—Or, unknowingly; echoing the word "unknown." You confess that you do not know. I am come to tell you.

II. THE SERMON. VERSES 24-31.

24. GOD THAT MADE THE WORLD.—Not only did he build the world as an architect builds a house, but he made the material likewise. This would strike at once at their belief that it was a work of chance or existed from eternity. HE IS LORD.—Over all matter and mind; all worlds and systems. The universe is not built, like a great machine, to manage itself. It cannot last one moment without him. TEMPLES MADE WITH HANDS.—His eye may have turned and his hand pointed away to the city at their feet, and up to the Acropolis, crowned and crowded with the choicest of them.

25. AS THOUGH HE NEEDED ANYTHING.—Part of the Greek idea of offerings was that the gods were pleased with the smell of smoke. The offerings were gifts of which they stood in need. Some still regard money devoted to the support of religion as a gift unto God, as though he lived upon the charity of the world. Churches are maintained, not because they are profitable to God, but because they are advantageous to man. HE GIVETH TO ALL LIFE.—More than the root is to the branch or the blood to the body God is to the universe.

26. OF ONE BLOOD ALL NATIONS.—The unity of God and the unity of the race go together. DETERMINED THE TIMES.—Better, as in Revised Version, their appointed seasons; those ordained by God for seedtime and harvest, which make the earth a fitting abode for men. BOUNDS OF THEIR HABITATION.—How far the Greek nation should extend, what should be the limits of Greek culture, and what the duration of the national life, were all dependent upon God. The history of the race, the movements of nations, both in place and time, are the carrying out of God's plan, who, as Father, stands in as close relation to every people as to any one.

The race question is prominent whenever different races meet. It is not only white man and Negro in Georgia and the Carolinas, but white man and Indian in Colorado, Caucasian and Chinaman on the Pacific coast, French and English in Montreal, Slave and Hebrew in Russia. Within two centuries the inhabitants of France and England were won't to speak of each other as "our natural enemies." "The Irish Question" is still a burning problem

in the United Kingdom. We are to preach and teach, not by ignoring or carefully avoiding these facts, but by meeting race hostility with the doctrine of our unity by creation and in redemption.

27. THAT THEY SHOULD SEEK THE LORD.—In the government of the world all events were so disposed as to be helpful to mankind in their search after God. This time God did not seek after the Gentiles as he did after the Jews; nevertheless, he lent them every natural aid to seek after himself. NOT FAR FROM EVERY ONE OF US.—He is in constant and vital contact with all existence. We may enjoy, be insensible of, dread, seek after, or deny God's presence. We are nearer to the heart of God than the babe to the heart of its mother.

28. IN HIM WE LIVE.—The dissipation of energy in all living things involves the necessity of continuous resupply. Every movement that we make is a proof that God is near, sustaining the being that we derive from him. YOUR OWN PORTS.—He quotes from well-known heathen poets of more than three hundred years before, Aratus of Cilicia, and Cleanthes, the Stoic of Troas. WE ARE ALSO HIS OFFSPRING.—"Weak, wayward, infirm. This relationship explains why God sent His Son to die for us. With earthly parents the weaker the child the stronger the parent's love. It also shows the enormity of sin. The greatest ingratitude is that which overlooks a father's kindness, the greatest criminality that which violates a father's laws, the greatest rebellion that which contemns a father's authority."

29. WE OUGHT NOT.—He adopts as little as possible a tone of superiority, but identifies himself with them. He wisely sought to avoid giving offense while striving to destroy a powerful falsehood which was injuring the individual and national life. A man is of more honor than material things. How far above these must the Godhead be? LIKE UNTO GOLD.—He condemned all efforts visibly to represent the invisible God. "How inexcusable are the Greek and Roman churches in paganizing the worship of the Christian church by encouraging pictures and images in religious services." ART.—This is the only direct mention made in the Bible of art. When it degrades man and dishonors God it must be ruthlessly condemned. Christianity cannot countenance immoral art or goddess science.

30. GOD WINKED AT.—Literally, overlooked. God had not imputed to men the errors they committed in ignorance. Now the case is changed. Men who have heard of Christ cannot plead ignorance. See Luke 12, 48. Knowledge creates new obligations. ALL MEN.—Every man, everywhere. None are too high to need repentance, none too low to have it. TO REPENT.—This is the first step to salvation.

31. BECAUSE HE HATH APPOINTED.—Long ago in God's foreknowledge. WILL JUDGE THE WORLD.—Such language intimates that the judgment will be a solemn judicial assize, held upon all mankind at once. IN RIGHTEOUSNESS.—There will be no trace of partiality; none will fare the better, none the worse, for class or sex or parentage or nationality. HATH GIVEN ASSURANCE.—By the resurrection of Jesus God has given to man assurance that what Jesus taught was true.

III. THE HEARERS. VERSES 32-34.

32. HEARD OF THE RESURRECTION.—"The Greek religion was but the glorification of the present life. The resurrection, presupposing the vanity of the present life, gave the deathblow to their most cherished ideal." The Epicureans regarded death as an eternal sleep. HEAR THESE AGAIN.—Athenian levity of purpose deferred to another day the decisive step of accepting the salvation of the risen Saviour, just as it had deferred resistance to Philip of Macedonia till their liberties were gone and their country enslaved. There is no reason to believe that these men ever heard Paul again.

33. PAUL DEPARTED.—The meaning is that he left the assembly in the Areopagus, leaving them still sitting on their benches while he walked down the steps to the city. He had cleared his own conscience and thrown on them an increased responsibility.

34. CLAVE UNTO HIM.—Joined themselves to him for further instruction, and believed. DIONYSIUS THE AREOPAGITE.—One of the members of the council. He must have been a man of position and influence, for no one could be a member of this council unless he had held some high office of state, and was above sixty years of age. Tradition says he was the first Bishop of Athens, and that he was martyred. WOMAN NAMED DAMARIS.—Not, certainly, one of the apostle's audience in the Areopagus, but new to the faith either before or after. Nothing else is known of her.

Repeat only the good thing you hear; that will be doing a little toward making the world happier.

Kind words will live after you. Kind deeds in due season will bring forth a harvest of good in unexpected ways. "They that sow in tears shall reap in joy."

Housekeepers, by the food they provide, by the couches they spread, by the books they introduce, by the influences they bring around their homes, are deciding the physical, intellect, moral and eternal destiny of the race.—T. DeWitt Talmage.

Secure a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage—let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses, shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

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TO EFFECT A CURE IN CASES OF ECZEMA TRY RYCKMAN'S KOOTENAY CURE. IT HAS A RECORD OF CURES UNEQUALLED IN THE HISTORY OF ANY REMEDY.

There is no escaping the fact that Eczema is one of the most intractable of diseases. Its symptoms are so severe and the irritation it causes so great that a sufferer would gladly give anything, do anything, to get relief.

Physicians are often at their wit's end to know what to do with cases of this nature, and in all kindness we would advise them to prescribe for their patients Ryckman's Kootenay Cure. So far we know of ten medical men who have either used it or recommended it.

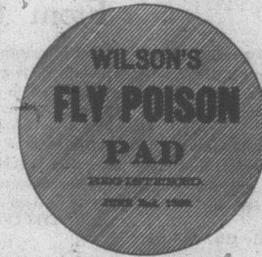
In the city of London, Ont., at 440 Park Ave., there lives Mrs. Burdick, who is today a grateful woman for having been cured by Kootenay of an Eczema of five years' standing. The disease had spread all over her body and was a constant source of irritation, so much so that she was unable to obtain more than one hour's sleep at a time. She had three physicians in attendance and took many patent medicines, but none of them cured her.

After taking eight bottles of Ryckman's Kootenay Cure her blood became pure and she has not the slightest sign of Eczema or any other eruption on her body.

Another lady, Mrs. Richards, living at 28 Aikman Ave., Hamilton, had a somewhat similar experience. For two months she was unable to rest night or day with the awful itching and pain. Medical men failed to cure her, but four bottles of Kootenay did, and she now says the Eczema has entirely disappeared and she feels like another person.

We could multiply instances like the above, and if you are desirous of further indisputable proof of Kootenay's Kingship over disease, send your name to the Ryckman Medicine Co., Hamilton, Ont. Phenological chart book sent free to any address.

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Dear Sir, St. Marys, August 3, 1892. The following may be of use to you: "A customer of mine, who keeps a butcher shop in this town, bought a ten cent package of your Fly Pads from me and in ten days killed over a Bushel Measure of Flies." Yours truly, F. G. SANDERSON.

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This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold, and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house.

I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely,

HENRY ARCHBOLD.

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From the Churches.

WINDSOR, N. S.—On Sunday morning, July 4th, the hand of fellowship was given to seven new members, three of whom were received by baptism and four by letter.

FRANKFORT AND TRVERTON.—Since our last report four more have been received into the fellowship of the churches, making fifty-six in all received up to date.

NEW TUSKET.—Baptism again on Sunday last at New Tusket. This makes 58 persons baptized on the field in a little more than a year. The young people at New Tusket made the pastor a donation of eight dollars recently. We pray for great spiritual blessings upon them.

SHENNETT, N. Y.—Rev. Elbert E. Gates, son of W. J. Gates of Halifax has commenced his 4th year pastorate at Sennett, New York. Sunday June 20th he baptized five converts, the church has steadily prospered under his pastoral care, and his people seem very strongly attached to their young pastor.

CHELSEA, N. S.—Bro. Marple's work here has been greatly blessed, yesterday seven more were baptized making thirty-two in all. In this work he has been ably assisted by Bro. W. H. Dyas, student missionary for the summer. A very promising B. Y. P. U. has been organized. Bro. Marple has now gone to New Cumberland.

ANNAPOLIS.—Bro. Arthur V. Dimock has spent the winter in study at Paradise preparing to enter college this Fall. He is at liberty to assist pastors in evangelistic services this summer or to supply. Bro. Dimock has been very successful in evangelistic work. I can recommend him as a consecrated zealous worker for the Lord Jesus, and know a pastor will find in him a true helper. His address is Paradise, N. S. Bro. Dimock can draw the people out to evangelistic services in summer.

ISLEHORO, MAINE.—During a series of meetings recently held in the Baptist church, over thirty, mostly young people began the Christian life. The acting pastor, Rev. George R. Tufts, baptized nine converts on Sunday, June 27th, and fourteen more the following Sunday, others are awaiting the ordinance. A student of Acadia College, employed in one of the large hotels during his vacation, attended the services when opportunity permitted, and promptly gave testimony.

ST. LEONARD.—The Brethren in the lower part of N. B. do not very often hear about our little church at St. Leonard but we are alive, and having some measure of success in our efforts, not only to keep alive, but to advance the interest of a New Testament church in this little place is not marked by any uncommon progress, or business activity. We have had difficulty and encouragement. Our building has now been furnished with a new pulpit and seats. Although the number of Protestants in this neighborhood is limited, the attendance is fair and the opposition to Baptist interest, on the part of the Church of England clergymen, who occupies our pulpit once a month, has really been to the advantage of our cause. We are very much grieved to say that our much beloved and esteemed Deacon Gluse is very ill and not expected to recover, it would be a great loss to our church and the cause of the New Testament faith if he is called Home. But God knows best, and his words where when last we saw him, God's will be done, and sure when his will be done all is well.

FOURTY-FOURTH ANNIVERSARY.—There was a very pleasant gathering at the residence of Mr. and Mrs. Frances Kierstead, Collins Corner, Kings County, on Tuesday evening 7th inst., some of their friends had discovered that it was the forty-fourth anniversary of their marriage and thought the occasion suitable for a surprise party. Accordingly early in the evening they found their home taken possession of by a formidable company which soon received reinforcements, but they were not long in finding that they were in the hands of kind friends. The evening passed pleasantly amid congratulations and general conversation. Some of the guests kindly lent their musical talent for the pleasure of the company. Refreshments were served and

all seemed to enjoy the good things abundantly provided, but we would not like to tell what hour it was when the company found their way back to their homes. A very handsome easy chair, a purse containing money and other articles of value was presented to the happy couple as a souvenir of this very pleasant occasion. We sincerely join with their many friends in wishing them many happy years of married life.

THIRD HORTON CHURCH, NEW MINAS, N. S.—Our four weekly prayer meetings and Sunday Schools are increasing in interest and attendance. The religious pulse is beating regularly. New Ross Road is at the extreme end of this field, a distance of 15 miles from New Minas. We have here some good Christians of the primitive type. These sturdy followers are out of the nursery and with their Bibles they march on to victory. South Alton is the next preaching station coming this way. It is about 10 miles from N. B. Road. This place is coming to the front. Last Friday evening in our prayer meeting strong men were reaching out for the hem of the Master's garment. The sound of quiet rejoicing is dispelling our fears. There has been an apparent change for the better here during the past year. The medium was not the pastor, but a faithful schoolteacher who in addition to teaching letters and figures, taught the true knowledge, sowed the good seed, and the harvest is now ready. As a church we are blessed in having had during the past school year 5 earnest consistent schoolteachers. Their influence is being felt and will be felt forever. God bless the schoolteachers. Canaan the next station is 2 miles this side of South Alton. Canaan seemed for some time to be a missioner for that section of this field which overlooks the valley and basin. Canaan will hear and improve with acquaintance. Mrs. William Wallace the honored mother of Chancellor Wallace of McMaster, is bearing the standard in Sunday school work. When she is at rest she still will live and work in the lives of others. We have now new strength added to our forces and confidently feel that there are better times in store for this flock of the one fold. New Minas forms the largest part of this church and in many respects is the centre of aspirations. The mumbering that you imagine you hear as you pass through this historic place is not the sound of the bees in the hives nor is it the sound of the Baptist "prior to dissolution," it is the sound of the church preparing to help. We are yet among the small flocks of Judah, but we expect to be strong and to help our denomination in all its undertakings. Our missionaries too from here will receive the widow's mite and our united prayer on their behalf.

GRAND FALLS, N. B.—Has not been as much before the denomination of late as here-to-fore. It was alive when we came here last spring, but that is all that could be said in its favor. It seems as though while the servants slept the enemy came and sowed tares amongst the wheat, and the tares have been growing so they have almost killed the wheat; and nothing was being accomplished, and again our Presbyterian brethren have monopolized the church for all evening services, while no hall or private house could be had in our town to take its place. Yet God has been with us, our morning congregation have if anything increased and one candidate has expressed a desire to become baptized. With Grand Falls as a centre we reach out on all sides doing a work at New Denmark, which is divided into three parts, viz: Blue Bell, where we have a service every Tuesday evening, and many come to our meetings and seem to enjoy them judging by the feeling and tears noticed while preaching the word; the regular colony, where we have had some meetings in a Patron's Hall, but the church of England has caused it to be closed for us, now we have private meetings at this place; and Tooby Brook where we have a Sabbath service every two weeks. At first we did have our meetings in the school house but the church of England minister caused it to be closed for us, but next time he himself came to have service in it, the trustees came and acquiesced him with the fact that if it was closed for Mr. Gross, it was closed for him also. In this place there seems to be a great interest in hearing the Word, we have as many as 75 persons to every evening service, we now have the use of a nice new Patrons Hall, in that place. We have also one Baptist in this place, baptized in Bangor, Me. Much work will have to be done and it will take sometime but we have no doubt that God has some New Test-

ament believers in this place but here, like our French Missions it will take sometime. Brethren pray for the Danish Mission. We have service every Wednesday evening in a place called Drummond, and Baptist family and a few families with Baptist interests. Thursday evening we have service at Ortonville, where a goodly number of F. C. Baptist brethren reside, and Friday evening at Glasby settlement where a few Baptist reside, we are hoping and praying for a reunion in New Testament faith in these places. God being willing.

NEWCASTLE, NORTHUMBERLAND CO., N. B.—Some time has passed since any word has been said in reference to the work at Newcastle. In September, 1896, I was led by the hand of Providence to this field, as I purposed to return elsewhere, immediately after preaching my first sermon I received a unanimous call. At the commencement of my pastorate the church was not in as prosperous a condition as one could wish, having been pastorless for some months, but the members took hold of the work in harmony and it has progressed nicely. Not without a few ill breezes but they seem to have blown over and the prospects of fair weather in the future appear good. The prayer-meeting is spiritual and regularly attended, the Sabbath School was never as large nor more interesting and the preaching services are remarkably large considering the number of Baptists in Newcastle. There has been some conversations in which promising young men and maidens have taken a strong stand for Christ. Three have been added to the church by letter and one by baptism. A promising young man, Arthur Russel, baptized June 27th. The interior of the church has been remodeled making it neat and modern and some repairs have been put on the parsonage also a new fence around the parsonage lot is now under way. The expenses have all been met and the church now stands free of debt. Just at this point God seems to have directed my attention to Paul's admonition to Timothy, 1 Tim. 2:15. My resignation to take effect September 1st, has been tendered and accepted only on the terms that I go to college. The church is very desirous and her prayer is for a faithful shepherd to immediately take up the work at the close of my pastorate. Anyone without a pastorate or desiring to make a change would do well to correspond with the clerk. The field is open to anyone who may wish to visit with a view to settlement. The coming pastor will find a kind and generous people whose love to us has been not only by words but by many tokens of good will. Will not our Home Mission Board do all they can to locate some man on this important field. May God bless our churches.

Baptist Sunday School Convention. The Baptist Sunday School Convention convened at Buctouche, Saturday, July 3. President, Rev. R. M. Bynon, in the chair. FIRST SESSION, 2:30 P. M. Devotional service, led by Rev. M. Normandy; "The Object of this Convention," opened by Rev. F. Patterson. Six schools reported all evergreen, all prosperous. Thirteen schools were represented. "What can you suggest for the benefit of our Sunday School work?" opened by Rev. F. Patterson and spoken on by several delegates. Many good suggestions were given, the home department, teachers' meetings, pledges in the Sunday School, all lies out of the libraries, more of Christ, less of quarterlies, etc. Sister Atkinson and Bro. Ayer wished to know the attitude of this convention to the interdenominational. The President replying said it was not the purpose of this convention to antagonize any existing organizations, but a man would be a fool and blind if he left his own garden open to commoners and ran to raise his neighbors fence, for "He who provideth not for his own and specially for those of his own house hath denied the faith and is worse than an infidel." Our solemn covenant engagement to advance the doctrine of this church, to teach all things that Christ commandeth, to proclaim the whole counsel of God can only be realized where brethren dwell in unity, for, "How can two walk together except they agree". The other pastors present endorsed this. SECOND SESSION, 7:30 P. M. Devotional service led by Rev. F. Patterson;



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son; Grand Ligne Missions by Rev. M. Normandy. Bro. Normandy was himself a Romanist, and this mission under God was the means of his salvation. Bro. N. portrayed the awful darkness that environs these people, how this mission was organized, by whom organized and some of the glorious results of the same in a way that caused the congregation to manifest the deepest interest in all he said. Revs. Patterson and Bynon spoke on N. B. Home and Foreign missions. Sister Atkinson read a very pointed and practical essay on "The Teacher Taught." Bro. A. H. Moller in a few well chosen remarks commended the essay and pressed practical application.

THIRD SESSION, July 4th, 9:30 A. M. Prayer service, led by Bro. J. West; "Why we need a Baptist Sunday School Convention," Bro. W. Ayer; "What doctrine should be taught in the Baptist Sunday Schools," Rev. F. Patterson; "What is Baptist doctrine?" Rev. R. M. Bynon; "Who should teach our doctrine and how should it be taught?" Rev. M. Normandy. The brethren spoke with no uncertain sound, and the clear yet kind way in which our principles were affirmed was appreciated by all. Miss Edith Dickie gave a very interesting reading on Missions.

FOURTH SESSION, 2:30 P. M. "Opening a model Sunday School," by Bro. A. H. Moller; "Teaching a model lesson," by Miss M. Geldart, and "A model review," by Rev. M. Normandy were all well rendered. Sermon by Rev. F. Patterson on "Restricted Communion," text Heb. 8:13. The inconsistency of open communionists and the strict compliance with Pentecostal example by close communionists were clearly demonstrated.

FIFTH SESSION, 7:30 P. M. Gospel temperance meeting. Essay by Miss Geldart on "The teacher's teacher." This was so much appreciated by the convention that she has been asked to publish the same. Recitation by Miss E. Dickie. The collection for foreign missions amounted to \$4, and for Home missions \$7.30. Many were the expressions of gratitude to the Father of Mercies for His rich benediction on all our services and thus closed the largest, most enthusiastic and enjoyable convention ever held here.

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CHISHOLM-COCKELL, by Rev. T. B. Layton, of Great Village, and A. Acadia Mines.

SHARPE-STEVENS.—the bride's parents, Jun Stevens, T. Bartlett Sh II., to Marjorie L. Ste Albert Co.

TYNER-HURDNER.—On the residence of the Rev. J. A. Gordon, M. A. Nelle Hurder, both of S

MACLEAN-ROBERTS.—Rev. J. A. Gordon, M. A. lean, of New York, and of St. John, N. B.

MUTCH-PICKERL.—At the bride's father, June 30, ledge, Charles O. Mutch, and Fannie A., daughter of Woodstock, N. B.

CURRIE-DRLANEY.—June 30, by Rev. M. W. Currie, of Springhaven, Laney, of Acadia, Yarmou

ROBINSON-WILDS.—At sonage, Digby, July 6, by Thomas, Daniel Robinson Wills, both of Parker's Co., N. S.

SMITH-MULLEN.—At the bride's father, June 15, Giffin, Thomas Smith, of Mabel Mullen, of New Tu

MCDONALD-CHAPMAN June 30, by Rev. A. A. Shroze McDonald, of Upper N Hants Co., and Jeneva Josep of Waverly, Mass.

ROACH-GROGAN. — In church, North Kingston, N. by Rev. J. S. Coffin, Ashby chant, and Lila L., dau Grogan, of North Kingsto

McLHINNEY-SOMERVI Baptist parsonage, Floren July 7th, by Rev. A. H. Ha McLhinney, of Argyll, Abe A., daughter of Thomas So Bigger Ridge.

CONNERS-DOAK.—At the David Ward, Blissfield, July M. P. King, Jas. E. Connors to Dora Doak of Blissfield.

WYNACHT-WRAGLE.—A N. S., on the 8th inst., by J. Morse, A. B., Allen Wynach Wragle, both of Camperdown Co., N. S.

DEATHS.

KINNEY.—At Spragues Mi Co., Me., July 4th, of consum M., aged 23 years, daughter and the late Lavinia Kinney, Ma. Co.

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MARRIAGES.

MCCUTT-BLACKMORE.—At Truro, June 17, by Rev. T. B. Layton, Ross McCutt, of Truro, and Mary Jane Blackmore, of North River.

CHISHOLM-COCKELL.—At Truro, July 7, by Rev. T. B. Layton, Joseph C. Chisholm, of Great Village, and Alice L. Cockell, of Acadia Mines.

SHARP-STEVENS.—At the residence of the bride's parents, June 30, by Rev. C. J. Steeves, T. Bartlett Sharpe, of Dover, N. H., to Marjorie L. Steeves, of Hillsboro, Albert Co.

TYNER-HURDER.—On the 9th ult, at the residence of the bride's parents, by Rev. J. A. Gordon, M. A., John Tyner and Nellie Hurder, both of St. John.

MACLEAN-ROBERTS.—On 7th inst, by Rev. J. A. Gordon, M. A., Alexander Maclean, of New York, and Lily May Roberts, of St. John, N. B.

MURCH-PICKEL.—At the home of the bride's father, June 30, by Rev. W. J. Rutledge, Charles O. Murch, of Lowell, Mass., and Fannie A., daughter of John S. Pickel, of Woodstock, N. B.

CURRIE-DELANEV.—At Springhaven, June 30, by Rev. M. W. Brown, William Currie, of Springhaven, and Hannah Delaney, of Arcadia, Yarmouth Co.

ROBINSON-WILDS.—At the Baptist parsonage, Digby, July 6, by Rev. Byron H. Thomas, Daniel Robinson and Mrs. Mina Wilds, both of Parker's Cove, Annapolis Co., N. S.

SMITH-MULLEN.—At the home of the bride's father, June 15, by Rev. H. A. Giffin, Thomas Smith, of Weymouth, to Mabel Mullen, of New Tusket.

MCDONALD-CHARMAN.—At Windsor, June 30, by Rev. A. A. Shaw, John Montrose McDonald, of Upper Nine Mile River, Hants Co., and Jeneva Josephine Chapman, of Waverly, Mass.

ROACH-GROGAN.—In the Methodist church, North Kingston, N. S., on 30th ult, by Rev. J. S. Coffin, Ashby E. Roach, merchant, and Lila L., daughter of John Grogan, of North Kingston.

McELHINNEY-SOMERVILLE.—At the Baptist parsonage, Florenceville, N. B., July 7th, by Rev. A. H. Hayward, John F. McElhinney, of Argyle, Aberdeen, to Lucy A., daughter of Thomas Somerville, Esq., Biggar Ridge.

CONNERS-DOAK.—At the residence of David Ward, Blissfield, July 8th by Rev. M. F. King, Jas. E. Connors, of Blackville, to Dora Doak of Blissfield.

WYNACHT-WEAGLE.—At Bridgewater, N. S., on the 8th inst., by Rev. A. H. C. Morse, A. B., Allen Wynacht, to Lucretia Weagle, both of Camperdown, Lunenburg Co., N. S.

DEATHS.

KINNEY.—At Sprague Mills, Aroostock Co., Me., July 4th, of consumption, Annie M., aged 23 years, daughter of James S. and the late Layina Kinney, of Oromocto, Que. Co.

JOHNSON.—At Port Lorne, June 13, of paralysis, Arie Johnson, aged 79 years. She had been a Christian and church member for many years, and lived a quiet, consistent, Christian life. In the absence of the pastor her funeral services were conducted by Bro. Benj. Miller, Lic., of Bridgetown.

RUDDERHAM.—At Sidney, May 31, Mary Rudderham, aged 32 years. Although she was confined to her bed during the past year, yet she bore her sickness with a marked degree of Christian patience. From the first of her sickness to the end she manifested unshaken trust in her Saviour. "Blessed are the dead who die in the Lord."

KINNIE.—At Moncton, May 11th, Rachel, widow of the late William Kinnie, aged 76 years. She was a member of the German-towns Baptist church. It may be said indeed of her "To know her was to love her." Her Christian life, though quiet, spoke powerfully for the cause of Christianity. For her to live was Christ, and to die, gain."

ELLS.—At Cooper, Maine, June 10, after a short, but severe illness, Seretta, beloved wife of Howard Ellis, aged 44 years. The deceased was a daughter of Mr. and Mrs. John Miller, of Port Lorne. She united with the church in her native place while young, and after removing to the United States joined a Baptist church there. She was a true Christian and died submissive to the Divine will and happy in her Saviour's love. She leaves, beside her parents and friends at home, a husband and one daughter.

CRAIG.—At Woodstock, N. B., June 26, Herbert, youngest son of the late Wm. P. Craig, of Woodstock, aged 22 years. This amiable young man and darling of his recently widowed mother, met instant death in the railway accident which occurred on the C. P. R., about seven miles from this town, at eleven o'clock on the evening of the above date. Deceased had been attending to his duty as brakeman on the ill-fated train when the sudden crash came which hurled him into eternity. May all grace be given to the widowed mother, our Sister Craig, to comfort her in her heavy sorrows.

GIUSE.—We are much grieved to state that our much beloved Deacon Giuse, of St. Leonard, left this present world, with the hope of a glorious reunion with his loved ones gone before, and those coming after, at the throne of God. Our dear brother became a New Testament believer and was baptized by Rev. Mr. Henderson, some 3 or 4 years ago, and has been an example for his neighbors, a pillar in his church and a Christian light, which never was hid under a bushel ever since. Deacon Giuse was 74 years of age. He leaves an aged companion and nine children to mourn the loss of a beloved husband and father. Peace be with his remains.

PAGE.—At Rockland Shelburne Co., N. S., July 1st, Mrs. Margaret Page, aged 64 years. Mrs. Page was the widow of the late Captain Bradford Page, so well and favorably known as a faithful Christian and skillful seaman. For more than 40 years Sister Page has been a quiet, but earnest and faithful member of the Rockland Baptist church. Better known by good deeds than by words, and more noted for genuine humility than for any kind of public display. Such a life is only fully appreciated when it is no longer with us. Her trust in Jesus never faltered. She leaves two daughters. She was a native of county Clare Ireland.

CAMERON.—On June 28, at Mill Cove, Richard, son of Deacon Cameron, aged 20 years. His last sickness was of short duration, but was most painful. Happily before the end the pain abated, and he enjoyed great peace of body and soul. A few years since he was converted and baptized; and the genuineness of his Christian experience was apparent to all. He was enabled on his death-bed to triumph gloriously. To his younger brother and other unsave relatives he uttered earnest and loving exhortations, urging them to be reconciled to God. The present writer, his pastor, was privileged to be with him in the closing moments of his life. To questions concerning his faith and hope, he answered clearly and confidently. As we think of it we are constrained with fresh emphasis to utter the oft-quoted words: "Blessed are the dead who die in the Lord." His funeral, which took place on July 1st, was attended by a very large number. Mill Cove meeting house being crowded for the memorial service. It was conducted by Rev. C. W. Tuwisend, who was assisted by Revs. A. B. Macdonald and F. Wright.

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X-Rays For Custom Inspectors.

Scientific discoveries are being pressed into the service of the custom-house, and persons with somewhat confused ideas of contraband are likely to have a bad time of it. Experiments have begun at the Paris railway stations with a view to ascertaining the contents of boxes and parcels by means of the famous "X" rays. Preliminary trials have given satisfaction to the officials, who say that this will be a great saving of time for the public, as they can perceive almost at a glance what is in a packet, and have no longer to turn over different articles in order to assure themselves that there is nothing of a contraband character among them. It is true, they admit, that things can be so arranged as to thwart their endeavors, but in many such cases their suspicions are aroused, and then the contents of a box are carefully scrutinized. Of course would-be smugglers will be baffled, and this is a feature of the innovation which is certainly not to be overlooked. But the general public, as well as the custom officials, will be the gainers, and in process of time the system will be extended throughout the country.—[London Telegraph.]

No Respector of Persons.

When Admiral de Horsey, at Port Royal, was one night returning to his flag-ship alone, his way to the boat led across the barrack square. A black sentry of one of the West India regiments halted him at the gate with "Who goes dar?" Great was the admiral's annoyance to find he had neglected to get the password. "That's all right," he said carelessly, hoping to overcome the man's scruples by indifference: "you know who I am." "Dunno know nobody, sar," replied the nigger pompously; "you can't go in dar." "Why, I'm Admiral De Horsey!" "Well you can't go in," was the reply. "I don't care if you's Admiral De Doukey, I don't."—[Household Words.]



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## Intercolonial Railway.

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

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	10.30
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	16.25
Express for Rothesay.....	16.30
Express for Quebec, Montreal, Halifax and Sydney.....	22.30

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 9.30 o'clock and Halifax at 10.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.00
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.30
Accommodation from Point du Chene.....	12.40
Express from Halifax.....	16.00
Express from Pictou, Pictou and Campbellton.....	18.30
Express from Rothesay.....	22.30

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

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. B. 14th June, 1897.

## 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 MESSENGER AND VISITOR.

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

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

### News Summary.

The mercury registered 107 in the shade at Montpelier, Vt., on Monday. The customs department has issued a notice that in making entries of tea importers must specify the country of origin.

Three men named Robert H. Moore, Chas. Beatty and James Carroll were suffocated in a well at Pense station, Manitoba, Sunday night.

John C. Gibson, secretary and treasurer of the O'Keefe Brewing Co., Toronto, pleaded guilty to embezzling \$5,000 of the company's money and was sentenced to three years in Kingston penitentiary.

William Cullen Bryant, the poet, was nearly a nonagenarian when he died. His brother, John Howard Bryant, also a poetic writer of much merit, will be ninety on July 22. On that day a reunion of the family will be held at his home, Princeton, Illinois.

A few days ago Emil Richardt, a teacher of music in New York, ran down with his bicycle Edward C. Boughton, aged 82 years, and killed him. A coroner's jury found Richardt guilty of manslaughter and he is held in \$1,000 bail for trial.

Sixty tons of butter have arrived at Vancouver, B. C., from New York and will be forwarded to Sydney by the Warimoo. This is the first shipment of American butter to Australia.

A San Francisco despatch of July 6, says: All is now in readiness for the Christian Endeavor convention. About 6,000 delegates will arrive to-day and as many more to-morrow. To night the great chorus, the concert chorus and bouquet chorus will give their concert in the Mechanics' Pavilion. The singers are to furnish the music at all the Endeavor meetings.

Professor George Weston, the aeronaut, and his assistant, H. S. Colton, of Aberdeen, Wash., were fearfully crushed while the former was attempting an ascension and parachute jump. When the balloon was inflated and the restraining ropes cast off it shot up 60 feet with Colton tangled in the ropes. He was dropped to the earth and sustained fractures and bruises from which he will die. Weston clung to the parachute and a strong wind carried him with terrible force through the tops of some trees and he, too, dropped to the earth, crushed and mangled in a horrible manner.

In his budget speech last April Sir Michael Hicks-Beach submitted figures to show that the monarchy, as it exists in England to-day, is not only the best but the cheapest in the world. Among the statements which he made was one referring to the very great reduction which has taken place in the expenses of the throne and of the royal family. The papers which he submitted showed that while in the last year of the reign of William IV, the cost was £534,000, in 1896 it was only £185,000 after taking into account the proceeds which now go to the nation from the crown estates. This is certainly a remarkable reduction, and, if the comparison was fairly made, it is very creditable to those who have managed the public business. In this connection it may be of interest to say that there have been statements published lately which show that the "table" of the Sultan of Turkey alone costs nearly two millions of dollars annually.

Three hundred citizens of the United States, residents of London and visitors, sat down to the annual dinner of the American Society in London Monday evening to celebrate Independence Day. Most of the Americans prominent in official and business circles in London were present. Mr. R. Newton Crane, the president of the society, was in the chair. He began the toast list by proposing the health of the Queen, and followed by Bishop Whipple, who proposed the health of President McKinley. Both toasts were received with cheers. Bishop Potter proposed "Our Ambassadors." Ambassador Hay, in responding, said: "We desire peace with the whole world and especially with the nation to which we are drawn by such close ties. Every impulse of affection toward England simply proves that our blood flows from the same springs. The jubilee has shown that we are one in spirit." Mr. Whitelaw Reid, responding to the same toast, said: "Possibly if the wise and good Queen who reigns over British dominions had been in her grandfather's place, or if that Queen's son had been there, things might have been different; but they are far better as they are: The colossal development of the American republic would have been impossible on colonial lines."

### The Confession of Christ.

"The final, or crowning act of repentance is confession of Christ—a far more joyous privilege than the confession of sin," writes Dwight L. Moody, in the January Ladies Home Journal. "And if one has fully passed through the other steps of repentance it will not be easy for him to refrain from this last step. The gospels record the names of two men whose confession of Christ is one of the most beautiful scenes in all scripture. Joseph of Arimathea and Nicodemus were men who cared little for popular opinion. It was not on Christ's triumphal entry into Jerusalem that they confessed him with loud hallelujahs, to clamor again with a murderous crowd a few days later for his execution. It was after Gethsemane's bitter watch—after that night of scorn and derision, after those awful hours on Calvary that these two men came forward to confess the one who had no friend to stand with him. There was never an hour when the cause of Christ seemed so hopeless. The disciples were scattered, the treasurer of the little body of the Master's followers had turned traitor, and even the leader and spokesman of their party had thrice denied his Lord, and now Christ himself had fallen under the arm of his heathen captors. And when everything seems lost these two rulers ally themselves with his cause and beg to be allowed to give that friendless and deserted outcast a princely burial. I do not doubt but that that one act cost Joseph and Nicodemus everything they had formerly counted dear. And yet I believe that they counted that opportunity the crowning privilege of their lives."

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Examine your aim in all you undertake. Faith is the channel as well as the measure of power.

Every Christian ought to testify for Christ by a daily life full of Christianity.

As you go forward in life never expect too much, never hope for too little.—Dr. Jowett.

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## Insanity in Summer.

BROUGHT ON BY NERVOUS AND MENTAL TROUBLES.

Paine's Celery Compound the Great Power of Safety.

Nervous diseases when aggravated by mental disturbances—produce more cases of insanity in the hot weather than at any other season of the year.

Nervous headache, nervous dyspepsia, sleeplessness, and chronic constipation induce depressions of spirit, extreme weakness, morbid fears, despondency and languor; from these dread insanity comes slowly and surely.

Nervous sufferers have a dread of hot weather. Finding themselves deeper in the pit of misery than they were in the spring and early summer they are in utter despair. Thousands whose cases have not been met by treatment they are now under are loudly calling for help.

There is hope and rescue for you, reader, if you are one of the sufferers. You are in need of Paine's Celery Compound, that great builder of the nervous system. Its vitalizing action commences with the first bottle you use. You soon begin to realize that you are daily drinking health. The volume of blood immediately increases in the arteries, and the body is fully fed and nourished. Your appetite becomes keen and natural, the tired nerves and brain are strengthened, and you feel impulses of health that cheer the soul.

The power of Paine's Celery Compound over nervous summer diseases is admitted by tens of thousands who have used the marvellous medicine. This remarkable remedy will most assuredly meet your case and give you a new life; it will lay the foundation for future happiness and long years. Weak, wretched and infirm reader, we counsel you to make use of this life-restorer at once and enjoy the true blessings of health.

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DO NOT DESPAIR Until You Have Tried What SMITH'S...

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

Smith's Chamomile Pills FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00. If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

## MONT. McDONALD,

BARRISTER, Etc. Princess St. St. John, N. B.

The teachers in the government schools of Germany number 120,000.

### WHAT AILS YOU?

A Cold in the Head? Some Sneezing? Pains Over the Eyes? Disgusting Dropping in the Throat? Headache? —It May Mean that the Seeds of Catarrh Have Been Sown—Don't Neglect it an Hour—Dr. Agnew's Catarrhal Powder will Give Relief in 10 Minutes.

"I had chronic catarrh for a number of years. Water would run from my nose and eyes for days at a time. I tried many cures without any permanent relief. I was induced to try Dr. Agnew's Catarrhal Powder. It cured me and I have had no return of the malady. I find that for a cold in the head it gives almost instant relief. I would not be without it and I recommend it most heartily." C. G. Archer, Brewer, Me.

Holland has 150 university and college professors and Belgium 120.

### Have You Any of These?

Palpitation, Fluttering of the Heart, Shortness of Breath, Smothering Spells, Swelling of the Ankles, Nightmare, Spells of Hunger and Exhaustion. These are most pronounced symptoms of Heart Disease. Dr. Agnew's Cure for the Heart will give relief inside of 30 minutes, and will effect a speedy cure in most stubborn cases. It's vegetable, it's liquid, it's harmless, it's wonderful.

The kingdom of Italy contains 86,400 teachers, male and female.

### Pile Terrors Swept Away.

Dr. Agnew's Ointment stands at the head as a reliever, healer, and sure cure for Piles in all forms. One application will give comfort in a few minutes, and three to six days application according to directions will cure chronic cases. It relieves all itching and burning skin diseases in a day. 35 cents.

Contracts for the supplies for Dorchester penitentiary have been awarded by the Department of Justice as follows: Flour, Dominion Milling Company, Toronto; coal, Canada Railway and Coal Company, Joggins, N. S.; beef, J. B. Reid, Pugwash; groceries, George L. Harbour and Merrill Bros., St. John; hardware, A. M. Bell & Co., Halifax; leather, Jacobs & Co., Toronto; drugs, L. H. Bernard, Montreal; coal oil, Wurtels & Co., Ottawa. In each case the lowest tender secured the contract.

The State bullet Food, can T A. I the p fuds th the foo that in found y moth c caterpi where i stumed l worms. large nu the inse cultivate ous to u months c ing: 3.3 myrapo Of these 368 are h then figu cents wh ing his at food, the ten per ce been kille leaves 1.95 and if the have cause worm, a fl bacco-grow ulously low might dest otherwise h tent of \$19.

The inter value of wh of informati periment stat ments to tes pare it with used for feed vania station made to com and the Main of a comparis In the expe station twenty were used. C with corn-an corn stover and The twenty st of ground wh On this they gestible food. were then divid getting corn-an lot ground whe lot receiving o 7.73 pounds of pound of gain in ceiving the gro of digestible foo conclusion is r slightly higher wheat." The Maine sta (ground meal) giving milk. In pounds of Timot cotton-seed meal daily. The indic ment were that more efficient th and maintained o order. As to wh economical feed w the local prices. Harvesting Timo When seed is wa about the time the are beginning to b

**The Farm.**

**The Economic Value of a Toad.**

The Hatch Experiment Station of the State College at Amherst has just issued bulletin No. 46, which is on "The Habits, Food, and Economic Value of the American Toad." The bulletin is the work of A. H. Kirkland, assistant entomologist to the gypsy moth committee. Mr. Kirkland finds that insects constitute 77 per cent. of the food of a toad. To show the number of worms which a toad destroys he states that in the stomach of a single toad were found 55 army worms, in another 65 gypsy moth caterpillars, and in a third 37 tent caterpillars. He records an experiment where in three hours' time a toad had consumed between 30 and 35 full-grown celery worms. He found by examination of a large number of toads that 87 per cent. of the insects they destroy are injurious to cultivated crops, or in other ways obnoxious to man. A toad would devour, in the months of May, June and July, the following: 3,312 ants, 2,208 cut worms, 1,840 myriapods, 2,208 sour bugs, 368 carabids. Of these 9,936 are injurious insects, and 368 are beneficial insects. Mr. Kirkland then figures out the amount in dollars and cents which a toad may be worth. Confining his attention to but one element of the food, the cut worms, and assuming that ten per cent. of these insects would have been killed by the carabid beetles, it still leaves 1,988 cut worms to the toad's credit; and if the damage the cut worms would have caused be estimated at one cent per worm, a figure which gardeners and tobacco-growers will probably consider ridiculously low, it will be seen that a toad might destroy cut worms which would otherwise have destroyed crops to the extent of \$19.88.

**Corn vs. Wheat.**

The interest recently manifested in the value of wheat for stock, and the scarcity of information upon that point, led the experiment stations to make various experiments to test its feeding value and to compare it with other grain foods commonly used for feeding. Recently the Pennsylvania station has reported experiments made to compare corn and wheat for steers, and the Maine station has given the results of a comparison of the same for cows.

In the experiments at the Pennsylvania station twenty high-grade Shorthorn steers were used. Chopped wheat was compared with corn-and-cob meal. In both cases corn stover and hay were fed in addition. The twenty steers were first fed a mixture of ground wheat and corn-and-cob meal. On this they required 8.41 pounds of digestible food per pound of gain. They were then divided into two lots, one lot getting corn-and-cob meal and the other lot ground wheat. It was found that the lot receiving corn-and-cob meal required 7.73 pounds of digestible food to make one pound of gain in weight, and the lot receiving the ground wheat at 8.67 pounds of digestible food per pound of gain. The conclusion is reached that "corn has a slightly higher value for feeding steers than wheat."

The Maine station compared wheat meal (ground meal) with corn meal for cows giving milk. In addition to this, eighteen pounds of Timothy hay and two pounds of cotton-seed meal were fed to each cow daily. The indications from this experiment were that the wheat-meal ration was more efficient than the corn meal ration, and maintained the cows in rather better order. As to which would prove the more economical feed will, of course, depend on the local prices.

**Harvesting Timothy for Hay and Seed.**

When seed is wanted, timothy is cut at about the time the early maturing heads are beginning to be overripe. When the

seed in most of the heads is ripe enough to cut, the leaves are still quite green, and hence the straw makes fairly good feed after threshing. The cutting is usually done with a self-binder, and the bundles are made rather small and bound somewhat loosely. They are shocked two and two, and the timothy is usually threshed, without stacking, as soon as it is thoroughly dry. The hauling is done, if possible, in racks with tight bottoms, so that the shattered seed may be saved. In this way, though a small amount of seed is often lost because some of the heads are not well ripened, the loss is more than made good by the better quality of the straw, and the farmer gets a yield of from six to twelve bushels per acre of first-class seed, in addition to a large amount of forage of a fair quality, which can be used to good advantage as horse feed during the winter or as "roughness" for fattening cattle or other stock.

If the Timothy is allowed to stand too long, there is danger of as much loss from shattering as there is gain from the later ripening heads, and then the forage is rapidly deteriorating all the time. The shocking must be carefully done, and the bundles handled as little as possible in getting them to the threshing-machine. The timothy must not be allowed to stand too long in the shock, as again there may be considerable loss from shattering, and the quality of the seed may be injured by bleaching through exposure to sun and rains.—[The Orange Judd Farmer.]

**Agriculture the Mainstay of All.**

It has been well and truthfully stated that agriculture may well be studied both as a science and an art. It is a science because it is based on nature's laws, and an art because it can be made productive of those articles that contribute so much to the welfare of mankind. Agriculture is a science which explains the mode of cultivating the ground so as to cause it to produce in plenty and perfection those grains, fruits and vegetable products which are useful to man, and to such animals as are reared by him for food and labor. For these reasons, if for no others, the principles of agricultural science should be taught in all schools and colleges, as well as any other of the sciences or arts. First see that a knowledge of the principles is acquired, and their application later will become not only pleasant but profitable. No occupation is better calculated to call forth the leaning of the man of science than that of agriculture, and none in which a man can engage with more honor or to which more honor should be attached.

Good farming is the mainspring of national progress. The farmer who calls to his aid light the of modern science and doubles his crops per acre is justly entitled to more praise than he who builds cities. When the first general assembly of the agriculturists of France was held, its first president, M. Drouyn de L'Huys, in his opening address, said: "Agriculture is the noblest of professions; stable as the earth which is its base, pure as the sun which enlightens, free as the air which gives it life; it ripens reason, fortifies the character and elevates the soul toward the Creator by the continued spectacle of the miracles of creation. Agriculture is seated upon the granite upon which the State reposes." All honor, then, to agriculture as a science, as an art, and as the mainstay of the Nation.—(W. M. King in Washington Post.)

ST. MARTIN, Que., May 16, 1895.  
C. C. RICHARDS & Co.

GENTLEMEN,—Last November my child stuck a nail in his knee causing inflammation so severe that I was advised to take him to Montreal and have the limb amputated to save his life.

A neighbor advised us to try MINARD'S LINIMENT, which we did, and within three days my child was all right, and I feel so grateful that I send you this testimonial, that my experience may be of benefit to others.

LOUIS GAGNIER.



"Every one to her taste

—as the old woman said when she kissed the cow." If you'd rather do your washing and cleaning in a slow, laborious way, spending your time and strength in useless, tiresome, ruinous rubbing, it's nobody's business but yours. You are the one that will suffer by it.

But if you want the easiest, quickest, most economical way of washing and cleaning—then you'll have to use Pearline. There's nothing else, among things absolutely safe to wash with, that can be compared to it.

**Millions NOW USE Pearline**

**OGILVIE'S Hungarian Flour.**

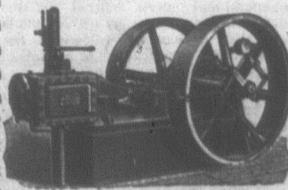
THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

**ROBB-ARMSTRONG Automatic Engine**

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Interchangeable Parts.

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Simplest and Best Governors.

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AMHERST, N. S.

**That Spot...**

First size of a dime; next size of a dollar; then big as the palm of your hand. The end: entire baldness. Stop it.

**Ayer's Hair Vigor  
Makes Hair Grow**

The session of the Senate Thursday was uneventful, the deficiency appropriation bill, carrying \$7,811,465, being considered throughout the day. The committee amendment accepting the invitation of France to take part in the international exposition at Paris in 1900 and authorizing the President to appoint a special commissioner at a salary of \$5,000 to secure space and arrange for a proper exhibit was agreed to. A new committee amendment was agreed to, appropriating \$6,000 in full indemnity to the heirs of three Italians lynched in Louisiana in 1895.

**FREE MASONRY IN N. B.**

From A. D. 1784 to A. D. 1894, by William Panklin Bunting, Past Grand Master, Past Grand Secretary, Past Master, Past Principal, Z. Past Eminent Commander, Representative of the Grand Lodges of Missouri, Utah, Oregon, etc.

A volume of 430 pages royal octavo, bound in garter blue full cloth, with emblematical cover and embellished with seventeen full page half tone illustrations, comprising a history of St. John's Lodge of St. John from 1862 to 1894, particulars of the old Provincial Grand Lodge (Atholl or Antient) of Nova Scotia, a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Select Master's Councils, Antient and Accepted Scottish Rite Bodies, etc., organized or existing in New Brunswick from 1784 to 1894, together with descriptions of the principal halls occupied by the Craft in St. John, and other matters of interest to Free Masons. This work should be a valuable acquisition to any library. Sent postpaid to any address on receipt of price, \$2.00.

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MASONIC TEMPLE,  
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INTERNATIONAL  
EXHIBITION,  
St. John, N. B.,  
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Very Cheap Excursion Rates on all Railways and Steamers. Rates and Dates announced later.

Special Arrangements are made for the Cheap transport of Exhibits.

The C. P. Railway will carry Exhibits from New Brunswick points at regular rates and refund all freight charges when goods or stock are returned unsoiled, thus carrying Exhibits practically free.

A special new Poultry Building is in course of erection, and Amusement Hall will be enlarged and improved.

In addition to Industrial, Agricultural and Live Stock Exhibits, five or more nights of HAND & Co.'s Magnificent Fire Works, and an hourly programme of Special High Class Dramatic Effect will be given in Amusement Hall, making together the best and cleanest spectacles attractions ever brought before the people of the Maritime Provinces.

A trip to the Sea Shore, a visit to Canada's Winter Port, and a stay in the cleanest and healthiest city in Canada, can be combined with a visit to the International Exhibition, at the very Low Rates to be later advertised.

Arrange Now to Come to Saint John. Entry Forms will be forwarded to every one who applies personally or by letter to—

**Chas. A. Everett,**  
Manager and Secretary,  
St. John, N. B.

**News Summary.**

B. F. Walton, B. C. L., of Ellubugah, has been appointed dean of the McGill law faculty and professor of Roman law.

Vice-General Bourgeault, administrator of Montreal diocese since the death of Mgr. Fabre, died suddenly Friday. He was 70 years of age.

Chief Justice Sir S. H. Strong of Canada Thursday attended the judicial committee of the privy council. He did not, however, take his seat.

Sir L. H. Davies reached London Thursday to assist Sir Wilfrid Laurier in his conference at the colonial office respecting the German-Belgian treaties and the Canadian tariff.

The revenue for the year ending June 30 shows an increase of about \$1,213,000 and the expenditure an increase of about \$690,000. The net debt is \$254,591,000, an increase during the year of \$4,156,000, due to obligations incurred when Laurier took office. There is a decrease in expenditure on capital account of \$575,000.

In the House of Commons, Friday, Mr. Balfour admitted that the absence of a Catholic university was a hardship for Ireland, and said he would do his utmost in the direction of such an institution, but was not in a position to make a definite promise. Lord George Hamilton said that about seven persons were killed and that about twenty were wounded in Calcutta during the riots.

Baroness Burdett-Coutts gave a garden party on Friday which was attended by a large number of well-known people. Among the guests were Sir Wilfrid and Lady Laurier, Sir Donald Smith and Sir Charles Tupper. Sir Wilfrid, owing to a slight indisposition, was unable to attend the banquet of the London Chamber of Commerce in the evening. The Canadian Premier and Lady Laurier will probably spend Sunday at Hawarden Castle, the guests of Mr. Gladstone.

A Salt Lake despatch of July 9th says: The Christian Endeavor west bound movement is practically over. During the period from July 1 to 7 the Rio Grande western road handled 71 trains, carrying 17,332 passengers from Grand Junction to Ogden. The greater percentage of these passengers stopped over in Salt Lake City, thus requiring a second movement or handling of a total of nearly 35,000 passengers. This was accomplished without serious accident or delay.

A large number of bright Chinese students are now arriving in London, Paris, Berlin and Vienna, having been dispatched to Europe by order of the young emperor for the express purpose of studying medicine. This progressive ruler has come to the conclusion that western medicine is superior to the popular Chinese remedies, consisting of wasps' nests, rats' tails, dogs' eyes, and many other kinds of filth and abomination.

At a private conference between the colonial premiers and Mr. Joseph Chamberlain, Thursday Sir Wilfrid took a very strong stand against the treaties with the favored nation clause, and said they must be changed so as not to affect the trade of the colonies. In this contention Sir Wilfrid was supported by all the premiers. Mr. Chamberlain did not see his way to interfering with the existing treaties, as Great Britain had trading advantages with the German Zollverein which she could not forgo.

The greatest gathering of labor leaders that ever assembled in this country during a strike was held in Pittsburg on Friday night, to devise means to assist the coal miners in their contest for increased wages. The officials represent nearly every branch of organized labor in the United States. It was also resolved that the situation in West Virginia required attention in order that the suspension should become absolutely general and success assured. It was also determined that every effort be made on the part of those present to secure the co-operation and practical aid of organized labor for the struggling miners.

Never before in the memory of our oldest citizens has such intense heat been felt in this country as that of the past few days. On Monday the thermometer in the shade stood 105, while on Tuesday it was 98. Yesterday it was also very hot, but the breeze of wind removed the almost suffocating heat. So intense was the heat that the men working on the deal piles had to abandon their posts. On Tuesday, after trying a double crowd of fireman, that is, four men every half hour, Mr. Shives was compelled to shut down his mill; other mills throughout the country had to suspend operations. We have heard of several cases of unconsciousness as a result of sunstroke. — Campbellton Telephone.

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No Sulphur

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**THE E. B. EDDY COMPANY, Limited.**

HULL MONTREAL TORONTO

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uncomfortably hot in heavy clothing, take them off and get one of our light Summer Shirts, an Alpaca or Linen Coat, and one of our new French Straw Hats, and note how refreshingly cool you'll feel.

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**Will Not Wash Out Nor Fade.**

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THE CHRISTIAN VISITOR

Vol. XII

EDITORIAL:  
N. B. Eastern A. Church, Member of the Atlantic States and Pacific Provinces.  
Notes:  
Covers: A. B. C. of the Christian Church, (W. H. W.), N. B. Southern A. Church, (The Young People's Union), The Utility of P. M., Christianity and The Holy Spirit, The Little Church, The Young People's Union.

Nova Scotia

When last year to meet at its next church the accept their house of wor this year the dele They met day after which is a credit to ment to the energy churches in the As wall, to the memor the story of this That was a day of upon reaching its n is strong in faith an most hopeful era of The Association a Friday afternoon; conducted by the re ald, after which th Moderator, Pastor Layton; assistant cl W. H. Rennie, Res greater part of this did not report so lar benevolent contribut or more of them con Friday evening. Adams read the repo This report contain retirement of Dr. Saa able service; comm membership of our cl of the children and g institutions; called fo to Acadia; stated imp and revival influence, and indicated an im governors at Convent Rev O. N. Chipm of the evening. "W The influence of ed influence. The loss of felt not only by those but by every life thro to the common scho knowledge, but that adapt that knowledge ends. This work is no high school course, revealed except with the mind. The Divine in our lives requires the means given for that seek to fulfil that purp aid his son towards th Rev. H. P. Waring d tation of scripture and good things he said, following causes: 1. T text; 2. Taking figurat literal language figurat separate words. The has a dual nature like th is interpreted as the wo 1. As the word of man