

# Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LV.

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THE CHRISTIAN VISITOR, VOLUME XLIV.

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## A WORD OF EXPLANATION.

We regret that, through an inadvertence on our part, our report of the N. B. Western Association is not completed in this issue. Our notes on Monday's proceedings were prepared early last week, and we discovered, only when it was too late to remedy the omission for this issue, that we had forgotten the important item of sending these notes to the printer. Some account of what occurred just at the close of the association, which was prepared later, is all the report of Monday's proceedings that, under the circumstances, we are able to give in this issue. The omitted notes containing the report on temperance and resolutions in respect to the U. B. Seminary and other important matters will appear next week.

The Medical Association of the Maritime Provinces held its annual session at Halifax last week. The attendance was large. The society was entertained at an "at home" by his honor Lieut. Governor Daly. The Mount Hope Asylum, Her Majesty's ship Blake, and other objects of interest were visited by the medical fraternity. Professional improvement and pleasure were mingled together with skill and taste.

At the recent commencement of Brown University Dr. Geo. P. Fisher, of Yale, pronounced a eulogy on the late Prof. John L. Lincoln, LL. D., of Brown, in the course of which he said:

"He was a profoundly religious man. For twenty-five years he was superintendent of the First Baptist Sunday-school, Providence. From 1869 to his death he held the office of deacon. He died fast to the essential doctrines of the Christian faith. He was not one of those in whom religion assumes the appearance of an exorcism upon character. With him religion was a prevailing force, a living spirit, and manifested itself in a daily course of duty and self-sacrifice. He was in sympathy with the undergraduate life in the University. His spirit grew more buoyant with the lapse of time."

The new calendar of the Union Baptist Seminary, which has just been laid upon our table, is gotten up in very tasteful and attractive form. The names of its board of directors, its faculty, lecturers, examiners, etc., together with a line cut of the Seminary, occupy the first pages. We are pleased to note in this connection that the name of Rev. Dr. Hopper, the late principal of the school, appears as honorary professor. Following this is a "Circular of Information," which deals with the building and location, the aim and plan of the institution, discusses the different courses and departments of study, and gives quite complete information in respect to methods of instruction pursued, examinations and standings, prizes, gymnastics, the religious life of the school, its discipline, with tables showing the necessary expenses and also the expenses connected with special studies. The several courses of study are presented in a tabular form, and a list of the students in attendance and the graduates of '91 and '92 is given. The Seminary is to be congratulated on the tasteful appearance and completeness of its calendar, and present or prospective patrons of the school will find in it all necessary information.

The lynching of negroes in the southern United States continues without abatement to disgrace the civilization of that country. "Never a week passes, it would seem, in which cases are not reported of an infuriated mob taking the law into its hands and administering the death penalty to persons charged with or suspected of criminal acts. And these things seem to be taken almost as a matter of course in most cases by the civil authorities, with scarce a protest against the violence of the mob and no attempt to bring the offenders to justice. Judge Lynch appears to be extending his jurisdiction northward—a case of lynching having lately occurred at Port Jarvis, New York. It is against negroes who have committed assaults upon white women that the violence of the mobs has been especially directed. But it does not appear that the summary vengeance which has been dealt out to the negroes has had the effect of rendering such crimes less frequent. Cases are not wanting in which fresh outrages in the same neighborhood have followed immediately upon the lynching of criminals. Thus the law is dispensed, its authority is weakened, a contempt for calm and impartial methods in the administration of justice is cultivated, while crime is not prevented. It is not without reason that the increasing prevalence of mob law in the United States is regarded with alarm.

## P. E. I. ASSOCIATION.

The Prince Edward Island Baptist Association met with the church at Tryon, Friday, July 1, 1892. The appointed hour was 10 a. m. At a later hour the Rev. F. D. Davison was called to the chair, and social services were engaged in for a time. From the list of delegates present the officers of the year were chosen in the usual form: Moderator, Rev. F. D. Davison; clerk, Dea. Arthur Simpson; assistant clerk, Dea. Geo. W. Warren; treasurer, Dea. Howitt.

### AFTERNOON SESSION.

The report of Sunday-school, as presented by Rev. E. A. Allaby, was the subject for consideration. The report was passed. Very interesting papers were read on the following topics: 1, "On the Duties of Superintendents"; 2, "The Teacher's Companion"; 3, "The Right Use of Lesson Helps"; 4, "How to Teach"; 5, "The Teacher's Reward." These papers were prepared by Bros. Stearns, Geo. W. Warren, Wm. McLeod, Geo. McNeill and Dea. Scott, and were brief, practical and interesting. In the

### EVENING SESSION.

The subject of Sabbath-schools was continued. The meeting was addressed by Rev. John Miles on "The Importance of Sunday-school Work"; by Bro. J. W. Halsey, lic., on "The Co-operation of Parents and Teachers in Sunday-school Work"; by Rev. C. W. Williams, on "The Religious Power of Sunday-school Work." All these addresses were well thought out and delivered, and attentively listened to. All the difficulties of this enterprise are, by the brethren of this association, being seriously grappled with and high ideals aimed at. Bro. Williams, also, in a brief, practical way, presented the claims of St. Martin's Seminary. This it is hoped will elicit a favorable response. During this meeting the choir assisted with an appropriate service of song. A day thus spent in the interests of our Sabbath-schools can but be helpful to all our workers.

### SATURDAY MORNING.

The Digest of Letters as prepared was read by Rev. J. C. Spurr. This association has mastered all the difficulties in the matter of presenting in an interesting way the digest of letters from the churches. If any of our committees on this perplexing question in other associations will consult Rev. J. C. Spurr, of Cavendish, he will tell them just how to do it. All the work and present standing of the churches were made to pass before the association as a pleasing panorama. The small additions of 106 by baptisms is accounted for by the answers of the churches to the question, "What do you find to be your greatest hindrance in your work?" which in general was the worldliness of church members. The churches of this association have been depleted by migration to a large extent. Out of a membership of 1,856, as reported last year, 885 are living abroad. A profitable discussion followed the reading of the digest, as some very valuable suggestions were given by pastors and laymen.

### SATURDAY AFTERNOON.

The report on Denominational Literature was read by Rev. John Miles. The Baptist Hymnal, Baptist Book Room of Halifax, and the MESSENGER AND VISITOR were recommended to the patronage of the body. This was unanimously adopted.

The report on Systematic Benevolence was presented by Rev. A. Freeman. This paper is an analytical and logical presentation of New Testament teaching on this subject. It is a strong plea for increased consecration and systematic effort by our churches. The association adopted this report with hearty unanimity.

The Circular Letter was read by Rev. A. Freeman, the writer. The subject discussed was "The Church: Its character, duties, and opportunities." This letter was adopted, and is worthy of a permanent place in our denominational literature.

The church recently organized at Bonshaw was received into the association, and the hand of fellowship was given to Dea. Cyrus Coe as a representative of the church.

### TEMPERANCE WAS THE SUBJECT ASSIGNED TO SATURDAY EVENING.

The report on this was presented by Rev. J. A. Cahill. Total abstinence for the individual and prohibition for the state was emphasized. The religious and civil aspects of the case were discussed. The culture of these principles in our Sunday-schools and common schools was advocated.

Addresses followed by Bro. Carter, Lic., Revs. F. D. Davison, R. H. Bishop, and J. A. Cahill. It is evi-

dent that the Baptist brotherhood of this province are determined to take no back water on this question; but conscious of the righteousness of the cause of total abstinence and prohibition, they are determined to perpetuate the contention to the triumph.

### THE SABBATH.

Services were full, both as to programme and audiences. There were prayer-meetings from 9.30 to 10.30 a. m. and from 6 to 7 p. m. Sermon at 10 by Rev. J. H. Saunders. The annual sermon at 3 p. m. by Rev. F. D. Davison; text, "Thy kingdom come." An able advocacy of the modern missionary enterprise—historical, practical and prophetic. At 7 the Rev. A. Freeman preached to the edification of the people. This was followed by a stirring address by Father Malcom Ross and others. The services of the day were all marked by spiritual power. At the closing meeting some were led to express a desire to enter the kingdom of heaven. Many of the pulpits of other denominations in Tryon and adjoining districts were supplied by our brethren. The reports of these exercises are that the Gospel was gladly received and rich results may be expected.

### MONDAY MORNING.

came with the continuance of the showers of rain that were upon us the most of the Sabbath, and with it also came the merry drops of peace on our assembly. The morning prayer-meeting was much enjoyed. As the business was taken up the helpful influence of the Spirit was in the hearts of God's servants, and all their heads were right, as the calm, clear discussion of the report on "Education"—prepared and presented by Rev. J. C. Spurr—showed. This committee, in a systematic way, had obtained information from all the churches of this province as to the men and women of their membership who had received from our own and other institutions the advantages of higher education, their present location and the positions they fill. This catalogue, for so small a constituency of numerically weak churches, presented an inspiring list of men in professional life and the higher circles of educational institutions. This report also elicited the fact, much to be deplored, that fewer students than formerly are now seeking for higher education, and that our churches generally are not as intensely interested in this subject as heretofore. As this report was under consideration regrets were expressed that these institutions of ours had no direct representation in this session of the P. E. I. Association. If Principal Oakes could lay before this body the purpose and ability of the "Manual Training Department" to fit its students for successful secular pursuits, a new impetus would be given, and the zeal of former days would be awakened.

While this report was under consideration the Rev. Malcom Ross, an early student of Acadia, gave a pleasing recollection of the first workers and their self-sacrificing, noble work at Wolfville. On the grand record of the college, he based a vigorous plea for its continued support.

The committee on Missions reported in part. A further report was presented to the

### AFTERNOON SESSION.

when it was carefully considered and passed. This subject, in this as in other associations, takes first place in this centennial year.

There was a meeting of the Woman's Missionary Union in the church of the Disciples on Monday afternoon, at 2.30. Mrs. Spurr, of Cavendish, presided. The exercises, which were very enjoyable, commenced with a social service, followed by reports from societies represented. Two papers were read: (1) by Miss Davis, "A sketch of Mission History," (2) "Our duty to the Women of India," by Miss Smith. It was decided to hold a convention in Charlottetown in October next.

### THE CLOSING SESSION.

#### MONDAY EVENING.

was largely attended. The programme was: Addresses by Rev. A. Trueman on the Grande Ligne Mission; by Rev. E. A. Allaby on "The Manitoba and North-west Mission"; by Rev. J. C. Spurr on "Our Home Missions"; by Rev. J. H. Saunders on "Foreign Missions." Rev. M. Ross gave some very interesting sketches of the early history of the Grande Ligne Mission. The association then attended to necessary routine business and adjourned to meet with the church in Charlottetown next year.

—What grows bigger the more you contract it? A debt.

## W. B. M. U.

NOTO FOR THE YEAR: "Be not weary in well-doing."

For our student missionaries on our home fields this summer, that through their wandering ones may be brought back and lost ones found.

### MISSION BANDS.

(A paper presented by Mrs. Phillips at the W. B. M. U. meeting of the N. B. Western Association.)

I regret that this important subject had not been assigned to one more competent to deal with it. However, I have tried to present it in a practical way, as was the wish of the committee, and if I have a helpful word I shall be glad.

What are Mission Bands? What is their object and necessity? How should they be conducted, and by whom? Are thoughts which meet us at the threshold. A Mission Band is a school where boys and girls learn about people who have no knowledge of the true God or of the Bible, and who are going down to the grave without the light of the Gospel to show them the way to heaven. To make our children familiar with the miseries and needs of these people, and to bring them to feel that they can and ought to help tell the heathen about God, and that He sent "His only begotten and well-beloved Son into the world" to save them, is the object of mission bands. The necessity for them is that we may have intelligent, earnest, enthusiastic workers, not only to fill the places of those who are, from time to time, "promoted," but enough to greatly increase this rescue army. We cannot overrate the importance of cultivating the boy and girl in every good work. Our greatest hope for emancipation from the iron grip of the liquor traffic lies in thoroughly indoctrinating the children and youth in the truth concerning alcohol—that if they take it into their system it will injure them physically, intellectually and morally in proportion to the quantity taken. If we want, in the coming year, an adequate supply of consecrated laborers on the home and foreign fields, with a treasury sufficient to meet all the demands of the work, let us train the boys and girls in Mission Bands until a sense of the needs of those destitute of the Gospel and their obligations to help supply those needs so permeate their being as to be incorporated into their very nature, and grow with their growth and strengthen with their strength. As many streams contribute to make the St. John the broad and beautiful river it is, so Mission Bands contribute to the strength and success of our mission work.

How should Mission Bands be conducted? If in connection with Sabbath-schools (and I think the facts that a much larger percentage of children is reached in this way, and that it places the Band upon a firmer foundation, will give the preference to this method) let one entire session of the school in each quarter be devoted to the missionary lesson, with a few moments occasionally at the close of the regular lesson. At this meeting it is well to have the roll called answered by each member repeating a verse on some topic previously announced, such as love, prayer, giving; of course there will be much repetition, but, unlike other books, passages from the Bible will bear repetition and it will help fasten them upon the memory. A week-day monthly meeting should be held, when the exercises may differ somewhat from those of the Sabbath: sewing, drawing of maps of home and foreign mission stations, working questions—as how many heathen to each missionary, how many people to each minister at home, how many souls saved to each \$1,000 expended here and in heathen lands, etc., may be introduced. After the opening let the next exercise invariably be a review of the previous lesson; gather up the information previously given and carry it along, otherwise much will be lost. After the review let the subject be new, and presented in an attractive manner. No one quicker than children will detect a rehearsal of a former lesson. Drill on names until they are familiarized—the names of missionaries and their helpers, stations and sub-stations. Pray for missionaries by name—this will enlist a personal interest. Encourage the members to ask questions—this will arrest their attention, the majesty will be sincere and to the point, and the skillful leader will turn to good account even those wide of the mark and asked with mischievous intent. Influence the children to write a few lines on some subject talked of in the meeting, such as houses, food; the best of which may be preserved. Inspire them to hunt up items of information to bring to the meeting. Aim to have the members feel a responsibility and pride in their society. A little boy in answering the

questions of a friend about the Band, added: "I belong; I'm part of the concern." The leader of that Band had discovered one secret of success. When the members have a feeling of proprietorship they will work with a will. Let the work be distributed as much as possible, giving each in turn something to do. Have short, lively lessons, giving reliable information, statistical and otherwise; lay a good foundation of facts. Be energetic and prompt. Dismiss when the interest is greatest—this will sharpen the appetite for the next meeting. Train the children in benevolence; encourage them to earn money for the society, and to give a part of their spending allowance. Some money may be gathered by the investment plan. A little boy in Quebec gave a cent, which he invested in the newspaper business, and so prospered that in a short time he had forty-five cents for the band. Teach the members to practice self-denial for the sake of gaining money to send the gospel to the destitute. Help them to be strong to yield a present momentary gratification for a greater and more lasting good. Thus a double benefit is secured—we have the money, and the children are acquiring habits of self-denial and self-restraint, which will make them stronger characters—stronger in the resistance of evil and in the defence of right. In engaging the interest and co-operation of children we awaken the sympathy of parents as well. What father and mother are indifferent to a worthy object to which their boys and girls are wide awake? An item of information is given at the band, or a topic is named on which to gather facts for the next meeting. At the evening home gathering the little ones vie with each other in telling what they have heard, or they deluge their parents with a torrent of questions on the topic for next meeting. The parents are embarrassed, attempt an occasional reply, and inwardly resolve to read the MESSENGER AND VISITOR and every thing that contains the word missions. "A little child shall lead them." But I think there is still another double blessing secured by Mission Bands. The discomforts and neglect of the heathen children are portrayed until the little hearts ache with a desire to help. Jesus is the great helper. A knowledge of Him will make them happier and more comfortable. The gospel will be a light in their darkness, a joy in their wretchedness and a bright hope to cheer the way. "If Jesus will do so much for the heathen He loves me too. I need Him and I will love Him." Thus, I think, the new life begins in some tender hearts. Mission Bands prepare the soil and scatter the seed. Who shall compute the harvest? In work for the children emphatically every good has its counterpart—every blessing is a double blessing. Once or twice yearly a public entertainment should be given, when all parents and friends possible should attend. It will encourage the children, also the leader, and doubtless benefit themselves. A portion of the time allotted to every public meeting should be devoted to drawing from the members their actual knowledge of missions. Name a topic and let members give voluntarily all they can remember bearing upon it; an occasional question will elicit additional information and help to preserve a connected train of thought. This method cultivates self-reliance on the part of the boys and girls, trains them to recall their knowledge, and in other ways is preferable to the purely catechetical process. It is desirable to pursue this method as far as possible in all reviews. Have a brief animated talk on a certain mission station by a gentleman or lady, read two or three of the papers preserved from the monthly meetings. A recitation or dialogue may find a place upon the programme. A couple of spirited pieces by the audience, the rest of the music being furnished by the band, and a collection, which should be a good one, to encourage these earnest workers, will constitute a programme sufficiently long for profit, and sufficiently short for interest.

Work for the children is a great investment. It secures "treasures in heaven" for the workers, and for the children a knowledge of and interest in scientific truth, of moral questions, of reforms, and of educational and religious enterprises. It gives them "I'm-a-part-of-the-concern feeling," and develops the man and womanhood of character. The value of this training to the rising generation cannot be measured by dollars and cents—it cannot be estimated. It's the best legacy they can receive. Fill their life with good so that there will be no room for evil. When God has a work to do there are always those

whose duty it is to perform that work. In every church and Woman's Missionary Aid Society are to be found sisters who possess or who will develop the tact and ability to successfully conduct a Mission Band if they will but devote themselves to it. It is not a pastime or recreation, but means earnest, continued, self-denying effort. If we were to presume to name the qualifications necessary for a mission band leader, we would give first, love to Christ; second, love to Christ; third, love to Christ. A heart filled with this love will throb with earnest desire to do Him service, to do Him honor, and will pulsate with sympathy and yearning tenderness for those ignorant of this Christ of God.

Sisters, if Christ has redeemed us, we belong to Him, we owe Him our service—our first and best service. Not what remains after personal ease, society, fashion, or amusements are served. "Self-denial is the gate of service acceptable to God, and of that which receives the commendation of Christ." There comes wafled to us the fragrance of a sacrifice offered in the house of a leper in the village of Bethany, almost nineteen centuries ago, and to-day we may hear the words of commendation it called forth from the Saviour's lips. "She hath done what she"—preferred?—what was convenient?—what was popular? Rather, "she hath done what she could"—her very best, her utmost. Minor matters gravitated according to their weight and were allowed to remain where they belonged. Christ first, every place and always, was the motto.

We trust that during this centennial year Mission Bands may be greatly increased in number, efficiency and success.

### Impressions Received at the N. B. Western Association at Fredericton.

Openness, an essential element for the health of any deliberative body, is certainly a prominent characteristic of the N. B. Western Association. But to have frankness of any intrinsic or practical value, there must be self-control as well. This element, too, was as noticeable as the first. Bro. McIntyre addressed me in the MESSENGER AND VISITOR, not long since, a letter too highly spiced with vigorous expletives, which led me to infer that, notwithstanding his superior talents and bearing, he was so lacking in power to govern his own spirit in discussion in the press or in debate in a deliberative assembly, as to practically neutralize his power to do co-operative work in the denomination; but I found from observation that mine was a case of rash and unadvised judgment. Throughout the entire proceedings of both the Association and the Anniversary Society, no one displayed more of the two essentials of openness and self-government than Mr. McIntyre. My first verdict was consequently torn up and a new one written.

It was most pleasing to see him so well qualified and so willing to bear burdens and do hard work outside of the local church he serves. There are others, some older and some younger, who have the gift from heaven and the ambition to do what is called denominational work. To sit by and see this demonstration was most interesting and inspiring.

There was, too, a general feeling of responsibility that gives good promise of work in the future. The state of the churches on the ground covered by the association was discussed in plain speech. What is best in the circumstances did not seem so clear to the body. Just here it was thought by some that a separate Convention for New Brunswick would best develop the resources of the churches and solve the difficulty of Home Missions at least. Grave difficulties, however, were seen in the way, and no action was taken except to hold the matter over to another annual meeting of the body.

Another, and the crowning feature of the association, was the brotherly spirit which pervaded and controlled it. At times the human element for a moment appeared, but it as quickly disappeared. "All ye are brethren," is a sentiment that dominated the meetings of Association.

It is also noteworthy that there was no sign of any departure from the Baptist faith by the body. Not a word was uttered about the holiness frenzy, the higher criticism or any other modern schism agent being at work in the brain of any minister or in any of the churches.

These elements already noticed necessarily imply the existence of the last one I shall name; that is, an intelligent, loyal submission to the presidency of the Spirit of Christ, to guide and help in all deliberations, deliberance and consequent work.

The meeting of the W. B. A. of N. B. at Fredericton, to use the expression that is common, was a good association. The Fredericton church and its worthy and much beloved pastor, did all in their power to make the meeting of the Association a pleasant and profitable one. E. M. SAUNDERS.



July 18
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Sabbath School.
BIBLE LESSONS.
THIRD QUARTER.
STUDIED IN ACTS OF THE APOSTLES.
(Licensed from Publisher's Rights Notes.)
Lesson IV. July 24. Acts 3: 1-16.
THE LAME MAN HEALED.
GOLDEN TEXT.
"and His name, hath made this man whole."
Acts 3: 16.
EXPLANATORY.
I. PETER AND JOHN ON THE WAY TO WORSHIP.—I. Now Peter and John. These were old friends and partners in fishing the Sea of Galilee (Luke 5: 10), and now were partners in fishing for men. Together they had received the baptism of John (John 1: 41), and together also the baptism of the Holy Spirit. These two men were very different in many ways, but the best and strongest friendships are usually between those whose differences make them complements of the other. They were alike in principle, in devotion, in purpose.
Went up. Into the temple. Because they were true Jews as well as Christians, and they could gain the most help and do the most good by continuing their usual mode of worship. At the hour, so as as to be there at the hour of prayer. The hours of increase and of sacrifice were hours of prayer. See Luke 1: 9, 10, where it is said that the people were praying while the priest offered the incense. Peter and John were about three o'clock in the afternoon.
II. THE LAME MAN AT THE GATE.—2. Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practiced by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day.
A certain man lame from his mother's womb. And he was now over forty years of age (chap. 4: 22). The fact that he was lame from birth is stated to show the reality and greatness of the cure. Was carried. At the time the apostles were entering the temple courts. Whom some kind friends were willing to help him) laid daily at the gate (door) of the temple which is called Beautiful. This door did not belong to the temple proper, but to one of the courts.
III. THE REQUEST FOR HELP.—3. Who seeing Peter, etc. There is no evidence that he was acquainted with them or knew who they were. He asked of them as he was accustomed to do of the multitude that entered the temple.
Asked an alms. As of any stranger.
4. And Peter, fastening his eyes upon him. The word fastening is a strong one and implies a searching gaze as if to discover the sincerity of the man's character and the nature of his need. To discern whether he had faith, "with sympathy and love." Look on us. To fix his attention, and awaken, even though vaguely, that spirit of the expectation and the obedience of faith, without which the cure could not have been wrought. So the Israelite bitten by the fiery serpent, looked upon the brazen serpent held up for his healing. Num. 21: 9. See Isa. 45: 22.
5. And he gave heed. Their earnest gaze showed that there was an unusual interest in his case instead of the careless (if usually bestowed). "How much grace we lose for want of directing the eyes of our faith to the Lord Christ Jesus, as He commands us!" Expecting to receive something. Doubtless he knew them well by sight, having often seen them passing into the temple, and knew of the miracle of Pentecost and Peter's sermon, and of the generosity of the Christians described in the last chapter.
IV. THE MARVELLOUS CURE. 6. Then. "But," Peter said, silver and gold have I none. He had none with him. If he had a property it was far off on the Sea of Galilee. He was not a rich man, so that giving aid and gold was not his means of doing good. He may have given all he had into the common fund. Certainly the statement shows that he had not enriched himself from the fund for the poor. No money clung to his palms. The commission was not to provide support for the apostles. But such as I have, i. e. a power from Christ to heal. And with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom. Give I thee. When God appears to reduce the objects which we desire. He gives us others that are better. If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain His richest gifts. In the name (expressing the whole nature and power) of Jesus Christ. As the (official) cause, as the real living giver. Christ healed in His own name, the Apostles in Christ's name. Because this expressed the fact; and because if the apostles' words and miracles in their own name, it would have drawn attention to the apostles, and not to the Saviour; while now, both Jesus and the apostles pointed men to the Messiah, and thus to God. Of Nazareth. This is added to make perfectly clear to whom He referred. This one so despised by the Jews prays Himself to be the Messiah, and to be now living, by the powerful work He is about to do. Rise up and walk. The Rev. Ver., as in the best MSS., has simply walk.
7. And he took him by the right hand, and lifted him up. Not so much to strengthen his limbs as his faith. It was an expression of sympathy; a conveyance of personal power, and an assurance of the source whence the healing came. And immediately his feet and ankle bones received strength. Commentators remark on the accuracy and exactness of the description. They are the words of one who had received the professional training and completed was by the Christ that does all. As the bread multiplied in the breaking, so strength was given to the cripple's feet in his stirring them and using them. The cure, in consequence and completion, was by the circumstances placed beyond doubt and question.
8. And he leaping up stood. Notice the faith of the man,—weak and helpless as he was, he immediately obeyed the apostle's commands. He did not

wait until he felt that his limbs were strengthened, but at once obeyed the divine injunction. Entered with them into the temple, i. e. into the court of women, upon which the beautiful gate opened. At this hour, the hour of the evening sacrifice, it would be naturally filled with worshippers. And the apostles would naturally go there because it was nearest the altar of sacrifice and incense, the symbols and the aids to worship. Praising God. His first thought was to return thanks to God for His great deliverance.
V. THE EFFECT ON THE PEOPLE. 9. All the people. A great multitude. The miracle was wrought in a place of public resort, and at an hour when numbers came together for the evening sacrifice. Saw him. There was abundance of testimony to the reality of the cure, and that by many persons who had seen the cripple for years. The Jewish authorities (chap. 4: 16) admit.
10. And they knew. The material point here is the unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effect upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helpless in a certain spot, and that one of the most public and frequented in the city.
11. The lame man... held Peter and John. He clung to them in affection and gratitude as the source of all good that had come to him; and to point them out to all as his benefactors, and the source whence others might receive help. He had chosen their Saviour and took his stand on their side. In the porch that is called Solomon's. The porch or cloister was on the eastern side of the court of the Gentiles. It was built on an artificial embankment which was the work of King Solomon,—hence, perhaps, the name. The porch was 15 cubits (22 to 28 feet) wide, and its roof of cedar was supported by two rows of marble columns, 25 cubits (38 to 43 feet) high. It extended along the eastern side nearly 600 feet.
VI. PETER'S EXPLANATION. 12. When Peter saw it, the crowds rushing into Solomon's porch, and their wonder, as may be inferred from his opening words. Why marvel these at this man? When you understand, you will see that such a cure is just what you ought to expect from such a Saviour. As though by our own power. That would have been marvellous indeed. Peter proved his sincerity and true piety by leading the people away from himself to the Saviour.
13. The God of Abraham, etc. Peter shows them that he presented no new religion, no new power, but only the workings of the same God who had done wonders for their ancestors. Hath glorified His Son (servant) Jesus. By working miracles through Him, by raising Him from the dead, and making Him a Prince and Saviour. Whom ye, as a nation of whose spirit the people were partakers, delivered up, when even Pilate, the Roman, would have let Him go, knowing him to be innocent.
14. But ye denied the Holy One. A vivid picture of their guilt. They rejected goodness itself, and desired a murderer. Barabbas, a perfect contrast to Jesus.
The Holy Woman.
BY AUGUSTA MOORE.
"The most holy woman that I ever knew, Julia, and I wish you knew her."
Such was the reply made when Mrs. Grey asked Mrs. Stannard what she thought of Mrs. Simonds, to whom they both had been listening at an evening meeting.
"Is she a widow, is she not?" asked Mrs. Grey. "I have noticed her always in black."
"Why, no, not exactly a widow. She lives separate from her husband. Why, I do not know. I believe he is a high winged scolding, and would not stand her religion."
"Poor woman! Her's must be a broken heart! How sorry I feel for her!"
"Oh you do not need to feel that way. All her trouble is more than made up for. She lives far above all earthly sorrows, and only cares for the things of the life to come. Her whole desire and aim is to save souls."
"I truly hope that she has large success in that work," answered Mrs. Grey.
"and now, since you say she is so holy, I almost feel to tell you what I was about to say of her effect on me."
"Oh, yes, you may speak freely. Did not you enjoy her address and her prayer?"
"To be frank, I grew tired of both. She seemed long and dull to me, and very much as if going through with a lesson."
"You are not the only one who has that feeling while listening to Mrs. Simonds," interrupted a third lady, Mrs. White. "I do not doubt her being truly a Christian and very desirous of doing good. She is at all church meetings and all the camp meetings, and generally speaks and prays much as she did to-night, and visits from house to house a great deal, to talk and sing and pray with the inmates, but somehow she doesn't seem to do much good. I consider her views of duty and holiness a great mistake."
"Why?" asked the two surprised ladies in a breath.
"For the same reason that I consider going into a nunnery a mistake. We are to stand in our lot in this world while we live, and do our near duties first. The Bible, which is given for a guide, even in domestic matters, bids women stay at home, guide the house, and obey their husbands, trying by all excellent housewifely ways to win them."
"Mrs. Simonds did not take that view. She felt herself called upon, not to 'stay at home,' but to go here, there, and everywhere where she could see any prospect of saving souls. She never in my domestic, and after her conversion, she seemed to feel no interest in her home or in her husband's comfort. He was rather 'high-flying' and was rich. He bore with his wife as long as he thought he could, feeling less and less respect for her religion. If you have got 'holiness' I'm sure I don't want it," he said, and finally parted from her, settling upon her money enough to furnish her liberal support."
"There may be women whose duty it is to neglect home and husband and

Children
always
Enjoy It.
SCOTT'S EMULSION
of pure Cod Liver Oil with Hypophosphates of Lime and Soda is almost as palatable as milk.
A MARVELLOUS FLESH PRODUCER
It is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.
Be aware of substitutions and imitations.
SCOTT & BOWNE, Belleville.

This Baking Powder (WOODILL'S GERMAN) is WELL-SUITED FOR FAMILY USE. It has been used in MY OWN HOUSEHOLD FOR MANY YEARS.
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SPRING 1892.
Our Travellers are now showing complete lines of SAMPLES OF STAPLE AND FANCY DRY GOODS for the Spring Trade.
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JAMES S. MAY, W. ROBERT MAY.
James S. May & Son, MERCHANT TAILORS,
Domville Building, Prince Wm. St., SAINT JOHN, N. B.
P. O. Box 303.

To Robert Love and all others whom it may concern:
WE hereby give you notice that in default of payment of certain mortgage moneys owing to me, the undersigned Margaret Anne Partridge, by virtue of the Indenture of Mortgage, executed by you, bearing date the twenty-fourth day of November, A. D. 1886, we shall, on Saturday, the third day of September next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me, the undersigned Margaret Anne Partridge.
Dated the second day of July, A. D. 1892.
A. H. DE MILLS, M. A. PARTNTHIER, Solicitor for Mortgage.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern:
I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me by virtue of the Indenture of Mortgage executed by you, bearing date the twenty-fourth day of November, A. D. 1890, I shall, on Saturday, the third day of September next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me, the undersigned Margaret Anne Partridge.
Dated the twenty-third day of May, A. D. 1892.
A. H. DE MILLS, M. A. PARTNTHIER, Solicitor for Mortgage.

Edward Little of St. Peter's, C. B., says "That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."
Every Stable man all over the Dominion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost.

When you get tired of so-called dyspeptic cures, try K. D. C., the king of cures. It cures every time.
Burdock Cures BILIOUSNESS.
Blood Cures BILIOUSNESS.
BITTERS Cures BILIOUSNESS.
REGULATES THE LIVER.

Direct Proof.
SIR,—I was troubled for five years with Liver Complaints. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I feel now well. I can also recommend it for the cure of Dyspepsia.
MARK A. E. DRACON, Hawkesbury, Ont.

children for the sake of public ministrations in religion, but I hardly believe it, and certainly Mrs. Simonds has not manifested her divine calling to outside-of-home work.
"Nor inside-of-home work either, I should say," replied Mrs. Gray. "Do you know I had very much such an idea of her as you have set forth?"
"I am very, very much surprised, and I hope, Mrs. White, that you have been misinformed," said the other lady. "You know you take the narrow, literal Scripture teachings, and would be inclined to credit disparaging representations of active women workers in the Lord's vineyard."
"Perhaps so. But I do not speak from hearsay of Mrs. Simonds, and all that I have ever known of the household life resembles where the wife and mother devoted herself to outdoor ministry, even of the Gospel, confirms me more and more in the belief that the Holy Spirit guided the Apostle in directing and commending woman in her duties aright."—Evangelist.

Preserved Sunshine.
"Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."
"WHAT have you been doing?" asked her aunt, as she stroked the rippling masses of golden hair lovingly.
"I have been carrying around a little 'preserved sunshine'."
"WHAT can you mean?" was the wondering reply.
"I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother pick fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. 'See, mamma, see, preserved,' I have some preserves, too, cried sunshine. I think God preserved it so."
"Was the child's words set me to thinking, and I said to myself what a lovely thing it would be if every one went to work to preserve sunshine and carry it around. How much brightness might be shed into dark places, and I determined to do what I could this afternoon."
"The first place I went to this old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her I had come to take up her mind to give up her Sunday-school class of boys. 'I do not seem able to control them,' she said, 'and I think that some one else may do them more good.'

"Why, Kate," I replied, "only the other day the superintendent told me how much he depended upon you 'The Sunday-school room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.'
"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."
"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."
"AS I stood on our doorstep there suddenly came up before me the face of a young girl who is in the same Bible class with me. She is a very respectable girl; but the family are poor, and the father is intemperate and gives them a great deal of trouble; as she does not live far away I concluded to go and see her. I am so glad that I did, for she seemed so appreciative of the visit. 'The tears came into her eyes as I bade her good-bye. 'Oh, she said, 'you who have so many helpful, loving friends around you, cannot even understand the loneliness and desolation of my life.'
"Then almost before I knew it, words sprang to my lips from God's treasury of sunshine, and I whispered softly, 'When you feel in this way think of the blessed promise, 'I, the Lord thy God will hold thy right hand saying unto thee, Fear not, I will help thee.'
"A bright look shone through the tears that stood on her lashes, and she said tremulously, 'It is a blessed promise; I thank you for reminding me of it. If he will hold my hand even the darkness will become light.' Oh, Aunt Ellen, I am so glad that I went to see her."
"AND I am glad, too," said her aunt fondly. "You certainly have left a line of sunshine behind you this afternoon, and if some of the rest of us, in the midst of the many activities of our lives, would make it one of our duties to preserve sunshine, it would be a most valuable addition to our list of household necessities, and most welcome as a gift to our friends. For so many this world is but a sorrowful place, and dark days crowd out the brightness in even the happiest lives."—Advocate and Guardian.

Undoubtedly needs a thorough cleansing this season to impurities, keep up the health-tone and prevent disease. You should take Hood's Sarsaparilla, the best blood purifier and system tonic. It is unequalled in positive medicinal merit.
Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.
—Minard's Liniment for rheumatism.

EXCELLENCE.
RHEUMATISM. Mrs. W. M. HOWES, of Red Bank, Pa., writes: "I suffered severely with rheumatism 20 years ago, and was cured by the use of St. Jacobs Oil."
NEURALGIA. Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1888. "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."
SCIATICA. Grenada, Kan., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured."
STRAIN. Mrs. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."
LAMEBACK. Mrs. J. RINGLAND, Kinross St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."
IT HAS NO EQUAL.

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Union Mutual Life Insurance Co.
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INCORPORATED 1818.
Assets, Jan. 1, 1892, \$6,301,010.18.
Surplus, estimated by the American Experience Table of Mortality with interest at 4 1/2 per cent., \$713,000.00.
Payments to Policy-holders since organization of the Company, \$25,813,432.04.
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IS THE BEST TAKE NO OTHER.
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1,000,000 FEET LUMBER KEPT IN STOCK.
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QUALITY WEAR PRICE.
ASK FOR WHITHAM'S SHOES ALL BEST RETAILERS KEEP THEM TAKE NO OTHERS.
MONEY! AN EASY WAY TO MAKE IT.
Everybody can do it. How? Why, by hunting up their very old letters that have stamps on them. I buy for each all kinds of Postage Receipts, and pay from one cent to many dollars each for them. Hunt up old letters and look through them, you may find something worth many dollars. Stamps are most valuable if left on entire envelopes. Send what you find on approval, and I will make you a cash offer for them. If you do not accept I will return them to you. Stamps of the present issue not wanted. Address—ST. DUMAS BUILDING, P. O. Box 295, St. John, N. B.

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Messenger and Visitor.

WEDNESDAY, JULY 13, 1892.

THE WORLD'S FAIR.

As the months go by and preparations for the Columbian World's Fair go steadily forward, it naturally attracts more and more attention. The evidences of the material and practical results of men's thoughts and labors in these later centuries will be exhibited on a scale magnificent and wonderful.

funds. Lack of funds, however, seems not to be the only great difficulty with which these institutions of learning have to contend. The state of things here alluded to may be better understood by the remarks of the Rev. Foster Almon, one of the oldest and most respected clergymen of the diocese, and a graduate of Kings College.

The sub-amendment in the criminal law bill, exempting the Province of Quebec from the lottery-gambling clause, has been struck out in the Senate, and the bill, as amended, according to the last report of the doings of the parliament at Ottawa, now permits any church to indulge in lotteries up to the value of fifty dollars.

N. B. WESTERN ASSOCIATION.

This was also a foreign missionary meeting. After singing, reading of the Scriptures by Rev. Dr. Saunders, and prayer by Prof. Keirstead, the large audience was addressed by Rev. W. J. Stewart, the secretary of the Foreign Mission Board, who spoke with great earnestness and power, taking as the basis of his remarks a passage in the third chapter of the Epistle to Titus.

Christians are expected to be good citizens. They are to be interested in everything that makes for the welfare of their fellowmen and to be ready to every good word and work. We need to perceive that God has set before us many open doors and that corresponding responsibilities are laid upon us.

The meeting was next addressed by Rev. I. C. Archibald. He showed that while there was certainly great reason to rejoice over what God had wrought in the salvation of the heathen, it would be a delusion to suppose that the work was almost done.

mittee have had the opportunity of reading the records of the church in connection with the cases of discipline referred to in said letters; and the committee have to say that they unanimously believe that the church has acted wisely in the matter, and, in a Christian spirit, has discharged its duty in the circumstances; and the committee further state that the findings of the church, in their opinion, are in the interests of truth and righteousness.

A motion tendering the thanks of the association to the people of Fredericton for their generous hospitality was passed with hearty unanimity. The beautiful and convenient house of worship, the kindly offices of the pastor, the excellent singing of the choir, as well as the hospitality of the people, contributed to the comfort of the delegates and the success of the meetings.

Annual Meeting of the Baptist Anniversary Association.

The annual meeting of the Baptist Anniversary Association was held in the Baptist church at Fredericton, N. B., on the 25th and 27th days of June, when several names were added to the list of ordinary members of the Association.

A motion was passed approving of the action of the Board of Management in distributing all the available funds to beneficiaries. (It being stated that such motion was not intended to establish any precedent for the future guidance of the said Board.)

The board of management for the ensuing year was then elected, the membership of which is as follows: President, Rev. W. E. McIntyre; vice president, A. D. Yerxa, Esq., Rev. Thomas Todd, Rev. J. E. Hopper, D. D., and Rev. G. E. Day, M. D.; recording secretary, Havelock Coy, Esq.; financial secretary, Hon. A. F. Randolph; acting treasurer, A. H. F. Randolph. Directors—His honor Judge Steadman, J. G. McNally, Esq., M. S. Hall, Esq., W. C. King, Esq., Rev. F. D. Crawley, J. A. Estey, Esq., Rev. W. J. Stewart, T. H. Hall, Esq., J. W. Spurden, Esq., H. C. Creed, Esq., Revs. G. Howard, C. W. Williams, W. Camp, W. B. Hinson, J. H. Hughes.

From Halifax.

Rev. J. W. Manning closed his seven-year labor with the North church, yesterday, July 8, with two appropriate sermons, and the Lord's Supper at the close of the evening service. In the evening the text was, "And now, brethren, I commend you to God and the Word of His grace." Mr. Manning first pointed out to his hearers the one source of security and enlightenment for the church and the individual. He then showed how that, although his voice, which they had heard for many years, might not be heard among them, yet great blessings might come to them in their painful parting from each other by the voice of God speaking to them in the circumstances.

Although the evening was wild and rainy a large congregation assembled. There was also a large number at the Lord's table. A tinge of sadness was on the spirit of the meeting. The separation costs a good many pangs of genuine grief.

Just here it may be said, that in this respect, it is too common for churches and ministers to fail in utilizing forces that require only recognition to secure their full service. In coming into a church the new pastor, through want of reflection, may obstruct his own work by not generously recognizing the work of his predecessor and the lawful hold he still has upon the people.

The future between the North church and its retiring pastor will not in any way partake of this sentiment.

The teaching staff for next year has been engaged, and it gives me great pleasure to make the following announcements:

Prof. Trefry will have charge of the mathematics, Miss Hughes of the science and history, Miss Vaughan of the piano and organ instruction, and Miss Williams of the violin and piano.

Miss Marion Vaughan will teach drawing and painting. She studied at Acadia Seminary and elsewhere, and has recently taken a special course of training at the School of Art and Design, Ottawa, and was a private pupil of Franklin Brownell, an exhibitor in the Paris Salon. As I announced last week, Mr. G. E. Chipman will teach Latin and Greek. Our preceptors, Miss Lyford, being compelled to rest from all work during the coming year, Miss Mary E. Tucker, B. A., of Beverly, Mass., has been engaged for the position thus left vacant. Miss Tucker is a graduate of Wellesley and has had a wide experience in teaching. In the position she now occupies she has had charge of 150 young men and young ladies, and her services were so highly appreciated that she recently received a donation of \$100 from the trustees of the institution where she teaches, in addition to her regular salary.

Foreign Missions. The regular monthly meeting of the Foreign Missions Society, Wednesday last, was of interest.

We were favored with the presence of two of our missionaries from the North church, viz.: Rev. I. C. Archibald and Rev. J. W. Manning. Both of them are of high standing in their respective churches, and have had great success both as students and teachers.

Some may ask how it was possible for our school to secure such teachers as these. We certainly could not make them any tempting offer, from a financial point of view. In my early conversations with them they would hardly entertain for a moment the thought of leaving the important positions they now occupy.

So they come with a noble purpose in their hearts, and will join with us earnestly and zealously in our efforts to build a Christian school that shall be a centre of force and influence.

It has always seemed to me that preaching the Gospel was the grandest and noblest work. A man who stands on the sunlit elevation of divine truth, throws open the windows of heaven to let light in upon the darkness, and says to his fellowmen, this light is for you, occupies the most exalted position.

Such a one, to change the figure, swings like Aaron the censor of intercession between the living and the dead to stay the plague of sin. For one consecrated to this work to forsake it for any other calling is certainly stepping down from a higher to a lower plane. Nevertheless, it is quite proper, if not absolutely necessary, that a minister of the Gospel should control such an institution as is St. Martin's Seminary; since the fundamental principles of this institution require, for their proper elaboration and development, a thoroughly consecrated Christian leader.

The young man to-night ordained to the work of the Christian ministry has undertaken a trust of great responsibility. His talents and acquisitions without doubt eminently fit him for the position to which he has been appointed, a position whose importance is evident from the fact that it brings him into close contact with so many of the youth of our land. His influence, therefore, must affect, to a greater or less extent, the lives of those under his care. How necessary then for him, in order that his influence may be of the highest type and tell most for good, to recognize his source of strength, the living truth.

The institution over which he presides belongs, first of all, to St. Martin's. The community, consciously or unconsciously, must be benefited by the residence here of a number of educated and refined Christian teachers. But the influence of the school does not cease here; it penetrates to the churches of the place, stimulating and strengthening them in many ways. Again, St. Martin's Seminary belongs to the Baptists of New Brunswick. In one sense it is their child, and naturally it looks to them for support. Likewise it belongs to the Free Baptists of N. B. and N. S. Possession begets interest and also entails responsibility. It is fitting then that this institution should have the prayers and contributions of those to whom it belongs. Not only so, but their good words are of importance. In public and in private its friends ought to speak hopefully of its success. Justly can they do this, for never in the history of the institution was the seminary in a more prosperous condition. Its critical stage seems to have passed. Like the banyan tree, which is said to grow all the stronger the more it is cut and hacked, so this school is to-day more vigorous on account of the trials through which it has passed.

Of great importance also to the upbuilding of the school is the presence of its friends at its public gatherings. A double benefit ensues. The teachers and pupils are thereby encouraged and the visitors themselves return with increased interest in the welfare of the institution.

Above all, the school needs pupils. Whatever else it has is for the sake of these. Its friends, therefore, will see to it that they do all in their power to induce those under their influence who need an education to attend this seminary, for no more beautiful, pleasant or moral place can be found in the Dominion of Canada.

Don't Rob Peter to Pay Paul.

Peter was a home missionary in Judea and the regions round about. Paul was a missionary to foreign parts. Both were doing a great work for the Lord. Both were entitled to support. We may suppose a Jerusalem Christian, hearing of Paul's missionary success and the good of the gospel in Asia Minor, said: "All I give henceforth shall go to Paul; others may look after Peter—indeed, the gospel is pretty well preached here in Jerusalem. We do no, my brother," responded another, "you are not acting on the right principle: if all were to do the same—and if it is right for you, it is right for them—it would be robbing Peter to pay Paul. If, for the time being, Paul has special claims upon you, don't keep back a part of Peter's dues (and so bring him into straits) to help Paul; see that Peter is not neglected while by special offerings you provide for Paul. You are able to do both."

There were some very sensible people, no doubt, in that old mother church at Jerusalem, when they decided it was not right to rob Peter in order to pay Paul. Now, this is the centennial year of missions—a year of thanksgiving and rejoicing—a year in which great things are to be undertaken in missions. "A million for foreign missions" is the aim. We sincerely hope it may be reached by extra offerings from the Baptists of this country. We do not, however, want it done—we are sure our brethren representing the foreign mission work do not want it done—by lessening the offerings to home missions. This would be no credit to the denomination; this would be no gain to the work as a whole. Don't rob Peter to pay Paul!

The above, from the Baptist Home Mission Monthly, is as much a word in season to us as to our brethren "over the border."

At the closing session of the committee reported as follows:

The correspondence referred to in the enclosed consists of two letters from an excluded member of a church of this association, complaining of alleged injustice in the discipline of said church, and asking this association to review the matters named therein.

At one of the early sessions of the association the clerk asked for the appointment of a special committee to take into consideration certain correspondence which had been placed in his hands. Instead of this, the association enlarged the standing committee on special business, making it consist of the following brethren: Revs. Thomas Todd, S. D. Ervine, J. A. Porter, M. P. King, E. M. Saunders, D. D., J. W. S. Young, Professor Keirstead, and Bro. H. C. Creed.

At the closing session of the committee reported as follows: The correspondence referred to in the enclosed consists of two letters from an excluded member of a church of this association, complaining of alleged injustice in the discipline of said church, and asking this association to review the matters named therein.

While the committee disclaim any jurisdiction of the association over the church, to judge the action of the church in this case, yet, through the courtesy of the clerk of the church, our com-

Enquiry.

On the platform at the educational meeting at St. John, on Tuesday evening, the 5th, the denominations, except the Baptists, were well represented. In Superintendent Inch ignorant of the existence of the Baptist body, and its history and work in the common school and the higher education? Does he not know that at St. Martin's and at Wolfville they are still going on with their work, enlarging year by year? Why did not a Baptist appear? A talented graduate of the New Brunswick University, Professor Keirstead, of Acadia College, a genuine New Brunswicker, was present. Why did he not have a chance to open his mouth in his own province on the great question of education?

ESQUIRE.

1792-1892. CENTENNIAL MEMORIAL FUND ACKNOWLEDGMENTS.

Springhill Sunday-school, per A. E. Ponding, \$10 75. Eva B. Wheeler, Fredericton, 1 00. First Hillsboro church, per J. T. Steeves, 70 00. First Yarmouth church, second instalment, per Rev. J. H. F., 100 00. G. O. GATES, Secy. for Centennial Com.

—Minard's Liniment cures diphtheria.

of Professor Grosvenor M. Robinson, of Boston. Professor Robinson has taught in the Boston School of Expression, in the Harvard Summer School and elsewhere. Dr. Curry, in the course of a private conversation, said to me, "There is no better teacher of elocution in Boston. He understands the art perfectly, and has had great success both as student and teacher." This success is seen in the fact that he secured the highest diploma of the school where he graduated, a diploma that has only been given to two other students in the entire history of the institution; and further, in the fact that he was immediately appointed as one of the instructors in the school where he had studied. In training choirs and choruses Professor Robinson has also had large experience, and he is eminently fitted for his work with us.

Some may ask how it was possible for our school to secure such teachers as these. We certainly could not make them any tempting offer, from a financial point of view. In my early conversations with them they would hardly entertain for a moment the thought of leaving the important positions they now occupy.

So they come with a noble purpose in their hearts, and will join with us earnestly and zealously in our efforts to build a Christian school that shall be a centre of force and influence.

ARSTEN K. DEBLOIS, St. Martin's, July 1. Principal.

Substance of Address Delivered at St. Martin's, by Dr. Day, at the Ordination of Dr. deBlois.

It has always seemed to me that preaching the Gospel was the grandest and noblest work. A man who stands on the sunlit elevation of divine truth, throws open the windows of heaven to let light in upon the darkness, and says to his fellowmen, this light is for you, occupies the most exalted position.

Such a one, to change the figure, swings like Aaron the censor of intercession between the living and the dead to stay the plague of sin. For one consecrated to this work to forsake it for any other calling is certainly stepping down from a higher to a lower plane. Nevertheless, it is quite proper, if not absolutely necessary, that a minister of the Gospel should control such an institution as is St. Martin's Seminary; since the fundamental principles of this institution require, for their proper elaboration and development, a thoroughly consecrated Christian leader.

The young man to-night ordained to the work of the Christian ministry has undertaken a trust of great responsibility. His talents and acquisitions without doubt eminently fit him for the position to which he has been appointed, a position whose importance is evident from the fact that it brings him into close contact with so many of the youth of our land. His influence, therefore, must affect, to a greater or less extent, the lives of those under his care. How necessary then for him, in order that his influence may be of the highest type and tell most for good, to recognize his source of strength, the living truth.

The institution over which he presides belongs, first of all, to St. Martin's. The community, consciously or unconsciously, must be benefited by the residence here of a number of educated and refined Christian teachers. But the influence of the school does not cease here; it penetrates to the churches of the place, stimulating and strengthening them in many ways. Again, St. Martin's Seminary belongs to the Baptists of New Brunswick. In one sense it is their child, and naturally it looks to them for support. Likewise it belongs to the Free Baptists of N. B. and N. S. Possession begets interest and also entails responsibility. It is fitting then that this institution should have the prayers and contributions of those to whom it belongs. Not only so, but their good words are of importance. In public and in private its friends ought to speak hopefully of its success. Justly can they do this, for never in the history of the institution was the seminary in a more prosperous condition. Its critical stage seems to have passed. Like the banyan tree, which is said to grow all the stronger the more it is cut and hacked, so this school is to-day more vigorous on account of the trials through which it has passed.

Of great importance also to the upbuilding of the school is the presence of its friends at its public gatherings. A double benefit ensues. The teachers and pupils are thereby encouraged and the visitors themselves return with increased interest in the welfare of the institution.

Above all, the school needs pupils. Whatever else it has is for the sake of these. Its friends, therefore, will see to it that they do all in their power to induce those under their influence who need an education to attend this seminary, for no more beautiful, pleasant or moral place can be found in the Dominion of Canada.

Foreign Missions. The regular monthly meeting of the Foreign Missions Society, Wednesday last, was of interest.

We were favored with the presence of two of our missionaries from the North church, viz.: Rev. I. C. Archibald and Rev. J. W. Manning. Both of them are of high standing in their respective churches, and have had great success both as students and teachers.

Some may ask how it was possible for our school to secure such teachers as these. We certainly could not make them any tempting offer, from a financial point of view. In my early conversations with them they would hardly entertain for a moment the thought of leaving the important positions they now occupy.

So they come with a noble purpose in their hearts, and will join with us earnestly and zealously in our efforts to build a Christian school that shall be a centre of force and influence.

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Foreign Missions.

The regular monthly meeting, held on Wednesday last, was one of great interest.

We were favored with the presence of two of our missionaries from the field, viz.: Rev. I. C. Archibald and Rev. R. Sanford. Bro. Archibald is fully up to his usual standard of health; and is preparing to leave for India soon after Convention. Bro. Sanford was in very poor health when he arrived home, but we were all glad to learn from him that he is improving, and believes that he has no organic disease, and with rest in his native land will be fully restored to health. He has settled with his family in Wolfville, N. S.

Rev. J. W. Manning, the secretary and treasurer-elect, was also present at the board meeting and announced his readiness to begin work under the Board's direction.

It was resolved that Bro. Manning spend the time between this and Convention in the interests of Centennial Fund, and that the centennial committee direct his movements. This committee, at a subsequent meeting, resolved to direct Bro. Manning to visit Annapolis, Kings and Colchester counties, in Nova Scotia, immediately. It is hoped that the churches will render Bro. Manning all the assistance they can in the prosecution of his work.

Any of our churches or pastors within the bounds of Convention that would like assistance from Bro. Manning, will please communicate with him or with Rev. G. O. Gates, St. John.

Any communication addressed to Bro. Manning must be sent for the present to Halifax, N. S. W. J. STEWART.

Ordinations.

In response to a call from the First Salisbury Baptist church a council was convened in the church on Thursday, June 30, at 8 o'clock, to consider the propriety of ordaining to the Christian ministry Bro. Milton Addison. The following churches were represented: First Moncton—Rev. W. B. Hinson and Dea. Doyle; Second Moncton—Rev. O. E. Steeves, Dea. Styles and Bro. McFitters; Petitoodiac—Rev. J. D. Spidle, Bro. D. A. Jones; Havelock—Rev. A. F. Brown, Dea. Alward and Beckwith; Second Hillsboro—Rev. I. B. Caldwell, Dea. Dawson; Third Hillsboro—Rev. S. H. Cornwall; First Salisbury—Revs. J. Armstrong and W. W. Corey, and Dea. A. Bleakney; Third Salisbury—Deas. D. E. Keith and J. W. Powell; Dorchester—Rev. S. W. Keirstead. The following brethren were invited to seats in the council: Rev. E. Kelly, Dea. J. Beck, Bro. A. Jones, Amos Wilson, Frederick Keith and J. Keith.

The council organized by electing the Rev. J. J. Armstrong moderator, and Rev. A. F. Brown, clerk. Bro. Addison having given a highly satisfactory account of his Christian experience, call to the ministry and views of doctrine, in answer to questions put by Rev. W. B. Hinson, it was unanimously resolved to proceed with the ordination. The evening service was conducted in the following order, when the church was filled with a large and attentive audience: Invocation, Rev. W. B. Hinson; sermon by Rev. E. W. Kelly; ordination prayer, Rev. I. B. Caldwell; charge to candidate, Rev. S. H. Cornwall; charge to the church, Rev. A. F. Brown; hand of fellowship, Rev. W. B. Hinson; benediction by Pastor Addison. At the close of these interesting exercises an offering was made for the Foreign Missions.

A. F. BROWN, clerk. J. J. ARMSTRONG, moderator.

In response to an invitation the following brethren met in council with the Lawrenceton and Valley West church, June 23, to consider the propriety of ordaining Bro. C. T. Halsey to the work of the gospel ministry: Dea. J. L. McKenna and Bro. John Marshall, Lower Aylesford; Rev. L. J. Tingley, Upper Wilmot; Rev. E. E. Locke, Bro. Isaiah Dodge and Edwin Dodge, Pine Grove; Rev. W. B. Bradshaw, Ph. D., and Dea. Shaffner, Nictaux; Rev. S. Langille, Springfield; Rev. R. B. Kinlay, Bro. Z. Phinney and E. J. Elliot, Wilmot; Bro. F. E. Marshall, Bridgetown; Rev. W. H. Richan, Clementsport; Rev. C. R. Minard, Clements; Revs. J. T. Eaton, R. D. Porter, Deas. W. B. McKeown, M. C. Beals, and Albert Dunn represented the Lawrenceton and Valley West church. Rev. J. T. Eaton was chosen moderator, and Rev. C. R. Minard clerk of the council. After prayer by Rev. S. Langille, the resolution of the church in reference to the council was read. All visiting brethren were invited to a seat in the council.

The candidate was then called upon to give an account of his conversion, call to the ministry, and views of Christian doctrine, which he did in a clear, concise, and comprehensive manner. Rev. R. D. Porter having been appointed to conduct the examination, then questioned the candidate, as did other members of the council, all of which questions were thoughtfully considered and admirably answered. Bro. Halsey then retired, and it was moved by Dr. Bradshaw that, having listened with much satisfaction to the account of Bro. Halsey's conversion, call to the

ministry, and views of Christian doctrine, together with the examination thereon, we proceeded to the work of ordination in the usual manner. After expressions of approval from many of the brethren, the motion was unanimously passed. The following brethren were then appointed for the work of the evening: Ordination sermon, Rev. W. H. Richan; ordaining prayer, Rev. R. D. Porter; hand of fellowship, Rev. L. J. Tingley; charge to the candidate, Rev. E. E. Locke (as Bro. Halsey was ordained for work in Manitoba, instead of the usual charge to the church, Rev. R. B. Kinlay was appointed to give an address on Manitoba missions); preliminaries, Revs. Dr. Bradshaw and C. R. Minard. These several parts having been ably and profitably carried out, the evening service closed with the benediction by Rev. C. T. Halsey. C. R. MINARD, Clerk.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES. SPRINGHILL, N. S.—Last Sabbath, July 3, two more were added to the church by baptism. H. B. S.

TURKET.—We entered the baptismal waters at Pleasant Lake this afternoon. In all sections of our field we are beginning to see blessed evidence that the steady work tells best in the long run. J. ADDISON F. BROWN.

CANTERBURY, York County.—Rev. J. W. S. Young writes: I am assisting Bro. Shaw in a few special meetings at Canterbury. Quite an interest is being manifested. Wanderers are being reclaimed, Christians strengthened, and we hope sinners are seeking Christ.

WATERVILLE, Hants County, N. S.—Sunday, July 3, we received three into the fellowship of the church by baptism; one was hindered. May the Lord increase his courage by an abundant supply of grace, to leave all and follow Jesus, and thus secure the promise of the Master: "Manifold more in this present time and in the world to come, life everlasting." A. WHITMAN.

SABLE RIVER, Shelburne County.—God is blessing the people of this place. June 26 I baptized four happy believers, making 73 by baptism on my field since February 14, 2 by letter; 75 in all. We have a Young People's Baptist Union at First Sable, under the leadership of Bro. Clifford Dexter, doing grand work; also at Middle Sable the same organization, under the leadership of Sister Florence Ryan, also working well for the Master. Our Sabbath schools, Temperance Divisions and Bands of Hope all come in for their share of work, and are in a very prosperous condition. I. W. CARPENTER.

CHANCE HARBOR.—The labors of Bro. Edmund Jenkins in this field are being attended with gracious results. Rev. J. H. Hughes (by request) visited Chance Harbor Saturday, June 18th. A service was held in the evening, at which Bro. Hughes preached. One candidate was received for baptism, who, with three others previously received, was baptized the next day. On Sunday Bro. Hughes preached in the morning, and in the afternoon administered the ordinance of baptism and preached again, returning to Clinch Mills for the evening service. The good work continues and other candidates for baptism are expected.

CANNO.—Rev. F. O. Weeks became our pastor in February, 1891, and has labored with his accustomed zeal. The preaching services have been well attended and there has been no lack of good sermons. Commencing with the week of prayer in January last a series of special services was held with good results. Sixteen have been baptized since then and four received by experience. A large proportion of these converts were from the Sunday-school and Bible class. The weekly meetings since have been very well attended and the interest in them is well maintained. Owing to ill-health Bro. Weeks has felt it necessary to resign the pastorate, and we are now looking for one to take his place. Bro. A. A. Shaw, who graduated at Acadia this year, is supplying the pulpit with great acceptance, and we would gladly keep him with us, as he is a young man of great promise, but as he contemplates taking a theological course the arrangement can only be temporary. We would be glad to correspond with any ministerial brother, who may be contemplating a change. R. CREED, Clerk.

UPPER WILMOT.—Two years and six months have rolled around since our settlement on this field. We rejoice to say that we have had cheering demonstrations of the Spirit's power, scores being "pricked in the heart" and induced to cry, "Men and brethren, what shall we do?" and at length giving themselves to the Lord and to His church by the will of God. During my pastorate here I have had the privilege of baptizing one hundred and three rejoicing converts, and of welcoming one hundred and twenty-eight into the fellowship of this church. We give God all the glory. But, wishing to pursue a further course of study I have, after prayerful consideration, tendered my

resignation to the church, to take effect the last of August next. The church will be glad to hear about the first of September. The pulpit is open for those who would like to visit this people with a view to settlement. May the Lord send the right man. Whoever he may send will find a kind, warm-hearted and sympathetic people, and a strong staff of willing workers for the Master. L. J. TINGLEY.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE

Spavins, Rigbooses, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses. Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day fresh testimony from horsemen in all parts of the world. FELLOWS' LEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

NASAL BALM NEVER FAILS CURES GOLD IN HEAD AND CATARRH

This is a certain and speedy cure for colds in the head and catarrh of the nose. It cures all the symptoms of Catarrh, such as sneezing, running of the nose, watery eyes, sore throat, and all the other symptoms of colds in the head. It is a most valuable remedy for all these ailments, and is sold in bottles of 50 cents and \$1.00 by advertising prices.

BROOKFIELD.—The second and fourth Sundays of June, hitherto the happiest of my pastoral life, were also glad days for the little church in Brookfield. On the former, after testifying to their faith in Jesus and joy in the Holy Ghost, thirteen happy faced young people, surrounded by the church, knelt in prayer on the green bank of the Stewiack River, in the presence of a solemn audience, and most beautiful baptisteria terrestrial. In the clear stream, under a clear morning sky, surrounded by picturesque banks and singing birds, in the balmy air of June, the sacred ordinance was administered as in the days of primitive Christianity. Afterward an open air service was held and a sermon preached on "Peter in Prison." Divisions 8—The Power of Prejudice, the Power of Prayer and the Power of Pardon. On the fourth Sunday of June, under an equally clear sky, in another beautiful baptistry, the ordinance was again administered to three others in the presence of a large and solemn audience. Following a sermon from the great commission, fifteen of the sixteen converts were welcomed in behalf of the church. These young people, from 9 to 18 years of age, are the flower of our youth, and some of them were "born again" of mothers' testimonies. "I cannot speak the object of my visit is not so much the holding of continuous evangelistic services as to encourage the brethren to unite in securing a pastor. I find the cause of religion in these churches weak and depressed, but there is an increasing disposition on the part of the brethren and sisters to give themselves with renewed ardour and hopefulness to the Lord's work. Bay Side and Bartlett's Mills have been supplied for the past year or two by Bro. F. S. Todd, in connection with the Oak Day field. Now that Bro. T. has removed to Milltown, Me., they conclude, by mutual consent, to come back to their former connections. These four churches are now looking anxiously for a pastor and pre-

ST. ANDREWS, N. B.—I am spending a few weeks on the St. Andrews field. It includes four churches—St. Andrews, Bay Side, Bartlett's Mills and Boabec. The object of my visit is not so much the holding of continuous evangelistic services as to encourage the brethren to unite in securing a pastor. I find the cause of religion in these churches weak and depressed, but there is an increasing disposition on the part of the brethren and sisters to give themselves with renewed ardour and hopefulness to the Lord's work. Bay Side and Bartlett's Mills have been supplied for the past year or two by Bro. F. S. Todd, in connection with the Oak Day field. Now that Bro. T. has removed to Milltown, Me., they conclude, by mutual consent, to come back to their former connections. These four churches are now looking anxiously for a pastor and pre-

Thoroughly Sooted The Woman who has once tried Pearline is suited. It suits millions of women who are using it; and millions more are following suit. It washes easily, to save your clothes and your strength; it cleans thoroughly, to save your time and your temper. Do you know that with Pearline there is little or no rubbing? It is the rub, rub, rubbing that wears out your clothes and wears off your point. You will like Pearline, because it is sure; there is nothing like it, because it is safe. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you some thing in place of Pearline, do the honest thing—send it back. JAMES PYLE, New York.

FALSEHOOD!

THIS is a strong word to use at the advertisement, but in these days of tising the truthful, straightforward business the fact that newspapers nowadays are filled facturer's Agents, and selling our Gloves as order to introduce them more extensively, offering for \$1.25 to give away with each Gloves, G. H. PIKE'S AUTHORIZED ENGLIFE, strongly BOUND IN CLOTH, with associated with Mr. Spurgeon in his work. Book and Gloves sent on approval. Whilst of confidence in our remarkable offer, yet But we repeat, OUR OFFER IS "BONA MENTE sent, and the edition of the work is PLETE and UNABRIDGED. If you the money and we will guarantee their safe orders may be sent through the office of with Gloves, see MESSENGER AND VISITOR



head of a LADIES' KID GLOVE misrepresentation in relation to advertisement is helplessly compelled to suffer, from with catch-penny deceptions. Being Manu-we do on co-operative principles, and in we are using the columns of this paper, FIRST ORDER for our Ladies' Kid LISH EDITION OF DR. SPURGEON'S PHOTO. Its author for twenty years was Some of our correspondents ask to have the we cannot blame our readers for their want we cannot comply with their requests. FIDE." The Gloves are value for the POSITIVELY AUTHORIZED, COM-want to take advantage of our offer, send delivery; or, for your further assurance, this paper. For four other special offers of this June 29th.

W. H. FAIRALL, Dry Goods Importer and Glove Agent, 18 King St., St. John, N. B.

Wedding Gloves.

sent a desirable field of labor. It is hoped that with the co-operation of our H. M. Board a good minister may be settled on this interesting field at an early date. Bay Side, in this group, is of especial interest to the Baptists of the Maritime Provinces, inasmuch as here repose the mortal remains of one of the most esteemed of the fathers of the denomination. On the very day of my arrival I visited his grave. The humble stone that marks his resting place bears this inscription: "In memory of Rev. Thomas Anley, died Dec. 7, 1831, aged 63 years. There remained therefore a rest to the people of God." Having heard so much of the character and labors of this famous man of God, it seemed like treading on holy ground, to visit his grave. He had visited Charlotte Co., and his ministry was especially blessed in the salvation of many souls. During his second visit, a few years later, it pleased the Master to call him, in the midst of great usefulness, to the heavenly rest. Near by is the grave of the late Rev. D. Thompson, for many years the faithful and beloved pastor of the Bay Side, Oak Bay and Boabec churches. He died Sept. 10, 1870, aged 70. I, with many others, cherish affectionately his memory. I am glad to learn that the Oak Bay group, including the Rolling Dam and Lodge churches, have been strengthened under the ministry of Bro. Todd; that they, although reluctant to part with him, resolve to secure the services of another pastor as soon as possible. They are even now negotiating with a brother with a view to settlement. July 1. ISA WALLACE.

DIGBY COUNTY CONFERENCE.—The Baptist Ministerial Conference of Digby County convened at Roseway—one section of the field cultivated by Dr. J. C. Morse for upwards of fifty years—on the evening of the 4th inst. A sermon was preached by W. H. Richan and followed by social exercises. On Tuesday Rev. A. T. Dykeman was appointed president and W. H. Richan secretary. A season of devotion was followed by reports from the churches. Arrangements were made for a visitation of the churches to arouse interest in the Centennial Fund. A good degree of spiritual fervor characterized the religious exercises from the beginning, and the interest culminated in a grand revival meeting in the evening. Rev. John Williams read an interesting paper on "God and the Gospel" in which he showed from the Bible that there was a closer connection between them than some people imagined, and that giving occupied a prominent place in the service which God requires at our hands. Rev. A. T. Dykeman followed with a forcible address, in which he set forth the duty of the present generation of Christians to give the Gospel to the present generation of heathens. The remainder of the evening, until a late hour, was spent in earnest prayer and exhortation. Before the close about twenty-five young people and one aged man expressed a desire to "lay hold on eternal life." It now looks as though the venerable Dr. Morse would be gratified in the desire which he expressed during the day to see another revival before he goes hence. Bro. Williams remained for a day or two to assist the pastor in special services. The next session of the conference will be held with the Smith Cove church, commencing on the first Monday in August. W. H. RICHAN, Secy.

NOTICES. The next session of the district meeting of Guysborough Antigonish counties, including Port Hawkesbury, will be held with the Baptist church at Port Hillford, Guysboro Co., on the 19th July, commencing at 8 o'clock p. m. The Baptist meeting house erected at McLaughlan Road by the St. Mary's Baptist church will be opened (D. V.) on the 24th of July. All the friends of the good cause are cordially invited by and in behalf of the church. M. NORMANDY.

To Aid Societies and Mission Bands comprised in the N. B. Eastern Association, convened at Point deBute, July 16: There will be a public missionary meeting Sunday p. m. under the direction of the W. B. M. U. Monday, at 2.30 p. m., there will be a meeting for hearing reports, etc. Secretaries will please govern themselves accordingly. Let a good representation be present. A. C. MARVELL.

Delegates to the Eastern N. B. Association who intend coming by I. C. B. will please purchase tickets for "Aulac Station," paying one full first-class fare, and stating that they are about to attend the Association at Point de Bute; so that they may receive the standard certificate form 82 at the starting station, which will entitle them to return free. Certificates will be exchanged for tickets up to and including July 21.

The Karn Organ and Piano

STILL THE UNIVERSAL FAVORITES. Excel all Others in Tone, Touch, Durability and General Excellence. WARRANTED FOR SEVEN YEARS.

D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

It is DIFFICULT to CATER for INVALIDS, They Need Strong Nourishment, but Cannot Eat Solid Food. A FOOD that supplies all the VIRTUES OF PRIME BEEF in an easily-digested form is

JOHNSTON'S FLUID BEEF

It is easily prepared and palatable. It can be reduced to any strength. Taken either as Beef Tea or spread on thin Toast and Butter.

USE IDEAL SOAP.

FULL POUND BAR.

CHRISTIE BROS. & CO., MANUFACTURERS OF Coffins and Caskets, AMHERST, N. S.

Coffins and Caskets in Solid Oak and Walnut, in imitation of Rosewood, French Birch and Walnut. Also, Coffins and Caskets covered in Black Broadcloth and Velvet and White Embossed Velvet. We are just offering a New Style of Cloth Caskets called "THE SHERIFF PLATE," with a folding face plate, making a convenient Flower Stand.

Our Children's Caskets and Coffins in Gloss White and Gold Strappings are very beautiful.

PLANING & MOULDING.

MILLER BROS.' EXHIBIT.

At the recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space (nearly the whole of the south gallery), and their show presented a fine appearance. It was all enclosed by a nice neat railing of turned balusters, and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and their whole place tastefully and richly draped and some nice pictures hung. They showed fifteen fine Organs and Pianos. The Karn Organ in church and parlor styles, some of which were very fine in both appearance and tone, ranged in price from \$75 to \$450. Also some fine Karn Pianos in mahogany, chestnut and rosewood finishes. The Evans Bros. Piano in mahogany, walnut and rosewood finish; both of these makes of pianos are becoming very popular. Prices of Pianos shown ranged from \$250 to \$600. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Raymond Sewing Machines in different styles of oak and walnut. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and to operate, and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos—the highest award given; so prizes were offered. They have now losses in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control.



ON WASH DAY; AND EVERY DAY.

THE CHRIST OF CALVARY.

BY G. L. SPINNEY, D. D.

Theology is but a scheme of logic wrought in air, and history a troubled dream, and Christ be wanting there.

The grave conceals a mystery, To which God holds the key; I need the Christ of Calvary To open it for me.

For life and hope and destiny, Are shrouded in its gloom; My proof of immortality Lies in His empty tomb.

I know not how the Lord arose, And passed out into day, Enough for me the living Christ, And place whereon He lay.

A glorious fact, not theory, Supports my simple creed; I said not, "I see the theology," On "Christ is risen indeed."

"As the Lord Hath Prospered Us," BY S. JENNIE SMITH

"I'm just sick and tired of the way our pastor keeps preaching missions to us."

"You are right, auntie, as usual," said George, penitently. "We have been extravagant with Elsie, and delinquent in our duty toward the church."

"Why, yes; don't you know I have two dollars laid away for those sweet shoes that I was going to buy for Elsie?"

"You are right, auntie, as usual," said George, penitently. "We have been extravagant with Elsie, and delinquent in our duty toward the church."

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Abraham Lincoln in New Orleans.

Denton Offutt, merchant of Springfield, Illinois, in the summer of 1851, wanted to send a lot of corn, pork, and live pigs to market.

He could load a flat boat on the Sangamon, float it to the Illinois, down that stream to the Mississippi, and thence to New Orleans.

He could not go himself, but must have somebody whom he could trust. Just how it came about we do not know, but in some way he learned that Abraham Lincoln, who had just driven an ox team from Indiana, and who was living near Decatur, had already made a successful trip down the Mississippi, and that he was honest and could be trusted.

Offutt had no boat, and must build one. Lincoln was just the man for his work, as he was with his father a carpenter, could hew timber, and make mortises.

A few weeks after Lincoln and John Hanks were at work on the banks of the Sangamon, cutting down trees, sawing planks, and building the boat.

They were diligent that in four weeks from flanking the first tree was completed, launched, loaded with barrels of pork and hogs filled with corn, and floating down the Sangamon.

It was supposed that the boat would get over the dam at New Orleans, but it grounded instead, and they were obliged to obtain a cañon, carry the corn to the shore, and reload it after getting the boat below the dam.

Farther down stream they were to take a flat boat, but the captain had no intention of being driven on board. They were not to be coaxed by corn strewn on the ground. Lincoln was not to be fooled, and by main strength carried them in his arms one by one upon the boat.

Why the captain refused to load his intention of being driven on board. They were not to be coaxed by corn strewn on the ground. Lincoln was not to be fooled, and by main strength carried them in his arms one by one upon the boat.

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The Nose.

The nose forms one of the characteristic features of the human face, and the more one studies it the more he will appreciate its importance.

There are fourteen bones in the nose and a mass of cartilage which are ossified into a movable rigidity. It is an unobtrusive nose; it will dominate; it will dominate; it will dominate.

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A Favorite Hymn.

"Shall we gather at the river?" is perhaps the most popular of Dr. Lowry's songs.

On Children's Day, in Brooklyn, in 1865, when the assembled Sunday-school children, in their bright array, this song was sung by over forty thousand voices.

There was not a child from the gutter or a mission-waif who did not know it.

In speaking of the song, Dr. Lowry says: "It is a march movement, and for that reason has become popular, though for myself, I do not think much of it."

Yet on several occasions I have been deeply touched by the singing of this very hymn. Going from Hartford to New Britain, I got into a car filled with half-drunken lumbermen.

Suddenly one of them struck up "Shall we gather at the river?" and they sang it over and over again, repeating the chorus in a wild, boisterous way.

When I was in London, and had gone to see some of the most famous Sunday-school workers of the world. They were present from Europe, Asia, and America.

I sat in a rear seat alone. After there had been a number of addresses delivered in various languages, I was preparing to leave.

The chairman of the meeting announced that the author of "Shall we gather at the river?" was present, and I was requested by name to come forward.

Man applauded and I went to the platform. It was a tribute to the hymn; but I felt, after it was over, that I had perhaps done some little good in the world.

An American lady, writing from Cairo, relates the following touching incident. She was allowed to visit the military hospital soon after some wounded men had been brought in from the skirmish.

The following, in substance, is the account she gives: "The three hours we stay were full of work for heart and hand. One young soldier from a Highland regiment especially excited my interest. He had lost a limb, and could not, the doctor said, live through the night.

I stopped at his bedside, and there was a young boy with closed eyes, and as his lips moved, I caught the words, 'Mother, mother, I dipped my handkerchief in a basin of cold water, and bathed his forehead, where the fever flush burned.

"O, that is good!" he said, opening his eyes. Seeing me bending over him, he caught my hand and kissed it. "Thank you, lady," he said; "it minds me of my mother."

"Can I write to your mother?" I asked. "No," he said; "the surgeon had promised to write; but could I, would I sing to him?"

"I hesitated a moment, and looked around. The gleam on the yellow water of the Nile, as the western rays slanted down, caught my eye, and suggested the river the streams whereof shall make glad the city of God. I began to sing in a low voice the hymn, 'Shall we gather at the river?'

Eager heads were raised around us to listen more intently, while bass and tenor voices, weak and tremulous, came in on the chorus.

"Yes, we'll gather at the river; The beautiful, the beautiful river; Gather with the saints at the river; That flows by the throne of God."

"When the song was ended, I looked into the face of the boy (he was not twenty), and said, 'Shall you be there?'"

Antisthenes and the Boastful Youth.

There is an old saying that we should not "count our chickens before they are hatched," which is a very good old saying indeed.

One that has been said in many different ways. One of the most amusing ways of putting it was that of the Greek Antisthenes, who had been very much wearied by the boasting of a young acquaintance of his.

One day he was expecting a messenger from the Pontus. The youth kept telling Antisthenes of the presents he would give him and the other attentions he would shower upon him, when the Greek seized an empty maul and led the braggart to a dealer in flour.

"Fill this to the brim," he said to the dealer. The dealer did so, and Antisthenes, turning upon his heel, started to leave the shop without paying for the flour.

"Here," cried the dealer, "my money!" "My money?" said Antisthenes, "I have none; but—this young gentleman (pointing to the boastful youth) will pay for it when his cargo of sail fish comes in."

The dealer tried to empty the flour bag into the bin and hurl the empty bag at the retreating Antisthenes, but the young man leaped the wall and he went home.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors a natural brown or black.

Disease is the beginning of death and should be earnestly combated. There is nothing so good as B. B. B. to overcome disease.

Do not wait till your delicate wife or child is past hope of recovery, but take warning now, and faithfully administer Putner's Emulsion according to the directions. It will be the best investment you ever made.

Rev. W. A. Mason, Georgetown, P. E. I.: (let letter) "I have used one package of your famous K. D. C., and have derived great benefit from it. My case is very severe—complicated with other troubles."

Let letter: "I have been troubled with a constant pain in my stomach. It was afraid it was cancer. After using your medicine it entirely disappeared and has not returned."

Minard's Liniment cures distemper. No child will refuse to take Melean's Worm Syrup, pleasant and effectual.

K. D. C. builds up the system by restoring the stomach to healthy action.

Kennedy's Medical Discovery. Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin.

Driving everything before it that ought to be out. You know whether you need it or not.

Sold by every Druggist, and manufactured by Donald Kennedy, Roxbury, Mass.

HOTELS. CENTRAL HOUSE, 75 GRANVILLE STREET, HALIFAX, N. S.

HOTEL OTTAWA, NORTH SIDE KING SQUARE, SAINT JOHN, N. B.

The best recommendation for K. D. C. is the cure it makes. It has cured cures from every stage of Dyspepsia.

WORTH A GUINEA A BOX. BEECHAM'S PILLS. (Tasteless-Effective!) FOR ALL BILIOUS AND NERVOUS DISORDERS.

INTERNATIONAL S. S. CO. DAILY LINE (SUNDAY EXCEPTED) FOR BOSTON.

Eastport, Portland and Boston. MONDAY, WEDNESDAY, THURSDAY and SATURDAY Mornings at 7:25 (standard), for Eastport and Boston.

TUESDAY and FRIDAY Mornings for Eastport and Portland, making close connections at Portland with B. & M. Railroad, due in Boston at 11 a. m.

Intercolonial Railway. 1892 SUMMER ARRANGEMENT. 1892.

WESTERN COUNTIES RAILWAY. SUMMER ARRANGEMENT.

BUCKETTE BELL FOUNDRY. CHIMES, PEALS AND BELLS.

WENDELL & COMPANY. WEST TROT, N. Y. BELLS.

Baltimore Church Bells. Made of Purest Bell Metal.

WATERBURY'S LITTLE TABLETS. Bile Beans, Efficient.

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"The matter which this page contains from various sources is stated as any father's praise in contents of this single page, from the year, will be worth several times the price of the paper."

There's a boy in the house, Father's hope and mother's joy, With eyes that sparkle and shine, With feet that swiftly on the floor, With a voice that laughs and sings, With hands that do all the work, For our merry, happy boy.

There's a boy in the house, Sometimes he is marching, Sometimes he's a jester, Sometimes our house is up, Sometimes it's the noise of town; But we dearly love our boy.

There's a boy in the house, Who lays aside his book, And many a question asks, Together we read "God's Word" together pray our prayers, To richly bless our boy.

There's a boy in the house, In their young arms, This he never from them, May he walk through life, And learn to serve These eyes, Be Thou his help, his guide, And save our lives from sin.

THE HOPE. The man who starts out with a small capital of knowledge, but a large one of ability, like the man with a small bank account, but a large one of wisdom.

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The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

**A BOY IN THE HOUSE.**

BY MRS. M. L. J. HADLEY.

There's a boy in the house, a lively boy,  
"Father's hope and mother's joy!"  
With eyes that sparkle and dance with  
fun,  
With feet that swiftly on errands run,  
With a voice that laughs, and talks, and  
sings.  
With hands that do all sorts of things,  
For our merry, happy boy.

There is a boy in the house, a frolicsome  
boy,  
Who plays all day with many a toy;  
Sometimes he is marching up and down,  
Sometimes he's a judge in stately gown;  
Sometimes our house is upside down;  
Sometimes it's the noisiest house in  
town.  
But we dearly love our boy.

There's a boy in the house, a serious boy,  
Who lays aside his book, or toy,  
And many a question, quaint and queer,  
He asks about the things we hear:  
Together we read "God Holy Word,"  
And together pray our gracious Lord,  
To richly bless our boy.

There's a boy in the house; our Father,  
hold  
In Thy strong arms, this lamb of the fold,  
That he never from Thee may stray;  
May he walk through life the narrow  
way  
And learn to serve Thee every day;  
Be Thou his help, his guide, his stay;  
And save our little boy.  
—Christian Secretary.

**THE HOME.**

The Courage of One's Convictions.

In olden times various herbs were sought and various artificial means were sought to chase away doubt and give courage. Our ancestors appreciated as well as we do to-day that however wise a man may be, unless he has strength of purpose and courage enough to stand by his convictions he is a worthless fellow—"as sounding brass and tinkling cymbals." It is far better that young persons have the courage to stand by their convictions, even though those convictions may be tinged with the exuberance of youth and seem but flighty day dreams in the eyes of the maturer parents or guardians. It is a cruel thing to break down the confidence which youth has in itself. While it is wise and necessary to curb and guide the child, it is not desirable nor good to demand a slavish acquiescence.

The man who starts out in life with but a small capital of knowledge or native ability, like the man with but a small bank account, but who uses well and wisely the talents that are given him, reaps a far greater reward than his better equipped brother who fails to use his talents to the best advantage. It is far better that a man should bear the reproach of self-conceit, hateful though that may be, than that he be a weakling, unable to live up to his own convictions, bereft of self-confidence and but a poor imitation of those who have lived before him.

The greatest gift of heaven to man is free will, and the father and mother who demand that their child shall be a subservient slave to their will claim a sterner obedience than our Heavenly Father demands of them. It is not wise to doubt that you do not understand. The peasant father of Robert Burns understood as little the genius of his son as the narrow-minded school-teacher who condemned him as a stupid fellow. The best that the wisest parents can do to guide their children is carefully as they can from evil companionship and evil ways. The human mind must be allowed to develop like any other natural thing without artificial forcing, so that each one will find for itself that place to which its abilities and tastes are best fitted. Too often a mother begins when her child is a helpless baby to lay out a career for him, something that will gratify her own ambitions. She forgets for the time that the tastes and capacities of the child may develop into something which calls for a very different career, and she resents at every stage of the child's development every indication of a character that thwarted her cherished designs. There are thousands of parents who believe that their children are capable of doing what they are not, and they insist on a child's career without the slightest knowledge of the child's tastes or inclinations, when, in fact, a close study of these should be the first requirement for a decision on such a subject. It is far better to let the child grow into his work, than to impose a profession or trade upon him for which he has a marked disinclination.—N. Y. Tribune.

**A Word to the Elderly.**

Among all the housekeeper women, young, bright, active, sober, middle-aged, earnest, benevolent, and spiritual, there must always be some who are getting past the centre of life's stream, and who are looking longingly at the quiet waters beyond the boiling, eddying, wildly hurrying tide against which they have for years bravely battled. Dear women, growing old, don't imagine that because you are fifty, sixty, or even seventy, that now your rowing days are over, and you may complacently rest on your oars. How many women know what brightness there is for the evening of life—and there is a brightness peculiar to every period of one's existence—by giving up? They give up their aims after mental improvement, their pleasurable pursuits, their art, fancy work, or reading poetry, fearful lest such things may not comport with their self-made standard of quiet, idle, selfish elderliness, a state into which a natural inclination invites them to drop themselves. They give up the missionary society work, the Sunday-school and the temperance work with any good nature, hiding themselves under the cloak of age, which they believe will piouly repel every conscience-thrust, every protest. I remember a dear, old grandmother, who, at fifty-five, sat down in her corner to be "an old woman," making patch-work there for the rest of her life, imagining that she was too weak and feeble to walk to her children's homes or to

church, and growing irritable and dyspeptic for thirty-three years. I contrast her with some old ladies seen of late, who keep up at seventy-five the pleasurable things which they loved in earlier years, dress prettily, do fancy stitches, laugh and chat with the girls, attend every good philanthropic gathering, and have their hearts fresh and young after all the hardening, wearing things behind them. Don't give up until Providence shows plainly that you must, for of all nice things the nicest—*Liveskeeper.*

**Summer Food.**

Half the illness that occurs at one season I think I can safely say, is due to improper dieting taken at another. We hear of people feeling weak in the spring, or suffering from those different ailments due to malnutrition, such as boils, skin diseases, obesity or debility. Now this would not be so if the person adapted his diet to his requirements and to the season. No sensible person would think of keeping a large fire burning in his room in the summer. If he did, he would undoubtedly soon feel the effect of it; but many a man who would feel himself insulted if he were not thought a sensible person, will eat in the summer to repletion foods that are converted into heat—that is, keep up the heat of the body—and starches, sugar, and fat, and those that more particularly nourish the nervous and muscular system are the albumen and salts. The largest proportion of summer food should consist of green vegetables, cooked as asparagus; white or lean meats, such as chickens, game, rabbits, venison, fish, and fruits.—Dr. N. E. Yorkes Davies, in the Popular Science Monthly.

**A Lightning Calculator.**

Prof. Truman Henry Safford, of Williams College, is one of the most remarkable lightning calculators now living. A gentleman who had heard of his power and wished to test it said to him one day: "I have a little problem for you, Professor Safford. I was born Aug. 15, 1852, at three in the afternoon. This is June 20, 1883, and it is just three o'clock. Now can you tell me my age in seconds?" The great man frowned, bent his head and began to walk rapidly up and down, twisting his mustache and clasping and unclasping his hands in his nervous way. After a moment or so he returned the answer which was somewhere in the billions. The gentleman produced a paper containing the problem worked out and said, with a superior smile, "Well, professor, I'll give you credit for great genius, but you're several thousand out." The professor stretched out his hand for the paper, and, running over the calculation, said, contemptuously, "Humph! You've left out the leap years."

**The Boy Everybody Knows.**

"Where's my hat?"  
"Who's seen my knife?"  
"Who turned my coat wrong side out and slung it under the lounge?"  
There you go, my boy. When you came into the house last evening you flung your hat across the room, jumped out of your shoes, and kicked 'em right and left, wringing out of your coat, and gave it a toss, and now you are annoyed because this article has not gathered itself into a chair to be ready for you when you dress in the morning.

Who cut those shoestrings. You did it to save one minute's time in changing them! Your knife is under your belt where it rolled when you hopped, skipped and jumped out of your trousers. Your collar is down behind the bureau, one of your socks on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Now, then, my way has always been the easiest way. I had rather fling my hat down than hang it up; I'd rather kick my boots under the lounge than take them in the hall; I'd rather run the risk of spilling a new coat than to change it. I own right up to being reckless and slovenly, but, ah me! haven't I had to pay for that ten times over? Now set your feet right down, and determine to have order. It is a trait that can be acquired.

An orderly man can make two suits of clothes last longer and look better than a slovenly man can do with four. He can save an hour per day over the man who flings things helter-skelter. He stands twice the show to get a situation and keep it, and five times the show to conduct a business with profit.

An orderly man will be an accurate man. If he is a carpenter, every joint will fit. If he is a turner, his goods will look neat. If he is a merchant his books will show neither blot nor error. An orderly man is usually an economical man and always a prudent one. If you should ask me how to become rich, I should answer: "Be orderly—be accurate."—*Detroit Free Press.*

**THE FARM.**

Ways Right and Wrong.

A "greenhorn" drives a nail so it splits the lumber almost invariably; a mechanic puts it in place so it hardly shows, or even becomes an ornament. The educated man of the plains knows how to throw the lasso; one jerk of his strong arm, while riding full tilt, will send it flying to fall just over the horns of the desired steer. A thoughtful man will throw a blanket on his horse and then walk around the animal several times to pull it in. We peel a tree correctly by first removing a 4 ft. length of bark around the trunk next to the ground before felling it and taking off all the bark; thus none is wasted on chips and stumps. The ax is hung aright when the helve is first dried and seasoned thoroughly before shaving it to fit the head, and the head cleaned when the helve is to go in, by washing, wiping, and drying. The head is heated slightly to expand it while the helve is being wedged; it then shrinks onto the handle and never loosens. Half the labor of crop cultivation is saved by proper preparation and planting. We plough, wait long enough for surface seeds to germinate, harrow, wait again and harrow, planting directly. Before the crop is large enough to be injured by frost a good cross to mowing kills millions of weeds and rarely disturbs a plant. The old way to plough and plant at any time, and then "plough out" and hoe laboriously, has driven many a boy off the farm.

A colt that is coaxed and trained into usefulness in half the time required for the same accomplishment by force, and with less than half the risk. Abused in the milking yard, no wonder Betty and Peggy refuse to come to call; try putting and feeding the result in time saved "going for the cows." A dog will eat as much as a pig, and not be one-tenth as useful as five cents' worth of bran in bringing home the cows. Besides, bran never causes bloody milk and other accidents (?) common where dogs are fed on bread, and is daily paid for with a profit by the estate. Some teamsters fight their horses all day long, whether afield or on the road, urging them to unwilling performance of duty with whip and loud words; or so he returned the answer which was somewhere in the billions. The gentleman produced a paper containing the problem worked out and said, with a superior smile, "Well, professor, I'll give you credit for great genius, but you're several thousand out." The professor stretched out his hand for the paper, and, running over the calculation, said, contemptuously, "Humph! You've left out the leap years."

**Feathered Friends.**

It is said, I know not how truly, of the owl family—wise birds that they are!—that they manage to bring up a large family without working so hard as do other feathered folk. They do it in the following way: The mother lays two eggs, and sits on them till they are hatched; then she lays one or two more, and lets the warmth of the baby owls hatch them out. Meanwhile the youngsters are growing up, and she has a few more eggs to hatch the first one can feed themselves, or at any rate are much less care. Thus she does not have to work herself nearly to death, as do birds who bring up their whole brood or six at once. There are many queer things to be said about owls. They are very intelligent as pets in the house, being scarcely ever afraid of anybody. Their way of eating is curious. Sometimes they swallow the mouse, or whatever it may be, whole, and then, after a while, throw up a ball of the fur and bones. Every one who has spent much time in the country has heard owls hoot; even the owl's baby cry is a faint hoot.

The owl is one of the most useful of our feathered friends. He is ready for something to eat just about the time when mice and other little creatures come out to get their supper in the gardens and fields. By destroying numbers of these pests he does great good, and, besides, he is a better bird than to be killed and nailed up on a barndoor. Woodpeckers are among our most useful servants. Every one kills thousands of insects in the summer, digging them out of the bark and wood. If they were to stop work many fruit and nut trees would die. Yet because they cut holes in the bark, which scientific men say does not injure the trees, farmers give the birds a bad name, and kill them whenever they can. The more people had out of their heads, the better they know that birds are almost always the best helpers farmers and gardeners can have. They do, to be sure, sometimes eat fruit, but they have paid for every bit a dozen times over in the insects destroyed.—*Christian Union.*

**Over Pine as Hedge Plant.**

Our ever-kind friend, Mr. Cheever, of The New England Farmer, writes to us thus, in response to request for information, about the white pine for hedges: "I have planted out a great many white pines in hedges on the highway; on lines where old tumble-down stone walls stood; have set them as a border between cultivated gardens and lawns, and as wind breaks and walks; on the cold, windy sides of gardens and orchards; as screens for poultry-yards, and as retreats for poultry when running at large; also upon barren knolls to cover unimproved lands, or to cover a barren soil; and, in some cases, a temptation to plough and cultivate land that could not be cultivated at any profit; and also a fence for stock, and in these various ways my pine hedges have made very satisfactory fences."

Many years ago I set a row of pines, two or three feet apart, the whole length of a long barren ridge. My first object was to make a windbreak that would protect and improve about five acres of good tillage land on which crops were often badly injured by high north-west winds. Later I set a second row, parallel with this, about twelve feet away; and a few years later converted this span into a cattle lane. The trees were not trimmed at all. Posts were set as near the trees as possible, and cheap

poles spiked to them, making a fence that was never jumped or forced. It was the cheapest and handsomest fence I ever built. I have never tried it as a pasture fence; nor do I believe it could be made sufficient by itself.

But after such a hedge is four or five feet high, if lined on the outside by a row of cheap posts, with one or two strands of barbed wire, it would probably be respected by ordinary well-fed cattle. The trees should be planted when quite small—say a foot high—and kept shortened in, to make them thick, once a year, soon after the new growth is well started. Stray limbs must be cut back in summer or fall, to keep the surface even and smooth. I have had best success moving pines late in spring when the new growth has pushed out one or two inches; but have succeeded when planted out early in April. I never go to the woods, but select small healthy seedlings standing by themselves in old pastures. The root must not be allowed to dry, and a damp or cloudy day is best for the work.—*The Chronicle.*

**Treatment of Taurus.**

The ably edited agriculture of the Tribune is usually to me the most attractive part of the paper, and its teachings in regard to treatment of domestic animals are the most advanced; but I wish to read the correspondent's suggestion that to make a bull safe should have a sound whipping once or twice a week! If the advocate of such a course had had that plan tried on him when a boy what would he have thought of the justice of it? Not to whip a child for being naughty, but for fear that he might be! Now I call such treatment the meanest kind of abuse. It seems to me that any animal trained through fear is far more likely to be treacherous. A successful Jersey breeder, keeping several bulls (one twelve years old), told me they "pet them all."

The two-year-old Jersey bull I am proud to own comes at my call and allows me to catch him by his ring as I stand by his feedbox; and with all reasonable precaution I hope always to keep him thus gentle. A wise way for all concerned is to have bulls trained to work, and thus make them safe as well as useful. The life many of them lead is to spend the greater portion of any animal. Shut up or tied up with insufficient air and exercise, and with nothing to do, no wonder they become vicious. If in a good sign of the times that much that is written these days in regard to training animals consists of use of brute force and more kindness and patience.—*Mias M. W.*

**A Struggle for Existence.**

Some common garden toads had been captured, and were quartered in an old nailkeg. So, in a few days it became necessary to procure food for them. Only one who has tried to provide for thirteen ravenous toads can realize what a task it is. The larger will snap up a delicate morsel, in the way of a fly or worm, leaving the weaker prisoners to go hungry. This will, of course, result disastrously to one's little zoological garden. But a novel plan presented itself. I had been in the habit of digging a mass of earth from a neighboring anthill, and feeding the toads by dropping this mass into the keg. Then the ants began to crawl out the toads would form around in a circle and snap them up. Now the plan was to keep the keg directly over the hill, and by boring holes in it, the ants would be allowed to enter when out in search of food and thus save me considerable trouble.

But hardly had I arranged the automatic feeder when the ants set upon the toads in such numbers and with such ferocity that they drove the poor prisoners down into the hollows, and caused them to crawl as if dead. On my return, a half-hour later, I found the ants in complete possession of the keg. Once in a while one of the toads, being neglected for a moment by the victors, would rise up and snap a few morsels, in the shape of fat black ants. But soon one of the lively little tyrants would bite Mr. Toad on some sensitive spot, and he would immediately give up, as if conscious of his inability to cope with his brisk little enemies. Had I not removed the prisoners they would without a doubt have been eaten; and I should have had only the cleaned bones remaining as a result of the hope to rid myself of the duty which the naturalist must always meet.—*Christian Register.*

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