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Messenger and Visitor.

THE CHRISTIAN MESSENGER } VOLUME LVII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

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—"HAYDN, being once asked why his church music was always so cheerful, replied: I cannot make it otherwise. When I think of God my heart is so full of joy that the notes dance and leap."—*Standard*

—The report of the N. S. Central Association is received, but for lack of space we are obliged to hold it over to another issue. The meeting of the Association in Windsor appears to have been a very pleasant and profitable one.

—THE Convention of Christian Endeavor societies to be held at Cleveland from July 11–15 will, it is said, be attended by 25,000 young people from Canada and the United States. Among the speakers are the following Baptists: Dr. Boardman, Dr. Henson, Dr. Hoyt, Dr. Beckley, Dr. Dickinson, Dr. Dixon. The *Examiner* regrets that the Women's Convention and the Young People's Convention are not held in connection with the anniversaries of the great cities for foreign and home missions.

—REV. E. G. ROBINSON, D. D., LL. D., died in Boston on 13th ult., aged 79 years. He graduated at Brown University in 1835 and at Newton in 1842. From 1846 he has been a professor in Theological seminaries or universities. From 1853 to 1872 he was a leading member of the staff of Rochester Theological Seminary. From 1872 to 1889 he was president of Brown University and he was a professor in Chicago University at the time of his death. In these various offices of influence he exhibited strength of mind and high character. His life was very useful and honorable.

—In connection with the report of the N. B. Association we give a brief synopsis of the Associational sermon. Those who heard the excellent discourse, so rich in gospel truth and Christian experience, will of course feel that the abstract very imperfectly represents it. The sermon was delivered by the aid of very brief notes, and we regret that Bro. McDonald is unable to give us the Ms. of his discourse in full. Strongly upheld by the sympathies and prayers of his brethren, the preacher could scarcely fail to be at his best. The sermon was greatly enjoyed and many in the large and attentive congregation must have received great benefit as they listened.

—THE birth of a new English prince in the direct line of succession to the throne is always a matter of considerable interest to the people of England and more or less to those of the empire at large. The son born to the Duke and Duchess of York on June 23rd, in the regular order of events and if the present form of government shall continue, will some day be the crowned head of the British Empire. This is a high human destiny as things are reckoned in this world, and we can only hope and pray that the young prince may become a man fitted for the grand responsibilities and opportunities that may come to him. The Duke and Duchess of York are popular with the people and the birth of the young prince removes the apprehension that the line of succession to the crown might pass from the royal line into the family of the Duke of Fyfe, whose wife is the eldest daughter of the Prince of Wales.

—AGAIN a man of exalted station has fallen under the dagger of the assassin. The victim in this case is President Carnot, of France, and the assassin, an Italian, is believed to be an anarchist. It was in the City of Lyons on the evening of June 24th, that the murderous deed was done. The president was visiting the city for the purpose of attending an exhibition. After attending a banquet given in his honor by the Chamber of Congress, he had just entered his carriage, when the murderer sprang upon the steps, drew a dagger, which he carried concealed in a newspaper, and dealt the fatal blow. The dagger had reached a vital spot and the president lived but a few hours. The assassin, whose name is Santo, was rescued with difficulty by the police from the crowd who would have killed him on the spot. It seems probable that President Carnot's death was the result of an anarchist plot, though it is said the murderer denies that others were concerned with him in the diabolical deed. M. Carnot has been president since 1887. He had served his country wisely, and was widely and deservedly popular among his fellow-citizens. His death has caused wide spread and genuine grief among the people of France, and has called forth the sympathies of all friendly nations. On Wednesday the Senate and Chamber of Deputies assembled at Versailles and elected M. Casimir-Perier to succeed M. Carnot as President of France.

—READERS of the MESSENGER AND VISITOR may remember a letter, from Rev. C. W. Williams, which appeared in our columns last summer giving an interesting account of a visit to the St. Stephen Boys' Camp. Arrangements for a camp on a somewhat larger scale are being made this year. We have received from Mr. Edgar M. Robinson, of St. Stephen, under whose direction all the arrangements will be carried out, a neat circular giving information in respect to this year's camp. Invitations to join the camping party have been sent to every Boys' branch of Y. M. C. A. in the Maritime Provinces, in Ontario, Quebec, the New England States, New York and New Jersey. The assistance of a competent staff of camp leaders has been secured. The object is not to make money but to promote the welfare of the boys, and no effort will be spared to give them a most enjoyable and profitable outing. The camp will be held on Head Harbor Island, at the eastern extremity of Campobello, N. B. The exclusive use of the entire island has been secured, and this means over 100 acres of ideal camping ground. The tents will be pitched on a slight elevation near the centre of the island—a situation commanding an extensive view both landward and seaward. On the island are large level fields for all kinds of games and athletic sports, wooded hills for rambles, precipitous shores and fine gravel beaches. On the seaward side the water is as rough as storms can make it, dashing against the ragged cliffs, or rolling heavily on the beaches; while on the harbor side it is always sheltered and calm, affording grand opportunities for boating and bathing. One of the attractions of the place is the opportunity it affords for fishing. Scores of fishing boats lie off near the island and the fishermen have been found very kind and willing to take the boys off with them in their boats, lend them lines and show them how to fish. Safe boats are provided free from expense, also a schooner, whose owner and captain has spent almost a life time in these waters; and he is prepared to take the party to every point of interest in the vicinity or to sail them round to their heart's content. The party leaves St. Stephen on July 9th and returns on the 21st, and the entire expense for man or boy is 50 cents a day, or $6 50 in all. The party, however, can be joined at any time. Besides light and heavy under clothing, strong boots, and light shoes or slippers, rubber coat, overcoat, rubber boots and and other necessary clothing, it is advised that each person bring three heavy blankets or their equivalents, 3 towels, swimming tights, pillow and dark pillow case, cod lines, reading matter, Bible and Gospel Hymns. It is planned to have one man for every five or six boys, and every precaution is taken to secure their safety and welfare. Further information may be obtained by addressing Mr. Edgar M. Robinson, St. Stephen, N. B.

A Wrong Course and its Results.

As the course pursued by those churches in this province which did not send delegates to the meeting of the N. B. Convention lately held in the Brussels St. church, St. John, appears to have caused surprise to some of those who were present and to have been the subject of somewhat acrid criticism on the part of some of the speakers, it seems to us but right to seek the privilege of stating through the MESSENGER AND VISITOR the reasons for our position in the matter. We make no claim to speak for others than ourselves; at the same time it seems not improbable that the considerations which have had influence with us have not been without weight with very many of that great majority of our churches which were not represented in the late meeting of the N. B. Convention at Brussels street.

It is to us a matter of profound regret not to be able to unite with our brethren who have organized a Convention in this province. We earnestly desire the sympathetic co-operation of all our churches in every good word and work, being always ready to subordinate personal preferences to the general good and to unite with our brethren in regularly and properly constituted organizations to promote the best interests of the denomination.

The basis of organization approved by the Maritime Convention last August, though not in our opinion an improvement upon the general plan of organization in which for many years our churches have co-operated, we were willing for the sake of preserving the unity of the denomination, to accept and to carry out in all good faith.

That basis, as is well known, provided that Foreign Missions and Acadia University should remain under the control of the Maritime Convention, while Home Missions, Academic Education and any purely local matters should be managed by the separate provinces through a provincial Convention or otherwise as the churches of each province might elect (see Year Book, 1893, page 27). It will be observed then that the action taken by Convention referred the matter of making provision for the management of home missions and academic work to the churches of each province.

This being the case it would appear to us that the regular mode of procedure would have been for the associations to take the iniative in authorizing further action. But if it were deemed necessary that there should be a general meeting of the churches to determine the character of the proposed organization and to carry it into effect then three things seem evident. First, Such a meeting should have been called upon the requisition of pastors and leading brethren in all the Associations and representing all parts of the province; Second, It was necessary that due notice being given, the purpose for which the meeting was called should be adequately and distinctly stated, and Third, that the meeting should be called under such conditions that there should be time and opportunity for mature deliberation before final action upon so important a subject should be taken. These propositions seem to us so reasonable and self-evident that no one can take exception to them.

Now let us inquire what was actually done and how the present N. B. Convention has come into existence.

A meeting was held in Brussels St. church in May, 1893, which meeting appointed a committee to wait upon the Maritime Convention with propositions looking to a separate Convention for New Brunswick. After the meeting of the Convention and the approval of the basis above referred to, two of our brethren, Rev. Thos. Todd, as chairman, and Rev. W. E. McIntyre, as sec.y of the Brussels St. meeting, issued a call for a meeting to be held in Brussels St. church on Oct. 5th, 1893, to have the report of the committee appointed at the May meeting. This they had an undisputed right to do. But the notice further intimated that steps would doubtless be taken at the meeting looking toward organization for the care of our provincial work. It was not easy to see how any two brethren could have authority to say this. But the announcement was very indefinite, and was naturally interpreted to mean that it was expected that some preliminary steps would be taken in the matter. The Editor of the MESSENGER AND VISITOR seems so to have interpeted it, for in an editorial note in the issue of Sept. 13th, he said, "We presume that it is intended that the steps to be taken at the approaching meeting will be of a preliminary character, and that no plan of organization will be submitted for adoption until the matter shall have had the benefit of the mature deliberation of a thoroughly strong and representative committee." As this interpretation of the meaning of the notice appeared to be natural and reasonable, and as no intimation to the contrary was given by those who were calling the meeting, it was presumed to be admittedly correct.

The meeting of Oct. 5th was held according to appointment, and scarcely one-fourth of the churches of the province had delegates present. The report of the committee sent to the convention was the "basis" approved by that body. This was adopted with little or no opposition, evincing a general consent to the principle of provincial organization for provincial work. But to the very great surprise of many this action was immediately followed by the introduction of a resolution by Rev. W. E. McIntyre looking to the immediate organization of a N. B. Convention and the adoption of a constitution, all at this same meeting. This resolution we felt in duty bound to oppose as contrary to Baptist usage, arbitrary, hasty and most unwise. We held that no plan of organization should be adopted except after mature deliberation and by a meeting duly authorised by the churches and distinctly appointed for that purpose. A counter resolution was presented on motion of Rev. G. O. Gates and seconded by Rev. J. A. Gordon and J. H. Hughes, authorizing the appointment of a large and representative committee to draft a plan of organization and after sending it to the churches, to submit their work to a meeting of delegates of the churches to be called for the purpose of organization. The undersigned, each and all, earnestly pleaded that such a course be pursued for the sake of saving the unity of the denomination in this province. When the vote was taken this amendment was defeated by a bare majority, yet in the face of this and in spite of all the arguments presented in favor of a more deliberate course and entreaty not in this way by hasty and irregular action; to imperil if not destroy the unity of the denomination in this province, those whose hearts were set upon immediate organization proceeded—a mere handful of delegates by this time remaining—and drafted, or rather selected, a plan of organization, and thus was organized the present N. B. Convention.

In the face of these facts, it should not, it seems to us, occasion any great surprise to any one, that we, in common with the great majority of our brethren and our churches in this province have not felt able to endorse the work done at the Brussels St. meeting of Oct. 5th, '93, by identifying ourselves with the recently held Convention. At the same time we deeply deplore the present situation and strongly deprecate separation and distrust when the united strength of the body is so greatly needed.

It is our most earnest desire to be heart and hand with our brethren in the service of our Lord, and if any way can be pointed out whereby all the Baptist churches in this province can honorably and heartily co-operate to promote the important interests committed to us, we stand ready to accept it with the deepest gratitude.

G. O. GATES.
J. J. BAKER.
J. A. GORDON.

St. John, June 29th, '94.

The Baptist Convention.

SOME SUGGESTIONS PRIOR TO THE NEXT SESSION.

Editor of Messenger and Visitor:

SIR: On pages 27, 28 and 29 of last Year Book are notices of motion to change the constitution (p. p. 2 and 3) of this Convention. Of all these proposed changes I desire to criticise only one, and give my reasons beforehand, so that some of your readers can ponder the subject and thus be better prepared to vote on the question in August. I refer to the notice of Bro. Knapp to restrict Section IV by electing the officers "by ballot without nomination." As the constitution stands now, we can elect as we see fit; the delegates of each year please themselves. But if the proposed amendment is made, the delegates of 1894 will not only rule this year but will fasten on future years what a majority then may feel to be irksome. If the officers were elected at close of the Convention when the delegates are sifted and acquainted, there would be more force in the proposal; but to get a Convention at the opening, when one third or more of the members are new and unacquainted with each other, to ballot for an officer without nomination, and to keep at it till one has a clear majority, and to repeat that for all the officers, is a great loss of time and withal a bold invitation for the formation of cliques, or the making up of slates beforehand. Looking over thirty years and through the experience of other organizations, I strongly favor the nominating committee as being a great time-saver and ensuring the choice of the best and most represetative persons for officers and committee-men. For surely if it is best to trust to the "spirit" to elect a president equally is it that boards and standing committees should be chosen by the same method. The tendency of a Convention having more clergymen as members than any other profession, will be to get the clerical element into office. A clergyman preaching a fine sermon or making a touching prayer, will carry the popular vote against the best business man in the denomination; and it is being learned that societies and boards, to win financial confidence outside and get generous donations from business people, must be controlled in part by business laymen. The nominating committee should not be appointed by the president. Let him name some, with the same privilege to any member who sees an interest or district unrepresented, and then let the Convention by vote appoint the committee of or from those nominated. Five, ten, or twenty can compose such committee.

2. By vote of Convention, 1892, page 23, the two receivers (treasurers) must close their accounts the 31st of July, and a sufficient number of copies of their reports must be printed for use of Convention." With this done the treasurers' books of the different Boards can be made up by the 3rd of August, and then printed for the Convention. If the ledgers are kept open beyond the time named it must be for the sake of getting in and reporting the contributions from some dilatory churches. Part of the blame for disobeying the foregoing orders rests on those lagging church officers. Those who were tardy last year and those who are careless thus far this year, will please note that they not only injure themselves and their churches but they wrong our treasurers and boards that are waiting for them. It is the duty of these officials to close their books and make up their accounts at the dates ordered—the contributions from late churches will be given promptly in MESSENGER AND VISITOR. But far better will it be for all our churches to make returns before the 31st of July.

3. By printing the three heavy reports—H. M., F. M. and A. C—for use of Convention (or the historical parts, leaving the recent action of the Boards to be given as a supplement in manuscript) they can be far better understood and voted upon in less time than heretofore. The report could be handed to the delegates the day before its time of discussion and thus its reading in Convention could be dispersed with, and its adoption by sections could be at once commenced. With Sunday schools, temperance, obituaries, state of denomination, &c., taking our attention, the work must be condensed or the time of Convention lengthened. The former is preferable. The printer of the Year Book will be glad to set up type previous to Convention and furnish 300 copies of each report before the day of opening.

(4) Condensation in reports and minutes is desirable and feasible. Five or at the most six pages should print all the best things said and done at an Association, and the work laid out for for the ensuing year. With our abundant material it is easier to make a lengthy report; but *ease* should not be sought by committees. To tell all, and tell briefly, requires ability and experience; our Association clerks and secretaries of boards have fine opportunities for practice. The chief points and suggestions in reports and addresses at our gatherings are too valuable to be omitted. Bro. Murray set a worthy example in the minutes of last year's Central N. S. Association. J. PARSONS.

Halifax, June 20th.

Conventions and Associations.

The New Brunswick Baptist Convention would seem to be an accomplished fact. It has been duly organized under the act of incorporation, we are told. But must we therefore accept it as *the* deliberative and executive body of the Baptists of this province? Will it be correct for the public and the newspapers to assume that the acts and utterances of this body are those of the Baptists of N. B? The friends of the new convention would say, "Yes, certainly." But perhaps as large or a larger number of the ministers and churches would say, No, certainly not. Let me try to state some of the grounds of the latter view:

When the Convention of N. S., N. B. and P. E. I. was organised (in 1846), it was consequent upon action taken by the two Associations, and the plan of union was arranged and carried into effect by delegates from the Associations.

When union in home mission work was brought about in Nova Scotia, the proposal was first discussed and adopted at the meetings of the three Associations.

When home mission work in New Brunswick was handed over to the Maritime Convention, it was done pursuant to votes of the Associations, or of the Home Missionary Society, so called, meeting with one or the other of those gatherings.

The Associations have always assumed to express the opinions and desires of the denomination on such questions as our missions, our Christian schools, etc. Practice, if not rule, has made them the recognized medium for the expression of the sentiment of the churches within their respective boundaries.

But now in the N. B. separate convention movement, the associations have been first ignored and then virtually crowded out. How ignored? it may be asked. The strong resolutions of two of the Associations last year were ignored, were they not? And this year our headstrong brethren have pushed on against all entreaties and organized a new convention without giving the Associations an opportunity even to reconsider their action. But how have they been "crowded out"? it may further be inquired. Well, no one can imagine that the ministers and lay brethren who usually attend our denominational gatherings will be able or willing to maintain four grades of of periodical meetings for such purposes,—the quarterly meeting, the Associations, the provincial convention, and the Maritime Convention. And if one yearly meeting is to be dropped, must it not be the Associations? But are the churches prepared for this change? It may prove to be the best thing: but it has never even been discussed by these bodies themselves.

The N. B Convention, so called, has been organized without the churches having a fair opportunity to consider and pronounce upon the plan of organization. It is true that the constitution adopted by the remnant of the Brussels street meeting of Oct. 5th, (in the small hours of the morning) was published in the MESSENGER AND VISITOR. But many brethren who are interested in the matter never saw it; and from the absence of any provision for managing home missions, etc., it might be supposed that this was merely an incomplete and provisional draft. Besides this, the act of incorporation has never been published. And moreover, the meeting of Oct. 5 was not known to have been called for the purpose of organizing a convention. This action was unexpected, and was opposed by about one half of the delegates present, as being hasty and illadvised.

HERBERT C. CREED.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

PRAYER TOPIC FOR JULY

For our mission workers at home and abroad.

BOYLSTON, N. S., June 6th, 1894.

The sisters and friends of Manchester Baptist church met at the parsonage for the purpose of organizing a W. M. Aid Society. After some deliberation the following officers were elected, viz: President, Mrs. Rebecca Pyle, 1st Vice-President, Mrs. James R. Atwater; 2nd Vice-President; Mrs. James Hall, Secretary Mrs. H. L. Morrow; Treasurer, Mrs. C. J. Atwater; Auditor, Mrs. John Miles. After singing "What a friend we have in Jesus," the Second Psalm was read and prayer offered by our pastor.

It was decided to have a sewing circle in connection with the Society. A president and managing committee were chosen to take charge of this department, viz:—President, Mrs. S. H. Pyle; Managing Committee, Mrs. I. T. Anderson, Mrs. S. M. Whitman.

Since our pastor, Rev. John Miles, settled with us in November last, he and his efficient helpmeet have labored faithfully for the welfare of the church, and the organizing of our Aid Society is largely due to the efforts of Mrs. Miles, and we trust that all the undertakings of the church may be blessed to the advancement of the [illegible] of Christ. MRS. H. L. MORROW, Sec.

Report of Kings Co. W. M. A. Convention.

The Kings Co. W. M. A. Convention met at Kentville, June 20th. Mrs. T. H. Kempton presided. The afternoon meeting was blessed in an especial manner with the presence and power of God's spirit. A large number of delegates were present and reported from twelve of the fourteen societies in the Co. Almost all told of increased membership and funds. A warm welcome was given to Mrs. C. H. Martell and hope expressed that she would be a benediction to us all; to which she responded in a touching manner.

Mrs. Churchill gave information about the school work, and incidents in connection with it that was both instructive and encouraging.

Sister Rockwell reminded the sisters of a request once made that special prayer should be offered for our missionaries every Saturday night at nine o'clock, as that is with them seven o'clock Sunday a. m. when they go out to their day's work.

The evening session was opened by pastor F. O. Weeks reading scripture. S. B. Kempton, D. D. offered prayer. Mrs. Carrol then gave Mrs. Churchill a warm welcome, to which she gave a fitting reply. She spoke of the good such words did; the loneliness she had experienced, feeling sometimes when Mr. Churchill was away and she alone at the station, that she must see some one come through the gate, hear some familiar voice. She had four girls and two young men dressed in native costume. Mrs. Martell spoke of the home work of the mission. Mrs. Curry gave an appeal for more laborers. The large audience showed their appreciation by their rapt attention to the end. And such a meeting must increase the interest in our foreign misson work. Coll. [illegible].

Wolfville, June 21. P. M. K[illegible].

BACCALAUREATE SERMON

Acadia University, 1894.

BY REV. G. M. W. CAREY, D. D.

Published by request of the Graduating Class.

1 Chron 12:32. The Revision reads, And of the children of Issachar, men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

These words describe the sons of Issachar coming with the other tribes to the enthronement of David

The Chaldee Paraphrasts regard the passage as referring to the varied attainments of the tribe of Issachar. They were educated men as culture was then understood; judicious men in whom their brethren had the fullest confidence. Their heads or teachers were two hundred chiefs, whose instructions were cheerfully obeyed. It must have been by the divine blessing on patient labor that this mental superiority was gained; for when Jacob on his death bed was blessing his sons he described Issachar as a strong beast of burden "couching between the sheep folds, bowing his shoulder to bear and becoming a servant to task work." Here then it may be said, is an old university more than a millennium before Christ, for the intellectual development and guidance of the people. It must have been gratifying to David to have the educated ability, the priestly influence, the military power combined to proclaim him king over all Israel. David was the exponent of great principles. He was the man of God's choice, he made a covenant with the elders of the people which limited his kingly prerogative, and he regarded the government of the nation as a Theocracy.

What a contrast between David and Saul. David with his strong passions and besetting sins was still a Believer, so that penitent and pardoned he was restored to God's favor. Saul was an infidel, a covetous time-server, with no fixed principles, no fear of God in his heart. David in his sin is like a ship when she drags her anchors; Saul like a ship when she breaks her chains, parts her cables and dashes madly on the breakers on the lee shore.

THE TIMES.

May be considered not merely as the fitting opportunity for action, but rather as the condition and the contents of the age, all that God had made it, all that man was permitted to contribute. The people had the God-given account of creation differing toto coelo from the vain and ridiculous cosmogonies of the Egyptian and other oriental nations. They had the narrative of the introduction of evil and the brief biographies of the first families, which form to us a sort of Westminster Abbey as they are recorded in the fifth chapter of Genesis. They had heard of the flood, of the migrations of Noah's descendants and of the earth's division. Into that age entered as important factors the lives of Abraham Isaac and Jacob; the servitude of their descendants in the brick yards of Egypt; the call of Moses; the birth of national history on the night of the Exodus; the passage through the Red Sea; the Decalogue, the basis of law and order for all time, the forty years discipline in the desert and the mysterious departure of Israel's leader—

"From Nebo's lonely mountain,
And on this side Jordan's wave."

They had the annals of the conquest, division and settlement of Canaan; the records of the fifteen judges; the mistakes and misdeeds of their first king, fresh in their memories, and now they have come as "a great host, like the host of God," to the enthronement of David.

OUR TIMES.

It has been truly said that "the present time—youngest born of eternity—is the child and heir of all past times with their good and evil and the parent of all the future. To know it, and what it bids us do, is ever the sum of knowledge to thinking men." Every century is the offspring of the preceding one. There is a law of heredity regulating the succession of the years. It will be profitable therefore to consider the constituent elements of our times.

Dr. Josiah Strong has recently stated that the "seminal idea of the Egyptians was Life, of the Persians Light, of the Hebrews Monotheism, and its outcome purity or holiness of the Greeks the Worship of the Beautiful, of the Romans Law enforcing Obedience to Power and Authority." These ideas led up to two great principles—Liberty and a pure spiritual Christianity, of which Anglo Saxons are now the representatives. But the world's richest possession is the Hebrew conception of God. It underlies every blessing of a Christian civilization. When the Hebrews, after the Babylonish exile, were purged from idolatry, they began to colonize and carried with them a pure Monotheism wherever they settled. Thus for five centuries before Christ they were teaching the nations a pure doctrine concerning God. The Greeks furnished a language, which, with its copious vocabulary, accurate inflections and marked sinuosity, touched every point in the realm of thought as the ocean touches the shore. The Romans fused the World's Kingdoms in the fires of war and welded them into a universal empire. Hebrew, Greek and Roman lines centered in Palestine, where God was manifest in the flesh; whose advent, as Hegel says, is "the goal of all previous history, and the starting point for all history to come." But Hebrew ritualism, Greek culture and Roman law were all impersonal; they were abstractions unable to move men. The incarnation of divine *life, light, love, law,* liberty was needed to reach the heart of humanity. This is found alone in the Theanthropic personality of Jesus of Nazareth, whose gospel is the power of God unto Salvation to every one that believeth, whether Jew or Gentile. Christianity is the great power in England, her colonies and the United States. While there are vices still to be removed as idolatrous abominations in the sight of Infinite Holiness, it must not be forgotten that great good has already been accomplished. The Bible has been translated into over three hundred living tongues; Home and Foreign Missions have been originated; educational, scientific and philanthropic enterprises have been established throughout the globe. "Anglo Saxons are carrying the gospel round the world as the Hebrews carried their Monotheism along the shores of the Mediterranean. Though Anglo Saxons are only one-fifteenth of the world's population, yet they rule more than one-third of the earth's surface, and more than one-fourth of its people. English speaking people use three-fifths of all the railroad tickets that are sold, and they own two-thirds of the world's commercial marine." According to Jacob Grimm, the great German philologist, the English language springs from the union of the Germanic and the Romance; while it confounds all the laws of sound, cuts off nearly all the inflections, still it has greater strength, intellectuality and wealth than any other living tongue. Like the English people, it seems distined to prevail in all the ends of the earth." It is now spoken by over one hundred and eleven millions; German and Russian are used by about seventy-five millions each; French is employed by fifty-one and a fifth millions, and Spanish by nearly forty-three millions.

PRIVILEGES OF OUR TIMES.

1. Great material changes have taken and are still taking place through the achievements of engineering skill in canals and harbors, in the explosion of submarine reefs, in tubular, suspension and cantilever bridges, in tunnels through rocks or under rivers, in ocean cables, in roads over mountains, and in railways across the continent. Steam, electricity, the telegraph and the telephone are reducing time and space to their lowest terms. The powers of nature are harnessed to reach every portion of the globe. Isolation is now almost impossible. Dr. Boardman has eloquently said concerning natural forces, "We know not what majestic possibilities are still wrapped up in oxygen and nitrogen, in air and water, in heat and light. It may be that as man has already subsidized the zephyr, so he will yet subsidize the hurricane; as he has already utilized the descending brook, so he will yet utilize the rising tide; as he has already made the lightning his servitor, so he will yet manipulate the very ether itself. God's magna charta to humanity is "Fill the earth and subdue it."

2. The divine right of kings is no longer a prime article of belief, it is now the reign of the common people. A limited monarchy and a responsible government furnish sufficient permanence to the sovereign and suitable protection to the subject. Politicians, parliaments and premiers are by the people and for the people. While the powers that be do live and rule by the grace of God, and it is, indeed, by exceeding grace and long suffering that many of them do live and rule, yet they realize that they hold office by the favor of the people and during good behaviour and faithful service. The popular tide is rising and no political breakwater can prevent its coming up and rolling on. Oh, that this enlarged freedom may be guided by the "wisdom which is to fear God, by the understanding which is to depart from all evil."

3. The last half century has brought social changes which have come to stay. It is true that "popular government requires popular education, and popular education multiplies popular wants. If the majority have the same wants as the minority; if the poor have like tastes with the rich, and they have, a demand is at once made for substantial equality." To refuse this will foster a growing discontent, which like a hidden fire will at length burst its bonds and carry destruction in its path. Right-minded men do not sympathize with communism, nihilism or anarchy but socialism, as Dr. Gladden says "is being fumigated" and purified from its attendant evils, it is now accepted by many Christian people. Social economies, conditions of production, work for the unemployed, are questions of vital importance. A free people cannot live harmoniously with despotic industries. The centrifugal and the centripetal motions of the earth cause its revolution round the sun; and it is only the Sun of Righteousness, with His mighty attraction overcoming repellent selfishness, that can direct into paths of peace the social forces of our times.

4. Consider the scientific progress that has been made. Science is now a serious business. It is revolutionizing the industrial world and adding enormously to its wealth. "The Bureau of Statistics at Berlin, in 1887, estimated the steam engines then at work in the world approximately at one billion of men, or three times the working population of the globe." Physical science is the knowledge of the laws of nature, and nature is but a name for an effect whose cause is God. There can be no antagonism between what God reveals and man discovers, if he reads and apprehends correctly. All lines of truth must have their source in God. A divine harmony exists between the works and the Word of God.

PERILS OF OUR TIMES.

1. The extent of drunkenness is appalling, to say nothing of opium or chloral. The annual liquor bill of the United States is nine hundred millions of dollars; of England, about four hundred and fifty millions; of Canada, according to the Commission now making inquiry, thirty-two millions, and adding the losses chargeable to drink, it would amount to sixty millions. Archdeacon Farrar has said that "the work of England in the past generation was to abolish the slave trade; the work of England in the present generation is to abolish the liquor traffic, for it is slavery of the worst kind. Two thirds of the crime and seven-eighths of the pauperism may be traced to intemperance. The power of the liquor traffic in local politics is tremendous; for those engaged in it give freely to election funds, besides they contribute a large sum annually to the revenue of the country. When necessary, they can bribe corrupt politicians and buy the legislation required. A French statesman once said, "Two things can reach the top of a pyramid, an eagle and a reptile." In the case of the liquor traffic the reptile climbs.

2. The Labor Problem must be solved if the peace and progress of the country be maintained. The interests of the capitalist and the rights of the laborer are solemn questions demanding careful consideration and equitable adjustment. Laborers are the great majority, they read and think, they form unions make strikes, stop industries and arrest progress. Strikes are injurious to both employer and employed, and dangerous to society. The teaching of Christ and the power of his spirit alone can mediate between and reconcile the contending parties.

3. Scepticism prevails to an alarming extent. It is a terrible fact that a wide spread infidelity preceded the French Revolution. Not long ago, it is said, a criminal wrote on the walls of his cell for his successors, "I will say a word to you. There is no Heaven, no Hell. When you are dead there is an end of everything. Therefore ye scoundrels grab whatever you can; only do not be grabbed yourselves. Amen." A subtle and often a gross materialism, "the gospel of outer comfortableness," the eat, drink and be merry doctrine is becoming popular in many quarters. There are multitudes in the churches and out of the churches who satisfy their senses while they starve their spirits. But man cannot live by bread alone.

4. Unconsecrated wealth is another element of danger. Such men as Peabody, MacMaster, Rockefeller and Baron Hirsch are few; while others, who hoard up for their descendants, or spend in foolish indulgence, are many. The rich and the poor are increasing in numbers, and if the rich regard poverty as disgraceful, the poor will look upon wealth as criminal. Considing the safety of both life and property, the rich must give of their superabundance for the material, mental and moral improvement of the poor.

5. "Covetousness, which is idolatry," is the crowning sin of Christendom and is a fruitful source of innumerable evils. Wealth is multiplied and centralized. God's cause is robbed and the mildew of His curse descends upon the unholy spoil. Multitudes, who now complain that they have so little, will in the day of accounts, mourn that they had so much. It is said, however, that there is "a sign of the millennium in the State of Maine, where a few years ago a church disciplined five well-to-do members because they gave nothing."

PREREQUISITES OF OUR TIMES.

1. Culture is needed to use the privileges, meet the perils and show what ought to be done now, that the twentieth century is standing at the door. If the world is to advance along right lines, they must be made known and understood. The text states that the sons of Issachar had both knowledge and understanding. Emphasis is laid on knowledge; the verb to know is used twice, first in its participial and second in its infinitive form; for knowledge leads to understanding and wisdom; and these are included in true culture. The end of education should be a symmetrical life. Like the mystic city, the New Jerusalem, the length, the breadth and the height should be equal. The threefold personality must be considered, body, soul and spirit. The training which does not produce a full orbed life and character is defective and has often proved worthless. Education is not a cramming process followed by an examination, like filling a sponge and squeezing it dry: it is an evolution, a drawing forth and a fitting of the physical, intellectual and spiritual forces to the activities of life. Manual labor, gymnastics or athletic sports; language, literature and elocution; mathematics, logic and physics; history and mental science; the doctrine of morals, the eternal distinction between right and wrong, the ought and the ought not, that within us "which makes for righteousness," proceeding from a holy personality; all these must have a benefical effect on the character of the student in preparing for the right direction of energy in the duties and competitions of life. Cicero, speaking of culture in his oration for the Poet Archias says, "These studies delight youth, foster age, adorn prosperity, furnish a refuge and a solace in adversity, give pleasure at home and no hindrance abroad, remain over night, go on the journey and stay in the country." Not only is culture a joy in itself, conferring inalienable riches on its possessor, but its discipline tends to the overcoming of obstacles and to patient perseverance in well doing. Such culture the sons and the daughters of Acadia University have received from faithful Christian teachers; such culture was never more needed than now.

2. Convictions deep, strong and sustained are required. It will not do to play on the surface of things, on the shifting sands of popular opinion; principles, to endure, to conquer, must be grounded in the rock of eternal and unchanging truth. It will not do to trifle; there is too much at stake. The burning questions now agitating society can be answered only by men and women of deep and clear convictions. Doctrines, proceeding from the infallible Teacher, which affect the lives of individuals and the welfare of nations, must now be applied. The demand everywhere for leaders who, like Quinctillius, of whom Horace sings, have the *Incorrupta fides nudaque veritas,* the incorruptible integrity and the naked truth. It will not do to "strain out a gnat and swallow a camel; to tithe the mint, anise and cummin, and neglect justice, judgment and mercy." The cry comes from every quarter for leaders who possess power, wisdom and integrity who have brains of crystal and backbones of granite, who are as steady as the sun, as true as steel and as good as gold.

3. Conversion is indispensable. The sons of Issachar believed in the predictions concerning Judah, that from that tribe would come the Shiloh, to whom the gathering of the people should be. Now the Shiloh has comes, "Great David's greater Son," Jehovah, Jesus; He has entered into the world's history as its prime factor; His teaching is the only true solution of the perplexing problems of our times; therefore conversion to Him is indispensable. The ritualism of the Hebrews, the love of the beautiful among the Greeks, the law of the Romans, the freedom of the Saxons did not put a divine power into the heart of humanity to transform and renew. Morality was very low in the days of Malachi, though the Hebrew ritual was then over a thousand years old. In the palmy days of Pericles and Augustus, deeds were done not now to be mentioned, except privately to persons of settled character. The excavations at Pompeii and Herculaneum reveal the abominations which were committed in open day. The sad confession of classical antiquity was "Video meliora proboque; deteriora sequor": I see and approve the right, and yet the wrong pursue. Only one man in all history is absolutely sinless, entirely perfect, and He is the Christ of God. To have Christ in the heart, is to be mightier than the world, stronger than the hosts of hell, is to have the power and wisdom of God. Such a one is not the creature of circumstances. Such a one controls the present and shapes the future for good. The real christian is not like a sail vessel waiting for the wind to blow, but like a steamship, carrying the power within, and advancing against opposing winds and waves.

4. Courage is needed. Fear God and there is no one else to fear. The Old Testament saints were courageous. Jesus endured the contradiction of sinners against himself, and is, and ever will be, the model of holy calmness and courage. The Apostles and early apologists of Christianity counted not their lives dear unto themselves. Chrysostom, Huss, Hubmeyer, Luther, Ridley, Latimer, Calvin, Knox, Bunyan, Whitfield, Wesley, Spurgeon, were valiant for the truth. Such men are required now in the Church, and men of equal ability, piety and courage are needed in the state. Courage, guided by prudence, and sustained by faith, will surely win the day.

"For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

5. Consecration must be added to the foregoing qualities. Culture, conviction, conversion and courage will all be intensified when they are consecrated to the service of God and humanity. The flowers gathered in the vale of Tempe are never so lovely as when twined with the roses of Sharon and bathed in the dews of Hermon, they are presented as an offering to the World's Redeemer. The study of magnitude and motion becomes almost a divine science, when, as in the experiences of Newton and Kepler, it is dedicated to Him who "reveals His glory in the heavens and shows His handiwork in the earth; who weighs the mountains in scales and the hills in a balance; who numbers the starry host and calls them all by their names; who stretches out the North over the empty space, and hangs the globe upon nothing; who establishes the world that it cannot be moved from its orbit, and makes it revolve steadily round the sun; who brings forth Mazzaroth in the season, and guides Arcturus with his sons; who binds the sweet influences of the Pleiades and looses the bands of Orion." The sages from the East never showed greater wisdom than when they presented their treasures to the babe of Bethlehem. Hebrew, Greek and Latin were glorified when written on the cross and employed by Apostolic and Christian fathers in the preaching of the Gospel. This consecration can only be gained by faith, prayer and earnest effort; by complete surrender to the Spirit of God; by a willingness to be instructed, impelled, and inspired by Him; for He can use weak things to confound the wise. Consecration is the great need of every institution of learning. It is a crown of glory; it is a diadem of beauty to every educated man, to every cultured woman. There is a loud call for consecrated scholarship, consecrated talent, consecrated genius, consecrated work, consecrated influence, consecrated wealth. As the call comes to those who in a few days will leave this University, as it comes to all now present, from the denomination with which these schools of Christian learning are identified; from destitute districts at home; from the heathen abroad, from God above, from conscience within, may every one respond in sincerity—"Here am I, send me; use me whenever and however it may please Thee, Thou Blessed Christ.

"What is my being but for Thee,
Its sure support, its noblest end?
'Tis my delight Thy face to see,
And serve the cause of such a friend."

May the graduates of 1894 go forth to their life labor, to live nobly, serve faithfully, and by their mental and spiritual attainments help to make the incoming century the best that history has ever known. Go then to dethrone the wrong, to enthrone the right; to put down the false, the deformed, and the vile; to elevate the true, the beautiful and the good. In the words of Tennyson:

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler forms of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite:
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

May your day of life be long, filled with good words and good works, and when your sun sets may each of you be able to say, in the last sweet strain of the Laureate:

Sunset and Evening Star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea.

And though from out this bourne of time and space,
I may be called afar;
I hope to see my Pilot face to face,
When I have crossed the bar.

In old times it seemed to be thought that a medicine must be nauseating to be effective. Now, all this is changed. Ayer's Sarsaparilla, one of the most powerful alteratives, is agreeable to most palates, the flavor being by no means medicinal.

THE GOLDEN SIDE.

There is many a rest in the road of life
If we would only stop to take it;
And many a tone from the better land
If the querulous heart would make it.
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,
And to keep the eye still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a cheerful heart,
And hands that are ready and willing,
Than to snap the delicate, minute thread
Of our curious lives asunder,
And then blame heaven for tangled ends,
And sit and grieve and wonder.

—*Charles Mackey.*

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He addressed the manager of the Groder Co., with above words. Finding he was right he continued: "I consulted a physician for CHRONIC Diarrhoea, from which I suffered all summer. Somehow he did not help me. Just then I saw a testimonial from a man I knew, who had been cured by your remedy. We got a bottle Thought it was no good—only syrup. Well, sir, the first half bottle helped me. I kept on taking it. The medicine kept on curing. Now I'm all right; can eat, sleep, work, and enjoy life. Guess it saved me a large doctor's bill; and I know others that it has cured. I took less than three bottles, and my case was a very bad one."

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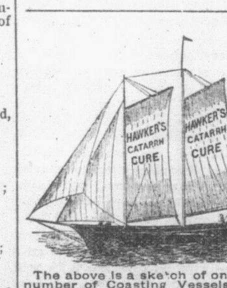

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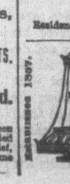

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson III. July 15 Matt. 2: 1-12.

VISIT OF THE WISE MEN.

GOLDEN TEXT.

"They saw the young child with Mary, His mother, and fell down and worshipped Him." Matt. 2: 11.

THE SECTION includes simply the lesson. This story is recorded only in Matthew.

EXPLANATORY.

I. THE BIRTH OF JESUS THE KING OF THE JEWS.—V. 1. "Now when Jesus was born. Jesus the divine Son of God became man by being born of the Virgin Mary. "In Bethlehem of Judea," probably about Dec. 25, B. C. 5. "In the days of Herod the king." Herod died April 1, B. C. 4. (Lewin's *Fasti Sacri*) at Jericho, at the age of 70, so that the visit of the wise men must have been a few weeks previous. This Herod was Herod the Great, founder of the Herodian family. Though aliens by race, the Herods were Jews in faith, and from the time of their conversion remained constant to their new religion. He possessed energy of character, but an unscrupulous ambition, and was remorselessly cruel. He was made governor of Galilee at the early age of fifteen, and distinguished himself by his campaign against the brigands, who infested the mountains. He rebuilt the temple in great magnificence in Jerusalem, which is consequently known in history as Herod's Temple, to distinguish it from Solomon's Temple. "The king" Herod was not absolute monarch, but subject to the Roman empire, much in the same way as some of the Indian princes are subject to the British government.

II. WISE MEN FROM THE EAST SEARCH FOR HIM.—Vs. 1, 2. "There came wise men" (Greek, *Magi*, sages). Originally a class of priests among the Persians and Medes, who formed the king's privy council, and who cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly caste of the Medes, and as interpreters of dreams. Afterwards the term was applied to all Eastern philosophers. "From the East." Here is the plural, referring to the Eastern regions, probably Persia, since the Magi were the priestly caste of the Zoroastrian religion, the religion of Persia, and hence were not idolaters, but worshippers of the one God under the emblem of fire. "To Jerusalem," the capital of the country, these strangers would naturally come to find the king of the country.

2. "Saying, Where is he that is born king of the Jews?" This inquiry, more literally translated, is, *Where is the born king?* that is *the newly born King of the Jews.*

We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world. Virgil, who lived a little before this, owns (fourth Eclogue) that a child from heaven was looked for, who should restore the golden age, and take away sin. Confucius, in China, at least B. C. 500, had prophesied the appearance of such a deliverer, and a deputation of his followers, going forth in search of him, were the means of introducing Buddhism into China. But the clearest of all these prophecies was one by Zoroaster, before B. C. 500.

WHENCE AROSE THIS EXPECTATION? Without doubt from the Jews who were scattered everywhere, with their Scriptures and their hopes since the Babylonish captivity. Daniel himself was a prince, and chief among this very class of wise men. His prophecies were made known to them; and the calculations by which he pointed to the very time when Christ should be born became, through the Book of Daniel, a part of their ancient literature.

THE GUIDING STAR.—V. 2. "For we have seen his star in the east." Seen by them in the eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother.

WHY SHOULD THE STAR LEAD THEM TO THINK OF THE MESSIAH? (1) Such appearances were continually regarded by the sages of those days as signs of some great event. (2) The general expectation of the Great King at this time would cause the wise men to think of him when they saw the wonderful star. (3) They were doubtless pious men, looking for the hope of the world. And (4) God may have made some communication to them, as we learn from verse 12 that he actually did afterwards.

OUR STARS IN THE EAST. There are many things which become "stars of the East" to us to lead us to Christ: (1) The star of science, the knowledge of God's works. (2) The star of yearning for more light; Goethe's dying cry, "More light," is the cry of the soul. (3) The need of forgiveness and reconciliation to God. (4) The need of help in trouble. (5) The hunger of the heart for love. (6) The star of experience of what God has already done for us. (7) The star of hope for the redemption of the world.

THE SEARCH FOR THE KING.—Vs. 3-8. 3. "When Herod the king had heard these things." The tidings would run like an electric shock through the palace of the usurping Herod. "He was troubled," agitated, disturbed, lest he should lose his throne and his power. He was old, and feeble, and wicked. His life had been full of crime. He knew he was hated by his subjects. The least disturbance would inflame his conscience and arouse his fears. "And all Jerusalem with him." Those in power, officials of Herod, would be afraid of anything that shook the throne. The progress of religion, the coming of Christ, is always a source of trouble to the wicked, for they mean the turning of their world upside down, the dethroning of their idols, the overthrow of their hopes.

4. "And when he had gathered all the chief priests and scribes." The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8; Luke 1: 5), but the term may have included those who had, though only for a time, held the office of high priest. The "scribes" were the interpreters of the law, casuists, and collectors of the traditions of the elders, for the most part Pharisees. "He demanded" (rather *inquired*) of them where Christ," in the original *The Christ*, not the proper name, but the Messiah, the official title of the promised Deliverer, "should be born." What do your scriptures say? What is your expectation?

5. "And they said," i. e., the chief priests, etc. The answer seems to have been given without any hesitation, as a matter perfectly well understood, and settled by divine authority. "Bethlehem of Judea." See above. "Thus it is written." What is quoted in the next verse. "By the prophet (Micah, in chap. 5: 2)

6. "And thou Bethlehem." This is quoted freely from the Septuagint (the Greek version of the Old Testament), just as such quotations were popularly made at that time, for there were no Bibles in circulation, and quotations must be made chiefly as remembered from hearing them read. "Bethlehem, in the land of Juda." In the original there is no *in the*, but the expression is, "Bethlehem, land of Juda," as we say "Chicago, Ill.," or "Newport, R. I." "Princes" is according to a usual figure, put for the towns where the princes, or heads of thousands, lived. "For" gives the reason for the greatness in spite of the insignificance. "Shall come a Governor." A leader, guide, or ruler. "That shall rule;" or, more correctly, "shall be the shepherd of." This points to an affectionate, careful, firm ruler, who supplies the wants of his people while he controls them.

7. "Then Herod . . . privily (privately) called the wise men." *Privily*, for he or rather, *ascertained from them accurately*. The verb, for "inquired diligently" is derived from "akros," a point. The idea is, he *ascertained to the last point*. "What time the star appeared." That he might know what was the exact age of the infant whom he wished to slay.

8. "He sent (or directed) them to Bethlehem," a short six miles from Jerusalem. "Search diligently." Better, as before, accurately, carefully. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes, and was ready to pay his homage to the new-born king. It was a diplomatic lie based on the truth. It was something like the kiss of Judas.

THE KING FOUND.—Vs. 9, 10. 9. "Lo, the star." Unexpectedly the star they had *seen in the east* (it was not now in the east, but in the south) appeared to them in the evening as they went toward Bethlehem. "Stood over where the young child was": i. e., over the house, as implied by verse 11; not merely over the village of Bethlehem.

10. "When they saw the star," guiding them, and pointing out the place. "They rejoiced." Because their journey was now ended, their search was successful.

FINDING OUR KING. Every one of us needs a king. We need him for his kingdom as a whole, to bind it together in one aim and under the same principles, many parts in a great unity for mutual help and defense. We need a king in our own souls, to love, to look up, to guide, to bind in one our complex nature. Some king we must all have. Those who are wise to seek the true King with all their hearts at all costs, as men seek the pearl of great price. Most probably we shall find him in some humble place, in doing common duties. We shall find him in seeking to do his will, in giving ourselves to him in faith, in studying his Word, in sincere praying.

THE KING WORSHIPPED.—Vs. 11, 12. 11. "When they were come into the house." This could scarcely have been the stable where our Lord was born. Joseph and Mary remained for forty days in Bethlehem and would find temporary lodgings. Hence the double blunder of the paintings which represent "the adoration of the magi" as taking place in the stable while the shepherds were present. "And fell down," in the Oriental manner of showing homage and worship. "And worshipped him." The homage of the magi is the first and typical acknowledgment of Christ by those who hitherto had been "far off"; and their offerings are symbolic of the world's tribute.

In a sick room there was a little rose-bush in a pot in the window. There was only one rose on the bush, and its face was turned full towards the light. This fact was noticed and spoken of, when one said that the rose would look no other way save toward the light. Experiments had been made with it; it had been turned away from the window, its face toward the gloom of the interior, but in a little time it would resume its old position. With wonderful persistence it refused to keep its face toward the darkness and insisted on ever looking toward the light.

The rose has its lesson for for us. We should never allow ourselves face toward life's gloom; we should never sit down in the shadows of any sorrow and let the night darken over us into the gloom of despair; we should turn our faces away toward the light and quicken every energy for braver duty, and truer, holier service. Grief should always make us better and give us new skill and power, our spirits kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on with sorrow's sacred ordination upon us to new love and better service.—[J. R. Miller, D. D.

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondents to this department should address their communications to Rev. J. J. BAKER, St. John, N. B.

For the Week Beginning July 8th.

TOPIC—"How God shields his own." Ps. 28: 7.

C. E. THEME—"How are men helped by the Holy Spirit." Jno. 16:7-14.

The full programme of the Toronto Convention is in our hands. It names over *thirty* great meetings addressed by over *one hundred* speakers. Among them are such names as Rev. R. S. McArthur, D. D., New York; Rev. D. McLaurin, Detroit, Mich.; F. M. Ellis, D. D., Baltimore, Md.; Rev. B. L. Whitman, Maine; Rev. B. H. Carroll, D. D., Waco, Texas; W. W. Laurance, D. D., Chicago; President J. B. Gambrell, Mercer University, Georgia; Mr. H. C. Vedder, editor of the *Examiner*, and J. B. Calvert, editor of *Christian Enquirer*, of New York; Rev. J. B Cranfill, editor *Texas Baptist Standard*, Waco, Texas; Rev. S. A. Northrop, Fort Wayne, Ind.

A fair example of the scope of the meeting may be seen in the "Seven Worker's Conferences" on Friday afternoon.

I. On New Members, at the Metropolitan church.

II. On Prayer Meetings, at Knox Presbyterian church.

III. On Instructions, at First Lutheran church.

IV. On Tracts and Publications, at Bond Street Congregational church.

V. On Missions, at St. James Square Presbyterian church.

VI. On Temperance, at Cook's Presbyterian church.

VII. On Social Work, at Jarvis Street Baptist church.

Each one of these conferences is addressed by three speakers, followed by a question box or open conferences on methods of work.

Wish we had room to print the whole programme. It would be full of suggestions to our readers.

Everywhere God is calling us to enlarge the place of our tent. We trust that our young Baptists in these provinces will discern the day of their opportunity, and move forward as the Lord calls. We are one people with one mission.

Concerning "Toronto."

Buy all tickets via C. P. R. from St. John.

Local unions should give credentials to all delegates, and churches to pastors.

Delegates desiring Pullman or tourist car births should so report to leaders before July 10th.

Do not write to Toronto asking information as to location of your rooms and class of entertainment. Please note the following from headquarters, and then heed the directions given:

ENTERTAINMENT AND RATES.

Four classes of entertainment will be provided:

(*a*) Hotels, rates, $1 to $3 50 per day. All American plan.

(*b*) Boarding houses and private homes (rooms with full board) rates $1 to $1.50 per day.

(*c*) Room with breakfast, 75 cts. to $1 25.

(*d*) Room only, 50 cts. to $1 each person.

There are several first-class restaurants and lunch counters within five minutes walk of the Massey Hall, where good meals and lunches may be obtained at reasonable rates.

All individual applications must be addressed to the Transportation Leader of the State or Province, who will keep the Entertainment Committee fully advised as to the amount and class of entertainment required by the delegates from his district.

If you desire circulars giving itinerary and all necessary information please write your leader by earliest mail. The time is passing. Each day brings in the names of new delegates. Are you to join us?

Visitors will be cordially welcomed at the Convention and entitled to all the privileges of delegates, except voting. It is probable that the Maritime party will number from seventy-five to one hundred. That the trip is our attractive one "goes without saying."

C. P. R. ticket agents have supplies of B. Y. P. U. circulars above referred to.

Sincerely,
A. H. CHIPMAN.

"Ye lacked opportunity." So said Paul when, under the guidance of the Holy Spirit, he wrote his gracious letter to the Philippians. God counts up what we would do if we had the opportunity, as well as what we do. "It was in thine heart," he said to the disappointed David, who might not build the Temple. He knows all the beautiful temples within that never take shape without. He is satisfied with the heart. How much good would the widow with two mites have done had she possessed a fortune! He knows.—*The Christian.*

* * *

It is just as necessary that we should patiently wait for answers to our prayers as it is that we should patiently pray for what we need. Our prayers ought to be walled around with patience. An able preacher says: "The Saviour knows how impatient we are that the blessing shall come quickly, and therefore cautions us not to faint when we do not receive it in the form we look for. It may come in a form so different that we shall scarcely recognize it as what we asked for." If the good and great God can blessedly wait on us, ought we not to hopefully wait for his reply to our prayers? His "due season" never fails to come around.—*Zion's Herald.*

Our Lord and Master lived for thirty years in uneventful security, and died at the end of thirty three years with every appearance of failure; and you and I are reminded by this example of the Lord that we are not to seek great things for ourselves; that we are not to be concerned by what men think of us; that our sole concern is in God's sight to be judged from day to day by His clear judgment; and we have also learned that we are called upon to face danger and persecution, or even death, if it is in maintenance of what is right and true. We have the noblest Example in all the world for turning away from every attraction of life and taking up our cross, rather than shirk the conflict.—[R. F. Horton, M. A.

* * *

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her, "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."

A celebrated Frenchman said: "Perfection consists, not in doing extraordinary things, but in doing ordinary things with an extraordinary spirit."—[Silver Cross.

* * *

In the gay, shifting markets of the East
Gaunt and grotesque, the patient camels stand,
Calm amid busy tumult, ugly, grand,
With rough ridged form, and meek, uplifted face,
Ready to bear afar in conscious strength
To fast and thirst and labor, till at length
The desert crossed, and won the resting-place,
A master's hand shall lift the load away.
O still, strong, human natures whom we meet
Day after day, in adverse circumstance
Serene and faithful! Have ye learned, perchance,
From these dumb heroes of the Eastern mart
The untold secret, wonderful as sweet,
Of all that grandly simple strength of heart?
In meekness lieth might. Such souls as these
Accept their burden upon bended knees.
—*Caroline Leslie Field.*

* * *

O Robin, is it you, whose song comes up the hollow?—
Trill upon trill, the song whose meaning I would follow.
Again as when a child, full wonderingly I listen,
While o'er the sleeping grass the tears of April glisten;
The clouds bend low in sorrow,
Loved Robin, that you borrow
Joy from the darksome day wherein to bid "Good morrow!"
—*Selected.*

* * *

God has fulfilled every promise that he has made. Well may we declare with the apostle of the Hebrews, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." If man could only in a small measure fulfil his obligation to God he would be happy, but so many find occasions for neglecting the promises.—*Christian World.*

* * *

Perfection as the highest aim of what God in his great power would do for us, is something so divine, spiritual and heavenly, that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness.—*Andrew Murray.*

* * *

Only the dead can tell what death has been. It may have been many times—an ecstasy.—*Mrs. A. D. T. Whitney.*

* * *

Every character has an inward spring, let Christ be it. Every action has a key-note, let Christ set it.—*F. W. Robertson.*

* * *

Let the sinless throw! And the sinners went out, and she followed—to sin no more.—*George Macdonald.*

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A $500 fellowship in painting has been established at Syracuse University.

As a general blood building tonic and for that tired feeling. Burdock Blood Bitters excels all other remedies. It positively cures dyspepsia.

The work of collecting a section of American paintings for the next World's Fair at Antwerp has been entrusted by the Belgian government to Mr. Charles Sprague Pierce.

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If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

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the Cream of Cod-liver Oil, to give your system its needed strength and restore your healthy weight. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!

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SERVICE.

Ah! grand is the world's work, and noble, forsooth,
The doing one's part, be it ever so small!
You, reaping with Boaz, I, gleaning with Ruth,
Are honored by serving, yet servants of all.

No drudge in his corner but speeds the world's wheels,
No serf in the field but in sowing God's seed;
More noble, I think, in the dust though he kneels,
Than the pauper of wealth who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its own honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more could the Pleiades do than obey?
—*James Buckham, in Congregationalist.*

A remarkable archæological discovery is announced from Treves. In excavating the old Roman walls close to the Moselle a complete Roman pottery establishment was discovered.

Harriet Hosmer the American sculptor, it is said, can wear as many medals as a hereditary grand duke. She has spent the last twenty years almost continuously in Europe.

In Crete a hoard of Mycenæan vases has been found in a grotto near Kamarais on Mount Ida. They resemble some vases of the Island of Thera, and especially some lately found in Egypt.

A Little Daughter

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BIRKS, the well-known Druggist, 207 McGill st., Montreal, P. Q., says:

I have sold Ayer's Family Medicines for 40 years, and have heard nothing but good said of them. I know of many

Wonderful Cures

performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister. The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available. Her father was in great distress about the case, and, at my recommendation, at last began to administer Ayer's Sarsaparilla, two bottles of which effected a complete cure, much to her relief and her father's delight. I am sure, were he here to-day, he would testify in the strongest terms as to the merits of

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Messenger and Visitor.

WEDNESDAY, JULY 4, 1894.

The N. B. Western Association

The N. B. Western Association met in its 47th annual meeting, with the Chipman church on Friday afternoon, June 22nd. Some time was spent in profitable religious conference

The election of officers resulted in the choice of Rev. T. Todd as moderator, Rev. S. D. Ervine clerk, Bro. Fred. McAlary assist. clerk, and Bro. Moses Dykeman treas.

Visiting brethren were invited to seats in the association. Among those present were Revs. J. W. Manning, Geo. Howard, John Coombes, J. H. Hughes, W. H. Jenkins, F. C. Wright, Brethren John Hardy, H. Y. Coery, licentiates.

The evening session opened at eight o'clock, the moderator in the chair. Prayer was offered by Rev. F. D. Davidson. In accordance with arrangement made at the previous session the subject of education was introduced for discussion.

Rev. J. H. Hughes was the first speaker. He spoke of the benefits Baptists had conferred upon the world by their translations of the Scriptures and other fruits of learning. He was proud of the Baptist institutions of learning. He expressed his deep interest in Acadia and also in the U. B. Seminary at St. Martins, and emphasized the need of a school to prepare men for work in the ministry who were not able to take a full course in college. This want he looked to St. Martins to supply, and called upon the people to lend their aid to put this school in a prosperous condition.

Rev. W. H. Jenkins spoke of his interest in the U. B. Seminary as one who had been a student there. He felt that it would be a disgrace to let it die, and that school must be sustained. Higher education was of interest to all classes. Physical and mental training were not without value, but of higher importance was spiritual development, and thus most important that young men and women should be educated under religious influences. Such influences were not to be found in state or provincial universities. This is the grand aim and work of Christian schools.

Rev. A. B. McDonald agreed with what the previous speakers had said, and wished to emphasize their remarks. State schools could not supply the needs of our people. The U. B. Seminary had proved its ability to be self-sustaining if only its debts were paid. The Baptist people of New Brunswick were able to pay off these debts and it would be folly to abandon the school after it had cost so much. There was no necessary antagonism between the Seminary and Acadia College.

Rev. W. E. McIntyre said he would devote attention to the condition and needs of the Seminary and proceeded to present the conditions on which the Baptists of the province, either jointly with the F. C. Baptist body or otherwise, might obtain control of the school, and urged the necessity of prompt and vigorous action. Honesty demanded the payment of the debts against the school. The Seminary was needed to afford men, who could not take a full college course, a short cut to the ministry. He emphasized the importance that education should be under religious influences. In state schools there were no such safeguards. The support of St. Martins did not mean disloyalty to Acadia.

Rev. F. D. Davidson said: Pretty much everything appeared to have been said which was worth hearing. He placed a high value on mental training. Time was when men were called directly from the plow to the pulpit, but in these days there was need of education, for man's education was not finished when he received his degree of A. B. It is but a foundation, and the man who makes use of his opportunities gains culture. We owe it to ourselves, to our fellow men and to God to make the most of ourselves.

The session of Saturday morning was occupied principally in reading and hearing the letters from the churches. The Circular Letter—Subject, "The Needs of the Hour,"—was read by the writer, Rev. F. D. Davidson.

In the afternoon the report of the Committee on Home Missions was presented by Rev. S. D. Ervine. The report noted that on account of lack of funds the H. M. Board had felt compelled to practice retrenchment. At the opening of the year the debt was $3,000, and is now $4,000. Enlarged contributions from the churches are therefore necessary. Some successful work under the direction of the H. M. Board has been carried on during the year within the limits of the Association.

The report also noted with gratitude the success which had attended the work of pastors generally during the year, and the special blessings and large additions to their membership, which many of the churches of the Association had experienced during the year. Six hundred and twenty-nine additions to the churches by baptism are reported. This number is the largest for many years. Many pastors have been greatly blessed and encouraged in their work.

Rev. W. E. McIntyre, in moving the reception of the report, called attention to the large accessions to the membership of the churches and the cause for joy and gratitude which this afforded. The hymn "All hail the power of Jesus' name," was sung, and by request of the Moderator, Revs. J. W. S. Young and W. E. McIntyre offered prayer.

The Report on Denominational Literature was presented by Rev. W. H. Jenkins. It emphasized the importance of providing the best literature for the home and the Sunday school, and the use of Baptist Lesson Helps &c. for the Sunday-school in preference to undenominational publications, though the latter might be cheaper. The *North-West Baptist* and the *Baptist Union* were commended as affording suitable information in certain lines of work, and the Messenger and Visitor as too well known and too highly appreciated to require commendation.

Rev. A. Freeman spoke to the report and emphasized the importance of good literature and of guarding the home from the intrusion of books which with religious titles and containing much good matter also contained erroneous teaching. He also spoke of the great value of religious newspapers in the home, expressed his very high appreciation of the Messenger and Visitor, and prayed that it might be found in every Baptist home. The report was unanimously adopted.

The report on Sabbath-schools was presented by Rev. F. D. Davidson. It expressed regret that statistics as to the number of teachers and scholars at present in the schools were not at hand but probably some advance had been made on last year's figures. The report recognized the great importance of the Sunday-school. It should be regarded as an integral part of the church. The superintendent should receive his appointment from the church and the schools should report its work to the church at least once a year. Many schools were largely under the control of some one individual. This should not be. Leaflets and lesson helps should not be permitted to crowd out the Bible. The committing of Scripture to memory was important. Baptist literature should be used in the school. The necessary supplies could be best obtained from the Baptist Book Room, Halifax, or the Baptist Publication Society of Philadelphia or its branches.

Rev. J. Coombes spoke of S. S. conventions. There were union conventions, but we had none that was distinctively Baptist. The Maritime Convention had taken action looking to the formation of such conventions. Union associations were unsatisfactory to Baptists, and he would like that there should be an expression of this association in reference to the matter.

The report was adopted.

Rev. W. E. McIntyre introduced the following resolutions:

Whereas, The Maritime Convention at its meeting last year voted to hand over the future management of home missions and academic education to such organization as each province may prefer; and

Whereas, The churches of this province, in special meetings called to consider this matter, have, under an Act of Incorporation, organized a New Brunswick Convention to control and promote these interests;

Therefore resolved, That while we do not regard it as the prerogative of the associations to authorize or condemn such an organization, yet this association desires to put on record its approval of the formation of said convention as competent to carry on in good faith these interests in harmony with the basis agreed upon at the last convention; and

Resolved, Further, that we urge the churches in this association to do all in their power to promote the welfare of the objects still cared for by the Maritime Convention.

This resolution was discussed at some length. It was supported by Revs. J. H. Hughes, A. B. McDonald, George Howard, F. C. Wright, J. Coombes, T. Todd and W. E. McIntyre. It was said that, as it was understood the matter was to be brought up at other Associations, it had been decided to ask for an expression of opinion from this Association. That it had been said that two of the Associations voted nearly unaminously against the new Convention last year, but that the proposal condemned by those Associations was the organization of a separate convention for the province, and was therefore different from the basis since adopted which preserves the Maritime Convention and unites the provinces in the support of Acadia University and Foreign Missions. It was further charged that if the vote on the matter taken by the S. Association last year had been at an earlier meeting of the Association the vote in favor of the new Convention would have been much larger. That the N. B. Convention was necessary to save the Seminary, that the number of the churches represented at the late meeting in St. John was not to be taken as indicating the full strength of the movement, that the N. B. Convention would certainly receive the support of the great majority of the Baptist people of New Brunswick, that the opposition came chiefly from certain pastors foreign to the province; that the continuance of the N. B. Convention was assured, and that those who opposed it would create division in the churches.

Rev. F. D. Davidson opposed the resolution. He was not opposed to the New Brunswick churches managing their own provincial work, nor was he opposed to a Convention, if that was the wish of the churches generally, but a Convention organized with so little apparent support, with most of the influential and wealthy churches of the province opposed to it, and confronted with such a matter as the St. Martins Seminary, requiring the united strength of the body, formed a very serious situation. It would be a good thing to bring the work of home missions into closer relations with the churches, but that could be done better through the Association than through a provincial Convention. The basis approved by the Maritime Convention did nothing more than commit home missions and academic education to the hands of the churches of the province to be managed as the churches might judge best.

Rev. M. P. King was prepared to support the N. B. Convention, but did not think it wise to ask for it the endorsement of the Associations.

On the vote being called for, the resolution was declared carried, 32 to 1.

Rev. F. D. Davidson presented from the Gibson church an invitation to the Association to hold its next annual session at Gibson. The Moderator stated that the Association had, at an earlier session, accepted the invitation of the Upper Kingsclear church.

SATURDAY EVENING.

This session was devoted principally to foreign missions. Rev. A. Freeman presented a resolution on temperance affirming the principle of prohibition and calling for the enactment of prohibitory legislation. A hearty vote of thanks was extended to the people of Chipman for the abundant hospitality which the delegates had enjoyed at their hands.

The report on foreign missions was read by Rev. M. P. King. It showed that in the continued health of the missionaries on the field, and the results of their faithful labors there was much to inspire gratitude. The Board entered upon its work at the beginning of the year with a deficit of some $3,500. In order to close the year free of debt it is necessary that it should receive some $6,000 or $7,000, and the Board is not without hopes that by a vigorous effort on the part of all the churches this amount will be raised. It is expected that a new missionary family and a lady missionary will be sent out the coming year.

Rev. J. W. Manning was the first speaker of the evening. He did not wish to present new things but to emphasize the old yet ever-binding commission of Christ. The emphasis in that commission is on the imperatives "Go, preach," and it was therefore the duty of Christ's followers to preach the gospel in all the world and as soon as possible. Paul felt it to be his grand business to evangelize the world. Christians in this day are not giving themselves to this work as they should by putting it before everything else. Conscious of our weakness we should consider the words of the divine Master—"All power is mine," and "Lo, I am with you alway." The character and purpose of Christian missions are such as should call forth our best energies. The tremendous needs of the heathen world should be considered. The value of the souls of the impenitent around us should not prevent us sending the gospel to those who have never heard it. The apostles did not remain in Jerusalem until every soul there was saved. Our honor as a denomination is involved in the evangelization of the Telugu people.

H. Y. Corey, missionary elect, was the next speaker. Does the history of missions, he asked, bear out the words, "All power is given to me"? What has the gospel done for the peoples to whom it has been preached? Bro. Corey proceeded to show in a very interesting way what the gospel had done for the people of Madagascar, South Africa, Borneo and other countries. In order that Christian people shall take a deeper interest in this work it is necessary that they be instructed and aroused. This work the pastors can do best, when the people fully understand and feel the needs of the heathen world, they will do far more than they are now doing for its evangelization.

Rev. J. H. Hughes spoke of his interest in Bro. Corey, whom, when a boy ten years of age, he had baptized.

Rev. G. W. Springer recalled interesting reminiscences connected with Bro. Corey's family, with whom he had become intimately acquainted during his pastorate of the church at Butternut Ridge.

Rev. J. W. S. Young was called for to speak on Home Missions, but it was ascertained that owing to extreme weariness and indisposition, he had been unable to be present.

Rev. S. D. Ervine spoke on Home Missions. We are constantly, he said, coming into contact with H. M. work. Since he entered the ministry he had been principally in the back woods and he gloried in being a back-wood's preacher. When he was converted the power of God had thrust him into the work, and he had been most of the time on H. M. fields. He went on to show the needs of the Association in regard to H. M. work. In Madawaska County there was a large and important field unoccupied. Victoria County at present has no Baptist minister. In Carleton and other counties there are also destitute churches. There is need of men of heart and purpose, men who know the truth and know how to preach it, and are willing to give themselves fully to the work.

SUNDAY MORNING.

Large congregations attended the services of the Lord's Day. The day was very pleasant and the people came in their carriages from considerable distances. A prayer meeting, led by Evangelist Young, occupied the time from 9 to 10 a. m., and proved to be a season of deep interest. The Associational sermon was preached by Rev. A. B. McDonald. The text was John 18, 36-37.

In these words our King witnessed before Pilate and spoke of His Kingdom. Thy kingdom come is the first petition of the prayer which He taught His disciples. The coming of that kingdom was foretold by Daniel, and is declared to be at hand in the gospel which Christ preached and sent His disciples to declare.

The Kingdom of Christ is not of this world. It is a kingdom of truth and righteousness. The soldiers of Christ are to conquer the nations, not through carnal warfare, but by the sword of the spirit, the gospel of the grace of God. Paul preached a gospel which approved itself to men's *consciences*. It is a fatal mistake when the preacher seeks to commend the gospel to the worldliness and carnal-mindedness of his hearers. How many fall into this error! But there is a great reward for those who are faithful. The gospel of the kingdom proposes a new life for men and through this changed life the triumphs and glories prophesied of the kingdom are to come to pass. The armed nations with the birds and beasts of prey emblazoned upon their standards—fit emblems of their spirit—must one day become the kingdoms of our Lord and of His Christ. And this will come to be as the individual hearts of men enter into a deeper, fuller fellowship with Christ. We are only half-christian yet. If when we sing "Free from the law, Oh happy condition," we mean that we are free to sin, we are in grievous error. Christ came to redeem *from* sin and prepare a people zealous of good works. The true Christian's grand purpose is to live in accordance with the law of his God. The law commands that we shall love our enemies as well as those who do good to us. Ah, does it really mean that? Do we believe it? Do we practice it? If any community would put this into practice it would become a garden of the Lord. And that is coming. There will come a latter day of power when men of faith and love shall be multiplied and the earth shall be filled with the goodness and glory of the Lord. The real citadel of evil is in the individual heart. The organized forces of evil will be overcome only as the individual hearts of men are brought into loving obedience to Christ. The apostles sought to make the churches associations of spiritual persons. But it was impossible to keep out all evil men. Hence the need of discipline which they also practiced and enjoined. There is a distinction to be made between a back-slider who is overtaken in a fault and a hypocrite or an apostate, as there is between the man who, with a constant purpose to reach the summit of a mountain, sometimes slips back, and him who deliberately turns his back upon the summit and walks the downward way. Discipline in order to be effective must be constant. Where it has been long neglected great wisdom and caution are necessary lest in applying discipline the church be destroyed. But let the preacher always be faithful in preaching the gospel of the kingdom, and by and bye he shall exchange the silver trumpet of the gospel for the golden harp of victory.

The meeting of Sunday afternoon was under the direction of the sisters of the W. B. M. U. After the reading of the Scriptures by the moderator and prayer by Rev. J. W. Manning, Mrs. Long gave an address.

We should thank God that he has committed the work of preaching the gospel to the world not to angels but to redeemed men and women. If we are not faithful to this great mission He will pass it on to others more worthy. We have this year new reasons for gratitude and should do more than ever before. God is calling us to a higher plane of living and service. As our Saviour walks by our side He unfolds to us much of His truth and permits us to do much for Him. Shall we neglect the honor of so high service? What we have to give may seem little, but the Master who could take the loaves and fishes of the lad and make them sufficient for the multitude can make our little to abound to His glory. Every church should be a missionary church. Religion, it has been well said, is a commodity of which the more we export the more we have at home. Our responsibilities to the heathen we cannot escape. Let us live up to our glorious privileges and be co-workers with God who is surely bringing to pass the end for which all things were created.

Mrs. Pearce spoke of the great commission and the triumphs of the gospel in heathen lands. When a soul is brought from darkness to light it is always possessed of a missionary spirit. Thirty years ago, the churches had taken little interest in foreign missions. The W. M. A. Societies, introduced by Miss Norris—afterwards Mrs. Armstrong—had done much to cultivate an interest in this work among the Baptist women of these provinces. Mrs. Pearce spoke of the fruits of Christian missions as seen in Jamaica where Baptist missions were planted half a century ago, and now there were 270 Baptist churches independent of aid from abroad. In other lands, too, the labors of missionaries have been greatly blessed. The Telugu mission of the American Baptist Miss. Union was spoken of as an instance of a mission which had survived great discouragements, and the labors of the missionaries had at length borne abundant fruit. The results of our own mission work are such as should encourage us and let us expect that far greater results will follow.

Rev. W. H. Jenkins, of Granville, N. S., spoke on mission work in the North-West. He alluded to the aid which the work in the North-West was receiving from the W. B. M. U. of the Maritime Provinces. He dwelt upon the needs of greater consecration to Christian work, not only on the part of ministers but all Christians. He showed the needs of the North-West and the opportunities now presented for doing work which would be felt in all the future of the country.

The claims of the Grand Linge Mission were presented by S. McC. Black.

Bro. John Hardy also spoke of the work in Quebec, referring to some incidents connected with that work which had come to his knowledge.

In the evening an evangelistic service was held, in which a large number were expected to take part. We have no report of this service, but have no doubt it was one of great interest. The Association adjourned to meet in its next annual session with the Upper Kingsclear church on the fourth Friday in June.

The delegates and visitors were well cared for by the good people of Chipman. The place of meeting was some six miles from the railway station and from the steamer landing. Many of us were much indebted to Mr. G. G. King and others living near the station, for conveyance to and from the place of meeting and for the abundant hospitality of their pleasant homes.

Whereunto shall an Association of Baptists be Likened?

It might be compared variously. It is like unto a pic-nic as to the rates of travel, and, apparently, with some of the delegates the similitude does not end there, though it should.

It is like a royal feast of good things prepared for an assemblage of kings, and the officers and the committee-men appointed the year before are the kings' butlers and bakers and cooks, and they should see to it that the dishes are prepared before the guests arrive. Let the oil be well beaten, the wines be well refined, the dough well baked, *beforehand*. Sometimes these functionaries come bringing their flour barrels and bread pans with them. If they do that this year the kings should do with them as Pharaoh did with his baker in the days of Joseph. The clerks of the churches are the market men who supply the chief cook, the Clerk of the Association with his meats and vegetables, and they ought to attend to their business early, so that he can be ready in good time with his stew and not keep the dinner waiting. Then when they have assembled let the guests behave themselves becomingly as guests—being arrayed in guests' garments, their church credentials—taking modest places, eating what is set before them in the way of sermons, addresses, and so on, criticising as little as possible, for conscience sake.

Again, an Association should compare with a Parliament—it should *be* a Parliament as far as its business is concerned. It should be really representative. *Every* church should have some members there. *All* statistics available should be at hand. Representative questions, those that are *alive* among the people, should be the ones to be presented, and they should be thoroughly discussed. Then the resolutions that are passed, and the reports that are "adopted," shall they not be kept somewhere? They cannot be put in full, nor even, perhaps by synopsis, into the Convention Year Book; but shall they therefore be consigned to eternal oblivion? Let at least the skeletons of the reports be preserved. I have walked through the graveyard of Minutes of the Associations and found any number of slabs with the legend "adopted," painted thereon, but generally I could not find a bone that a scientist could use to "restore" the departed Report. If our resolutions and reports are not worth recording they are not worth formulating, and we would do well to drop the parliamentary side of the Association and conduct it on the *feast* and *pic nic* ideas.

Finally. Let each delegate to the Association grasp the idea that he is elected to do the business of the kingdom—a kingdom more important than the British Empire, a business more momentous than the tariff. Let him come with Year-Book, note-book and pencil, prepared to learn eagerly, to think and speak intelligently and to do with all his might. CARLETON.

District Meeting.

The District Meeting of Colchester County met at Belmont, Monday, June 11th. The first meeting was held at 3 p. m., when Pastor Owers gave a profitable Bible reading. The evening was devoted to the anniversary service for the Sunday School. The children sang several pieces of music very sweetly. Pastor Owers read a brief history of the School for the past twenty-five years. The first class, formed twenty-five years ago, contained ten scholars; six of them were present at the anniversary; seven of the number are converted. The school now numbers seventy, with an average of fifty. Since the organization of the school thirty-one have been saved. Addresses were given by William Cummings, Esq., Pastors Adams, Wilson' Bowie, and other workers. On Tuesday morning, after devotional exercises, the interests of the Sunday Schools of the County were considered. (1.) Are we doing our best work in a scattered form? (2.) Can we do it best in an organized form? (3.) Is this the time to organize? The subject of a Baptist County Convention was discussed; one brother suggesting "We had better work our own farms." The following resolutions were adopted:

Resolved, That in connection with the District Meetings of this County we henceforth devote one or two sessions to the interests of S. S. work, and invite our churches to send S. S. workers as delegates to such sessions.

Resolved, That a special committee be appointed, consisting of Brethren W. D. McCallum, John Hay, Josiah Soley, Ingraham Banks, and G. M. Gunn, to advance the interests of Sunday Schools in the County.

Resolved, That the next District Meeting be held in Truro.

At the afternoon meeting Pastor Blackadar read an excellent and suggestive paper on "The duties of Parents to Children; are they responsible for their conversion?" This paper was discussed, when Pastor Bowie presented some excellent points.

The evening meeting was devoted to addresses. The secretary spoke on "The Relation of God's Word to Conviction;" Pastor Fields on "The Relation of God's Word to the Christian Growth;" Pastor Parker on the "Relation of God's Word to the Unsaved." Bro. Spidell did not speak to children on account of the adjournment of the afternoon meeting to allow some to attend a funeral. The delegates were numerous and the congregations large.

Pastor Adams presided at the meetings. One collection was taken up for a family made homeless by fire, and one for Convention fund.

Will the superintendents and teachers throughout the County do their utmost to aid the committee above named to make the next District Meeting a success. The whole session will be devoted to S. S. work.

J. H. Davis, Sec'y-Treas.

Personal.

Rev. W. H. Richan requests us to state that his present address is 215 Saratoga St., East Boston, Mass.

We are pleased to learn from C. S. Stearns that his throat, which has been so weak as to make it necessary to lay aside work for a time, is now so far restored as to permit of his taking up work again. His address is Oxford, N.S.

Ordinations.

[In accordance with the call of the Leinster Street church, the following delegates from Baptist churches met in the pastor's room of the Leinster St. church building, to form an ecclesiastical council to consider the advisability of ordaining Bro. Hebron Y. Corey, llc., to the work of the Gospel ministry: Leinster St., Pastor Baker and J. E. Masters; Brussels St., Pastor Carey and Bros May and Cottle; Tabernacle, Pastor Ganong; Main St., Pastor Gordon, Deac. Scott and Bro. Roberts; Carleton, Pastor Kempton, Deac. Richards, Bro. L. L. Sharpe; Fairville, Rev. J. Hughes; Butternut Ridge, C. I. Kieth, A. C. Perry; St. Martins, W. E. White; Sussex, Pastor Grant; Germain St., Pastor Gates, Rev. S. McC Black, J. Harding. Pastor G. O. Gates was appointed moderator, and A. J. Kempton, clerk of the council. The following brethren were invited to seats with the council: Albert Fanjoy, llc., Rev. J. W. Manning and brethren Hay and Cosman. The candidate being a member and licentiate of the Leinster St. church no investigation of credentials was necessary, and, after prayer, Pastor Gordon moved that the council proceed to examine Bro. Corey on his evidences of conversion, call to the ministry and views of Christian doctrine. Bro. Corey was then given the floor, and, after a careful examination with frequent questionings for two hours and a half, he retired on motion that the examination cease. Then the following resolutions were adopted: "That the council fellowship Bro. Corey's Christian experience. That we accept his call to the Christian ministry as scriptural. That his definition of Christian doctrine is satisfactory. That the council advise the church to proceed with his ordination." On motion a Committee of Arrangements was appointed consisting of Revs. Baker, Gordon and Manning, and brothers Cottle, Roberts, Hay and Sharpe. In accordance with their report a public meeting was held in the audience room, in the evening at 8 o'clock. Revs. Grant, Kempton and Hughes conducted the preliminary services. The clerk of the council read the minutes of the afternoon session which were approved. Then the ordination sermon was preached by Pastor Baker, from Eph. 3: 8: "Unto me who am the least of all saints was this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The ordaining prayer was offered by the moderator; the hand of fellowship given by Rev. J. W. Manning, Sec'ty. of the F. M. Board; the charge to the candidate by Pastor Gordon, and the benediction by Rev. H. Y. Corey. A. JUDSON KEMPTON, Clerk Council.

On June 21st, at 2 p. m., a council of delegates convened with the church at Port Medway, Queens Co., N. S., for the purpose of examining bro. C. B. Freeman, llc., who has been laboring with much acceptance during the past year with Port Medway and Mill Village group of churches. The following churches reported delegates: Lunenburg, Rev. E. N. Archibald, deacon C. A. Parker; Liverpool, Rev. I. E. Bill, bros. S. Millard and J. Annis; Milton, Rev. H. A. Giffin, deacon Thomas Nickerson and bro. Shields; Lockport, Rev. A. F. Browne, Mrs. A. F. Browne and bro. John McKinna; Osborne, Rev. N. B. Dunn, Irad Hardy, llc.; Jordan River, deacon Chas. Hardy and bro. Thomas Hardy; Shelburne, Rev. D. E. Hatt, sister Emma Nickerson, Ellen Ryder and Mrs. Suansburg; Mill Village, Miss C. A. Steadman; Port Medway, deacons John Hutt, Thomas Atkins, bros. Edward Hiltz, J. W. Dailey, C. A. Bowlby. Principal I. B. Oakes, of Horton Academy, being present was invited to a seat in the Council. Rev. A. F. Browne was chosen moderator, and Rev. N. B. Dunn Secretary of the Council. After listening to the christian experience of brother Freeman, and the relation of his call to the ministry, both of which were highly satisfactory to the Council, the candidate gave a most explicit and full statement of his views of christian doctrine and church polity. At the close a large number of the members of the Council availed themselves of the privilege of questioning bro. Freeman. Upon all subjects the brother was equal to the occasion and acquitted himself nobly, proving beyond a doubt that he was sound upon all points of Baptist doctrine as revealed in God's Word. The candidate having withdrawn from the Council, the following resolution was passed unanimously: "That this Council having listened with satisfaction to bro. Freeman's Christian experience and call to the ministry, as well as his views upon Caristian doctrine, do heartily advise the church to proceed with his ordination." In the evening the following programme was carried out:—Invocation, Deacon Chas. Hardy; reading Scripture, by Irad Hardy, llc.; Prayer, Rev. D. E. Hatt; Sermon, Rev. E. N. Archibald; Ordination prayer, Rev. I. E. Bill; Hand of fellowship, Rev. N. B. Dunn; Charge to candidate, Rev. A. H. Giffin; Charge to church, Rev. A. F. Browne; Benediction, Rev. C. B. Freeman. Bro. Freeman has been abundantly blessed during the past year and a number have been added to the church through his efforts. May God's blessing still rest on pastor and people. N. B. DUNN, Sec'y.

Rev. K. H. Basmajian.

Last winter I wanted to have some special exercises of a missionary character and so invited Rev. K. H. Basmajian to come and give his lecture. He did so, and his service was highly satisfactory to all. I found him a true missionary. He is not a beggar for money, but will come and give you a very pleasant evening, telling about his eastern home and showing some paintings of it, and charge a small admission fee and that is all. His object is a good one—to raise funds to send the gospel to his fellow countrymen. I have made many inquiries about him and find he is all he represents himself to be. If you can do so, give him an evening at your church and he will do your soul good. He is the Lord's servant. Help him.

AUSTEN T. KEMPTON.

Sharon, Mass., June 22, '94.

If you decide to take Hood's Sarsaparilla do not be induced to buy any substitute article. Take Hood's and only Hood's.

DENOMINATIONAL NEWS.

[All monies (except legacies) contributed for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grande Ligne Mission, Northwest Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B., and all monies for the same work from Nova Scotia should be sent to Rev. A. Cohoon, Wolfville, N. S. Envelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.]

CHARLOTTETOWN.—Baptized on June 24th the following: Ethel Wellner, Lottie Wellner, and Mrs. James Harris. We are thankful for the abiding presence of the Lord. C. W. COREY.

SUSSEX.—On June 24th, the following persons were received into the fellowship of the Cardwell Church at Penobsquis:—By letter: Rev. E. C. Corey, Mrs. Corey, Miss Annie Corey, Miss Annie Freeze, Miss Mamie Robinson, and Mr. Hanford Robinson; by baptism: Mr. Edwin Freeze. I expect to baptize there again shortly. E. J. GRANT.

WALTON, N. S.—The Lord has been blessing us at Walton. Pastor McGregor came over from Hampton towards the last of May and we began special meetings. Five were added to the church here, one by letter and four by baptism. Last week Bro. Marple was with us and we had the pleasure of again visiting our baptistry in the Basin of Minas, when three more, all young men, followed the Lord in His own ordinance. Pray for us. F. E. ROOK.

TRYON, P. E. I.—The Tryon church is still without a pastor, but have been favored during the last five months with the services of Rev. Norman McNeil, who has very acceptably supplied for us. Congregations have been large and appreciative, and we trust good has been done. Brother McNeil has consented to supply for us until the middle of August next, in case we fail to secure a pastor in the mean time. The church would gladly engage our brother as pastor, but he wishes to take a further course of study, and is unwilling to settle as pastor. COM.

NEWCASTLE, Queens Co.—We are having the presence and power of God manifested in our midst. Souls are being awakened, sinners are being saved, backsliders are returning to their Father's house. The Lord came with power to save, and many started for the kingdom. We sent for brother Young, the evangelist, to come to our assistance. He came and has worked nobly with me. Nineteen happy believers were baptized and received into this church two different Sabbaths. We praise God for his wonderful saving power. We expect to continue special meeting after the association. Bro. J. W. S. Young is a good laborer. God bless him. June 20th. H. D. WORDEN.

MILLVILLE, N. B.—Sunday, June 3rd, I spent with Bro. E. C. Jenkins (llc) and his very kind people in this smart little village. The day was wet, but in the morning quite a number came out at 10 30 to listen to a sermon from the scribe. After the service closed we proceeded down to the brook and three happy converts were baptized. Their names are: Edgar Hawkins, Jessie Brown and Mrs. James Hallet. The evening service was attended by a large number, and after the preaching a social meeting was led by the pastor, and at its close four rose to be prayed for. All the denominations are represented here, I believe, that exist in this province (or about that) and so none are very strong. I was very glad to find Bro. Jenkins so strongly entrenched in the affections of the people, and that they all spoke of him as a young man of grand parts and thoroughly devoted to his work. I believe it is his intention to return to his studies this autumn and this field will be pastorless. The indications are that some one will have to go and baptize again soon for Bro. Jenkins. The Lord bless and prosper him in my prayer. F. D. DAVIDSON.

MCLAUGHLIN ROAD, St. Marys.—For some time past this church has been in a very low dark condition. Being without a pastor since last August, we were like sheep without a shepherd. Rev. J. E. Fillmore being called here to attend the funeral of our esteemed brother, James Carpenter, resolved to remain a few days and hold some meetings; his labors have not been in vain. He baptized one last Sunday, and some that have been standing back have come up and put on the armour of God once more, and others are deeply concerned about their soul's salvation. Brother Herriet, of Havelock, being here on a visit, rendered valuable assistance to Rev. Mr. Fillmore. We were very sorry that the brethren had to leave so soon, as there is a great work to be done in this place. Bro. Fillmore being our pastor in years past, we appreciate his visits very highly, and we sincerely wish that his health would allow him to become pastor of this church once more; but we cannot hope for that. Through God's goodness during the ten days that he was here he was enabled to hold meetings afternoon and evening every day, and to visit nearly every home, where he received a cordial welcome. We hope to receive another visit from Bro. Fillmore in the near future.

Monies Received by the Treasurer of the W. B. M. U.

From June 2nd to June 18th.

Lower Aylesford, F M $5.65, H M $2.60; St. Stephen Mission Band, N W M $3, G L M $3; Guysboro, F M $6; Mite boxes 75c; Yarmouth, to constitute Mrs. G. E. White a life member, F M $25; Tusket, F M, $2 75; Port Elgin, F M $5 25; Springhill, Tidings 12c; East Jeddore, F M, $5; Centreville F M $10; Lot 10, P. E. I., F M $2; Kingston, F M $6.75; Chebogue Mission Band, toward Mr. Morse's salary, $7; Sable River, F M $3.94, H M $3 79. Reports 30c., Tidings 12c.; Lockhartville, Tidings 15c.; St. John, Main St., F M $12 88, Tidings 12c; Baltimore, F M $6; Caledonia, F M $3: Truro, Prince St., Reports 45c; Mrs. William Freeman, Amherst, F M 50c.; Campbellton, H M $11.50.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513.

Many can testify to the great healing properties of LARDER'S LINIMENT.

Receipts for Denominational Work from Nova Scotia.

From June 2nd to 15th.

Walton church $4; C. B. Whidden, Antigonish, $100; Bridgetown $13.45; "Friend to Missions," Aylesford, $5; "P.", Berwick, $2; Temple church, Yarmouth, $30; do S. School, $30 54; Newport church $7; Milton church, Queens Co., $17; Mrs. Meletiah Kinsman, Billtown, $20; Mission S. School, Centreville, Kings Co., $2.10; Brooklyn church $1.40; Berwick $20; Nictaux $16.44; Albert Gates, Nictaux, $3 56; C. E. Aldred, Rockville, N. S., $1; Melvern Square section Upper Wilmot church $27; Wilmot church $10; North Temple $6 75; Jordan Bay $1 25; Shelburne $3 06; 1st Halifax $100; Rev. H. S. Erb, New Minas, $2; Mrs. John McLearn, Lower Argyle, $10; 5th Cornwallis church, (Pereaux), $13; Mill Village, S. S. $2; Indian Harbor church $5; Dover Section $3.71; 1st St. Margarets Bay church $4 10; 2nd do $6.55; Wilmot church $9.25; Milford S. S. $1; Greenfield church $6.30; Kempt church $2; Caledonia $3.80; Milton church, Yarmouth, per Rev. J. W. Manning, $10.—$500 26. Before reported $10,048 27. Total to June 15th $10,548 53.

CORRECTION.—Instead of Aylesford Centre $2 37, as MESSENGER AND VISITOR of June 13th makes mesay, read $23.07.

REMARK.—The two $100 reported above are for the College, and the $13.45 from Bridgetown is for the same purpose. We are hoping for other special collections for that work.

From June 15th to 25th.

Springhill church $6.03; Springhill B. Y. P. U. $2 97; New Glasgow church $12; 1st Baptist church, Halifax $24 70 Star Mission Band, Halifax, $5.14; Musquodobit church $6.50; Wilmot church $24 10; Bridgetown church $12 60; 1st Ragged Islands church $15; 1st Sable River church $3.10; 2nd Sable River church $3 44; Lewis Head $3; Wilmot Mountain $36 25; South Brookfield Section $5; Mrs. Freeman, Greenfield, 92c. Rev. S. Langille $1; Annapolis church $22; Thomas A. Wilson, East Dalhousie, $1; L. W. Elliott, Clarence, $1; Collection at Greenfield by preacher from Western Association $1.83; do Caledonia $8 50; do South Brookfield $6 33; do Kempt $1.15; do Pleasant River $2 90; collections at Western Association, less $5 expenses of secretary of Association, $38 94; Greenfield church $5; "R.", New Glasgow 50cts.; Lower Economy and Five Islands $5; Grand Mira church $5; W. H. Webster, Alton, Kings Co., $1; Kempt church, Hants Co., $15 05; Pleasantville B. Y. P. U. $1.40; Dayspring B. Y. P. U. $1 55; Rawdon church $5; Mrs. Thomas Dimock $1; Brooklyn church $1 32; Billtowa S. S. $8; George Young, Blanford, $5.—298 90. Reported above $10,548 53. Total $10,846 83.

CLOSING THE BOOKS.—By order of the Convention the Books will close July 31st. All money intended to go into the accounts for this year should reach me by that date. We are hoping for large receipts before that date.

A. COHOON, Treas. for N. S.

Wolfville, N. S., June 26, '94.

Notices.

A meeting of the H. M. A. S. Societies of the Southern Association will be held at St. Stephen, on Saturday afternoon at 3 o'clock. Delegates from all the Societies are requested to be present and prepared to give verbal reports.

Delegates to the Southern N. B. Association, to be held in St. Stephen, July 7th, are requested to forward their names to the undersigned by July 1st, that suitable provision may be made for their entertainment. W. C. GOUCHER.

Will all delegates who expect to attend the N. B. Eastern Baptist Association, to be held with the Butternut Ridge Baptist Church, Havelock, Kings Co., N. B., July 21st next, please forward their names to the undersigned by July 14th, that provision may be made for their entertainment.

ISAAC N. ALWARD, Church Clerk.

Butternut Ridge, P. O. Box 44.

The Annapolis County M. and M. Conference will meet at Annapolis on Tuesday, July 10th, at 2 o'clock p. m. Platform meeting in the evening. Subjects of the greatest importance to be discussed. Collection for Missions.

REB J. T. EATON, Sec'ty.

Minard's Liniment Cures Burns, etc.

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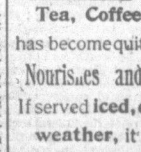

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ASK YOUR GROCER FOR CHOCOLAT MENIER. ANNUAL SALES EXCEED 32 MILLIONS POUNDS. If he hasn't it on sale, send his name and your address to MENIER, Canadian Branch, No. 14 St John Street, Montreal, Que.

BUCKEYE BELL FOUNDRY MEN'EELY & TIFT BELLS. Cincinnati, Ohio, U.S.A. Best Bells for Churches, Schools, Fire Alarms, Clocks, Chimes, Peals and Chimes. Price & Terms Free. Mention this paper.

The next session of the Digby County Quarterly Meeting will be held with the Baptist church at Weymouth, Wednesday, July 18th. The opening sermon will be preached by pastor A. T. Dykeman, on Tuesday evening. Standing Committee: Acadia College, Rev. E. P. Coldwell; Foreign Missions, Rev. B. N. Nobles; Grande Ligne, Rev. A. T. Dykeman; North West, Rev. Dr. Morse. These brethren are expected to speak, or give a paper on the subject assigned them, or get some one else to do it. Will these brethren please do their duty. It is hoped that each church in the county will send two or more delegates. A. T. DYKEMAN, Secretary.

A Scientific and Reliable combination of Cod Liver Oil and the Hypophosphites, which should at the same time be acceptable to the most fastidious palate, was long a desideratum in the Pharmaceutical World. For more than twenty years, however, the world has been reaping the benefit of the solution of this problem in the use of PUTTNER'S EMULSION of Cod Liver Oil with Pancreatine, and the Hypophosphites of Lime and Soda, and unrivalled Remedy for Coughs, Colds, Consumption, Bronchitis and all Wasting Diseases.

For sale by all Druggists at 50cts. a bottle.

Saint John Conservatory of Music and Elocution, 158 PRINCE WILLIAM ST.

A thorough course given in Piano, Violin, Singing, Elocution and English. Fall Term opens Sept. 10. M. S. WHITMAN, Director. 26 61

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Wednesday, 18th July next, for Coal supply for all or any of the Dominion Public Buildings.

Specification, form of Tender and all necessary information can be obtained at this Department on and after Wednesday 27th inst.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signature.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the tender be not accepted, the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, June 22nd, 1894. 26 21

To the Heirs, Executors, Administrators or Assigns of RICHARD P. KNOX and to his Widow, and John Knox, and Mary A. Connolly, and all others whom it may concern:—

I hereby give you notice that in default of payment of certain mortgage moneys owing to me by virtue of the Indenture of Mortgage executed by Richard P. Knox and his wife, and John Knox, bearing date the twenty-eighth day of November, A. D. 1887, and the other Indenture of Mortgage, executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1890, I shall, on SATURDAY the FOURTH day of AUGUST next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a Sale of the Lands and premises mentioned and described in said two Indentures of Mortgage in execution of the powers thereby respectively vested in me.

Dated 25th day of May, A. D. 1894.

MALVINA W. WATTERS.

A. H. DEMILL, Sol'or for Mortgagee.

If you want to make your Piano or Organ look like new, send to S. McDIARMID'S and get a bottle of Glystening Cream. It will give you perfect satisfaction. Price 25 cents per bottle.

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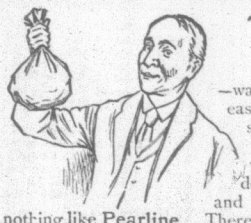
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AN "OWER TRUE" TALE.

The people of Verdale were going to have a pastor of their own.

The church had been organized under the labors of the pastor of a neighboring church, and a tasteful little edifice had been erected in which to worship, and now the day, to which they had looked forward so eagerly, was at hand.

Sabbath after Sabbath found a new candidate in the pulpit, but first, one could not preach a good sermon, another did not have an engaging manner; but at last one came, who must surely suit them. He was a tall, well built man, with a face shining with an inward peace, and a kind and friendly manner. One felt after half an hour's chat with him, as if he sympathized with all one's griefs, and rejoiced in one's pleasures. And his sermon was full of strong meat, elegantly served. They could not do better than accept him, so he was soon the pastor of Verdale church.

"Yes, Mrs. Newcomb," said Mrs. Eames, as she sat in her neighbor's parlor on Monday afternoon, "we have got the right man at last.

"His name? Mr. Ellingwood—and if ever there was a born preacher, he is one. He is a young man, so, of course he will draw in the young folks. And dear knows! they need some one to draw them! And such a sermon as he preached yesterday! He is certainly a man sent from the Lord."

Yes, Mr. Ellingwood was a man sent from the Lord. Every day his heart was thrilled with an all-absorbing desire to do just the work the Master could have him do, at the Master's own time. "Lord what wouldst thou have me to do?" was his daily question, as he went out after the erring ones, or tried to strengthen the weak ones.

He was not long in discovering that, though there were many good people in the place, they were afflicted with that dread disease, gossip and back-biting. So, with a conscience ever ready to trouble him if he did not rebuke evil, his sermons were plain and searching for those who would hear; but many thought of their neighbor's shortcomings, and were pleased with their pastor.

Under his ministrations the church awakened to new life. The Sunday-school grew more interesting, and one class, which many had tried, but few cared to keep very long, was given to the pastor. And how the pastor's heart yearned over those boys! They were rude fellows, full of animal spirits, who could not, or would not, keep still five minutes at a time.

Day after day they were carried in prayer to God, and Sabbath after Sabbath were taught faithfully from God's Word. Dare we who look on and still see their restlessness, say that no good is being done? If so, many poor teachers might fold their hands and say, "It is of no use—I can see no result of my work." But no—"God's Word will not return unto Him void"—"for in due season ye shall reap if ye faint not."

Time passed on. Mourning hearts were made to see their sorrow in a new and better light, young people and old were drawn nearer to the Father of all, and God seemed with them. The people were filled with joy, and all felt that their pastor was all they could wish. After a time the pastor brought home a bride, a dear little woman, fair and fresh as a flower, and ready to help in any good work. Days, weeks and months passed by happily and busily for many, but some who had been earnest and efficient at first began to fall away. "Really I feel tired this morning. I guess I wont go out to service till evening." Perhaps when evening comes they are still so weary they feared they would faint by the way—but they were still able to attend to business or any amusement which occurred during the week.

The watchful pastor soon noticed the missing ones and used every effort to draw them back. To some he gave a word of counsel, to another, not being able to see him in private, he sent a letter. But for that man, Mr. Taylor, Satan had planned, as he was one who would have a strong influence for good or evil. When he received the letter so full of the loving spirit of the Master his heart was touched, but Satan whispered, "What right has he to dictate to you?" "Sure enough," he thought, "he is not so old that he can dictate to everybody; but the man is so full of egotism he thinks he is the only good man in the place, but if I choose to stay at home and read good books it will do just as well as going to church." Oh, Peter, you will be sorry some day! You do not realize that you are running away from the Master! But Satan was well pleased and hastened away to make mischief at choir practice. Once there he "nudged" Mrs. M. and told her to listen to Mrs. G. scream. Mrs. M. did so and thought Mrs. G. could not sing well enough to be head soprano. "And here comes Mrs. E., she's always late, and Mr. H. is altogether too authoritive. I declare I wish I never belonged to this choir. I'll leave if things don't go better." So Satan put unhappy thoughts in one, jealous thoughts in another, careless thoughts in others, which grew and blossomed until there were many unlovely things said and done in the choir. A few more whisperings by the evil one and the choir was spoiled—broken up by a quarrel. Then did Mr. Ellingwood act the part of a peace-maker, but all to no purpose. The members only felt as if he was a meddler. Then he gave a stirring appeal from the pulpit, and asked who, out of love for the Master, would volunteer to sing. "Would they not ask God's and their neighbors' forgiveness, and sing, not for man, not to show how fine a choir they could maintain, but sing 'as unto the Lord.'"

But no, Satan had been too busy, and people's tongues were too sharp. When one ceased the warfare another took it up, and so those children of God ravelled out the work which had been wrought with such labor and prayer. But, thank God! they did not undo all the work, for Christ is still stronger than Satan and all his hosts, and many a note was struck which will continue to sound through all eternity.

Then Brother Taylor and some other zealous (?) brethren and sisters began to feel that to do their duty they should try to get a minister whom *everybody* would like. But how could they get another minister when they still had one? They could not tell him to leave, so they "must *get* the minds of the people" which meant they must *change* the minds of the people.

"Don't you think we want a change?" said one "pillar" to another. The other looked around and saw that Sister S. would not speak to Sister B., and was about to say, "Yes, brother, we need an outpouring of the Spirit," when the other said emphatically, "We need a new minister!"

"A new minister! Why brother?"

"Why *haven't you heard?*"

"No, what?" in great astonishment, not knowing what dreadful thing must have occurred.

"Why, Ellingwood is just hated by the majority of the people. Now look at the way this church is filled—only about half as many as when it was first built, and young Hendrick says all the young people say they *will not* attend church while he stays. And then look at that Sunday-school class—"

"Yes," interposed the other, "I have noticed a much larger attendance than ever before, and am sure he has a hold on them."

"Well, but what do they come for? Laughing and giggling fully half the time. He is not the man for them. And he wrote such an insulting letter to Brother Taylor! Because a man doesn't attend church every Sunday" ("And does sell goods on Sunday," mentally inserted the other.) "To be talked to as if he had committed some heinous offence. If he had used me so, I would feel like chasing him out of the place."

"But brother, have you made this a matter of prayer?"

"Prayer! I trust you do not think we are heathens! Of course we pray for our church in all its forms."

"But would it not be better to find out how many like him, instead of how many dislike him? We all thought the Lord sent him, and this does not appear to be the right way to part with him. The Bible says, 'Love the brethren" and "Be patient with all men," and Brother Ellingwood has obeyed that command and we would do well to follow his example."

"But he has faults which—"

"So have we, brother."

"Well, you will see that he has very few friends, and I do not wonder—a man who does not care who he offends is not the one for this place. Why, if we had a man who would *draw*, there are outsiders who would attend, and I know one man who would give $250."

You may be sure that poor Mr. Ellingwood soon felt that the hand shakes were not so cordial—and rumors were floating that he had said and done many things of which he had no remembrance. Then some of the brethren came at intervals and told him sad stories of Brother X's family, who were offended by his last sermon, and Sister Y. who felt hurt because he had not called during her son's illness (though the pastor could not tell by intuition when any of his flock were ailing, and no message had been sent to acquaint him with the fact), till he felt as if life was a burden and hoped that like the "way-worn traveller"—"Deliverance will come" in some way. At last it did come in this way. A brother suddenly discovered that brother Ellingwood was communicating with a church which he would accept as a pastorate if he was only freed from the one at Verdale. So a meeting was called at which they decided to release him and to send him a letter to that effect.

The pastor was overwhelmed when he got the letter. "What made them think I wanted to leave," he wondered. But Satan knew that a brother had only heard the pastor say that W—— desired a pastor, and the right man would find a good field.

So he went to seek a new home, and ere long found a field where the people were full of spiritual life and ready to water the seed which the pastor planted.

But Verdale church did not have a pleasant or prosperous time. Satan had put so much of his leaven in the place, that the people were always at the first or last end of a quarrel; and the next pastor, who was to suit *everybody*, found he could not please any body, so he left them, praying that the one which took his place might have better success; and the people, loosed from Satan's bondage, might live in the sunshine of God's love.

Pertinent Inquiries.

Do you find it an effort to get out of bed in the morning? Does your back sometimes feel as if it would break? While not too sick to work have you that tired, all-gone feeling as though you might break down at any minute? If so you are suffering from nervous exhaustion, and need a course of Hawker's nerve and stomach tonic and Hawker's liver pills, the greatest nerve restoring, health giving and regulating remedies before the public.

TOOTHACHE that bane of humanity, is instantly relieved, by rubbing freely on the gum around the diseased tooth, some of Dr. Manning's german remedy, the universal pain cure. Sold by all druggists.

PURELY VEGETABLE.—Hawker's liver pills—a sure cure for bilicusness.

The two most absent minded men on record are the fellow who thought he had left his watch at home, and then took it out to see if he had time to go back and get it, and the man who put on his office door a card saying: "Out, will be back soon," and on his return sat down on the door step to wait for himself."—*Detroit Free Press.*

Puttner's Emulsion has a delightful flavor, and agrees with the most delicate stomach—is free from dangerous minerals and narcotics,—and works wonders in restoring the sick to health.

"There is one thing," said the new boarder, emphatically, "that will have to be settled before I make up my mind to remain with you." "And what is that?" inquired the landlady anxiously; the new boarder paid a high price and paid it promptly. "The coffee," was his response.

K.D.C. Pills tone and regulate the Liver

The Clergy have used K. D. C. and pronounce it the best.

From Life.

I see a shabby room in a squat, white cottage, situated in the outskirts of a great, spreading village.

It is a lonely street. Close to the cottage stands another house, but beyond that the road stretches away into the country, relieved only at long intervals by a habitation.

The cottage slopes off low at the back and ends just at the edge of a vegetable garden. There is a board fence in front and a high bank where tall milkweed stalks stand shaking in the wind. There is a lattice to the little front porch, but there is no hand patient enough to train roses over it; so there are no roses, but there is a snow-drop bush which requires no training, and year after year its berries peep forth from their green foliage, and every season they are used to decorate the skirts and encircle the heads of the children in both houses on "rhetorical days."

On a haircloth sofa, before a window which commands the way to the village, three children are crouching, directly in the ray of moonlight which pours straight down into the window. The remainder of the room is in shadow. Now and then the little girls, aged five and six, cast apprehensive glances into the far corners, and the third, a boy of two, cuddles close to them, unwilling to look at all in his terror of the "boogher man."

There is fear on their little faces, as betrayed by the moonlight, and fear in their thoughts, but the little girls try bravely to cheer each other, and reassure the baby.

"God won't let anything hurt us, will He, Anna?"

It is the second one who speaks.

"No," answers Anna, confidently, "cause you know we say 'Our Father,' and 'Now I lay me,' every night."

"Is Dod up in 'e moon?' asks the baby, anxiously pointing his chubby finger at the great, shining face.

"I shouldn't wonder. I almost think the moon is God, don't you, Fanny?"

"Yes, I guess so, says Fanny, "and that's what makes it so nice and light and warm, aint it?"

"Yes, and we needn't be afraid at all, bacause God's looking right down here to see that anything don't hurt us."

So they try to renew their courage, but they are mere babes, and the fearful looks into the corners are not discontinued, even though the moonlight fold them all in a tender embrace.

"I wish mamma would come!" says Fanny, who speaks with a sigh which tells the strength of her longing.

"Me 'ish so too!" echoes the baby. Poor little one! He has never thought of crying, but there is a world of eagerness in his tone.

And where is mamma? Out in the November air with a skating party. She has not meant to stay so long, but the ice is magnificent, and the merriment grows apace, and she forgets for the time the three little souls huddled together on the sofa, with wistful faces looking out over the moonlighted common for mamma. She says to herself, if chance brings them momentarily to mind, that they'll be all right, because they are sensible little things, and she has never coddled them.

She must have something to relieve the dullness of life, and this skating club is her favorite diversion. Since that dark day in 1862, when she read over the list of killed in battle, and saw among them the name of her children's father, existence has been but a repetition of struggles to make her small income cover expenses, and such a life is but a dreary treadmill for one who has found much of her happiness in society. So she is not to be blamed though she flies gaily down the glistening river, while three little forms cower in the moonlight on the haircloth sofa, and wait longingly for mamma.

They have had no supper, but then, she did not mean to stay so long, and when she finally comes they run with a sob of welcome; little hands trembingly undo the fastening of the door, and mamma is clasped about the waist, the knees, and three happy little souls overflow with joy while the lamp is lighted, the fire replenished, and their simple supper prepared.

Then mamma tells them in glowing phrases how the ice glittered, now the steel rung and the skaters flew, and in their excitement and enthusiasm they forgot how they were cold, hungry and lonely.

Mamma! what a mine of wealth is in that word for them! what enduing love; what satisfaction; what protection! How they fondle her hands, lay their faces against her dress, and vie with each other for the nearest place as they cluster about her on their little stools, and beg for yet another description of the brilliant scene on the moonlit river.

Ah, if that mother had understood then what she was to these little ones; if she could have known that in less than two years the baby would stretch out his chubby hands for her in vain, she would have stayed away from the skating party that night. She would have said: "There is only a little while, we will spend it together," for she was a loving mother, though fond of gay company.

Could she have seen the near separation and the scattering of that helpless group; could she have heard the soughings of the winds of fate and of error that should bear them hither and thither, she would have gathered them close that night instead of flying over the glittering ice.

June winds were soft when a black clad procession passed out of the cottage and along the dismal road to a grass-grown country cemetery. Anna and Fanny were in new mourning, but they hardly understood what it meant, or that they should come back to the little home no more.

The baby knew only that there were strangers, of whom he was afraid, then wailed loudly for "mamma!"

But strangers took him by the hand and said: "Sh! Don't cry, little boy," and gave him candy.

He is a man now, but Fanny thinks of him oftenest as a bright baby, asking eagerly, "Is Dod up in 'e moon?" and the memory of this comes between Fanny and that other memory of the happy hours at her mother's feet, fraught with stories of the merry skaters, and with songs sung in the clear, sweet soprano the three were never tired of hearing; and there comes a regret that the mother was not all theirs while she lived. It was such a little while, and the intervening years have been so tempestuous—have swept them wide apart. There is little of their history to look back upon pleasurably.

If they only had had a perfect memory of those early days, if there had been no unsatisfied longings for mother love, no reaching out of eager hands to grasp—nothing but moonbeams!

Very often when the harsh word rises to Fanny's lip, when she is tempted to put her children off with little tendernesses, she recalls her early years, and thinks, with a throb of pain, "Better not, some day they will remember."—*Housekeeper.*

The Superiority

Of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood which, the source of health, cures dyspepsia, overcomes sick headaches and billiousness. It is just the medicine for you.

HOOD'S PILLS are purely vegetable, carefully prepared from the best ingredients.

"Why Does It Not Blossom?"

REV. C. H. FARNSWORTH.

An only daughter planted in her home a few months ago, a lily, caring for it day by day and enjoying its growth until it reached the height of herself. As Easter approached we anxiously waited for it to open and display its wonderful beauty within. Easter day itself came, greeting us with the sound of many bells from the adjoining city. Many hands were busily carrying flowers to the churches with which to greet the Saviour on His resurrection day. "Why does it not blossom so that it, too, may be carried to the house of worship to take its place in the grand Christ celebration?" All day long we anxiously repeated the question, but at nightfall it still remained tightly closed in the old home window.

Why did it not blossom? We have been learning since. From a sick and dying bed, our Jessie has daily watched it. King's Daughters and other kind friends have kept her supplied with choice varieties of other flowers with which she communed while on the border land as with messengers from heaven, but from them all she turned to her unopened Easter lily and feasted upon it with untold delight.

"Why does it not blossom?" we continue to ask for a month. It is the Lord's day, and it proves to be the lily's day of opening, and the sick one's day of opening and blossoming also. In the morning she puts her arms around it, enraptured with the sight. She takes pleasure in the singing of birds, and calls it her Easter and theirs; but she finishes the day in the enjoyment of the flowers and music of Paradise. And then we know why the lily did not blossom before. It blossomed for her, typifying and brightening her triumphant death, that she who went away and we who linger might know more of the Christ blooming in a human soul. And we buried it with her body on the banks of the Winooski, that they unitedly might express the union of her spirit with Christ in heaven, according to her dying prayer: "Lord Jesus, receive my spirit!"

Why does it not blossom—that profession of that young convert? Why is there not more of the boastful in the presence of the God of purity and judgment and perfection? Why so much delay in the bursting of the ignorance and the timidity and self-depreciation of early experiences? Why not more of the full flower, showing off in every public place? I think that the lily has told us why. It was *growing* when we thought it ought to be blossoming; and when it blossomed, it was first for a single person at a particular time and for a special purpose; then for a home; and later, one by one, for the whole circle of her friends and acquaintances.

Converted thirteen years ago in the ordinary meetings of a quiet Vermont village, faithful ever afterward in modest but significant testimony, and very reserved in expressing her feelings for the dead or the living, the past or the future, joys or sorrows, we were oftentimes impatiently asking: "Why does she not blossom out in these directions, and let us know all that is in her mind and heart?" But when the death messenger came and lingered for days, and she fearlessly received his message and calmly prepared for departure, bidding loved ones not to weep, calling by name the young friends of the different places in which she had lived, leaving them some word or other token of her love, and exhorting them to love Jesus, expressing the highest appreciation of the many kind attentions of the many kind friends where she died, talking of what she saw of heaven—departed friends, angels and Christ—and saying that when she got rested up there she should learn everything—when daily for seventeen days we thought she was dying, and not a murmur escaped her lips, we no longer asked why she had not blossomed earlier. She had, like her lily, been *preparing* for her blooming; she had been *growing*.

For the rest of life these blossoming experiences will be worth more to us than the best theological book ever written, or the highest boasting experiences we ever heard spoken. The minnight singing by this dear one of her own selected rejoicing funeral songs and her request that everything on that day be white and pleasant, suggest that in her modest growth she had already entered upon an advanced volume of "Beyond the Grave."—[Zion's Herald.

A soft, fair skin is the result of pure blood and a healthy liver, to secure which, Ayer's Sarsaparilla is the Superior Medicine. Ladies who rely upon cosmetics to beautify their complexions, should make a note of this, bearing in mind that they can't improve upon nature.

Sour Tempers sweetened by the use of K.D.C.

K.D.C. Pill's act in conjunction with K.D.C. where a laxative is required.

O, that we, that have to do with the young, could always remember that each page of life is new to them, and as we felt in sorrow, in trouble, and disappointment, so they feel, and give them sympathy and all the comforts and aids of our wide experience, never turning carelessly away because it is a child's, much less a boy's sorrow.—*The Exponent.*

J. B. THOMSON, ESQ., of the firm of Thomson Bros., Builders, 34 Bolyat St., Toronto, Ont., writes: "I have had Dyspepsia for 12 years, very bad at times; have tried a number of doctors and patent medicines, but could get no permanent relief. I purchased a package of K.D.C., and before I had finished it, the symptoms were all gone, and I now enjoy better health than I have had for years. I can recommend it to any one."

I cured a horse of the mange with MINARD'S LINIMENT.
Dalhousie. CHRISTOPHER SAUNDERS.

I cured a horse, badly torn by a pitch fork, with MINARD'S LINIMENT.
St. Peters, C. B. EDWARD LINLIEF.

I curked a horse of a bad swelling with MINARD'S LINIMENT.
Bathurst, N. B. THOS. W. PHYNE.

R. R. R.

RADWAY'S READY RELIEF.

The most certain and safe Pain Remedy in the world that instantly stops the most excruciating pains. It is truly the great

CONQUEROR OF PAIN

and has done more good than any known remedy.

FOR SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE OR ANY OTHER EXTERNAL PAIN, a few applications rubbed on by the hand act like magic causing the pain to instantly stop.

CURES AND PREVENTS

Colds, Coughs Sore Throat Inflammation, Bronchitis Pneumonia, Asthma, Difficult Breathing, Influenza.

Rheumatism, Neuralgia, Sciatica, Lumbago, Swelling of the Joints, Pains in the Back, Chest or Limbs.

The application of the READY RELIEF to the part or parts where the difficulty or pain exists will afford ease and comfort.

ALL INTERNAL PAINS, PAINS IN BOWELS OR STOMACH, CRAMPS, SPASMS, SOUR STOMACH, NAUSEA, VOMITING, HEARTBURN, NERVOUSNESS, SLEEPLESSNESS, SICK HEADACHE, DIARRHOEA, COLIC, FLATULENCY, FAINTING SPELLS are relieved instantly and quickly cured by taking internally a half to a teaspoonful of Ready Relief in half a tumbler of water.

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Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious, and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

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For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals, or Deleterious Drugs.

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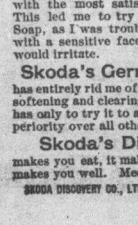
Be sure to ask for RADWAY'S.



Principal of the Commercial Department of Kent's Hill Seminary, says:

A well-known PHYSICIAN RECOMMENDED

Skoda's Discovery

for my wife, which she has taken with the most satisfactory results. This led me to try Skoda's German Soap, as I was troubled a great deal with a sensitive face which shaving would irritate.

Skoda's German Soap

has entirely rid me of this trouble. For softening and clearing up the skin one has only to try it to appreciate its superiority over all others.

Skoda's Discovery

makes you eat, it makes you sleep, it makes you well. Medical advice free.

SKODA DISCOVERY CO., LTD., WOLFVILLE, N. S.

Mr. J. W. Dykeman
St. George, New Brunswick.

After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Gave Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other

Hood's Sarsaparilla Cures

afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them." J. W. DYKEMAN, St. George, New Brunswick.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Intercolonial Railway.

1894 SUMMER ARRANGEMENT. 1894

ON AND AFTER MONDAY, the 25th June, 1894, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Accommodation for Pt. du Chene	10.15
Express for Halifax	13.10
Express for Quebec and Montreal	16.35
Commencing 2nd July, Express for Halifax	21.55

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.00 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Montreal and Quebec (Monday excepted)	8.30
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	12.55
Express from Halifax, Pictou and Campbellton	18.30
Express from Halifax and Sydney	22.35
Commencing 2nd July, Express from Halifax (Monday excepted)	6.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B.,
20th June, 1894.

Yarmouth and Annapolis Railway.

SUMMER ARRANGEMENT.

ON and after MONDAY, 25th June, 1894, Trains will run daily (Sunday excepted) as follows.

LEAVE YARMOUTH—Express daily at 8.15 a. m., arrive at Annapolis at 11.55 a.m. Passengers and Freight, Monday, Wednesday and Friday at 11.45 a. m.; arrive at Annapolis at 6.10, p. m.

LEAVE ANNAPOLIS—Express daily at 1.55 p. m.; arrive at Yarmouth 5.45 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 6.30 a. m.; arrive at Yarmouth at 1.30 p. m.

Flag Stations—Trains stop only when signalled.

Steamer City of Monticello leaves Digby for St. John as follows:—June, July and August daily (except Sunday), and after 9th September every Tuesday, Wednesday, Thursday and Saturday.

Trains of Windsor and Annapolis Railway leave Annapolis: Steamer Express every Tuesday, Wednesday, Friday and Saturday at 12.45 p. m.; Daily Express at 12.45 p. m. Passengers and freight daily at 5.30 a. m.

Steamers of the Yarmouth S. S. Co., leave Yarmouth for Boston every Tuesday, Wednesday, Friday and Saturday evening.

International steamers leave St. John, to 1st July—every Monday Wednesday and Friday. July 3rd to September 30th, daily, except Sunday.

Canadian Pacific Railway trains leave Saint John at 6.25 a. m., daily [Sunday excepted] and 7.15 p. m., daily for Bangor, Portland and Boston, and 10.40 p. m., daily [Saturday excepted] for Montreal and all parts of the United States and Canada.

Trains of Nova Scotia Central Railway leave Middleton for Lunenburg daily at 2.10 p. m.

Davison's Mail Coaches leaves Yarmouth daily [Sunday excepted] after the arrival of No. 4 train from Annapolis, for Barrington, Shelburne and Liverpool.

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

When Economy Is Wealth 'Tis Folly To Be Extravagant.

OUR 1894 CATALOGUE, (Just issued) shows how you may

SAVE MONEY ON

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You get best goods and lowest prices.
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SAVE MONEY AND TIME On Your Tickets to California via Great Central Route Excursion. PERSONALLY conducted, through Tourist Cars leave Chicago twice a week, Mondays and Thursdays at 10.40 p. m., for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and North Western Lines. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to E. E. BERKEY, manager, or to W. S. CONDELL, Assistant Manager, 256 Washington Street, Boston.

FAVORABLY KNOWN SINCE 1826. BELLS. MANUFACTURE BELLS OF PURE BELL METAL. CHURCH, SCHOOL & OTHER BELLS. CATALOGUE & PRICES FREE. THE E. W. VANDUZEN & TIFFIN, CINCINNATI, OHIO.

E. & G. MENEELY & CO. BELL FOUNDERS. WEST-TROY, N. Y. MANUFACTURE BELLS WHOSE TONE, ETC., ARE UNSURPASSED. CATALOGUE & PRICES FREE.

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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 DISCOURAGED FARMER.

The summer winds is sniffin' round the
bloomin' locus' trees;
And the clover in the pastur' is a big
day for the bees,
And they been a swingin' honey, above
board and on the sly,
Till they stutter in their buzzin', and
stagger as they fly.
The flicker on the fence rail 'pears to
jest spit on his wings
And roll up his feathers, by the sassy
way he sings,
And the hoss fly is a-whettin' up his
forelegs for biz,
And the off mare is a switchin' all of
her tail they is!

You can hear the blackbirds jawin' as
they foller up the plow—
Oh, they're bound to get their break-
fast, and they're not a cavin' how;
So they quarrel in the furries, and they
quarrel on the wing—
But they are peacebler in pot pies than
any other thing;
And it's when I get my shotgun drawed
up in steddy rest,
She's as full of tribbelation as a yaller
jacket's nest;
And a few shots before dinner, when
the sun's a-shinin' right,
Seems to kinder sorto sharpen up a fel
ler's appetite!

They's been a heap o' rain, but the
sun's out today,
And the clouds of the wet spell is all
cleared away,
And the woods is all the greener, and
the grass is greener still;
It may rain again tomorry, but I don't
think it will.
Some say the crops is ruined, and the
corn's drowned out,
And prophesy the wheat will be a fail-
ure without doubt;
But the kind Providence that has never
failed us yet,
Will be on hand onc't more at the
'leventh hour, I bet!

Does the medder lark complain, as he
swims high and dry
Through the waves of the wind and the
blue of the sky?
Does the quail set up and whistle in a
disappointed way,
Er hang his head in silence, and sorrow
all the day?
Is the chipmunk's health a-failin'? Does he walk or does he run?
Don't the buzzards ooze around up thare just like they've allus done?
Is there anything the matter with rooster's lungs or voice?
Ort a mortal be complainin' when dumb animals rejoice?

Then let us, one and all, be contented
with our lot;
The June is here this morning, and the
sun is shinin' hot,
Oh! let us fill our hearts up with the
glory of the day,
And banish every doubt and care and
sorrow far away!
Whatever be your station, with Provid-
ence for guide,
Such fine circumstances ort to make us
satisfied,
For the world is full of roses, and the
roses full of dew,
And the due is full of heavenly love
that drips for me and you.

—James Whitcomb Riley.

THE HOME.

What Can be Done with Bananas.

The banana is now one of the cheapest tropical fruits that we have. Millions of bunches are yearly imported into the New York market alone, until it is almost as familiar a fruit as our domestic apple.

There are many ways of serving the banana besides an natural. It makes excellent fritters cut in lengthwise slices about half an inch thick, sprinkled with a little sugar and lemon juice and then dipped in fritter batter. Bananas and the plantain, which is a larger growth of the same family as the banana, are served boiled, fried and roasted in the tropics. When boiled or roasted they are left in the skin. When fried they are cut in slices and dipped in batter and served either as a vegetable, or when sweetened, as a sweet fritter. The plaintain is imported in our markets in only a limited amount, for the benefit chiefly of those families who have acquired a taste for it in the tropics, where it is used generally as a vegetable in both the green and ripe state.

It is in cold desserts, however, that the banana is a notable success. Banana ice-cream is one of the most delicious creams we have. For this dessert mix half a pound of granulated sugar with four yolks of eggs. Stir in gradually a pint of boiling milk, beating the mixture all the time. Let the mixture heat over the stove for about five minutes, stirring it continually, but do not let it boil. Add a saltspoonful of salt and a pint of rich cream. Mash four large red bananas through a colander or fine sieve. The yellow will do only if they are well flavored. Stir them gradually into the mixture already formed. This cream is especially deficious served with an orange ice.

Banana mousse is another dish that is a culinary success. Another way of serving bananas which is a success is with whipped cream and with oranges. Peel and slice six ripe bananas and two oranges. Remove the seeds carefully from the oranges and see that they are cut in crosswise slices and not divided into lobes. Sweeten them, let them become thoroughly chilled in the refrigerator, then heap a pint of whipped cream over them and serve them at once.

Bananas are sometimes baked in a porcelain lined dish or on a deep plate, without their skins. It will take half an hour to cook them. Put a half cup of water, acidulated with the juice of half a lemon, around them while they are baking, and baste them every ten minutes, dredging them with sugar each time. The sugar may be omitted and a tablespoonful of butter substituted, when they may be served as an entree with meat. Bananas may also be served with sliced oranges, moulded in form in orange or lemon jelly. Serve them with whipped cream'—*N. Y. Tribune.*

Strawberry Desserts.

There can be no doubt that the strawberry, the best berry that ever grew, is better served fresh from the vine than in any other way, but when the fruit comes the supper is limited. It becomes necessary then to devise means by which a single quart may be utilized, where two quarts would be required if the fruit were served fresh.

An excellent way of thus using a quart is in a shortcake. A strawberry pie, which is simply a well baked crush filled with fresh fruit, heaped with meringue, is another delicious way of serving a few berries. Line a pie plate with pie crust. Fill it with apple sauce. Let it bake in a hot oven for about three-quarters of an hour, or until the crust is thoroughly done. Then scoop out the apple sauce, leaving a thin layer on the bottom, dredge the crust with sugar, and return it to the oven for a minute or two till the sugar is melted. Then fill the pie plate with fresh strawberries and cover them with a well-flavored meringue made of the whites of three eggs, beaten with three tablespoonfuls of powdered sugar, and a teaspoonful of lemon juice sprinkled in. Set the pie in a cool oven after thoroughly dredging the meringue with sugar and let it cook slowly for fifteen minutes. It should be a very delicate brown by this time.

A strawberry sauce with a hot batter pudding or a strawberry sauce with an iced rice pudding are both delicious ways of introducing strawberries to the table for the first time in the season.

In a month or less the strawberries will be abundant on our tables. When they are picked fresh from our vines they are most delicious served with the hull and a little of the stem on, so that they may be picked up by the stem dipped in powdered sugar and eaten in this way.

Rag Carpets.

Mrs. E. B. H. writes: "Rag carpets can be made pretty, durable and cheap. Every family has old clothes too good for paper rags, and not fit for further wear, which can be used for making rag carpets. If allowed to accumulate in a house, they only gather dust and moths. One can use old stockings, cut 'round and round'; old coats, and even felt hats. Woollen rags are preferable to cotton, as they will not burn so rapidly as cotton if the carpet is accidentally set on fire. They retain their colors better, also, but cotton rags make a lighter weight carpet, and this some prefer. Too bright colors in a carpet spoil its effect in a room by making it conspicuous, and thus detracting from the other furnishings of the room. An old lady, famous for making pretty carpets, when asked how she got the peculiar shade in her material, said: "Thes knows that when I get my rags ready for weaving, I put them all in a strong brown dye, made of walnut hulls. Two differently arranged narrow stripes, alternating with a narrow 'hit or miss' stripe, blend better together than the old fashioned way of having one wide fancy stripe and one wide 'hit or miss' stripe. A carpet made entirely of 'hit or miss' rags cost less for weaving and is used very frequently. Colored warp, on sale in the stores, is dearer than the white, and is usually rotted in coloring. A few cents worth of copperas and logwood will color several pounds of warp a beautiful drab. Old cotton socks ravelled out make good thread for sewing rags. The rag carpet well made wears better than the other kinds, and will sell for about 50 cents a yard, though in the making they should cost hardly more than 17 or 20."

How to tie Shoestrings.

"Stop a minute. My shoestring is untied." "Oh, dear! What a nuisance! Your shoes are always untying, and there's our car coming." Result, fuss and bad temper. Though a shoestring is a very easy thing to tie, not one person out of a hundred knows how to do it. We all know how to tie a bow and of what a bow consists—two loops and a knot in the middle. Now suppose before you tighten your bow, and while you still have a loop in each hand, you take the loop in your right and pass it through the knot in the middle. Now go your usual way and give both loops a good hard tug to tighten them, and there you are! No more untied shoestrings. No more lost cars. When you want to unfasten it, take one of the tag ends in your hand, give a good pull, and the thing is done, or rather undone, writes one of *Good Housekeeping's* correspondents.

Thirsty Babies.

It seems strange, but true it is, that there are yet in existence young mothers who never give their young babies a drink of water. Water is as necessary to a child's well being as good food and its bath. Two or three times a day the baby should be given a drink of water, say a teaspoonful at regular intervals. Try the little mite and see how he relishes it. Furthermore, it will, if given at regular intervals, keep the bowels in good order. The other day, by the way, a prominent physician was called in for a severe case of vomiting and sore stomach. He prescribed a teaspoonful of water and one of milk to be taken separately every hour. His patient laughed, but had the good sense to abey, and sure enough in a few hours she was well enough to get up and attend to her work.

For $30 I find you a position, if you want it, and fit you for it. I have the short, Actual Business Methods: like no other school.

SNELL'S ACTUAL BUSINESS, and SHORTHAND COLLEGE, Truro, N. S.

THE FARM.

CONDITION OF GRAIN AND FRUIT.

Returns to the Agricultural Department Made to June 1.

Washington, June 9.—The report of June 1, consolidated from the returns of the correspondents of the Agricultural Department, makes the acreage of winter wheat sown, compared with that which was harvested last year, 99 per cent, being a decrease of one point. There is an increase of acreage as compared with 1893, in only ten States, the principal part of which was made in the States of Kansas and Illinois. The precentages of winter wheat acreage in the principal States are: Ohio, 85; Michigan, 85; Indiana, 91; Illinois, 122; Kansas, 126; California, 103. The percentage of spring wheat area for the whole country is 87 8 per cent, being a reduction from last year's average of 12 2 points. The percentages of spring wheat acreage of the principal States are: Minnesota, 87; Nebraska, 81; South Dakota, 85; North Dakota, 90.

The average percentage of acreage for both spring and winter wheat for the whole country is 95 3, making a total area in round numbers of 33,000,000 acres. The condition of winter wheat has improved since the last report a little less than two points, being 88.2 per cent. against 81 4 on May 1. The percentages of the principal States are as follows: Ohio, 96; Michigan, 89; Indiana, 93; Illinois, 84; Missouri, 82; Kansas 57; California, 90. The condition of spring wheat presents an average for the entire country of 88 per cent, and for the principal spring wheat States, as follows: Wisconsin, 96; Minnesota, 99; Iowa, 90; Nebraska, 45; South Dakota, 79; North Dakota, 97; Washington 89; Oregon, 96.

The preliminary report places the acreage of oats at nearly one point less than last year. The general average for the whole country is 99 1. The returns show the condition to be 87 against 88 9 last June. The preliminary returns of acreage make the breadth devoted to barely 98 5 per cent of that of last year. The average condition, June 1, was 82 2, against 88 3 on the same date last year, and 92 1 in 18 2 The acreage in rye is 95.3 per cent of that of last year. Average condition, June 1, 93 2. A decided decrease in the acreage of rye is shown. The breadth seeded in 1894 is only 76.4 per cent of last year's acreage. The average condition is 99 1.

The peach crop, commercially considered, is practically a failure. The condition of apples is rather better than that of peaches. Conditions are high in northern districts, but they relate principally to blooms. No fruit is expected in the Piedmont and Ohio Valley districts, and little in the Missouri belt. Prospects are better in the mountain and Pacific States. The area of clover is 3.8 per cent. below that of last year; the condition is reported at 87.9. The general average of spring pasture is 92 per cent, against 97.7 last month.

Too Much Wood.

There are not many farms upon which there is too much wood in the place where the wood ought to be. But there are any number of farms upon which an excess of wood will be found in the orchard. As a rule, there are not too many trees. The number is too small rather than too large. But what trees there are look more like forest trees than they should. The have been permitted to bear wood rather than fruit. As an inevitable consequence of this condition of things the orchards are not very profitable.

Frust trees that have been neglected until thefr tops have become a tangled mass of wood should either be pruned or else cut down. If they are sound and vigorous, and represent good varieties, they should have their tops thinned so as to admit the sunlight and allow a free circulation of air. If they are old, or decayed, or the varieties to which they belong are undesirable, the trees should be cut down, and their wood transferred from the orchard to the pile that has been gathered for fuel.

Trees that are to be removed can be taken at any time when the weather is not too severe for working out of doors. But pruning is not very comfortable work at the best, and cannot be profitably attempted when the weather is cold or rough. Therefore it will be well to delay it until the days are mild. A caution, however, may be needed not to neglect it too long. There can be no advantage gained by waiting until late in the season, and if the delay is excessive there will be danger that the experience of previous seasons will be repeated, and that through another year the work will remain undone.—*American Farmer.*

Automatic Horse Feeding.

An electric horse feeder is a new invention brought out by Mr. Alderson, of Chesterfield, for securing the regular feeding of horses during the absence from any cause of the stablemen or groom. The apparatus is described as being very simple, the law of gravitation being depended upon to accomplish most of the work. The first requisite is an alarm clock, which should be good enough not to stop casually, but need not be expensive. The electrical plant is that needed for an ordinary electric bell, four cells of the Lechanche type of battery being sufficient for any distance up to 260 yards. The third portion of the apparatu is the feeder—that is to say, the vessel holding the corn or corn and chaff, as the case may be. The clock which is the prime mover of the whole concern, may be in the house, the harness room or anywhere; but if it be more than 200 yards away from the feeder a more powerful battery will be required.

To use the feeder, the first thing is to set the alarm of the clock at the hour of which it is desired that the horse should be fed. The food is then placed in a tin-like biscuit box, which is turned upside down and placed in the compartment of the shoot, when the lid of the box is drawn out; the corn then resting upon the floor of a trap-like arrangement, held in its place by a simple contrivance. When the alarm goes off a button is pressed, and the circuit is completed. A weight falls, the bottom of the feed box is released and the corn falls out into the manger.—*Invention.*

JOHNSON'S ANODYNE LINIMENT

UNLIKE ANY OTHER. As much For INTERNAL as EXTERNAL use. Xx. 1.8.1.0

Originated by an Old Family Physician.

Think Of It. In use for more than Eight Years, and still leads. Generation after Generation have used and blessed it. Every Traveler should have a bottle in his satchel.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera-Morbus, Diarrhœa, Lameness, Soreness in Body or Limbs, Stiff Joints or Bunches, will find in this old Anodyne relief and speedy cure.

Every Mother Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsilitis, Colic, Cuts, Bruises, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 35 cts. post paid; 5 bottles, $1. Express paid. I. S. Johnson & Co., Boston, Mass.

A HURON CO. MIRACLE.

AN OLD LADY'S STORY OF DEEP INTEREST TO OTHERS

Mrs. Robert Bissett, who was Crippled with Rheumatism for Nine Years, Despite Advancing Years, has found Relief—She Relates her Experience that Others may Profit by it.

From the Goderich Star.

For upwards of three years the *Star* has been publishing articles from various papers in Canada and the United States recounting miracles in healing, wrought, often in forlorn cases, by the use of the preparation known as Dr. Williams' Pink Pills for Pale People. A more or less intimate acquintance with the publishers of several of the newspapers warranted us in believing that the cases reported by them were not overdrawn or exaggerated advertisements, but were published as truthful statements of remarkable cures from human ills worthy of the widest publicity, that other sufferers might be benefitted also. For some time past we have heard the name of Mrs. Robt. Bissett, of Colborne township, mentioned as one who had experienced much benefit from the use of Dr. Williams' Pink Hills after years of painful suffering. Curious to know the particulars, a representative of the *Star* called upon her son at his flour and feed store on Hamilton street, and asked how far the story was true. Without hesitation or reserve Mr. Bissett launched into praise of Pink Pills, which he said had a most wonderful effect in relieving his mother from the suffering of a bedridden invalid, crippled by rheumatism, and restoring her to the enjoyment of a fair degree of health and activity for a person of seventy years of age. 'She her yourself," he said, "I am sure she will freely tell you all about her case, and you can judge how much she owes to Pink Pills, I am sure that it is owing to them that she is alive today.

Acting on this cordial invitation, the reprter drove out to the well known Bissett homestead. Mrs. Bissett was found enjoying an afternoon's visit at the residence of a neighbor, Mrs. Robinson. She laughingly greeted the reporter with the assurance that she knew what he had come for as her son had told her the day she was in town what was wanted, and although she had no wish to figure in the newspapers she was quite willing to tell the facts in her case. "It is about nine years," she said, "since I was first taken down with rheumatism and for seven months I lay helpless in bed unable to raise or turn myself. I doctored with local physicians and I suppose the treatment I received must have helped me for I was able to go around again for quite a long while, until another attack came on, and for two years I was again laid up, never being able to put a foot under me, or help myself in any way. I tried everything, bless you—doctors, baths, liniments and medicines, and of course suffered a great deal, troubled also with asthma. But although I finally got on my feet again I was not able to do anything, and could get across the room only with the help of someone and leaning on a chair which they would push before me. By and by I was advised to try Dr. Williams' Pink Pills' and though of course I had no faith in anything, I bought some at Wilson's drug store and began their use, and when I had taken two boxes I felt they were helping me. I continued them quite a while, improving gradually until now I am as you see me, although I have not taken them for a couple of months. I can now go around alone, and although I always keep my stick with me to guard against an accident or a misstep, I can safely say I am wonderfully improved from the use of Pink Pills. I am no longer a helpless burden and care on my children that I was, and Pink Pills did it."

Mrs. Bissett has been a woman of great activity and industry, and is possessed of an unusually bright and vivacious mind; she is a great reader and talks with all the charming interest of one of the old time mothers in Israel. In her long residence of 48 years in this country she has seen many changes, and to her patient toil and untiring labors may be attributed much of the prosperity and beauty which is characteristic of the old homestead.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., at 50 cents a box, or six boxes for $2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

A Pasture Pointer.

It is not uncommon for inexperienced stockman to think they have secured excellent pasture because they can turn into a field where grass is a foot or more high. Except with clover, and not always with that, a large growth is not the sweetest and most nutritious. Very often indeed the untouched grass in the pasture field is left uneaten because it lacks the sweetness which cattle found in shorter and more nutritious. We have often seen the grass eaten down almost to the soil over an underdrain, while the grass grew green and, apparently, just as good, but uneaten, a few feet away. Then, too, a dressing of mineral fertilizer, either potash or phosphate, will do much to sweeten this too large growth. Probably on most soils the potash adds phosphate also by making what the soil contains more soluble.

Summer and Eggs.

Do not be discouraged because eggs are low in price. The summer season is most favorable for poultry, and if eggs are cheap you will get more of them, and the cost of the food will be less. If farmers will keep an account of receipts and expenses they will find that the summer is the season when the most profit is made from poultry. Less labor, less feed and less liability to roup and other diseases may be credited to the summer, compared with winter.

SKODA'S LITTLE TABLETS Cures Heanache and Dyspepsia.

When?

Your husband will notice a great improvement in your cooking, *when*

You use COTTOLENE

Your house will not be filled with the odor of hot lard, *when*

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Your doctor will lose some of his Dyspepsia cases, *when*

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Your children can safely eat the same food as yourself, *when*

You use COTTOLENE

Your money will be saved, and your cooking praised, *when*

You use COTTOLENE

Famous cooks, prominent physicians and thousands of everyday housekeepers endorse it. Will you give it a trial?

Sold in 3 and 5 pound pails, by all grocers

Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

Unlike the Dutch Process No Alkalies —OR— Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

SUNLIGHT SOAP Has proved by its enormous sale that it is The best value for the Consumer of any soap in the market. Millions of women throughout the world can vouch for this, as it is they who have proved its value. It brings them less labor, greater comfort.

HARDING & SMITH, St. John, Agents for New Brunswick.

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Teachers and Students Special Course.

OUR annual summer feature, which has been taken advantage of by so many teachers and college students, during the summer vacation, will be continued this year as usual.

This is an excellent opportunity to become familiar with the principles of shorthand, to improve in writing, or to study any or all of the commercial branches.

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For further particulars address KERR & PRINGLE, St. John, N. B. Odd Fellows' Hall.

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Burdock Blood Bitters CURES Scrofula. Scrofula is a subtle and impure condition of the blood, causing sores, swellings, abscess, tumors, tetter, eruptions and skin diseases. To remove it the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely. "I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B." Mrs. Wm. V. Boyd, Branford, Ont.

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YOU HAVE THEM! OLD NOVA SCOTIA NEW BRUNSWICK, PRINCE EDWARD ISLAND and CANADIAN STAMPS. They will be found on letters between 1850 and 1868. I pay from 1 cent to $50 for them—preferred on the whole envelope. Stamps must be in good condition. Address, F. B. SAUNDERS, Box 216, St. John, N. B.

BAILEY'S Patent Reflector Gas Burner. Compound light-spreading Silver-plated Corrugated Glass REFLECTORS A wonderful invention for lighting Halls, Churches, etc. Sensation guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 105 Penn Ave. Pittsburgh, Pa.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

MARRIAGES.

OIKLE–BISHOP.—At Gaspereaux, on the 27th June, by Rev. John Williams, Simon P. Oikle, of Mahone Bay, to Miss Flora M. Bishop, of White Rock.

WYKEMAN–PIERCE.—At the residence of the bride's father, June 27th, by Rev. George Howard, Victor W. Wykeman, of St. John, and Amelia S. B. Pierce, of Hampton, Kings Co.

SAUNDERS–REDDING.—At the Baptist Church, Yarmouth, June 13th, by Rev. J. H. Foshay, Mr. David Saunders to Emma, only daughter of Thos. Redding, Esq., both of Yarmouth.

CROSSMAN–CROSSMAN.—At the residence of the bride's father, Parish of Sackville, May 30, by Rev. S. W. Keirstead, Mr. Clarence Crossman, of Fair View, to Miss Theora Crossman, of the same place.

BENT–HEALY.—At the Baptist Church, Round Hill, N. S., on Thursday evening, June 28, by Pastor G. J. Coulter White, John S. Bent, of Bentville, and Susie R. Healy, daughter of William S. Healy, of Round Hill.

WICKWIRE–LOVITT.—At the residence of the bride's mother, June 27, by Rev. J. H. Foshay, H. H. Wickwire, son of the late J. L. Wickwire, Canning, Kings Co., to Sarah, daughter of the late James J. Lovitt, Yarmouth.

SUMMARY NEWS.

Dominion.

—Incendrianism is suspected in the burning of the booth mill at Ottawa.

—Jose Roderiguez, ex president of Costa Rica, has arrived in New York. He will visit Canada.

—The grass along the Margaree valley is looking fine, and the prospects of an abundant crop of hay are good.

There were thirty-five failures in Canada the past week, against twenty seven same period last year.

—Alfred Buchanan, hailing from Woborn Place, London, Eng., has given himself up to the police in Toronto, saying he was wanted in England for embezzling £200.

—The receipts of the Ottawa Street Railway Company for the past year were $129,484 02, and their expenses $83,324 64. The receipts, of course, were increased over the previous year.

—Hon. Mr. Foster is still unwell, and it is feared that he will not be able to take his seat in the House again this session. He will not be able to attend the colonial conference.

—The three year old son of Mr. G. W. Lantz, of Centreville, was instantly killed in the saw-mill of his father on Friday last by being caught on a revolving shaft which protruded some two feet above the flooring.

—Berwick and Wolfville are engaged in a contest to gain the establishment of a Sanitarium which is to be run by some Americans during the summer. Berwick seems to have the lead. It is to be a big thing if reports are true.—*Atlantic Weekly.*

—The hay crop is looking exceptionally good throughout the county, and many of the fields are at this early date almost ready for cutting. The showers have been timely, and it goes without saying that the hay crop of 1894 in this county has not been surpassed for years.—*Bridgetown Monitor.*

—Rev. W. H. Warren, late pastor of the Baptist Church, Sackville, left for West Bay, P. E. I., on Friday. Mr. Warren possesses a broad and liberal mind which is well cultivated and governed by scholarly instincts. He is well fitted for a pulpit in a metropoliton centre. His removal from Sackville is a distinct loss.

—The judicial committee of the Privy Council has granted special leave to appeal in the case of Brophy vs. the Manitoba education statutes. This appeal is allowed on behalf of the Roman Catholic minority of Manitoba against the judgment of the Supreme Court of Canada, delivered at Ottawa February 20th last.

—At Midnight on Thursday, a dynamite bomb was thrown into the pressroom of the Montreal *Witness*, with the evident intention of destroying the magnificent new press. The explosion which followed caused considerable damage to the room and set the building on fire, but the press was not injured. The fire was soon extinguished. At latest accounts the person or persons who committed the crime had not been apprehended.

—The election held last week in Ontario has proved favorable to the Mowatt government. The Montreal *Witness* thus sums up the result:—"The final complete returns of the Ontario election show that in the new assembly the straight Liberals will number fifty, the straight Conservatives twenty-six, the Patrons sixteen, and the Protective Association members two. In a full house the government will therefore have a majority over all parties of six, including the Speaker. The Patrons are divided into Liberal and Conservative sections, however, the Liberals numbering eight, the Conservatives six, and the Independents two. Mr. McCallum, one of the Protestant Protective Association members, is also an old Liberal. The government will therefore have a majority of about twenty in divisions on questions which have no special interest for either the Patrons of Industry or the Protestant Protective Association."

United States.

—The application for a certificate of reasonable doubt in the case of Erastus Wyman will not be heard until July 9.

—Consideration of the tariff bill in the United States Senate was completed on Friday. The reciprocity clause of the McKinley bill was repealed.

BOYER–CURRY.—At Hartland, Carleton Co., by Rev. A. F. Baker, Page Boyer, to Alberta Curry, both of Hartland, N. B.

BEYEA–SMITH.—At Smithtown, Kings Co., June 13th, by the Rev. Geo. Howard, Joseph E. Beyea, of the parish of Hampton, and Julia Smith, of Smithtown, Kings Co.

CARSON–KELLY.—At the Baptist parsonage, Hampton Village, June 27th, by Rev. Geo. Howard, William E. Carson, of Salt Springs, and Cornelia Kelly, of Bloomfield, Kings Co.

DEATHS.

PICKLE.—At Central Norton, June 18, Mrs. Pickle, relict of the late deacon Joseph Pickle, in the 85th year of her age. For the last eighteen years our sister was confined to the house. It was the writer's privilege to visit her frequently during the last few years, and ever found her trusting in the finished work of Christ. She was baptised more than fifty years ago by the late Rev. S. Hart. Her end was peace.

URQUHART.—At Carleton, Saint John, Mrs. Cynthia H., widow of the late William Urquhart, aged 52 years. Her confidence in Christ was perfect. "Jesus will take me up," were her last words. She leaves a large connection of relatives, among whom are a son and two daughters. While these sorrow for their loss, when they remember her great sufferings and her bright hope for the hereafter, they are reconciled. The funeral was conducted by Pastor Kempton, and Rev. G. A. Hartley, (F. C. B.) assisted.

COLPITTS.—On Thursday, June 7, Ray Colpitts, the little son of Mr. and Mrs. D. A. Colpitts, formerly of Moncton, N. B., was drowned at Chippewa Falls, Wis. Mr. Colpitts was about to change his residence to Hayward, in the same State, and had the household effects all packed, preparatory to starting the next morning. Ray went to spend the day and night with a playmate, and they went in swimming. He, not being acquainted with the river, got into a deep eddy and was drowned before assistance could reach him. It was a terrible blow to his parents, who were very devoted to their only child. Ray was twelve years of age, and a bright, manly and promising boy, with intellectual force even beyond his years. In their affliction kind hands and hearts of new-found friends ministered to them as tenderly as if they had been surrounded by their own kith and kin, showing that the sterling qualities of Mr. and Mrs. Colpitts were appreciated by their neighbors and this hour of sorrow brought out the warm sentiments of regard entertained for the bereaved parents in their new home. The funeral was largely attended by the boys' brigade of the Baptist church, the deceased's cap and belt lying among the mass of flowers on the casket. One very pretty feature was the lining of the grave with white cotton and lierally covering it with flowers. The casket was lowered into this flowery bed by his little comrades, to await the final resurrection. Mr. and Mrs. Colpitts have a host of friends and relatives in and around Moncton, who will be sorry to hear of their bereavement.

Last week we advert'sed our Seasickness Pellets. If you cannot buy our Pellets at your druggists, we will mail any of the 44 different kinds on receipts of 25 cents. This week, however, we will send you a free sample of our

GOOD FOR SAMPLE BOTTLE.

PRESTON'S SEASICKNESS PELLETS

If you will send us the coupon and 5 cen's.

Send for our Booklet.

Preston Pellet Co., Ltd.,

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A Footologist

Could not possibly make a living in St. John if every one were to buy their hosiery from us.

Seven-eighths of the bad feet come from wearing Stockings with poisonous dye in them.

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All sizes, ranging in price from 14c. to 45c. Our special 19c. Ladies' Seamless Stocking is as good as can be bought elsewhere at 25c.

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To all People WHO SUFFER FROM

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WEAK OR Poor Blood

HAWKERS NERVE and STOMACH TONIC

GIVES HEALTH AND VIGOR.

It is the great Invigorator for

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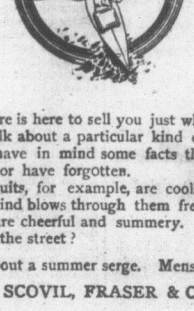
ALL DRUGGISTS SELL IT.

PRICE, 50 CENTS A BOTTLE,

SIX BOTTLES $2.50.



Our store is here to sell you just what you want; and if we talk about a particular kind of clothing it is because we have in mind some facts that you do not know about or have forgotten.

Serge suits, for example, are cooler than you'd think, the wind blows through them freely; they look cool; they are cheerful and summery. Will you help brighten up the street?

All the talk is about a summer serge. Mens' suits $5 and $7.50.

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Pianos & Organs

in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-mens' profits.

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We make a specialty of repairing Bicycles and Pneumatic tires for Bicycles and Sulkies. Being the only house in the Maritime Provinces devoted exclusively to the Bicycle business and having competent workmen constantly at the work of Bicycle repairing, we are familiar with every detail of the business and with special tools for the purpose we can guarantee satisfaction.

Parts of Bicycles such as Cranks, Crank-keys, Spokes, Chains, Nuts, Bolts, Saddles, Pedals, Inner Tubes, Outer Covers, Valves, etc., etc., kept constantly in stock.

Solid and Cushion tired wheels changed to Pneumatic tires.

In sending Repairs tag the article with the owners name on it, also write what is to be done to it.

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