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THE STANDARD.

Old Times, Old Friends, Old Love.

There are no days like the good old days—
The days when we were youthful!
When humankind were pure in mind
And speech and deeds were truthful;
Before a love for sordid gold
Became man's ruling passion,
And before each dame and maid became
Slaves to the tyrant fashion!

There are no girls like the good old girls—
Against the world I'd stake 'em!
As buxom and smart and clean of heart
As the Lord knew how to make 'em!
They were rich in spirit and common sense,
A piety all supportin';
They could bake and brew, and had taught
school, too,
And they made the likeliest courtin'!

There are no boys like the good old boys—
When we were boys together!
When the grass was sweet to the brown
bare feet
That dimpled the laughing heather;
When the pewee sung to the summer dawn
Of the bee in the billowy clover,
Or down by the mill the whip-poor-will
Echoed his night song over.

There is no love like the good old love—
The love that mother gave us!
We are old, old men, yet we pine again
For that precious grace—God save us!
So we dream and dream of the good old
times,
And our hearts grow tenderer tender,
As those dear old dreams bring soothing
gleams
Of the "yea-ay" of yonder
field.

BY O. B. MACK.

The Woman's Baptist Missionary Aid Society of Milton, was organized in April, 1872, with 13 members, 19 others joining before the closing of the first year; and from that time till the present, with the exception of one year the meetings have been regularly sustained.

"Our object," to quote from the constitution, shall be the evangelization of the heathen, by raising funds for the support of Christian women as missionaries, for sustaining schools and native teachers among the Tolo-

gus. The pioneer organizer of this movement, which has been such a mighty power for good, was Miss H. Maria Norris, of Canso, N. S., now Mrs. Armstrong, and we are indebted to her pen for the interesting account contained in the following:

"I was teaching in the Seminary at Wolfville till near the close of 1896. It was during that year that the thought first came to me that I was needed in Burmah. It was a still small voice that made itself heard when I prayed alone, and that rose up to disquiet me amid present activities. Not that I wanted a change; I dearly loved the work I

had, but I was ready to go wherever the Master pleased. I thought it a mere fancy at first, but I could not shake it off, and as the unrest continued I thought one evening I would go and talk with Mr. and Mrs. A. R. R. Crawley, who were there in Wolfville, and who probably would convince me of the undesirability of single ladies going to Burmah. Mrs. Crawley encouraged me to go when I expected she would counsel me directly the other way. I then wrote to Dr. Tupper, Secretary of N. S. Mission Society, asking if there was any probability of the Board sending me. His answer was that there was barely funds enough for the work already undertaken, absolutely nothing for any new enterprise. It was the answer I had expected, still the pillar of cloud within pointed me to Burmah. So I again laid the matter before the Master. I was ready to go wherever He pleased to send me, but there was no money to pay my passage to Burmah. If He provided that then I could go. I then and now firmly believed the Lord was able to provide for His own anywhere."

She goes on to say that eventually the money was promised her, to be returned in two years.

She was on her way to prepare for her journey when all ready to go she presented herself for the money it was refused her, on the plea that the party had changed his mind. He feared he would be blamed for helping her forward in a wild adventure. She had no means of subsistence after arriving there, &c. "I thanked him," she says, "and came away, I felt sure the Lord had used him to get me already to go and wished to provide the means in some other way. I returned to Halifax, and with private means in my possession, engaged my passage to Boston in pursuance of my previous plan. The steamer was to sail at midnight and I went on board early in the evening, my friends supposing I had received the money I had expected. During the evening a deputation from the city churches came down to the boat. They had heard that I was going and were anxious that I should not leave so quietly. They thought it most advisable that I should visit some of the churches before I left, and should be known to them so that they would feel a bond of union with me afterwards. They felt sure it would be helpful to me afterwards to know that there were many at home praying for me.

"The result was that I went again to the Foreign Mission Board and was accepted as their delegate to go out among the churches and ask my sisters to send me. With Mr. Rand's help she formed a con-

stitution for missionary circles and organized her first circle or Aid Society at her home, Canso, June, 1870. This was speedily followed by 33 others, as with indefatigable zeal the young lady went from place to place arousing the interest of the women of the churches in the condition of their sisters in heathen lands, until the required funds had been raised to send her forth as their representative in the foreign field.

Of our own Society, in Milton, organized two years later, we cannot report any great work done, but we can find strong evidence of the unswerving interest of many of our number, 9 of our present members having their names enrolled during the first year. Consulting our Treasurer's book of the past six years, and counting membership fees of the 22 years previous, we find over seven hundred dollars has been raised for the work. The past year \$36.10 was forwarded by our Society and our membership numbers 18.

Twenty-five dollars paid at one time constitutes a person a life member, and during the past year 34 names have been added to the list in the Maritime Provinces: 23 from Nova Scotia, 8 from New Brunswick and 3 from Prince Edward

Island. The number of villages, or some missionary to 286,000 people. Is it enough? Think what it would mean to us, friend, to have but one minister to the whole of Nova Scotia. Surely their needs are great. And this is why we meet together month by month to consider these needs. In our lives so full of freedom and pleasure should we not pause, if only for one hour a month, and try to bring ourselves to face the fact that all the world is not as America, that heathen darkness is something more than a name. So we meet together and listen to letters of interest from our workers in India, realizing how they are giving the best of their lives to this grand work, and how they are looking to us for material aid and sympathy; and as we unite our prayers to God for His blessing in their efforts, we feel a new interest in missions and new sympathies awakened for those so much less fortunate than we. Sisters, should we not strive to overcome our apathy and indifference, and if we are members of a church be also members of this most important branch of our church work, the Woman's Missionary Aid Society, for as we live and strive wisely to use our influence, so may our children grow up with a knowledge and interest in this work, thereby hastening the time when God's will shall be done on earth as it is done in Heaven.

INGERSOLL'S EULOGY OF WHISKY.

"I send you some of the most wonderful whisky that ever drove the skeleton from the feast, or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the the dew of the night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Think it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

DR. J. M. BUCKLEY'S REPLY.

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural state, and it will find a trail as it chases

shadow as Arctic midnight, in which the breath of Jura grows icy, and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have 'woe,' 'sorrow,' 'babbling,' and 'wounds without cause,' 'your eyes shall behold strange women' and your heart shall 'utter perverse things.' Drink it deep and you shall hear the voice of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs; for at last it biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet I call myself your friend."—[Ex.

Living by Giving.

There came a request to give,
Of my scanty means to the Lord;
I said, "But then I must live,
And to give I cannot afford!"
I thought then of God's great love,
How His gifts abide with me still;
His home kept for me above,
And my heart then said, "But I will."
Oh soul, do you long to know,
Of the very best way to live
In this vale of tears below?
It is this—"We live as we give."
Those readiest to criticize are often
least able to appreciate.—Joubert.

THE STANDARD.

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EDITOR, J. L. ARCHIBALD.
Milton, N. S., August, 1900.

THE MEANING OF LIFE.

Sooner or later we are compelled to meet the question as to our idea of the true meaning of life. The various incidents of the passing days, our disappointments and failures, as well as successes, constantly press upon us the query, What are we living for? Happy, indeed, is that young man or woman, who has reached a noble answer to that question. Such a one has a definite pathway before him, and a guiding principle by which many obstacles will be avoided and many difficulties solved. With a noble purpose in life, that voyage must have a triumphant ending. The wise, the wealthy and those who have enjoyed the best privileges, may have all these advantages transformed into perils by having a low notion of the meaning of life; while on the other hand, one of less power and training,

the impulse of a worthy ideal of life. Is life worth living? That depends on your motive. What is the meaning of life to you?

Of Local Interest.

Rev. H. S. Shaw is spending his vacation at White Point.
Rev. C. L. More is spending a month's vacation in Hants Co.
L. S. Ford, Esq., and family are having an outing at Beach Meadows.
Dr. and Mrs. Frank Coops and Mr. Porter Coops are visiting their old home.
Mr. R. L. Harlow is spending his vacation at his home in Caledonia.
Mr. Joseph F. Patten is building a new residence on the old site to replace the one destroyed by fire.
We were pleased to see Rev. A. Braine, of Margaree, C. B., who recently spent a few days in Milton.
The school trustees of Arzyle Head have engaged Miss Nelsie McLeod for the ensuing year.
Mr. Irad Hardy has been supplying the pulpit of the Liverpool Baptist church during the vacation of Rev. H. S. Shaw.
The next Quarterly Meeting will be held in Caledonia on Aug. 14 and 15. The Programme promises a profitable occasion.
Mr. Lockhart Forbes has so far recovered from his recent severe illness as to be able to return from Boston, and is now visiting Milton friends.
Mr. Harry L. Kempton, B. A., is preaching at Kempt during the summer months. He will enter the Newton Theological Seminary in September.

Of Local Interest.

Rev. H. S. Baker has removed from Falmouth to Brooklyn, N. Y., where he will endeavour to establish an institutional church.
Rev. H. A. Giffin, a former pastor of this church has established a monthly paper of 4 pages called "The True Witness." It is published in Weymouth, N. S., at 50 cents per year.
Mr. Enos Kempton is home for the vacation. Mrs. Weymouth, of Lynn, is visiting her son, W. R. Weymouth. Miss Georgio Kelly is with her grandmother, Mrs. Nathan Ellis.
It is expected that Rev. Austin T. Kempton, of Fitchburg, will occupy the pulpit on Sunday, Aug. 19th, next. We shall all be glad both to hear and see him again.
Mr. D. McR. Minard has been appointed Accountant to a party of engineers and has already started for the Yukon for one or more years of service. He has our best wishes for success.
The North Queens S. S. Convention will be held at Caledonia on August 14th. The South Queens S. S. Convention will be held in Milton on August 16th. Morning and afternoon services will be held in the Congregational Church. The evening service will be in the Baptist Church.
Mr. Church Freeman has been admitted to the Bar and entered into partnership with James A. McLean, Q. C., of Bridgewater. The new firm have opened an office in Liverpool. Mr. Freeman is a graduate of Acadia University and of the Dalhousie Law School.

Among those who are spending vacation in Milton, we are glad to see Mr. R. Freeman, of Halifax, N. S., and Mrs. Nelson Freeman, of Annapolis, N. S., Mrs. Louise Freeman, of Antigonish, N. S., Mr. and Mrs. Francis P. Mayon, and Miss Barthelow, of Bernardville, New Jersey.

NOTINGS.

The Free Baptist Conference will convene in annual session at Caledonia on August 30th to September 2nd next.
The new Governor of Nova Scotia, succeeding Governor M. B. Dally, is Hon. A. G. Jones, who will take the oath of office August 6th next.
The Provincial Exhibition of Nova Scotia will be held in Halifax September 12th to 20th next. The Prize List amounts to \$17,000. A special feature will be a reproduction of Croujo's Surrender at Paardeberg.
The revenue of the Dominion of Canada for the year ending June 30th, surpasses all previous years, being \$49,031,597, compared with \$44,633,156 in the previous year. After all expenditure is provided for, there will be sufficient to spare to reduce the public debt by over \$1,000,000.

A Royal Proposal.

It is said that when the present Emperor of Russia proposed to Princess Alex. of Hesse, the following scene took place. He was the Tsarevitch at the time, and thus addressed the lady: "My father, the Tsar, has commanded me to offer you my hand and heart." The princess smiled at the queer, formal wording of the sentence, but answered immediately: "My grandmother, the Queen of England, has commanded me to accept the offer of your hand—your heart I shall take for myself." (Chicago Times-Herald.)

An Embarrassing Answer.

Charles Bradlaugh, the English free-thinker, once engaged in a discussion with a dissenting minister. He insisted that the minister should answer by a simple "Yes" or "No," without any circumlocution, asserting that every question could be replied to in that manner.
The reverend gentleman rose and said: "Mr. Bradlaugh, will you allow me to ask you a question on those terms?"
"Certainly," said Bradlaugh.
"Then, may I ask, have you given up beating your wife?"

At Milford Haven our chaplain has had an odd experience. There are three Welsh battalions of militia training there, and on the first Sunday a hundred and thirty-six Wesleyans and other Protestants were marched to our church, which is two miles from the camp. When they returned from the service all the men "changed their religion," in order to avoid such a walk. The matter was at once brought before the authorities, and arrangements made for a special parade service to be held in the camp recreation room; so the men have returned to their old faith.—[Methodist Recorder.]

Lord Wolsey, in an interview published this morning, says: China is very requisite for over-education, and all sorts of languages, or dialect, read, understood from one end of the empire to the other. She has enormously developed wealth, and still more enormous natural wealth awaiting development. Her men, if properly drilled and led, are admirable soldiers. They are plucky and able to live on next to nothing. Moreover, they are absolutely fearless of death. Begin with the foundation of millions upon millions of such soldiers as these men are capable of being made, and tell me, if you can, where the end will be?

"If I should say of a garden, 'It is a place fenced in,' what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, 'It is built of stone, cold stone,' what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescent spire? Now, if you regard religion merely as self-denial, you stop at the fence and see nothing of the beauty of the garden; you think only of the stone, and not of the marvellous beauty into which it is fashioned.—Henry Ward Beecher.

ST. AUGUSTINE'S CREED.—A whole Christ for my salvation; a whole Bible for my staff and guide; a whole church for my fellowship; a whole world for my parish.

MILTON BAPTIST CHURCH DIRECTORY.

REV. W. L. ARCHIBALD, PASTOR.
DEACONS:—Samuel Freeman, Sr., Jas. H. Nickerson, J. B. Wyman, E. G. Freeman, E. D. Ford.
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ORGANIST:—Miss Nellie Freeman.
SUPT. SABBATH SCHOOL:—E. G. Freeman.

CHURCH SERVICES.
SUNDAY—9:30 a. m., Prayer Meeting.
10:30—Preaching Service.
11:15—Lord's Supper (First Sunday of each month).
2:00—Sunday School.
3:00—Normal Class. (Mission Band the first Sunday of the month).
7:00—Preaching Service.
MONDAY—7:30 p. m., B. Y. P. U. Meeting.
WEDNESDAY—7:30, General Prayer Meeting.
THURSDAY—3 p. m., Woman's Missionary Meeting, on week following Communion Sunday.
SATURDAY—7:30 p. m., Conference Meeting (on day preceding Communion Sunday).

They Will Else Again.

A story is told of a colored preacher who was holding a meeting in a large tobacco barn in a rough district of Kentucky. An empty tobacco hogshead was pressed into service as an elevation upon which to stand while delivering his discourse. Working up with a flourish he stepped onto the top above his head, and elevating one foot, he exclaimed: "Do righteous shall rise and do wicked shall fall!" At the word "fall" he brought his foot down vehemently upon the head of the hogshead, and like a flash it gave way, and he dropped out of sight, being short in stature. Amid the precipitated uproar he reached up and grasped the chime of the barrel, and drew himself into view, shouting, "Bless God, dey shall rise again!"

The Philosophy of Poverty.

The Baptist and Reflector is authority for the following: "It is said that a gentleman in Portland, Me., a few years since, in time of poverty, announced in a daily paper that he would give a bag of flour, a bushel of meal, and a sack of potatoes, or something equivalent to them, to any family who were poor who did not use tobacco, drink whiskey, or keep a dog. He was willing to do this for 100 families. But did not have one single applicant for his bounty. There are many Baptists in the South to-day, and some of them in Tennessee, who are continually complaining of their poverty, and claim that they are not able to give anything to missions or to take a religious paper, when at the same time they are spending more for tobacco and dogs—shall we say whiskey?—than they are asked to pay for these objects, often ten times more. Of course they are poor."

FOR THE QUIET HOUR.

SCRIPTURE MOTTO FOR THE MONTH:

"Let your manner of life be worthy of the Gospel of Christ."—Philippians 1:27.

Happiness at Last.

Happiness has found me out,
Found me out at last!
Oh, she dogged me round about;
All my hurrying life she's chased me,
Treading hard and hot she's raced me,
Almost touched me, all but faced me,
Here she is, at last!

Wary were you, Happiness!
Patient to the last!
From your thankless business
Laggard Time has come to free you.
Always driven by Fate to flee you,
Never did I think to see you
Track me down at last!

Influence of a Christian Character.

The best argument for Christians is a Christ-like man. A man who does Satan's work becomes a miniature devil. A man who does God's work becomes a miniature Saviour. Nothing causes the non-Christian so readily to believe in Christ's power as to see a man, who would be otherwise a poor enough piece of clay, so transformed by Christ's influence as to become an embodiment (imperfect, of course) of Christ's principles, exhibiting His spirit, His rectitude, His gentleness, His sympathy, His intense interest in men, and passionate longing for their rescue from evil.

To see a genuine Christian obeying Christ from day to day, and from year to year, in happy, sunny days and in dismal, cloudy days—that is one of the most powerful of the unrecognition of the power of the Holy Spirit.

PRAYERS.

Blessed Redeemer, intercede for us, that the Holy Spirit may so dwell with us that we may not resist His influences, that we may not grieve Him by our unteachableness, our perverseness, our sin. Help us to understand what it is to be the temples of the Holy Ghost. O Thou often wronged, often grieved, often offended Spirit, we implore Thee not to leave us. To be left by Thee is to be lost, lost forever! Make us to see the evil of all our sin against Thee. Make us to be truly penitent on account of it. Give us power to be more entirely Thine. May it be more and more our nature, day by day, to love what is lovely in Thy sight, to loathe what we know to be to Thee impure. May this witness of our having believed on the Son of God be strong within us.—Amca.

J. Wilbur Chapman says: "My own conception of a Bible study method for busy men would shape itself under four short sentences: First, study it through; second, pray it in; third, work it out; fourth, pass it on."

Self-Forgetfulness.

"Two are glorious, no doubt, to be One of the strong-winged hierarchy; Yet I, perhaps, poor earthly clod, Could I forget myself in God, Could I but find my nature's clue Simply as birds and blossoms do, And but for one rapt moment know 'Tis heaven must come, not we must go, Should I win my place as near the throne As the pearl-angel of its zone."

—James Russell Lowell.

MARRIED.

At Milton, July 24th, Thomas E. Anthony to Lottie Whynt.

At Halifax, N. S., July 18, by the Rev. A. G. Chute, B. D., Mary Lena Moody to Selvanus A. Morton, Vice-Principal of the Halifax Academy.

YOUNG PEOPLE'S SOCIETY.

Devotional Meeting, Monday Evening.

OFFICERS.

President—Willard N. Freeman.
Vice-President—Frank Cole.
Secretary—Nellie Nickerson.
Corresponding Secretary—Mrs. F. B. Shields.
Treasurer—Blanche Brown.
Organist—Miss Mamie Freeman.
Chairmen of Committees—Devotional, Mrs. Lena Chivers; Visiting, Mrs. N. C. Freeman; Social, Emily K. Freeman; Flower, Mrs. L. H. Burnaby; Lookout, Stella Allen.

Prayer Meeting Topics and Leaders.

August 6. "The Evil of Envy." Luke 15: 25-32. Leader, Mack F. Harlow.
August 13. "Zeal." Luke 16: 1-13. Leader, Mrs. L. H. Burnaby.
August 20. "The Woes of the Drunkard." Proverbs 23: 29-35. (Temperance Meeting.) Leader, Edgar Hardy.
August 27. "Ministering to Christ." Matthew 25: 31-46. Leader, Mrs. Edward Huskins.
September 3. "Seek Souls." Luke 15: 1-10. Leader, E. D. Ford.
September 10. "Our Simple Duty." Luke 17: 7-10. Leader, Mrs. F. B. Shields.

The Law of Spiritual Increase.

A young Christian seeing evidence of the strong faith of a friend of his, said as if half-jealous of the other's gift, "I wish I had your faith." "You have no right to my faith," said the other; "it does not belong to you any more than does."

Well at all events, I wish I had more faith than I have. "What do you want more faith than you have for? You are not using the faith you have. If you'd use the faith you have, you'd have more. If you had more faith now, you'd have just so much more unused possessions to account for."

Let us thank God that He will not call us to account for what He has not given us. But let us remember that we must give account for the use of all that we have.—S. S. Times.

Acknowledgements.

William Ford, Edward K. Freeman, Willard P. Freeman, John Wentzell, 25 cents each

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LIVERPOOL, N. S.

THE STANDARD

BAPTIST BEDROCK.

BY M. A. KELLY.

The Bible alone is authority on doctrine.

Conscience is amenable to the Lord only.

Christ is the supreme head and ruler of the church.

Freedom of thought and speech are inalienable rights.

Regeneration is wrought in the soul by the Holy Spirit.

Worship should be free from molestation or interference.

Pastors and deacons are the only scriptural church officers.

There are two ordinances—baptism and the Lord's supper.

The Lord's supper is not to be eaten by unbaptized persons.

Regenerate persons only are proper members of the church.

There is no connection whatever between the church and the state.

Baptism is the immersion of a believer, in the name of the Trinity.

The civil authorities have no jurisdiction in matters purely religious.

Full and free salvation through Christ is to be proclaimed to all nations.

Each local church is entirely independent of all other human authority.

The churches have a right to choose their pastors without outside dictation.

Sanctification begins in regeneration and grows with the growth of the spiritual man.

Regenerate souls are never lost but kept by the power of God, through faith, unto salvation.

Believers only are proper subjects for baptism, and baptized believers only are qualified for church membership.

How to Give.

Three resolutions were once passed at a missionary meeting of colored people. (1). That all should give something. (2). That all should give according to their means. (3). That all should give willingly. Among those who came forward to make their offerings was a rich old man, who put down a small silver coin. "Take that back," said the chairman, "that is according to the first, but not the second resolution." One after another came up and made their offerings; till the old man could stand it no longer, and, going up to the table, he threw down a dollar, saying somewhat angrily, "There, take that." "No," said the chairman, "that won't do either. It may be according to the first and second resolutions, but not the third." At last he came up with a smile and gave a much larger gift. "That is all right," said the chairman. "It is according to all the resolutions. God loveth a cheerful giver."

CHILDREN'S COLUMN.

The Little Boy's Wish.

When winter comes the people say,
"Oh, shut the door!" and when,
As sometimes happen, I forget,
They call me back again.

It takes till summer-time to learn;
And then things change about,
And "Leave it open!" is the cry
When I go in or out.

I try to be a pleasant boy,
And do just as I ought;
But when things are so hard to learn,
I wish they might stay taught.
—Little Folks.

OBVERSE AND REVERSE.

Two boys went to gather grapes.
One was happy because they found
grapes. The other was unhappy
because the grapes had seeds in them.

Two men, being convalescent, were
asked how they were. One said:
"I am better to-day." The other
said: "I was worse yesterday."

When it rains, one man says:
"This will make mud"; another:
"This will lay the dust."

Two boys examined a bush. One
observed that it had a thorn; the
other that it had a rose.

Two children were looking
through colored glasses. One said:
"The world is blue." And the other
said: "It is bright."

Two boys were having a quarrel
and the other was
The first called it a horn; the
other, a stinging-bee.

"I am glad that I live," says one
man. "I am sorry I must die," says
another.

"I am glad," says one, "that it is
no worse." "I am sorry," says an-
other, "that it is no better."

One says: "Our good is mixed
with evil." Another says: "Our
evil is mixed with good."

The Boastful Crocodile.

Abdullah was a crocodile,
Who paddled in the Upper Nile;
Along the river he was known
For his aggressive, war-like tone.

"Lions, indeed!" he snapped. "Well,
there,
Let them all come! I shall not care."
One lion only gave a roar—
Abdullah sought the father shore.

"The elephant is strong," quoth he,
"Yet he's afraid to tackle me!"
An elephant approached the flood—
Abdullah hid himself in mud.

"Even proud man do I defy!"
Was next the braggart reptile's cry.
"Me from the stream he ne'er shall
drag!"

Abdullah's now a tourist's bag!

—Felix Leigh.

Geo. Mortimer

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