

Messenger and Visitor.

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VOLUME LVI.

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THE CHRISTIAN VISITOR
VOLUME XLV.

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SAINT JOHN, N. B., WEDNESDAY, JUNE 14, 1898.

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— Among the many happy incidents of anniversary days at Wolfville was the presentation to Principal Oakes, of a large portrait of himself, by the graduating class of Horton Academy. This act was a pleasing surprise to Mr. Oakes and an honor to the donors.

— The conversation on Thursday evening, with which the anniversary exercises at Acadia closed, was largely attended. Representatives from the families of the college, seminary and academy received the friends of the institutions. The occasion was a very enjoyable one.

— We are indebted to Dr. Cooper, of Richmond, for the very interesting and instructive letter which appears in another column, descriptive of the plan and work of the Southern Baptist convention, which recently held its annual meeting at Nashville, Tenn. We are hoping to receive other communications from the same source.

— The Regular Baptists and Free Baptists in Michigan are talking about union. At present there appears to be a good deal of hope on both sides that a union will be consummated, but negotiations have not proceeded very far, and when they get further along the prospect of the two bodies becoming one may not appear so promising. At any rate the result of similar negotiations in this province does not go to show that the two bodies are likely to do more than talk about union.

— Mention was made last week of the presentation to the Board of Governors of Acadia University of the portrait of J. W. Bars, Esq. The portrait of the late H. H. Chute, M. P. P., a governor and benefactor of the college, has also been presented to the governors by friends of the deceased, the principal donors being, we are informed, Hon. Attorney-General Longley, O. T. Daniels, Esq., of Bridgetown, and L. H. Morse, Esq., of Bear River. The portrait has been given a position in Assembly Hall, just opposite that of Mr. Bars.

— The anti-Chinese legislation passed by the last United States Congress, and known as the Geary Act, has been declared unconstitutional by the Supreme Court of the country. It is, however, offensive to a very large and influential proportion of the people of the United States, and the government is evidently not in favor of its enforcement. Under the circumstances a convenient excuse for allowing the law to remain a dead letter is found in the fact that Congress failed to make any appropriation for carrying its provisions into effect. Many of the leading American papers, religious and secular, have condemned the law in the strongest terms, as being not only illiberal but most unjust in plainly violating the stipulations of treaties existing between China and the United States.

— There is a commotion in Tennessee. A certain Bishop Joyce, of the Methodist Episcopal church, has been guilty of a grave misdemeanor which has profoundly shocked the social sensibilities of his people, and may result in his being ostracized from polite society. It seems that the bishop got into trouble through going from Chattanooga to the neighboring town of Cleveland to dedicate a church for the colored Methodists. There he met a colored pastor who had the presumption to invite the white bishop to his house, and the bishop accepted the hospitable invitation of his dark-skinned brother, and ate and slept under his roof. This is the bishop's crime. If he had killed the negro preacher on the spot for daring to offer so great an insult as the proffer of his hospitality to a white man he might have hoped to be forgiven, but now, in the eyes of some of the Christian people of Tennessee, he has committed the one sin for which there is no forgiveness.

— The American Baptist Missionary Union has received during the past year a little over a million dollars for the work of foreign missions. In some respects the past year, has not been very favorable for the raising of the Centennial Fund. It has been a year of disturbance through the presidential election, and a general canvass in the interests of denominational schools had taken place shortly before. The leaders are saying that what has been done this year for foreign missions can be done again next year, and that the yearly income of the union from this source ought never to fall below a million. There is no doubt that what has been done can be done again. A million dollars seems a large sum certainly, but when one comes to think of the wealth which is in the hands of the Baptists of the Northern States, it is not too much to expect that they will contribute at least a million dollars yearly for the evangelization of the heathen world.

Acadia Anniversaries.

(Continued.)

The anniversary exercises opened on Tuesday, May 30th, with the meetings of the Alumni Society of Acadia Seminary. At 2:30 p. m. the annual business meeting was held in Alumnae Hall, the president, Mrs. J. F. Tufts, of Wolfville, in the chair, supported by Mr. Brough, of Antigonish, lat vice-president; Miss Harriet Wallace, secretary, and Miss Minnie Chipman, treasurer. The first important business brought before the society was the disposal of the funds. After some discussion, it was decided to devote the money on hand, with that collected in the year now opening, to the completion of the furnishing of Alumnae Hall, the balance to be used for the reception room. The privileges of honorary members were defined to be the same as those of other members, with the exception of voting and holding office. It was then decided that with this additional clause the constitution as adopted last year should be printed for circulation. A committee of three, comprising Mrs. Brough, Mrs. O. C. S. Wallace and Miss Graves, was appointed to prepare memorial resolutions, to be recorded in the minutes of the society, in memory of Mrs. Helen Read Taylor, of Amherst, lately deceased, a former student and a member of the Alumnae.

The secretary then read a paper, prepared for the Alumnae by Mrs. Alfred Chipman, formerly Miss Shaw, the first principal of Grand Pre Seminary.

The officers elected for the ensuing year were: President, Miss Harriet E. Wallace, Wolfville; 1st Vice-president, Miss Carrie Holley, Portland, N. B.; 2nd Vice-president, Miss Katherine Ganong, St. Stephen, N. B.; Recording Secretary, Miss Ida Jones, Wolfville; Treasurer, Miss Eva Andrews, Wolfville. The chairman of the executive committee, Miss Minnie Chipman, Wolfville; of the entertainment committee, Miss Ida Jones, Wolfville.

At 8 p. m., after a short pleasant gathering in the reception room, 45 members of the Alumnae met in the seminary dining room for the Alumnae supper. The supper, prepared by Mrs. Burnaby, matron of the Seminary, was dainty in all its appointments. At the close the president, in a few graceful remarks, extended a cordial welcome to the members present, expressing her delight that so many of Acadia's daughters had responded to the call of the Alumnae. Having been connected with the seminary as student and teacher in different periods of its history, Mrs. Tufts had a wider knowledge than any one present of the development of the institution, and of how its present vigorous, prosperous state has been attained.

The first toast, proposed to the Queen, was heartily responded to by the singing of the national anthem. Mrs. Brough, in proposing a toast to Acadia Seminary, referred to her own life here as a student, and in calling upon Miss Graves to respond, paid a high eulogy to the efficiency and success with which she has for so many years filled the position of principal. In responding, Miss Graves warmly welcomed the old students. She expressed her gratification at the accomplishment of her long cherished plan in the formation of the Alumnae Society; outlined the growth of the seminary in natural and intellectual ways since her connection with it, and spoke of the inspiration and help she, her associate teachers and the students had received from the beautiful surroundings of the new building. She praised highly the appointments of the building, saying that the year's trial had proved it to be all and more than it is promised at the beginning.

Mrs. Tufts next proposed a toast to Acadia's benefactors, responded to by Miss Alice Fitch. Miss Fitch classified the benefactors under three heads—those who gave their money, those who gave themselves, those who gave both. Under the first class she spoke of Mrs. Ann Lovitt, of Yarmouth, who has contributed largely to both the old and new buildings. Under the second head she placed the governors, teachers and students—the first two, present benefactors; the last, the future support of the seminary. She paid a graceful tribute to the unwearied devotion of Miss Graves to the interests of the school, on which depends much of its present prosperity. In the last class special mention was made of Mr. Bigelow, of Wolfville, and Mr. Whidden, of Antigonish, who, by their untiring interest and energy, combined with their material aid, have been instrumental in erecting the new building.

The next toast, proposed to the Alumnae Society by the vice-president, was responded to by Mrs. J. W. Manning.

In forcible, well-chosen language she enumerated the benefits to be looked for from the formation of this society, which, although but one year old, had left its infancy far behind—the size and interest of this meeting showing it to be in vigorous youth. It is to be a bond of union between the members of the school, a source of financial aid in furnishing apparatus for the work, and thus relieving the responsibilities of those supporting the heavy debt, and a source of strength to the future school by its sympathy, support and prayers.

A toast to the retiring teacher was responded to by Miss Wallace in her own happy, graceful manner. The following classes were then proposed: Class of '67, responded to by Mrs. Manning, the oldest Alumnae present; class of '78, by Mrs. Redden, Windsor; class of '82, by Miss Ida Jones, Wolfville; class of '83, by Mrs. O. C. S. Wallace, Toronto; class of '84, by Mrs. Smallman, Dartmouth; class of '85, by Miss Eva Andrews, Wolfville; class of '86, by Miss Minnie Chipman, Wolfville; class of '87, by Miss Laura Sawyer, Wolfville; class of '90, by Miss Lalia Halkenny; class of '91, by Miss Clara King, Truro; class of '92, by Miss Edna Corning, Yarmouth; class of '93, by Miss Issa Bill, Liverpool. The classes of '88 and '89 were not represented.

The ladies then adjourned to Alumnae Hall, where the following programme was carried out: Chronicle of the School from its Earliest Inception, prepared by Mrs. Irene Elder Morton, of Clementsport, read by Miss Alice Fitch; piano solo, by Miss Eva Margeson, Hantsport; essay, "Results of Higher Education of Women," written by Mrs. Helen Freeman Trotter, of Toronto, and read by Mrs. Redden; violin solo, by Miss Mary H. Fitch, Wolfville, accompanied by Fraulein Zuck; Alumnae ode, by Miss Harriet E. Wallace.

The literary part of the programme nobly sustained the reputation of the writers, and was in every way a high honor to the institution of which they are members. Each selection of music was excellent in its way.

Every member of the society was highly delighted with the success of this first meeting of the Alumnae. Too much cannot be said in commendation of the retiring officers and executive committee, on whose energy and enthusiasm the success of the meeting depends. And this is but the beginning, the earnest of greater things to come. To this important factor in the education work at Acadia, a brilliant, prosperous future.

MANUAL TRAINING AT HORTON ACADEMY.

This department, added last year to the Academy, has proved a great success. Although it is not in the prescribed studies of course, yet forty young men applied for its advantages. Twenty-five worked for two terms. Their work in perspective, freehand and instrumental drawing was on exhibition, and it reflects great credit, both on the students and Mr. McDonald, their instructor.

The twelve lathes are successfully driven by a water motor. There are eighteen drawing tables and fifteen work benches. The boys have done well in wood-work. They have sheathed the rooms, made a fine show case, a table and joints illustrative of their skill in applying the lessons taken in the drawing room. A practical man present, when examining the egg-cups, napkin rings and other products of the lathes, said a boy who could turn that well was worth twelve dollars a week. Andrew Cobb, Burpee Bishop, and Ralph Davis have especially distinguished themselves for their excellent drawings and fine work.

THE HORTICULTURAL SOCIETY.

This society had an interview with the governors of the college, through a committee consisting of J. W. Bigelow, S. C. Parker, B. W. Starr, and W. C. Archibald, Esq., in respect to affiliating the Experimental Fruit Station and Horticultural School, which they propose to establish, with the university. They wish to lease land for experimenting in fruit growing, and to avail themselves of such classes in the college as their students might require in the pursuit of their studies. The society has already 600 members, a \$1,000 capital, a grant from the Local Legislature of \$2,000 a year, with the prospect of getting the same amount from the Dominion Government. They expect about fifty students the first year. The Board appointed a committee, of which the president of the college is chairman, to confer with the executive committee of the society and report to the Board meeting in August next. The full committee is Dr. Sawyer, W. C. Bill, C. W. Roscoe, Prof. Haley and Rev. A. Coburn. This society believes that when this branch of industry is thoroughly understood it

will give employment to many young men who now leave the country.

THE DEWOLF SCHOLARSHIP.

were taken this year by the following students: W. G. McFarlane, S. J. Case, \$30 each; M. B. Whitman, Miss M. E. Archibald, Miss A. Power, \$25 each; N. E. Harman and Miss M. Brown, \$20 each.

Miss Crowell, of the Ladies' Seminary, has leave of absence to pursue her studies at Harvard University. Miss Jackson, teacher in New Hampshire Normal School, will take her place. Miss Wallace, teacher of elocution, has resigned. Miss Barnett, of New Brunswick, a graduate of Acadia College and highly commended by the principal of the School of Expression in Boston, is appointed to take the place made vacant by the retirement of Miss Wallace. Miss Brown, teacher of vocal music, has resigned. Her place has not been filled. The attendance at all the schools last year was good. The religious condition of the students in all the departments was satisfactory. Two out of the ladies' school professed religion. There was also an increase from both college and academy.

Except in the matter of finance, the university is in a most healthy and flourishing condition. A large committee has been appointed to raise money to relieve the financial embarrassment. There will, no doubt, be a liberal response to the appeals of this committee.

The time seems to have come when our richer brethren are called upon to come to the rescue, and keep the institutions in an efficient condition.

Notes by the Way.

The graduating class is a central figure in the college anniversary. To the parents and particular friends of these young people, who are present in large numbers usually, this is a day of peculiar experiences. To many there comes at the close of this day the respite, though short it may be, from a struggle and anxiety not easily endured. To the true and intelligent Baptist heart the annual day of Acadia University is big with hope; for in her graduating class the "sanctified and sent" with the gospel message are always found. From our heart we pray, God bless them as, like Abram, they go out not knowing whither. Dumb be the tongue that in the Christian church is found speaking in disparaging tones of the efforts of these young men. May they be true to their purpose. The address of President Sawyer to the class this year, at parting with them, was a fine word-picture of a model for their future, and a motto to guide them.

The annual dinner of the Associated Alumnae and their friends was spread in Chipman Hall. Some one hundred and twenty sat down to this feast. Dr. Hall, president of the association, presided. The dinner was excellent, so also were the appetites of the guests; and the usual toasts for occasions similar to this were proposed and responded to, with a most remarkable exception.

"The press," and especially the MESSENGER AND VISITOR, which has always held a front place in the work of higher education, was passed by unaid or unpraised. Having mothered these institutions from their infancy, the MESSENGER AND VISITOR will still with mother love overlook this slight. The speeches were witty and wise and otherwise—true to the type of after-dinner speeches. These annual dinners culture the social and fraternal graces at small cost of purse and brain, and therefore are quite worthy of perpetuation.

The Manual Training department of Horton Academy commands and deserves more than a passing notice of the visitor to the anniversaries at Wolfville. Its success is fully assured by its first year's work. The union here of the theoretical and the practical mechanical sciences in their natural order, is of untold value to the student of this practical age in a new country like our own. The progress made in wood-working in so short a time is highly encouraging. When other lines of work are added, say your doubts will be as the years go by, this department will take first place in this cluster of schools. A visitor with an eye to the practical can scarcely avoid, in thought, a comparison of the academy as it now is with the seminary in its present elegant and well-furnished home. In the first the young men are learning to build homes and to support them. Are the young women in the latter learning as well the theory and practice of skillful, economical and comfortable housekeeping? Is the gymnasium in the seminary equal to the Manual Training department of the academy in its ability to develop the physical? If the coming woman is to

take first place in a new country like our own, with but partially developed natural resources, she cannot afford to abandon many of the industries or the thrifty habits of the women of the early days of our provinces, who did so much to lay foundations for the wealth and home comforts of the present generation. In all our educational enterprises it may be well to have an eye on the swing of the pendulum.

The "At Home," held in the University Hall, on Thursday evening, by the faculty of the college and teachers of the associated institutions was largely attended and very enjoyable. The museum commanded the attention of many. The work of Professor Caldwell, as here seen, was duly appreciated. This collection is quite worthy of fireproof quarters. This was the closing piece of the programme for 1898's anniversary of our beloved "Acadia." The worthy president of the university and his associates, the principals and teachers of the academy and seminary and their students, had done much to make this occasion a pleasant one, and right well did they succeed. More fully, year by year, do these schools deserve the confidence of the Baptists of the Maritime Provinces. It must never be forgotten that Acadia University and her associates are by the Baptists under God, and of the Baptists as the servants of God, and for the Baptists in the service of God. To the highest and best service of all men of every name and every clime it stands pledged from start to finish; but to all outsiders, in ranks high or low, it emphatically says "hands off" of all that belongs to its management. It has the mission of a peculiar people, a royal priesthood, a holy nation. Secular education is not its ultimate; this is only a means to an end.

To the casual observer the effect of hard work on many of the teaching staff and students was plainly to be seen. They well deserve the rest the coming vacation will afford them. May theirs as well be the rest of faith in the God of our fathers, and so may they be well fitted for future toils on useful lines.

An incidental and pleasing part of the graduating exercises was the informal placing upon the wall of College Hall a portrait of John W. Bars, Esq., Dr. Sawyer, in a few words, informed the audience that this portrait was presented by Mrs. Jones, wife of Professor Jones, and accepted by the Board of Governors to hold a place on these walls among the portraits of the fathers, founders and early supporters of this University. Mr. Bars was introduced, and acknowledged this unexpected honor in fitting words. This token of regard for Mr. Bars is but giving honor to whom honor is due. "Acadia" will ever hold in loving remembrance the services and sacrifices of those, of whom but few are with us still, who outlined our educational policy and wrought it out to its present fine proportions. Among these John W. Bars holds a foremost place as a financier of ability and a loyal Baptist. J. H. S.

The Free Baptist Position.

I noticed in your issue of the MESSENGER AND VISITOR dated April 12th, a quotation from a sermon by Rev. A. C. Chute on "Baptist Position" as follows: "It is a mistake to call Baptists 'close' communion and other denominations open communion, inasmuch as all substantially agree that there are just two essential prerequisites to communion, viz.—regeneration and baptism." I also read a few weeks ago a sermon by Rev. R. C. Mosher, headed, "The Distinctive Principle of Baptists," in which he states that Baptist requirements for the "communion are exactly the same as those of every other church" which statement, if believed by your readers, must cause the Free Baptists to appear in their minds guilty of gross inconsistency indeed, as they believe immersion on profession of faith and that only to be the New Testament baptism. I also find the idea entertained by the above mentioned gentlemen is quite prevalent among Baptists, even in communities where the two denominations exist. I have before me a copy of "A Treatise on the Faith of the Free Baptists of Nova Scotia." On Church Usage, Sec. 3. It says: "This church admits to full fellowship only such as give satisfactory evidence of being born of God and are immersed, but admits to communion and equal privileges in worship all who love our Lord Jesus Christ in sincerity and truth."

I have no disposition to enter into controversy on this subject, I merely wish to correct those who have wrong ideas as to what the Free Baptists believe to be the prerequisite to the communion service. SUBSCRIBER.

W. B. M. U.

MEMBER OF THE
WOMAN'S MISSIONARY UNION
"As the Father has loved me, even so I send you."—John 17:21.

PRAYER POINTS FOR JUNE:
For our Association's gatherings, that the presence and power of the Holy Spirit may be felt in a marked degree, so that liberal things may be devised for the extension of the Saviour's kingdom.

A Question of Delegates and One of Expenses.

The above is the title of a bright little leaflet issued by the Woman's Presbyterian Board of Missions, and added to our supply this winter. The extracts given below are timely, in view of our associational and annual gatherings in the very near future:
"Why send delegates? Trades, professions, politics, art, science, to ensure life and progress must encourage study, experiment, frequent interchange of experience and results. Hence the political campaign, medical, musical, literary and scientific associations, from the most unpretending village club to the Royal Society of London or Paris. Missionary interest is no exception to this general work. These meetings and the sympathy comes the inspiration. These meetings promote sympathy for the work and for each other. These auxiliaries are not isolated, independent bodies. Sun and satellite bound together in a system. Parts of a grand organism, each one is a feeder, a vitalizer. The great sympathetic nerve should thrill, the life-blood pulsate in every fibre. With the knowledge and the sympathy comes the inspiration. "We build our altar, lay our wood and our sacrifice, and the fire comes down from heaven. Or we are gathered in the large upper room, and in no mysterious manner but according to the promise of the Father, the Holy Spirit descends. "It has several times been my privilege to enjoy with my Congregational friends a meeting of the American Board—that annual overflow of their Nile. With the stirring words of the leaders, the sight of the resapers as they came in from fields near and distant, hearing their sheaves with rejoicing, raise the tide of feeling. With the tide of feeling came the purpose, the plan and the new consecration. And "One like the stillitude of the sons of men" touched the lips which were to carry the message to country, to hamlet, to village, to city over our own and other lands.

"Who can estimate the possibilities of a meeting of one of our Women's Boards? Four hundred bright, cultured, consecrated women, 'this one thing I do' written upon their faces; the magnificence of a great common interest flashing from eye to eye, and throbbing from heart to heart; engaged in the most unselfish of all work—Christ's work. Oh, the baptism of such a meeting, and the resistless influence as they return to different homes and quietly work the leaven into the community through the auxiliaries and bands.

"Send the sister whose horizon needs broadening. Send the timid, modest, shrinking sister, so bright, active, efficient; so quick to perceive, so clever to plan, so brilliant to execute in the home and social circles, but who is tongue-tied in the missionary meeting. The dumb may speak.

"Send your woman of one idea. She may return with two.

"Send the critical sister who thinks that missionary societies are made up of peculiar people, and women who are unliberal to shine in other walks of life. Their eyes will be opened.

"Send the hard worked, busy wife and mother who treasures up her scraps of time and bits of coin that she may make an offering for the cause she loves. It will be a strengthening cordial to her.

"Send the girls, that in this fresh young life they are taking on, this great subject may have its place.

"Do you wish to create a missionary sentiment in your community; to bring about a revival of faith and zeal to draw out the latent sympathy and the latent talent of your church; to educate your children, and enlist your young people? Do you desire a full treasury, to nerve the arm of the Boards, to hold up the hands of the missionaries, to speed the coming of the King? If so, these meetings are of vital importance—the closest meeting, the band meeting, associational and annual meetings, and county conventions. Attend them, study for them, pray for them.

A sister said to me the other day: "I offered last year to pay our president's expenses if he would go to the annual meeting." Her remark led to thoughts which resulted in sending you the above extracts. Many of our societies and bands have workers who would gladly attend these meetings, but shrink from speaking of their desire, knowing that they lack the means. Let the sister who has the means send the one who has not. Or it will pay the society or band to meet these expenses.

Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that Hood's Cures. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequaled as a dinner pill. Minard's Liniment for rheumatism.

SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

Dear Girls and Boys,—What large black bonnets those women have on!

There are a lot of great bowls. Then it slopes in again and tapers to

ward the top, ending in a round mouth, opening its black lips to the clouds like

the crater of a volcano. It looks about

large enough to hold a pair of water.

There is a row of a hundred behind

the other, are a dozen Telugu women

walking along the street with these

spacious bonnets on. They are advanc-

ing to join that party of women who

are standing in a ring. As each woman

approaches the group she steps up, re-

moves her bonnet and places it on the

ground at her feet as carefully as if it

were an egg. What can they be do-

ing? Are they playing some game? Is

there a drama to be acted? We discover

that inside of the ring is a square space

enclosed by a wall of stone and mortar,

like the curb of a well. On a stone

spout this side of the wall is a bunch of

green moss and water. The water runs

round the group of women, built upon

the sand, is a small heathen temple.

Beyond the temple are the leaf roofs of

a part of Bimil. Beyond the roofs the

sea is roaring on the shore. Beyond the

sea the sun has arisen out of the bound-

less haze.

The women all have ropes in their

hands, that hang over the inside of the

well-curb, as if they were fishing. By

holding their husbands and children full

of water and is pouring it into the

mouth of her bonnet. The basket is

about the shape of a large loaf of bread.

If you should cut a good slice off one

edge of the loaf and then dig all the

seed bread out, leaving the crust, you

dig out the pulp of a pumpkin to make

a jack of lantern—you would have a

crust basket about the shape of one of

these baskets. Only these are made of

the large leaf of the palm-leaf palm.

It is crinkled like a fan, and is as

light as a straw hat, and you can buy

six of them for a cent. The stem of the

leaf is bent across the top of the

basket and tied to the other side for a

handle. To this is fastened one end of

the rope.

Sure enough! This stone well is a well

curb, and this is a large deep well. Be

careful not to tip over the curb and fall

in. These women are drawing water

with their leaf baskets, and are all pour-

ing the water into their bonnets.

The mouth of the well is as large as a

small parlor. A few feet down a thick

brush is growing out of the rocky side.

A bird that looks like a crane, with its

feet in and alighted on the bush. It

flits across and flings to the stones. As

it flits around here and there the beating

of its little wings makes a heavy sound,

so that even if your eyes were shut you

could tell by the noise of the flight, as well

as by the cool breath that comes up and

by the noise of dripping water that you

were at the mouth of a well. From the

top, half way down, the well is

thoroughly shaded by the palm-leaf

from midway to the bottom it is out of

of the solid rock. Its jagged sides are

wild as the flinty precipice that drips

the mountain springs.

The women look at us and grin, but

pay more attention to their work than

to us. They are early morning they have

no time either to gaze at us or gossip

too much with one another, for they all

have husbands, and if dinner be not

ready when my lord comes home at

night, we go to the wife. Therefore each

woman throws her basket into the well.

Her hand has the knack of a sportsman

who throws his fly-hook into the river,

and as he waits for a bite, she waits for

her basket to fill. It falls upon the face

along and swings both hands without

If you come to this well in the

morning or evening you will find the women

here with leaf baskets, ropes and water

pots. It makes vivid such Bible scenes

as that of the manna in the wilderness,

side of Haran city at the time when wo-

men come out to draw water; when

Rebecca let down her pitcher from her

shoulder to give him a drink, and then

employing her pitcher into the trough

of the well; when the well drew water

for his camel. If he had been a gallant

Canadian he would have drawn it him-

self, and then carried Rebecca's pitcher

home for her.

The top of the head is the place for

everything in India. As we stand at the

well there go by four women with

large baskets of grass on their heads,

frightening us as they pass a black pig

fast on its feet, and a black pig

As we came down we met a poor little girl

staggering under a great bundle of

sticks which she was taking to the

bazaar to sell for cordwood. The other

day a woman with a black pig

fast on its feet, and a black pig

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As we came down we met a poor little girl

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The New Sinai Gospels.

Whence do we get the text of our

English New Testament? From the

Greek, most of our readers will answer.

But few, we venture to think, have ever

traced the steps by which it has

been won from moldering fragments,

by patient scholar or by enterprising

traveller.

The edited text of our Greek New Testa-

ment rests mainly on four great

manuscripts, or codices, as they are

called—the Vaticanus, of the fourth cen-

tury, now in the Pope's palace; the

Alexandrinus, of the fifth, carefully pre-

served in the British Museum; the

Sinaiticus, won by Tischendorf, not

without guile, from the monks in the

convent of Mount Sinai; and the Codex

Bezae, in the University library at

Cambridge. There are all clearly writ-

ten, the chief difficulty in deciphering

them being that the writing, like that of

most ancient Greek manuscripts, is in

capital letters, calligraphic, without

relation to the letters in the text, and

without punctuation. Other difficulties

are caused by the finger of time. Some-

times a hole exists where an important

word might be looked for; sometimes

the writing is so faded that the keenest

eye can hardly decipher it, and some-

times the pages have stuck so close to-

gether that the upper surface of the one

has been transferred to the other when

they were separated. But we are deep-

ly indebted to the scholars who have

British and American scholars, with the

help of these and other codices, to adopt

a text which represents the Word of

God, in all its essential, very

nearly as it was in the original under

the inspiration of the Holy Spirit.

Since the Revised Version of the

Bible was given to the world twelve

years ago, it is now no secret that in

many minor points these great codices

are not in agreement, and a new

and serious doctrine; they merely re-

present a different choice of words to

express the same thing, and are due to

the idiosyncrasies of early scribes. To

us they afford witness that the Im-

mediate Word of God has had no slavish

reproduction for mere words; that His

teaching, as by them reported

when fresh in their memories, has been

transmitted to us more faithfully than

if learned rabbis had watched over its

transmission.

Now, when Greek codices vary, where

can we look for an umpire? Naturally,

to the ancient codices in those languages

into which the gospel was first translat-

ed. And here the language which was

spoken in the humble workshop of

Nazareth, the language in which our

Lord restored a dead girl to life, and

in which His despairing cry was uttered

from the cross, the Syriac, or Aramaic,

becomes of the highest importance.

Early Syriac versions of the New

Testament fall naturally into two divi-

sions—the common one, or Peshito, uni-

versally adopted by the Syriac churches

after the fourth century, and the more

ancient one, the Curetonian, which was

discovered by the English scholar, Wil-

liam Cureton, who discovered the only

known copy, in 1842, amongst

some manuscripts brought from the

Nirban Desert to the British Museum.

The Curetonian, being the earliest of

the Syriac versions, is of the highest im-

portance. It is imperfect, containing por-

tions only of Matthew, of Luke, and of John,

whilst of Mark all but the last four

verses had disappeared before Cureton

found it.

Scholars have therefore often expres-

sed a hope that the Curetonian version

with great acidity, sometimes lost her

place in turning over the leaves, and

thus put me in possession of at least

thirty-three duplicates, which I did not

wish, as they increased both my work

and my expenses.

We returned home in the end of

March, and developed most of our pho-

tographs successfully, with the excep-

tion of some which were sent to the

Eastman Company and were spoiled.

The box which contained these had

been picked out at random from amongst

over forty similar ones, yet, strangely

enough, it contained those of which my

sister's mistakes had furnished us with

duplicates.

B. V. P. U.

Correspondents in this department should address their communications to J. H. MacDONALD, Assistant, N. S.

The publication of Baptist young people; their increased spiritual; their education in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; through existing denominational institutions.

All Young People of whatever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity upon your young people's name or method. Our common bond is in the New Testament, in the full illumination of whose teachings we are one people with our seniors.

Springhill, N. S., has organized its young people on Baptist lines. Belmont, N. S., is also falling into line. Next.

Emory W. Hunt, of Toledo, gives the following on the prayer meeting topic for June 18:

THEME: REDEEMED BY WHAT AND FOR WHAT? 1 Cor. 6: 20.

For ye are bought with a price; therefore glorify God, in your body and in your spirit, which are God's. The Bible is often telling us of things which are too large and too high for our minds to see them directly. So it uses illustrations and images to bring them closer and ministers of the larger truths which enable us to see them in their relations. So it uses the human parental relation to help us to right thought about God. Jesus used all nature and wide ranges of human experience to make real to us His teachings. And over and over again the writers of the New Testament use the figure of slavery to portray vividly our condition and need without a saviour.

And what a vivid figure it is. Too vivid for some. It shows the truth so clearly that they deny its truthfulness. No one is so much a slave as one who has never known what it is to be free and so does not realize that he is a slave at all. But we need to remember that one who knows and who came to save uses this illustration to assure us of our need.

No one who has ever read "Uncle Tom" can fail to understand what it means to be redeemed from slavery to freedom. In John 8: 33-36, when the Jews insisted that they were not in bondage, Jesus answered, "Whosoever cometh into the world he is a slave of sin. If the Son shall make you free, ye shall be free indeed." In Romans 6: 16-17, Paul expresses it thus: "Know ye not that to whom ye yield yourselves slaves to obey, his slaves ye are to whom ye obey? God be thanked, ye were the slaves of sin, but ye have obeyed from the heart the form of doctrine which was delivered you." In both these passages the Greek word used is not that for a hired servant but for a bond servant or slave.

The questions suggested for our inquiry about this passage in Corinthians are, "By what are we redeemed?" and "For what?" Examine Acts 20: 28; Eph. 1: 7; Col. 1: 14; Heb. 9: 12; 1 Pet. 1: 18-19; Rev. 5: 9. All these passages give our purchase price.

We value things according to what they cost us. It is possible that our Father places this valuation upon us? Surely not because of what we are. Possibly because of what we may become. And for what? If one pays a high price for anything it is an assurance that he has a purpose for it. For another to divert it from that purpose is robbery. To devote it to a base purpose is to destroy it. In Titus 2: 14 Paul defines God's purpose: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people of his own (for that is the meaning of Greek), zealous of good works." If a house-keeper should see her servant using a beautiful vase to put refuse in, he would say, "Don't use that. It is costly." If our Father sees us actually devoted to worldly things, He may well say to us, "Do not put yourselves to such uses. You have cost Me too much for that."

There are two questions in this one. We ask, not only for what use, but for what destiny, has He bought us? Both "that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again," and "that they might not perish, but have everlasting life." We know that when He shall appear, we shall be like Him. That anyone should fall of this glorious destiny, is to defeat the purpose of our Owner and to destroy the value of a costly property.

Ye are not your own, for ye are bought with a price; therefore glorify God, in your body and in your spirit, which are God's.

The practical outcome of an evening's thought of this theme should be true consecration; which is the recognition of the fact of God's ownership of us, not of a fraction of them—and a "setting apart" of ourselves to these His purposes and uses.

We must always distinguish between our emotions and our attitude. The one may die off our lives like the sunset glory from the ridges of the Alps, that seem so gray and cold when it is gone; but the other should resemble the changeless perpetuity of the everlasting hills, unaltered by the transients of the ages, or the alterations of day and night. You may not always feel as happy, but you can always say "Yes" to the will of God, and realize your attitude in the risen, ascended, living Jesus, amongst the thousands that minister to Him. In moments of depression, be sure to live in your will and His will.—F. B. Meyer, in Future Tenses.

Buy an appetite. You will find it in a package sold by all druggists and marked K. D. C. Free sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Mr. J. W. Graham, of St. Mary's, Ont., says "three bottles of Burdock Blood Bitters entirely cured him of chronic kidney complaint."

Orders from all parts of the Maritime Provinces are pointing to the Hawker Medicine Co., St. John, whose remedies have become wonderful popular.

Minard's Liniment is the hair restorer.

Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

Lesson XIII. June 25. Review.

GOLDEN TEXT.

"In all thy ways acknowledge Him, and He shall direct thy path."

EXPLANATORY.

SUBJECT—THE QUEST AFTER THE HIGHEST GOOD.

The search is made in every way, and from every point of view. We hear three voices speaking to us one truth in varied forms, as to what is the highest good.

I. THROUGH THE DISCIPLINE OF AFFLICTION—THE BOOK OF JOB. The historical foundation, the story of Job, his character, losses, his friends, the argument. The conclusion reached, and how it was reached.

II. THROUGH THE TEACHINGS OF WISDOM—THE BOOK OF PROVERBS. The character and composition of the book. Wisdom, who or what is meant by the term. The value of wisdom. How obtained. Her warnings. Her invitations. Note especially the two opposing pictures: Intemperance and the true home.

III. THROUGH THE EXPLANATION OF LIFE—ECCLESIASTES. The meaning of Ecclesiastes. The object and plan of the book. The search. Solomon's experience and his lessons. The result of the search—how and when the chief good of life may be obtained.

IV. THE POWER BY WHICH THE BEST LIFE MAY BE REACHED—MALACHI. The Saviour comes, purifying away the evil, and bringing the means of salvation and the conditions by which it may be obtained. He controls Divine Providence. He is wisdom's own self. He knows all things.

SUGGESTION. This review can be best made by looking over the previous lessons. A clear and definite knowledge of the facts should be impressed upon each scholar, together with the practical teaching which naturally flows from this broad view.

PRACTICAL SUGGESTIONS.

- 1. There are two paths open before all, in one or the other of which all of us must go.
2. The choice as to which path we will take lies within our own power.
3. One path leads to ruin, the other to everlasting blessedness.
4. Trusting God in the dark leads to the light.
5. Wisdom warns us from the evil path, and invites us most earnestly into the ways of pleasantness and peace.
6. The wisdom of all the past ages is in favor of virtue and religion.
7. The experience of those who have tested all ways and all sources of happiness shows us the same path.

REVIEW BY SUBJECTS.

- 1. The afflictions of the righteous.
2. The experience of a soul amid sorrow and conflict.
3. The value of discipline.
4. The true life, according to Divine Providence.
5. The prosperity of the righteous.
6. The quest for the highest good.
7. The true life, according to experience.
8. The true life, according to the voice of Wisdom.
9. The warnings of Wisdom.
10. The invitations of Wisdom.

Literary Notes.

The Missionary Review of the World for June comes to hand with its 96 pages crowded with encouraging news, inspiring discussions, and altogether interesting and instructive articles on a great variety of topics from the pens of more than a score of leading writers and thinkers in all parts of the world. This great magazine, in addition to its present large circulation, were supported by the Christian people of this and other lands as heartily as its enterprise entitles it to be supported, the day when "every creature" would hear the gospel preached would not be far distant. Its six well-edited departments, under the management of such giants as Rev. A. T. Pierson, D. D., Rev. J. T. Grayson, D. D., Rev. A. J. Gordon, D. D., Rev. D. L. Leonard, Prof. Amos B. Wells, are crowded with valuable articles from all over the world, bring together each month in one vast symposium the current missionary thought of the Christian church, of all denominations, in every field. The preacher or layman who falls to drink inspiration from this great fountain of inspiration is a fit subject for discouragement in the cause of missions. Published monthly, \$2.00 per year, by Funk & Wagnall Company, 15 and 20 Astor Place, New York.

The June Arena is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the body of the magazine, and twenty pages of carefully written book reviews by such well-known critics as Rev. W. H. Thomas, D. D., of Chicago; Helen Campbell, Hattie C. Flower, Hamlin Garland, and the editor of the Arena. Among the leading papers in this notable anniversary issue are: Insanity and Genius, by Arthur McDonald; The Liberal Churches and Scepticism, by Rev. Marion D. Shutter, D. D.; Arsenic versus Cholera, by E. B. Leach, M. D.; Is interesting and timely; Women Wage-earners in the West, by Helen Campbell; Islam, Past and Present, by Prof. F. W. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of Mohammedanism; Union for Practical Progress, by the Editor, a strong plea for the union of progressive and reformative impulses for educational and practical work. Mr. Flower also contributes a striking paper, entitled Existing Fashionable Evil versus American Common Sense, which deals with the dress reform movement now being so vigorously pushed by the National Council of Women of America. This paper is handsomely illustrated, containing twelve or fourteen large photographs of Boston ladies in the new reform costumes. Altogether this is a most notable issue of this great progressive review, and no readers of magazines should pass it by.

How Miss Rhody Martin Cheated the Census Enumerator.

The day-larks in all their golden beauty, and the roses, from the Maiden's Bush to the Hundred Leaf, bloomed about Miss Rhody Martin's door. The Madeira vine, with its clusters of creamy blossoms rich with fragrance, clambered over the porch, and the sparrows fitted in and out through the lattice-work, twittering as they built their nests under the eaves, or fed their hungry young. It was a balmy morning in June, and a silent breeze stirred the leaves and set the bees to humming as they sucked the sweets from the blooming flowers. A red-bird in a cage kept up a soul-inspiring melody in answer to one that haunted a neighboring rose-bush where his mate sat complacently on her egg.

Out on the vine-clad porch, Miss Rhody Martin, a spinster on the shady side of fifty, rocked to and fro, while the clinking of her knitting-needles kept time to the music of her chair. Isaac Rhody, Miss Rhody's nephew, a fair specimen of manhood, sat not many paces away, half-buried in the banister higher than his head, true Kentucky style. He had come in from hoeing the cabbage to get a cool drink of water, and for a moment's rest, and he and Miss Rhody were all unconscious of the picture of sweet contentment they were making.

Miss Rhody, notwithstanding she was called an old maid and tried to look ten years younger than she really was, was a great favorite with the whole neighborhood, and Isaac was as great a favorite with the girls. Isaac was also a special pet of Aunt Rhody, though he did occasionally rally her on her youthful appearance, knowing that on this point she was extremely sensitive, never giving any one a chance to inquire into her age.

This morning, as she sat on the porch listening to the clatter of her needles, busy with her meditations, as if in obedience to her wishes, the gate opened and the object around whom her thoughts were clustering came sauntering up the walk. A receptacle for his effects was swung across his shoulder after the manner of a book agent. The dog, asleep by Isaac, barked lazily once or twice, and then went back to his dreaming, while Miss Rhody looked over her spectacles, and quick as lightning these unoffending friends of her falling vision went into her pocket.

"Isaac, hit the Square," said Miss Rhody, starting up, "and you had better go on to your work for he looks like he wants to see me on important business."

By this time Squire Doltite was nearing the steps. Isaac smiled at Miss Rhody's cool dismissal of himself, and chuckled as he went to his work, for he knew that Squire Doltite had been appointed census enumerator, and, for once, Aunt Rhody would have to tell her age, and to the man she wanted to marry.

Isaac was a lover of the ludicrous, and he would have given a good sum to have heard the squire interrogating Aunt Rhody, but he was no eavesdropper, so he went to work and soon his thoughts were all of the squire's daughter, and Aunt Rhody was forgotten.

"Good morning," said Aunt Rhody, "walk in and give an account of yourself; you've got to be a mity stranger lately."

"How do you do, Miss Rhody?" said the squire, shaking her hand cordially. "I'm not so mity well, thank you, Squire; but the sight of an old friend sets the blood to tingling in my veins, and I forget my aches and pains, which I am happy to say are not very much my portion." "Isaac is a chump, Squire," said the squire, "and he drew his chair toward her own. "How does this party June mornin' find you, Squire?"

"Never felt better in my life, Miss Rhody—never felt better in my life," answered the squire, swinging his chair back and looking a little pompous.

"You are looking monstrous fine, Squire, but, as I said before, you've got to be a mighty big stranger in these parts." "And when I see you comin' for all the world like a book agent, I was tempted to set the dog on you, for I got so tired of so many trying to live without work."

"Thank you, Miss Rhody, I haint bin round in a bit n'r awhile, but the truth n'r his is I haint had the time, nor I haint a minnit to lose this mornin'." said the squire, and continued: "No, Miss Rhody, I am not a book agent; you are greatly mistaken about that. I have come on business of greater importance," and he drew his chair nearer the spinster, who was smiling and trying to blush as if she really thought the all-important time had come.

"Miss Rhody," said the squire, drawing his chair up still a little nearer, "I have come to—"

"Yes, Squire," interrupted Miss Rhody, and her knitting fell into her lap. "I see you have come, and I am always pleased to have you come."

"But, Miss Rhody, I have come to take your senses," said the squire. "Goodness! I'm gracious, Squire, not to take what little grain of sense I've got, shurely," said Miss Rhody, pretending not to understand the squire.

"That's somethin' I can't do, Miss Rhody, take your senses away—you sit too snug," and he drew his chair nearer to let an old fellow like me turn your head, though I mought take your reason," he said, smiling significantly at her.

"Well, I am shure if my reason was gone, my senses would be 'one too," answered Miss Rhody poutingly.

"But honest injun, Miss Rhody, I haint a mment to lose, time's limited, and I've got to have this business done in a jiffy. I have come shure enuff to take your senses. First place, your Christian name in full and initial of middle name."

"You don't arwar me, Squire, to tell the truth, and notbin' but the truth, so help me God, do you?"

"No, Miss Rhody, I'll take your word for anything."

"Your name, now, please," he said persuasively.

"Rhody Ann Say-lins Matildy Jane Martin, 'n'tial and all," answered Miss Rhody.

"Very well done," answered the squire, writing it down. So one question after another was asked until the sixth question in the schedule was reached.

"Now, Miss Rhody, if you please," and the squire, bent over, looked into Miss Rhody's face and said, "What month be your age at your last birthday?"

"My age, Squire?" and there was a startled look in Miss Rhody's eyes as she tried to gather fresh courage and take in a full breath.

"Yes," answered the squire, "how old mought you be at your nearest birthday?"

"Well, you see, Squire, I was the youngest of a large family of children. I was called the baby even after I was grown, and the way they all doted on me was no 'countin' for. Why Pap willed this farm to me 'cause I was the baby, and you never see anything prode like these acres do. Isaac raises—"

"Miss Rhody, I haint got a mment to spare. You will please tell me your age in a few words as you ken command."

"I was going to tell you, Squire, the day I was sweet sixteen Pap give me a birthday party, and Betsy Brown was thar, but she was a heap older than I was—hit was Betsy Crater then—and she was a crater shure enuff, I tell you. She thought Tim Brown was 'seem' up to me and she was that jellus she had no sense at all. She—"

"Miss Rhody, time's limited," said the squire a little impatiently, with his pen tightly grasped and rocking with ink, for he had dipped it in the ink-stand a half dozen times, ready to write down Miss Rhody's age.

"Your age, I say, Miss Rhody."

"I was going to tell you, Squire, thare Miss Edwars, first cousin to Betsy Crater, and she was a schoolmate of mine, but, law, she was a heap older, too than me. She's larnt me my lesson and led me home many a day. She—"

"Miss Rhody, I must know your age. I tell you time's limited," said the squire, the faintest tinge of red creeping into his face.

"Jist what I started out to tell you, Squire. Isaac, you know, is my nephew. Well, his mother was my sister and a little gran older than me. But, law, she's been dead several years. She was monstrous pretty, my sister was, and everybody said we was like as two peas. Isaac makes me think n'r her lots n'r times. Isaac is rich—"

"Miss Rhody, must have your age," interrupted the squire, "no time to spare—time's limited. Your age, Miss Rhody at once." By this time the squire began to be highly colored, and beads of perspiration began to gather and trickle down his nose. After all, the June morning was not so balmy.

"Yes, yes, Squire, I was going to tell you. When I began to manage this farm, I was a chump of a gal, and no gal of my age could 'er done better. I have got along, too, Squire, always have somethin' to sell and I don't owe a cent."

"Miss Rhody," said the squire in exasperation, "shall I write down 'refused'?"

"Refused, Squire," said Miss Rhody in great astonishment; "refused, no you haint, for I haint refused you yit. You haint axed me, and nobody feels more for your motherless gal than I do."

"You see, I loved her mother, your poor dead and gone wife, Squire. We were gals together, but, law, she was a heap older than me. Yes, I know your darter needs a mother, and I haint refused you, Squire, nary time I haint."

"Refused me, Miss Rhody?" and a new light seemed to break upon the squire. "Is it possible you would be a mother to my little Nancy? Will you marry me, Miss Rhody? I and he drew nearer and threw his arm over the back of her chair.

"Why, Squire, if—if you think I am old enough," stammered Miss Rhody, "I will take your wife's place and be a mother to your little Nancy, but Nancy's mother was a heap older than I am."

Miss Rhody's cook rang the bell for dinner, Isaac came from his work, and still the squire and Miss Rhody lingered on the porch.

"Thought your time was limited, Squire," said Isaac playfully.

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Messenger and Visitor.

WEDNESDAY, JUNE 14, 1893.

THE SEPARATE CONVENTION MOVEMENT AND NEW TESTAMENT CHURCH POLITY.

In the discussion of the above subject complaints have been made of centralization and individual influence prevailing to the injury of the churches.

It must never be lost sight of that all our organizations—associations, conventions, Boards of Convention and ministerial conferences, and all other meetings of whatever kind—are voluntary organizations which have no power or authority to bind any church, however small it may be in numbers or feeble in influence.

At the present time, then, any number of churches can withdraw from the Convention, and, if they so determine, form another convention for purposes judged by them to be in the interests of the religion of Christ.

At one of the meetings in connection with the American Baptist Publication Society, held last month in Denver, Col., an animated discussion took place on the report of the special committee on the Sunday-school lesson system, which approved of the plan adopted by the Board as follows:

First. That we publish an alternative course of Bible study on the inductive plan, to include both the Old and the New Testament, to begin with the study of the life of Christ in chronological order.

Second. That there be two grades, Junior and Senior, the present "Inductive Quarterly," constituting the latter.

Third. That we publish an additional course of lessons for the primary department, beginning with the life of Christ, and including such selections from both the Old and New Testament as may be deemed best adapted to that department.

Different opinions were expressed as to the propriety of abandoning the International series of lessons and striking out on independent lines.

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At least it would be for the church to decide whether to go out of the Convention or remain in it.

The committee appointed by the late meeting at Brussels street to confer with a committee of the Convention in regard to the co-operation of two Conventions

that may be formed in sustaining and controlling Acadia College and foreign missions, has no power or authority to do anything of the sort beyond the instructions given by churches.

Any number of churches that may by vote authorize the Convention or one or both of the committees to act for them, would be in honor bound by such action; but, otherwise, anything that may be done by the Brussels street committee, or that committee combined with a committee to be appointed by the Convention, cannot be more than an expression of opinion of their constituent members; at most it is advice merely.

Now is the time to see to it that no popular meeting, association, committee or Convention usurps any authority over any one of Christ's churches. Let every church have room and liberty for the exercise of its New Testament freedom.

No individual or organization has any right to lord it over God's heritage. But while every church is independent of all other churches and outside bodies, it is not so, however, in the sense of possessing a right to do as human feelings or mere expediency may dictate.

It is its imperative duty to seek to have the mind of Christ, to know the will of the Lord, and carry that out according to the Word of God and the directing wisdom of the Holy Spirit, sought and obtained through humiliation and prayer.

To learn and do what the Head of the church would have done is the duty of every church of Christ and every member of every church.

The Southern Baptist Convention.

The Southern Baptist Convention is the organization of the white Baptists of fifteen Southern States and District of Columbia, who number 1,321,540, in 17,710 churches, for the purpose of electing, combining and directing their energies in foreign and home missions and Sunday-school publication work.

It has three Boards of Managers, annually elected, located in three cities—Richmond, Va., Atlanta, Ga., and Nashville, Tenn.—to whom is committed the conduct of these objects, and who report annually to the convention.

These Boards seek the closest possible affiliation with the State conventions. A vice-president for each Board in each State is appointed by the convention, who is expected to make systematic effort in any and every way for the efficiency of the Board in his State.

In some cases he is connected with the State Board; in some he is not, but co-operates with it. These vice-presidents circulate freely in their States the literature published by the Boards.

In responding to this affiliation, some State conventions appoint a local Board for each of these interests within their own State territory; some do not, but direct their State Boards to work for these objects.

Where State Boards cannot do all the work of evangelization within their own borders, they seek and enjoy co-operation with the Home Board, which supplements the inadequate salaries of its State missionaries and counts their work as its work in those States.

All monies for these objects are sent to the State treasurers (not to the convention treasurer) who transmit them to the treasurers of the three Boards.

In some cases the States deduct from the receipts a fair proportion for necessary expenses of agencies; in others no such deductions are made.

The convention has no direct and immediate relation with the district associations of the States or the churches except through the State organizations.

The convention is a representative body meeting annually. The basis of representation is partly numerical and partly financial. The state conventions appoint one delegate for each \$250 actually paid by their churches into the treasury of the Boards before the close of the financial year.

The co-operating states which do their evangelization with the aid of the Home Board, one delegate for every \$500 collected and expended conjointly with the Board, and each district association is entitled to one delegate.

This last provision is used by few associations. It is well that all do not avail themselves of it, as there are 600 of them. The conviction is very general that this basis of representation must be so changed as to reduce the proportion of the convention. It is too large.

The number entitled to presence as delegates at the last meeting in Nashville was 1,779. No city can provide entertainment for such a multitude. How to reduce is the serious question.

Some are in favor of a purely numerical representation, abolishing the financial entirely. They do not believe that money should so control our deliberative bodies; that it makes the convention a plutocracy.

Others believe that members do not represent the highest wisdom of the denomination, that the states having the greatest numerical strength and giving the least should not have given to them the premium of largest representation in the convention, and so they would keep the present combination of numerical and financial representation.

The matter is in the trust of a committee who will consider it carefully during this year and report at the next meeting in Dallas, Texas.

The Foreign Board has mission fields in three Pagan fields—China, Japan and Africa; and in three Pagan fields—Italy, South America and Mexico. In these there are 74 American missionaries and 78 native missionaries, ordained and unordained; 75 churches, with 9,000 communicants, who raised among themselves for self-support, \$5,385.

The Board spent on the three Pagan fields, \$41,260, and on the three Pagan fields, \$69,160. The total receipts of the Board for the year were \$153,433.

The Home Board employed 368 missionaries in sixteen States and in Cuba, by whose labors 155 churches were organized, 92 houses of worship built and 5,111 persons baptized. Sixty of these missionaries labor among the colored people.

The Woman's Mission Societies raised for home and foreign missions, \$62,336. Their organization began in 1888, and the advance in their work and results has been wonderful.

Their "society is auxiliary to the convention, and their relation the most cordial and close.

The Sunday-school Board publishes a full line of literature for Bible instruction, and makes special effort for the increase and efficiency of the Bible schools in the churches. The number of churches that have no Bible schools is a sad story.

Southern Baptists have many serious problems to answer, a great work which they only can do. Their seriousness oppresses many hearts, but does not destroy their hope and courage.

Educational questions do not come within the limits of this note, for the convention

The Southern Baptist Convention.

has no relation with the colleges of its constituency except with the Theological Seminary at Louisville, Ky., where are over two hundred students for the ministry. But this is enough for this time.

The convention closed on Tuesday; the minutes were printed and published and circulated by mail on Friday. We have electric secretaries.

Geo. Cooper.

Untrustworthiness.

In an article contributed to the Messenger and Visitor a few weeks ago, I said that the amount raised in the province of New Brunswick for home missions in 1879 was only \$280.19. Three writers disputed this statement.

In the paper of May 24, I quoted as my authority the very words of the report on home missions at the Western Association for that year, in which the committee deplored the doleful state of affairs.

A very prominent and influential minister and educator, writing in this week's issue, devotes a half column to answering my assertion, in which he would make it appear that my presentation of historical facts is not to be trusted.

He does not explain away the evidence I adduced in proof of my statement. He does not even mention it. This was wise, as persons who had not read my article would not know that I had furnished proof.

In opposition to my apparently unproved assertion, he quotes the report on home missions at the Western Association as saying there was received during the year by the Board, \$667.69.

Very many readers would be likely to think this a clear proof of untruthfulness on my part, especially when he goes on to calculate that there must have been \$1,238.71 raised that year for home missions. It will hardly be believed that he was here referring to the very sentence from which I quoted. Here it is: "The amount received by the Board during the year was only \$667.69; and of this meagre sum \$357.50 came from the trustees of the Estabrooks fund, leaving the very small sum of \$280.19 as the contribution to our home mission by the churches of our two Associations."

Our brother was present at the association when this report was adopted.

Now, any unprejudiced person will admit that the committee, with the latest report of the H. M. Board before them, and the assembled delegates who had listened to the reports from the churches, and this brother himself, at that time, were in a far better position to know whether the money raised amounted to \$280 or \$1,238 than the same brother is now after thirteen years have passed.

But the calculation by which the larger amount is figured out is based upon mistakes and misconceptions throughout. He says the letters to the association showed \$1,279.63 to have been raised for missions, nearly all of which was for home missions. But of this total, which is not added up in the tabulated statement, we find \$762.79 reported from the Brussels street church.

From evidence before me I conclude that this is a printer's error, probably \$162.79, in which case the total is too large by \$600. How much of the remaining \$679 was for home missions it is impossible to tell. It will not do to compare these figures with the report in the Year Book of monies raised for foreign missions, as our brother does, for to do so will make it appear that three churches (Garmin street, St. Stephen and St. George) contributed thirty dollars more to foreign missions alone than they did to both home and foreign missions; it will also show that the Fredericton church gave only \$2.81 for home missions, as the brother says, whereas this church gave \$55.59 for home and \$91.52 for foreign missions.

The assertion that in the Eastern Association there was raised \$231.42 and \$87.65 (making \$319.07) can scarcely be reconciled with the committee's doleful complaint that only \$299 were raised in both associations. And the attempt to make the amount larger by counting in the \$30 raised for printing the minutes of the association is on a par with the calculation in which another writer reckoned one-third of the cost of our home missions.

Such arguments as these do not really strengthen a cause.

June 3. HERBERT C. CREED.

Separate Convention Movement.

The daily papers informed the people gathered at the Wolfville anniversary that 80 voted for and 40 against the separate Convention at the meeting in St. John.

So far as I heard, the brethren in Nova Scotia regret that such a conclusion has been reached, but all say it is a matter for the churches in the sister province to settle, and whatever decision may be arrived at, it will be the duty of the Nova Scotia churches to cheerfully acquiesce in it, and whatever may be the difficulty in the way, or loss to the general interests of the body, to readjust their organization and go forward in all the work now on the hands of the denomination.

E. M. SAUNDERS.

Halifax, N. S.

Annuity Fund.

The intimation made at the last Convention that the constitution could be so changed as to remit a part or the whole of the back dues of those who have failed to connect themselves with the Annuity Fund, has been carefully considered. To make such a change would endanger the success, if not the existence, of the institution.

Among the reasons for this conclusion is the fact: Up to date fourteen ministers have each paid \$20 at a time to get on to the fund or to hold their connection with it; two \$25 each; eight \$30 each; three \$40 each; three \$50 each; two \$60 each.

If those not on should ask to be released from paying back dues, these would ask for the return of their money.

Moreover, it would be a premium to delay paying dues till the sum was large, and then ask for release. Better far that the friends and churches of those not able should help their ministers as we have already done.

The amount guaranteed is more than equal to what might be reasonably expected for dues paid at any time. Thirty years' service amounts to only \$300 actually paid. Two years' sickness would take all this back again.

Let me again urge those ministers not already on the fund, to unite with it if able; and as to those who are not able, their churches could not do a better thing for their pastors than to put them on this fund. Some have already done so. Will the ministers and churches not having already attended to the matter, please take up the yearly collection? The money must be sent to the ministers' widows and little children on the first of July. Please delay not.

Up to date ninety-seven ministers have united with the fund.

E. M. SAUNDERS, Sec. Treas.

St. Martin's Seminary.

The course of lectures outlined at the beginning of the school year has proved a great success, awakening not only the interest of the students for whom it was primarily designed, but drawing good audiences from the village.

The sixth lecture of the course was given by Prof. Tufts, of Acadia University, on Wednesday evening, May 17th. Prof. Tufts' thorough grasp of economic subjects makes him an authority upon such a topic as he had, viz: "The Canadian North-west," especially as he has been over the ground and speaks to a great extent from the standpoint of personal observation.

The enunciation it has received and the synopsis of this lecture which have been so frequently given in the daily press, make further comment upon it unnecessary.

On Thursday evening, June 1st, Rev. J. J. Baker, of St. John, gave the closing lecture of the course, having the especially appropriate subject: "Character Building." He claimed that character was rather developed than built, and spoke of the necessity of maintaining high ideals. The foundations of character should be laid broadly in truth and definiteness of purpose.

He then treated of the materials of character, which he classified as physical, mental, moral and spiritual. Under the second division he cautioned the students to avoid mental dissipation, carelessness and reading for momentary gratification, and advised them to cultivate a thoughtful and discriminating habit.

He closed with an elaboration of the idea that character is permanent, and that the present is the building time. Mr. Baker's pleasing manner gained for him the sympathy of his audience, and gave an opportunity for impressing truths which could not help being of lasting benefit.

K. K.

Correction.

In the account of the Acadia anniversary given in last week's Messenger and Visitor, there appeared a statement to the effect that the essay on "The Dawning" took the place of a valedictory. I wish to contradict that, so the readers of this paper may have no mistaken idea concerning it. The essay was not a valedictory, it was neither intended nor considered as such, and it seemed an injustice to the class and to me that such a statement should appear.

ANNIE M. McLEAS.

[We are sorry if the report alluded to above has given an incorrect impression. We presume that all that was intended was to intimate that Miss MacLean's essay occupied on the programme the place usually assigned to a valedictory address.—E. M. & V.]

N. B. Southern Association.

By the Year Book we see the clerk of this association, which meets July 31st, is absent, and think it would be well to call the attention of Bro. S. L. T. Wiggins to the fact that he is assistant clerk. Perhaps he is fully aware of it; if so this will do no harm. But as the association is to meet here in St. George, we hope to have a good time, and would not like to have anything necessary to make it so left undone.

Allow us to say to all of the forty-three churches of the association: "Send your delegates; we'll care for them. And if you cannot send delegates, be sure to send a letter." Some churches have not been heard from for two years. We hope to hear from every church.

ST. GEORGE.

DEMINOMIATIONALS.

TEMPLE, YARMOUTH, N. S.—annual "roll-call," June 2nd, one hundred and thirty responded to their call, and many others by letter. Pleased to receive such a large response from so many, while those some at home and abroad who to "roll-call" as they do many other duties and privileges with some difference. In those cases the from the church is kindly received heartily responded to. It is interesting to renew fellowship with members even by letter. Sunday, 4th, was an anniversary day all with us. The anniversary of our day-school, financial year of the and the fifth year of the pastor with this church. In the morning sermon had special reference to work of the Sunday school and its on parents and adult members church and congregation. In the afternoon the theme was "Encourage" based on the words of Paul in journey to Rome—Acts 28: 31. He thanked God above for the success of the sermon was of a general character in closing the pastor gave a short address on the subject of the day-school of the last five years, and pointed some reasons why we as a church should "thank God and praise Him" during the past five years over and above the local expenses benevolence of the church, which upwards of sixteen hundred dollars (\$1600) per year, we had paid off of a \$2000, built a passage at a cost of \$100, repaired the church at an cost of \$800, and put in a new bell, all of amounted to over \$4,000, and amount was all paid with the exception of \$500 or \$600, which amount I pledged to be paid in the future. Spiritually some advancement had also made. One hundred and twenty-two had been added to the church, which total of 276, with a net increase of 200. There had also a steady increase in the attendance at the Sunday school, which had over 300 on the roll, and attendance of one hundred and one hundred and sixty, in closing said: "When we remember that we are three Baptist churches drawn from the same stock, and feel, with Paul, we have reason to thank God and take courage." We entered our new church year with full courage.

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CAMPBELLTON.—During the past week it has been my privilege to be with the people on the upper part of the field (Moore Settlement, Metapedia). On Saturday evening we had conference meeting, two young ladies presenting themselves as candidates for baptism; and at the close of the service two young men expressed a desire to become Christians; and on Sunday, the 6th, one of the forenoon service a large company gathered at the shore to witness the baptism of two believing candidates. In the evening we held a social service, followed by the reception of candidates and sacrament of the Lord's Supper. We are expecting that in a few weeks several young men will follow the Lord in baptism. Brethren, pray for us.

C. W. SARRIS.

JACKSONVILLE, N. B.—I have resigned the pastorate of the church here and also the church in Jacksonville. I have spent three very happy years here—laboring with the best people I ever knew. I am sure it is only the Master's "Go ye" that tempts me to leave. I will say (D. V.) my farewell words on Sabbath, June 13, at 10:30 a. m. I will, however, until after the association, try to assure my successor, whoever he may be, that he will find a loving and lovable people here. We expect to begin work with (D. V.) at the end of Boston, puts it, one of the churches of Mass.) the Athol church on the first Sabbath in July. Will my brethren in the province pray for me, as they evidently have done in the past? My love for the Maritime Baptist association and its departments of work is a growing love. I may add that my love is so blind that I fail to see any provincial lines. I expect to be a contributor while away to our own Acadia, our own home and foreign missions. As God prospers so will I give. Adieu.

B. H. THOMAS.

CHESTER, N. S.—The Chester Baptist church is about to lose as popular a pastor as ever it has had. Rev. N. A. MacNeill has been with us three years, and each succeeding year has added to the warmth and strength of the affection felt for him by old and young, by church and congregation, and by all with whom he came in contact in the community. He belongs to the tribe of "Abon Ben Adhem" (may it increase). Bro. MacNeill has been baptized and received into the Chester church Mrs. E. Carren Smith, Miss Regina Croft, Burton Hart, Miss Lena Church, Miss Grace Honear, Miss Annie Hawthorn, Miss Dianthe Curcum, Edward Webber and Judson Webber. (We give the names as suggested by our wise young friend, A. J. Kempton.) The Chester church has a nice parsonage, pleasantly situated in the town of Chester, which is noted as a summer resort for tourists, and is surrounded by some of the finest scenery in America. The church is looking for a pastor, and will prefer a married man, of no unimpaired one, even if other things are not equal.

CHURCH CLERK.

BELMONT.—The good work still goes on. Eight more united with the church—six by baptism, two on experience—making in all 22. Six others have been received by the church and will be baptized next Lord's Day by Bro. Parker, who has assisted us in the work. He will administer the ordinance to those who desire to go forward. A word in reference to one who has been received on experience—Bro. M. C. Bowie, a graduate of Glasgow University (Scotland). He has also completed his divinity course. Bro. Bowie is a young man of more than ordinary ability. He came to us from the Presbyterian faith; and, as you already know, Presbyterians make good Baptists when they come to us for conscience sake. We are also pleased to state that a Young People's Union has been organized in connection with the church. I trust that it may prove a success. Bro. Parker has kindly assisted us in the work. Bro. Wm. Cummings, who has been preaching for this church once a month, has been with us several nights holding up the blessed Saviour. His words have been productive of good, and by and by he will receive his reward. I leave for Chicago this week. My address will be during the next 90 days, Moody's Bible School, 30 West Pierson St., Chicago, Ill. June 6. J. A. MARPLE.

DEMINOMIATIONALS.

(All money except legacies contributed for denominational work, to be sent to: Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Board, G. A. Dobson, W. J. Fox, West Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. W. A. Mansueti, St. John, N. B. And all money for the same work from Nova Scotia should be sent to Rev. A. Dobson, W. J. Fox, N. B. Envelopes for collecting funds for denominational work are on application on application to the Rev. W. A. Mansueti, St. John, N. B., or to the Baptist Book Room, Halifax, N. S.)

ST. MARGARET'S BAY.—Last Sunday, June 4th, three more were received into the 2nd St. Margaret's Bay church by baptism.

BASS RIVER, N. S.—The following were baptized Sunday, June 4: Charles Fisher, Millie Fisher, Mary McLeellan, Ida Crowe, Gustave Hunter, Annie McLeellan, Richard Corbett. Rev. J. A. Margol and Rev. T. Blackwell, in connection with a few evenings and rendered valuable service. C. P. WILSON.

GASPEREAUX.—Five believers were baptized at Gasperaux, on the 4th inst., by Pastor M. P. Freeman. Dr. Higgins, of Wolfville, also baptized two on the same time. Applicants for admission into the Wolfville church during the summer months frequently prefer coming to the river rather than to the baptism. The union of the two pastors in the service, the season of the year, and the administration of the sacred ordinance, combined to add to its impressiveness.

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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.

THE HOME.

She was always kind to me! That is a higher mood of grace than all the plaudits of the multitude. Let us raise the emotions that lead to discontent, thereby the grumbling, or the quick word. Let us stand guard lest the ambitious motive become paramount, and we desire things beyond our means, getting with a care-free mind. Let us prize more highly the privilege of giving and receiving kind sympathy, a happy, hearty companionship, than anything else the world has to offer.—The Housekeeper.

He settled himself back in the chair with a self-satisfied air and said, "Things have changed some since we were married, haven't they, Mary?" "A great deal, Joe," she replied, quietly. "The first year was very hard," he went on. "I didn't make any more than enough to pull us through. But I told you then I'd get up, and I have." "Yes," she admitted, "you have. You've made it much easier for me financially." "And I've worked hard to do it," he said with some pride. "I've practically worked day and night." She nodded and he continued: "I'll do better yet, Mary. I'll have you even more comfortable than now." "You will if you keep on working as you have worked," she said, "but—" "But what, Mary?" "I've sometimes wondered, Joe," with a faint smile, "if you quite understood the clergyman." "The—why, Mary?" "The clergyman who married us." "Why, what have I done?" he asked suddenly, straightening up in his chair. "Nothing wrong, I suppose, Joe," she replied in the same quiet way; "but it has seemed somewhat—just a fancy of mine, perhaps—it has seemed as though you had married the office. It seems more of you than—"

She stopped. It wasn't necessary to say any more. It was only necessary to kiss him to show that it was not in a purely fancy-finding spirit that she spoke, and she did that.—Selected.

The Gospel of Ugliness. Despite all that is said and written nowadays regarding grace and beauty in all things pertaining to daily life, it is astonishing how many people seem still to struggle with the notion that ugliness or ought to be somehow synonymous with virtue. Only the other day a young woman, the mother of a child who wore painfully ill chosen and ill-fitting garments, was heard lecturing another young mother on her manifold extravagance in dressing her child. Finally the latter began to defend herself. "You," she said, "are all wrong in your manner of reckoning extravagance. My child has many changes and is picturesquely dressed, because I give the matter some thought and have taste to make all her clothes myself. You may regard my doing so as a waste of time, if you will, but it is not extravagance. I am willing to challenge you or anybody to a comparison of expenses in the course of a year, and prove that I expend the least." It costs just as much money to produce ugliness as beauty in dress, and bad taste often displays more vanity than good taste, only it lacks the perception to give its own follies. I once knew a would-be dress-reformer who went about preaching the gospel of ugly clothes. She never wore a close-fitting bodice; she would have regarded that as a sin; I knew her to end the loose roundabout jacket she wore back to a dressmaker nine times for alteration. She was a striking exponent of the gospel of ugliness.

Little Things. "Poets have oft invoked the muse For themes as mean as their old shoes," and indeed, one might thoughtfully condemn us for following in their footsteps, after a glance at our subject. To-day, the world to-day, we believe is rather more alive and awake to the power and influence wielded by the tiny moment, the whispered thought, and the humble deed, than ever before; yet even now the weight is of too small a calculation, their value of too small an appreciation. Each moment has in waiting for us some atom ready to add its weight to the load we are shouldering through life's journey. Perhaps it has some tiny pebble ready to be cast into waters around us, making circles of influence larger, and yet a little larger, widening onward to be lost in the sphere of pure unselfishness. Perhaps it brings us a tiny thought or inspiration destined to mar or beautify the clay we are busily moulding. Perhaps it brings a whisper of doubt to the mind hitherto strong in faith, or a hint of brighter promise to the soul perplexed and storm-tossed.

Napoleon once spoke of a "two o'clock-in-the-morning courage." That must have been the courage needed to cope with the details, and to smooth out smaller difficulties in the path of greater things that were contemplated, and grander victories that were sought. For such courage we may find a need in the life problems we shall often meet, or the fierce campaigns we must often wage. Is there not a Divine command for us, to be faithful in small things, with resulting promise of greater possessions—in the exercise of the small faith we have, with a promise of great fulfillment—in use of the humble talents and powers bestowed, with a power of growing strength? How then can we slight the trifles all around us? They are always at hand, we have all equal and indisputable claim to them, and it is but our own attention or indifference to them that makes us the fancied creators of a miserable destiny.—Sel.

Did Anybody Sneeze? If so that unfortunate person is taking cold. This is the time of the year when colds are in fashion. It is a dangerous fashion and often ends in permanent lung trouble or worse. It is wisdom would suggest Haver's Tolu as a preventive and effective remedy. Don't fool with a cold. You don't know what is fastened at the other end of it in these days of grippe and pneumonia.

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THE FARM.

Pruning Observed. No plant, unless it be the edible mushroom, certainly no plant or branch of a plant that produces edible fruit or grain—can yield any value unless its leaves can have full exposure to sunlight. We may see proof of this on a brief observation of growth in any orchard or grove, where every leaf seeks unobstructed light and where all branches which cannot gain this advantage for their leaves soon begin to decline and wither, never making any actual growth. This is the main principle upon which all pruning is based. The season for winter pruning is now passed, but there is a means often practicable which is incomparably better than pruning, and that is the propping or tying of branches, which shade or crowd each other so that they may be firmly fastened apart, each in open free space and light. This simple but invaluable resort is often available in crowded narrow tree-tops, but it is just as applicable to current bushes or potato vines, or wherever there appears an opportunity for its practice. It is always better to have two branches successfully flowering and fruiting than to needlessly cut one away.

Suggestive Contrast. There are many Bartlett pear orchards in the vicinity. All are profitable; none, however, clearly so as one certain orchard, of less than two acres. The average orchard of the average grower here is in sod, and seldom manured. It brings a few hundred bushels per acre, more than \$200, and perhaps not over \$250 one year with another. The two-acre orchard mentioned brought to its owner \$1,600 this year, about \$1,000 last year, \$2,700 in 1890, and about \$1,500 in 1889, or about \$7,000 in the four years—about \$1,000 annually per acre. Why such phenomenal result? Simply because the two acres are kept in high cultivation. The owner applies heavy dressings of compost every year, and keeps the compost stirred during the first half of the season, never allowing a bit of weed-growth in the orchard. Of course, this is an exceptional case. The Bartlett pear crop is exactly suited to this locality and soil. No other could be expected to give quite so high a return, but it is instructive only to show that thoroughness in manuring and cultivation pay. The owner of the orchard could afford to pay not only the full, but even an extravagant price for plant-foods rather than as he might be tempted to do, half what his trees are enabled to bear when well treated.—Practical Farmer.

The Feeding of Calves. The slight of some skim-milk calves (?) lately is the occasion of this paragraph. It is past comprehension that some men cannot realize that a little carefully selected bovine baby, and so far needs caring for as cattle babies. These little calves have milk stomachs, and want the food that such stomachs can digest, and this does not mean hay, corn meal or whole corn, but a mixture of the best of these in an outrageous manner by men who try to feed it in violation of the laws of nature. This little bovine wants its milk warm and sweet, 95 per cent. warm at least, and should be fed at least three times a day. If the milk is skimmed, it should have a little cream added to it to take the place of the butter fat, which was put in the milk to assist in digestion, and the supply of water should be abundant. A fat substitute, not far from three pounds to the 100 pounds of skim-milk. A heaping spoon of sifted oatmeal to each feed for three weeks is a splendid addition. Don't give the calves too much grain, as they cannot digest more than a few pounds, and the undigested grain goes into the bowels and ferments, and the result is that the calf gets the scours, often with fatal results. (When the calf begins to chew cud, it is then time to begin with the hay.) The hay should be a little difficult curing, the rank growth in September, when the weather is most likely to be as hot and dry as in June and July, when other forage crops are generally cured. Last September I saw a fine crop of Hungarian which the owner, a large dairyman and breeder, was about to cut and put into a silo. He had done so in former years, and made an excellent ensilage for his cows to convert into fancy butter.—Sel.

As to Surface Preparation of Soil. At a recent visit to the Wisconsin Experiment Station I was shown the root growths of our most familiar crops, showing how under natural conditions the roots of plants penetrate the soil and the directions that they take in their search for food. The soil in the collection I was impressed with the thought that, after all, the Egyptian and the dweller by the Ganges were quite as wise as ourselves in the matter of ploughing for crops, and possibly there was the better way of stirring the top three inches of soil to a very fine condition, and putting the fertility at the surface, where the first roots of the plant get an abundance of food and the latter growth of roots go far and wide in search of food, and to the depth of two and three feet. This collection showed that so far as our grasses, corn, oats, wheat and the like were concerned, the ploughing deeper or shallower, two or three inches, was a matter more of theory than of fact. The Professor's way is to take a hill of corn that has had shallow culture, and at maturity trench about it to the depth of nearly three feet, inches if in melting, and then to run the soil horizontally and supported at the ends by the network, and then wash the soil away. This leaves the roots suspended on these wires exactly where they grow, and shows that the greater part of the roots of all our crops are below the plough line. The exception that should be made to this is in the case of our tuber crops, like potatoes, that require a deep soil in which to afford a mellow soil for the expansion of the "fruits."

Of course there should be no suspension of the sowing of clover, the use of manure, or good tillage because the crops do root deep; but if this matter is studied and well understood, that our soils need surface stirring more than they need deep ploughing and inverting, and that the men who "dise" in their oats in the spring without ploughing and sow wheat among the corn and give their crops shallow culture, and make a fine mellow seed bed for their crops, even if they do plough shallow, are the men who are getting fine returns for their labors, though they may be imitating in so doing the ways of the people who plough with a frayed stick, but who repeat the ploughings until the surface soil is like the very dust for fineness?—N. Y. Tribune.

How to Fight the Tree Borer. Although spraying fruit trees will give more and fairer fruit than they will bear without, and has become indispensable to the best results, yet spraying will not insure trees from all their enemies. In transplanting some yearling peach trees this March I was surprised to find them not too young to suffer from the borer. Cleansing the gum away from an unhealthy looking protuberance of the bark on the collar exposed the fat grub, still in his winter quarters. There are many different species of borers and their habits are different, but those infesting fruit trees mostly begin their work of destruction at the collar of the tree and are readily found by the chips laid at their outside root, nearly always mixed in the peach coarse cloth or mass of gum. A piece of copper wire perseveringly inserted will soon reward the operator with a knowledge that a soft body has been demolished. Some prefer to follow the burrow with a sharp knife till the grub is found. As the bark dies when it is separated from the body of the tree, cutting it smoothly away is an aid to more rapid healing of the wound. Hence, where the borers have had away and their runs are extensive, the knife is better. Better than either wire or knife is prevention. A strong soda made of one ounce of salt tar, one quart of soft soap and two gallons of water, well mixed and applied to the main branches and the surface of the trunk will keep the borer from laying its eggs on the tree. The wash should be put on the 1st of June and again the 1st of July, and it is at these times that the eggs are laid. A better than either wire or knife is prevention. It is good for applying it. The egg-laying form of the borer is winged. Hence parts not protected by the offensive wash may be readily reached.—J. M. M., in N. Y. Tribune.

Hungarian Grass. Many of our best farmers are often prevented from sowing and planting during the spring months all the crops they may have designed to grow, owing to the prevalence of frequent rains; and they are concerned to know what crops they can put in later to supply the deficiency that may occur in pasture or winter fodder. Hungarian grass—a species of millet—is a very good crop for either of these purposes. If the pasture dries up during the latter part of summer, leaving a scant supply of food for the stock, the pasture may be supplemented by green Hungarian grass, cut daily and fed green, or a supply for two or three days out at a time and partially wilted. If not needed during the winter, it may be cut while in bloom and cured for hay, generally yielding a greater burden, when well grown, than clover, timothy or meadow grass. I have known farmers to cut Hungarian grass that weighed from 100 to 150 pounds per acre after it was cured. When we consider the question of nutritive value, we find that Hungarian grass contains 10.8 per cent. of albuminoids and 2.2 per cent. of fat, while timothy contains only 9.2 per cent. of albuminoids and 1.7 per cent. of fat. This grass grows well both on dry upland and on moist lowland. On the latter kind of soil, not dry enough to work in, I have sown Hungarian grass in July and harvested a good yield in September, when the weather is most likely to be as hot and dry as in June and July, when other forage crops are generally cured. Last September I saw a fine crop of Hungarian which the owner, a large dairyman and breeder, was about to cut and put into a silo. He had done so in former years, and made an excellent ensilage for his cows to convert into fancy butter.—Sel.

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