

# Messenger and Visitor.

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VOLUME LIII.

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## TO SUBSCRIBERS—READ THROUGH.

Circulars have been sent to all subscribers who have not paid their subscription for this year. Doubtless there have been errors committed, and some will receive the circulars who ought not. We hope these may not be offended. There are many subscribers in arrears for a longer time, as the labels on their papers show. We are making a special effort to get all arrears paid by July 1st. Will not each subscriber examine the date on his paper, and if in arrears, remit at once. We request this very earnestly.

Dr. Gordon pithily says, "The grace of giving must be sought and cultivated with special diligence, now that the grace of giving is imparted to so many."—20,000,000 acres of the land of the United States are held by foreigners! It is said the Eiffel Tower cost the lives of about 100, and that 500 were more or less injured in its construction.

A BACK STR.—Considerable surprise has been excited by the authorities of Harvard College. The president has done no less than suggest that the course of study for the B. A. degree be reduced to three years. Is not this illustrative of the impetuous, impatient spirit of the age, and of the age especially in the United States. At the same time, the question is a broad one. We shall watch with interest to see the way in which the suggestion will be met by the other great educational institutions of our nearest neighbors.

TOO MANY RIGHT ARMS.—Dr. Delano, in the *Journal and Messenger*, referring to the remark of a young man that the Y. M. C. A. was the right arm of the church, says:

So it is that often when a tired pastor asks anything of a Band of Hope teacher, she is too engaged with the "Band" to enlist her energies elsewhere. And the Band is the "right arm of the church." So is the Y. P. C. C., the K. D.'s, the Try Band, the Seed Sowers, the Emmanuel Club, the Royal Legion, the Ten Minute Society, the Speak Kindly Society, the Ten-times-one-is-ten, the Mother's Meeting, the Young Lady's Circle, the Better Day Circle, Teacher's Meeting, Golden Hour Circle, and how many more arms I know not—all right arms of the church. Poor old church! What capacity she has! She must have "many irons in the fire," for she is so hundred-handed like!

PRESBYTERIAN GENERAL ASSEMBLY.—This body, representing the Presbyterians of Canada, has just completed its labors at Ottawa. The record of the year's work and results must be very gratifying to the members of that body and to all who have a general interest in the progress of Christianity. The following are the general statistics for the Dominion:

Communicants, 187,900—an increase of 5,977 over the previous year. In the Maritime Provinces the number is 34,634, an increase of 1,368. Addition to the roll on profession of their faith, 11,832. Removed by death to the Hill Provinces, 608, and throughout the church, 2,188. About three of every thousand communicants were removed by process of discipline. In 1888, the payments to the Home Mission Fund amounted to \$44,816; and in 1889, to \$54,085, an increase, according to the reports, of \$9,269. In 1889, the Foreign Mission Fund received, as reported to Presbyteries, and by them to the assembly's Committee on Statistics, \$77,921; and in the year embraced in this report, \$90,763; the gratifying and it may be called the large increase for one year of \$12,842. The payment for all purposes aggregated \$2,554,951, made up as follows: (1) For all congregational purposes, \$1,640,814; (2) Schemes of the church, \$288,117; (3) Synod and Presbytery Fund, \$85,020; (4) for other religious and benevolent purposes, \$110,487; total, \$2,404,438.

DALHOUSIE COLLEGE.—We have received the calendar of Dalhousie College for 1890-91. There are connected with the institution 97 undergraduates, 40 general students, 67 law students, 25 in medicine. Deducing those who are students in two departments, there is a total of 221. An examination of the list of students in the arts department shows that there is not a single general student west of Kentville, and only five of the undergraduates west of Berwick, and six west of Kentville. There is not one from the west of this point in either the first or the fourth year. It thus appears that Acadia and Dalhousie cover, for the most part, separate areas. Acadia has received some of her best students from P. E. Island and Cape Breton, and probably a much larger number from the east than has Dalhousie from the west. Still, they do not seem to draw very many of their students from the same ground. Dalhousie has thirty bursaries provided by Mr. Munro, ranging from \$100 to \$200 per year. On the other hand, students are required to pay \$5.00 per session for each class attended during the course; also \$6.00 for each three months of practical work in the Labors

tory, besides some smaller fees. To students who do not receive a bursary, the expenses are somewhat heavy. Of the classes of undergraduates, the fourth year numbers 18, the third year 26, the second year 29, and the first year 19. Dalhousie has a large and able staff, and is, doubtless, doing a good work.

The following from a private note from Bro. W. B. Boggs, will be read with interest by his many friends. A communication from him on a very important subject will appear next week.

"I am glad to tell you that we are in good health. We are spending the time of the Seminary vacation here at Bangor, one of the hill stations. Mrs. Sanford, of Bimlipatan, and her children, are living here."

PROHIBITION IN THE DENOMINATIONAL ANNIVERSARIES.—The Presbyterian General Assembly, now in session, has passed a strong resolution in favor of prohibitory legislation. After advising, as a means to promote temperance, the faithful preaching of the gospel, total abstinence on the part of officers and church members, the pure juice of the grape for sacramental purposes, instruction in public schools on the evil effects of alcohol, moral suasion and restrictive legislation, the deliverance proceeds:

That whilst the restrictive and prohibitory features of existing liquor laws are gratefully acknowledged and should be persistently utilized, it is the conviction of this assembly that no legislation short of prohibition, rigidly enforced by the proper civil authorities, will ever be sufficient to free our land from the terrible evils of intemperance, and that it is the duty of the Dominion's parliament to enact such a law.

A very small minority, led by Rev. D. J. Macdonnell, opposed, but it was carried by an immense majority. The deliverance is an honor to the body making it. Our own and the Methodist domination are ever ready to support the most advanced prohibitory legislation, and resolutions in sympathy with this end do not find any to oppose them. We are only sorry that the Episcopal body does not occupy so advanced a position. A Synod in Ontario voted down the following:

That the retail traffic in alcoholic beverages in saloons and other places of drinking is one of the most serious obstacles to the advancement of Christ's kingdom on earth, the elevation of humanity, and the material prosperity of the nation, and that this synod heartily endorses the effort now being made by the several governments to regulate, restrict, and limit this traffic, with a view to its ultimate extinction.

## Missionary Letter.

About two weeks ago we were burned out (or perhaps more truthfully, scorched out) at Vishanagram. There was no loss of property, except loss of flesh. For some weeks *Sa's* rays had been growing hotter and hotter, and the gentle sophistry that fanned our cheeks seemed to have come from some "fiery furnace." Toward the latter part of April the thermometer got about as high as 110° (in the shade), when we concluded that it was about time to seek a cooler spot if one could be found. A trip to the Hill (Doonung) was the first thought. Mr. and Mrs. Churchill and Miss Fitch had gone there for the hot season, and so our plan to join them. For various reasons, however, we were hindered from carrying out this plan. Learning that Bimlipatan was much cooler than Vishanagram, we accepted Bro. Sanford's kind invitation and came here for a month or so. While some have gone to the Hill we have come to the seaside, and we find the change very acceptable and beneficial. Vishanagram is only sixteen miles inland, but yet it is considerably hotter than Bimlipatan. In the cool season, on the other hand, it is somewhat cooler than here. Since coming here the weather has been quite tolerable, though it is now growing hotter than we can enjoy, and it is likely to become considerably more uncomfortable. As yet the thermometer here has only reached 90°. The difference in temperature between Bimlipatan and Vishanagram is due to the sea breeze which we find very refreshing here. This breeze reaches Vishanagram and in the cool season is very enjoyable, but at this time of the year, after traveling so far over the land, it becomes scorching hot. For several weeks before we came away we were compelled to close the doors and windows, for the larger part of the day, in order to shut out the hot wind.

From 10 a. m. until 4 p. m., we were as closely shut in as our friends in the Provinces would be upon a stormy day in midwinter. The heat seemed to go right through our bones until we felt as if the marrow itself were badly scorched. In the loving kindness of our Heavenly Father we have had splendid health during the four months that we have been in the country. I am glad to say that

we have been able to continue our study without much hindrance. The new missionary may be said to be "dumb for a season." This period when one is tongue-tied is rather trying, but it is by no means lost time. Being very anxious to begin the work of publishing the glad tidings we shall hail with delight the day when our tongues shall be loosened. While encouraged with our progress in the language we have felt sadly our need of consecration.

Being in the foreign field is no guarantee against lack of devotion—the slight of heathenism will not remove it. We have the same struggles here that you have in Christian lands. Oh how much time we need to spend in prayer! How much in the study of the Word! How much in communion with our Master! Otherwise our hearts grow indifferent and our love "waxes cold." Only Jesus' love in the heart can keep one from growing indifferent. How much we need His Holy Spirit to keep alive the little flame which so often flickers and threatens to go out! The remedy for lack of consecration is to get close to Jesus—so near that His thoughts, plans, sympathy and love shall become ours. There are, I think, three stages in the missionary's experience: 1st. When he arrives in the country the sight of filth and wickedness appeals to his emotion. He would be less than human were he not touched by what he sees; but he really knows, as yet, very little of the real condition of the heathen. 2nd. After he has been shut up, for several months, within the four walls of his study, where his mind has been absorbed with his books, he is in danger of forgetting that *teeming millions are perishing* about him. 3rd. When he has fully entered upon his work he gets a more abiding and intelligent apprehension of the heathen's awful need. His emotion becomes less superficial—more profound; the appalling destitution of the heathen stirs his soul to its very depths. Before his eyes is the perpetual vision of that surging sea of immortal myriads hurrying on to a death that knows no end. Upon his ears there falls the ceaseless wail of human woe. The awful facts of sin, eternity, human responsibility, and God, burn their way into his heart as never before. He cannot escape the thought of that Great Day when we Christians shall stand with the heathen before the throne of God. The death knell of India's millions and our Lord's last command burden his soul.

We greatly rejoice over the growing interest in our missions which prevails in the Provinces. It is a constant inspiration to us to know that, in the home-lands, so many prayers are being offered for this work. The "Appeal" which has been sent has, we believe, touched the hearts of our people. We heard with joy that many churches were observing the "day of special prayer." That day was a blessed one to us all. Our souls were fed upon that day, as they had not been for a long time. Surely the time has come when God will "pour out His Spirit" upon our churches at home, and upon this mission! When our Christian people at home and the missionaries on the field are burdened for souls, when they humiliate themselves before God and cry mightily unto Him—surely the day of His visitation draws near. May we not see the "little cloud" in yonder sky and proclaim to fainting hearts that the "drought" is over and the "showers" are coming, that the famine is ended, and that the feast has begun?

Just here let me say a word in regard to our missionaries, who have so long and so faithfully labored here. Too much cannot easily be said concerning their worth. The more I know of these men and women the more I thank God for our pioneer missionaries. We can scarcely realize the terrible odds against which they have had to struggle in opening up this field. I believe they are admirably adapted to the work, and with commendable zeal are working hard to establish Truth and Righteousness in this dark land. In the very midst of the hot season, when missionaries are supposed to be away at the Hills, a number of our missionaries are hard at work. Two of our men are out on tour, and the two lady missionaries are still at their posts working and praying with unabated zeal. It would be hard to find on any mission field a more faithful band than those with whom it is our privilege to work. Miss Grey, (whose unselfish devotion to her work, and her fervent zeal, is so apparent), feels assured that this year souls will be saved. A number of the heathen have manifested an interest and we are anxious to have them come out. Since coming here we have formed a little "prayer circle" for the purpose of making continued and special supplication in behalf of those interested ones. Our prayer is especially for the

outpouring of God's Spirit *this year* upon the field. Will not all who read this join with us in this prayer? The good news of the appointment of Mr. Shaw and Miss Jackson has reached us, and has greatly cheered our hearts. We sincerely trust that before Convention another family shall be appointed. Our brethren must not be satisfied by the sending out of one family. The very least that should be done is to send two families and two lady missionaries. Brethren this is not unreasonable. In fact it is far below the need, and far below our responsibility.

Could we feel this need as it really exists, could we realize this responsibility as it actually rests upon us, we would rest not, night nor day, until we had done our utmost to meet the need and to shoulder the responsibility. May God so burden our hearts that we shall have no peace until these benighted millions have from our hands received the Bread of Life.

W. V. HROUX.

## Bimlipatan, May, 12, '90.

A Midnight Scene in China. In the province of Canton, in the southern part of China, is situated a small village, called Fu Lo Konz, which derives its name from a mountain that has the shape of a calabash; and hence a translation of the above Chinese words would be "calabash-mountain village." There are probably some four or five hundred persons in the village, of whom some dozen or more have accepted the religion of the lowly Nazarene. The people on the whole have not shown very much opposition to the gospel, though only a few have accepted it. At the beginning of this year, however, two Christians of one of the missions, who were received last year, returned again to their idols and to their superstitions.

In every village in this part of China there is a home especially for the larger girls, in which they live from day to day, though going home for their meals. Here they are engaged in their sewing, and talk of all their plans for the future. Most of them have bandaged feet, and walk about with difficulty. Now and then one of their number leaves this retreat, and goes to her future home in another village, to become the wife of a son of the great Middle Kingdom. But some of these matches are not made in heaven, and the black-haired maidens with little feet find that their lordly husbands are cruel, and sometimes use the rod to compel them to submission. It is not strange, then, that upon the bride's return to her native village for the first time, she should speak of her experience to the sisterhood. We can imagine how the new wife is questioned by the maidens whose dowry is not yet sealed; and when the answers are discouraging, whether on account of harsh treatment from the husband or mother-in-law, or whether from burdensome labors that she is forced to perform, it is not strange that sometimes, upon further consultation, they all decide to commit suicide by drowning. They hope thus to end their misery in life, and to be transformed into angels.

Such an event occurred in the above-mentioned village during a summer evening of last year. Let us look at these girls a little while before they take the final leap. Almost noiselessly they go about their large apartment. There are ten of these fat-faced daughters; some already have husbands, and others are still awaiting their bridal day; but their talk is not of weddings, nor of the bridal sedan that is to convey them to their husband's home; they are talking of leaving the world and joining the great army of spirits of girls that have preceded them in taking their own lives.

A few hesitate; but they are easily persuaded by the more determined and resolute ones. They put on their best garments, comb and braid their long tresses hanging down over their shoulders in beautiful wreaths of dark hair. Then their feet are bandaged with the red bandages. Finally, the faces are powdered with a soft white powder, and the lips are painted with red. Soon, their apparel is complete, and then they glide noiselessly out of the door; or, if that has been barred from the outside, they seek an exit through the open court to the roof, and from there to the ground. A few steps bring them to the edge of the pond lying before the village, where they tie together their hands with red strings; their long braids of hair are fastened together in the same way; and, as a last act, they worship the spirits of the dead. Then, bound together by their hands and by their heads, they take the fatal leap into the water below. Should any one's courage fail her, she cannot save herself, for she is bound to those who are determined to die, and she must die with them; and if nine were unwilling

to take the fatal jump, the determined one, by jumping into the water could still be the means of causing all the others to perish; but in most cases they probably leap together, and die clinging to one another. In this instance, after the leap had been taken, they were heard by some one, and, fortunately, four of these ten innocent and foolish girls were saved. One can easily imagine how difficult it would be to rescue any one from such a grave; for, being bound together, they could with difficulty be cut loose. And so six of these girls passed to the world beyond. But these are not the only six that have taken their lives this year in the Hoi Ping District. Others have destroyed themselves in a similar way; and some ten or twelve years ago, seven beautiful maidens lost their lives in the same way in this very village. I am told that some years ago, in the District of Yan Ping, some one hundred and thirty perished in one night, and over thirty in one village.

Does China need the refining influences of Buddhism or Christianity? Does it need the teaching of a Confucius or of Jesus? Preachers of human books, or human wisdom, and worldly advancement, can you not bring your philosophy to bear upon these suffering ones? If you have the "Light of Asia," then bring it to Asia, and let us see whether it will enlighten these hundreds of unfortunate beings so as to regard life as Jesus Christ regarded it. Let would-be reformers come, and try the principles of false religions on those who are lost under the very system they preach; for it is under Confucianism, Buddhism and Taoism that such deeds are committed. The salvation of the innocent babes of China, and of the blooming maidens of the Celestial Empire, is assured only when Jesus is made king in China's millions of homes.—*Golden Rule.*

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

## Grand Ligne Mission.

(Continued.)

At that time there was converted from Romanism M. Bellville, formerly editor of a French political journal in Montreal, and for a time Secretary of the Minister of Public Instruction for the Province of Quebec, a man full of power and prayer. He was the instrument in God's hands of bringing light and salvation to hundreds of Canadian homes. An Act of Incorporation was received from the Canadian Parliament under the name of "The Evangelical Society of La Grande Ligne" empowering it to possess a certain amount of property and transact business for purely educational purposes. Here is, then, a missionary organization, equipped for solid educational work. It has schools and churches of Canadian converts, several preaching stations and a good staff of teachers. In 1858 Madame Feller, who had been so closely identified with the work at Grande Ligne as a source of inspiration, a wise counsellor and a daily advocate at the throne of grace, began to fall in health. She was recommended to seek a warmer climate, and spent some time in Florida, but so forcibly was the work at home pressing its grip on her she could not rest in a foreign country, and returned to Philadelphia and New York to collect funds for the mission.

The next year, according to Mr. Lafleur, she sailed for Liverpool on her way to Switzerland, but in that delightful climate, surrounded with many friends and supplied with all the choice delicacies of the season, she could not forget her spiritual children in Canada. She returned, but it became more and more certain that the day of her departure was near. She was ill only a few days when she fell asleep in the Lord Jesus on March 29, 1868, in her 68th year.

The work of the mission, though suffering in many ways by the great loss of this wonderfully gifted instrument, was not arrested, but in some respects received a shock for a few years. They lost many by emigration, but a determined effort was put forth to increase the efficiency of the mission.

In 1869 Mr. Normandeau, a converted priest, was called to assume the superintendency of the schools at Grande Ligne, and a prosperous period began. Several conversions took place. Mr. N.'s work here was of short duration. In 1871 he resigned his position, which was replaced by Mr. Rossier.

About that time Mr. Roux, who had been from the mission for some time teaching a clerical school, offered his services and was readily accepted by the Board. Mr. and Mrs. Roux, associated with Joute, worked in the girls' school at Louguet. They had the satisfaction of sending from this school many superior

young women who were converted. Here, and are now occupying important positions as teachers.

The four following years up to '78, brought changes that were painful in the extreme. Some of the leaders went to other places, and the Grande Ligne Institute was left without its habitual band of scholars for a year.

For many years the directors of the Grande Ligne mission were seeking an opportunity to dispose of the property at Louguet. The hindrances there had always deterred the progress of the school. By uniting the two schools, making Grande Ligne the centre, less expense would be involved, and more satisfaction given in every way. This was accomplished in '79, and Mr. and Mrs. Roux went thither, assuming the management of the institution. The change proved a success. The first year they had a mixed school of forty-five pupils, and from time to time since the buildings have been enlarged to accommodate the growing attendance.

Up to this date Mr. Roussy had devoted his faithful efforts in holding the little band together. Frequently he went out collecting funds, working in the interest of the mission. During the last years of his life, as his health became enfeebled, he received much assistance in church work by visiting brethren. Soon after the union of the two schools Mr. Lafleur of Montreal made a short visit, and Mr. Therrien of Burlington spent a week. Their labors were blessed, and during the winter forty-three persons were converted and added to the church.

In November, 1880, Mr. Roussy ended his labor on earth, at the age of 68 years. Principal Roux, in writing to Mr. Lafleur says, "It has come to the worst in a moment; the robust and marvellous machine was stopped, the spirit motor had left it; nothing remained but the lifeless and disfigured form of a great son of God."

Three days after a large number of friends from Montreal and St. John's, and French Canadian converts from all parts came to attend the funeral. There were also present a great many Roman Catholics. It was a solemn and impressive service, in which several of the missionary ministers took part. The body was laid by the side of Madame Feller's grave. There repose the remains of the two pioneers of this work. They rest from their labors and their works do follow them, while their results remain among us as seeds of a glorious harvest.

In the spring of '80 Mr. Therrien was called to the pastorate of Grande Ligne, and his labors have been signally blessed. Soon after the assumption of his pastoral duties he found it necessary to erect a new place of worship. One cheering aspect in this undertaking was that a large amount of the funds came from the church members and other French Canadian converts from Romanism. On the day of the dedication there were seen on the platform two converted priests, one converted forty-five years previous, the other shortly before this occasion, and was subsequently baptized, this being the first candidate baptized in the baptistry of the new church.

In the spring of '86, Mr. Therrien having been called to Montreal, Mr. G. N. Masse was called to the pastorate of Grande Ligne, and remained until the autumn of '87.

(To be continued.)

## Too Many Ministers at Funerals.

I have attended several funerals recently which were a weariness to flesh and mind. One, two and even three former pastors made set addresses. The bereaved have since confessed to me their lack of edification, but they thought that courtesy demanded that they should invite the array of reverend gentlemen. The reverend gentlemen thought they might give offense by declining to go. The pastor in charge thought himself obliged to ask each clerical guest to paint an obsequial portrait of the character of the deceased. But it was a series of mistakes throughout. Nobody wanted any other than the pastor's voice to be heard on the occasion. Perhaps, Mr. Editor, you cannot remedy the matter from the people's side, but do give a hint to ministers. In no case should they accept such invitations to pastoral interference—for it amounts to that—in their former parishes, unless their relation to the deceased or the bereaved family is other than that growing out of their ministerial oversight. In speaking of this matter to a prominent clergyman, he said that scarcely a week passed without bringing him such an invitation from some stricken member of his former charge, but that he declined them, except where close friendship made him a real mourner; then he sat with the mourners and held his peace.—*Elder Jones in Homiletic Review for March.*



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Sabbath School.

BIBLE LESSONS. Third Quarter.

STUDIES IN LUKE'S GOSPEL. Lesson I. July 6. Luke 13: 10-17.

LAWFUL WORK ON THE SABBATH.

GOLDEN TEXT. "Wherefore it is lawful to do well on the Sabbath days."—Matt. 12: 12.

EXPLANATORY. I. JESUS AT CHURCH ON THE SABBATH. 10. And He was teaching in one of the synagogues: as was His custom.

II. JESUS PERFORMS A MARVELLOUS CURE ON THE SABBATH. 11. And behold, there was in the synagogue, the place where the suffering, the heavy laden, the weary, the simple, the restless, should go in order to be uplifted and aided by fellow-worshippers, to receive the word of God through the lips and heart of the preacher.

III. THE IMPORTANCE OF THE SABBATH. (1) Because man needs the rest for his whole system. More is accomplished in six days than can be in seven days of work.

(2) Because man needs it to care for his spiritual nature, to prepare for his immortal life. (3) Because man needs it as a day for moral training and instruction; for looking at life from a moral standpoint.

(4) It is of great value as a means of improving the mind. The study of the highest themes, the social discussion of the day, the school, the instruction from the pulpit, the expression of religious truth in the prayer-meeting, give an ordinary person more mental training in the course of his life than all his school days give.

IV. THE ACCUSATION OF SABBATH-BREAKING. 14. And the ruler of the synagogue, who answered in some respects to the pastor of a modern church, but was more an executive officer and less a teacher.

ANSWERED: in response to what had just occurred. With indignation. With strong and indignant feeling against Jesus, because He had set at defiance their ecclesiastical regulation, and the common teaching of the synagogue as the Sabbath.

And said unto the people. He has neither the courage to address Jesus himself, nor the candor to address the poor-headed woman, but preaches at them both by rebuking the multitude, who had no concern in the matter at all.

Instantly all voices were hushed, and then a frog who was present stood up on his hind legs, and looked so very funny that he would have laughed outright had not the creature's words struck terror to his heart.

"Mr. President" began the frog, "as the chairman of the committee for preventing cruelty to insected animals of this congregation, I am glad that the committee has decided to do. We intend to make the last and greatest offender feel what our brothers and sisters have suffered. The culprit is the boy, Ike Carlton. Mr. House Fly is to pull out his eye-lashes and a large bunch of hair."

"Oh! but that will hurt!" yelled Ike, from the seat which he had taken on his bed.

"That is no consideration," said Mr. President. "You had no thought for the feelings of Mr. Fly's brother when you cruelly pulled out his wings and legs, and left them to suffer. That hurt, too."

"Mr. Bull-frog," continued the chairman of the committee, "you are to cut off one of his legs."

"You wicked thing!" screamed Ike, "you are a hypocrite! You are a hypocrite! You are a hypocrite! You are a hypocrite!"

"Neither could Mr. Bull-frog's brother," answered the cat; "but you cut off his leg, and left him wounded and bleeding. It hurt him just as much as it will hurt you."

Ike groaned, and wished he had not interfered with frogs. He remembered that he had thus cruelly treated a poor, helpless one that very morning.

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Messenger and Visitor

WEDNESDAY, JUNE 25, 1890.

HELP THEM.

In the report of the H. M. Board, as published last week, it will be seen that a large number of student missionaries have gone forth to labor with our churches during the vacation. Quite a number of others, who go to self-sustaining fields, are not included in the list given by Bro. Cohoon. From this it will be seen that a larger number of young brethren of this class are spending their summer with churches than ever before, we believe, in the history of our denomination. This is cause for devout thanksgiving. The future of our churches depends upon the fulness and character of the supply of ministers. God has been very good to us in thrusting so many devoted young men into this great work, and He has thus done us great honor.

But our chief object in referring to these young brethren is to emphasize the request of Bro. Cohoon for a kind welcome and cordial co-operation on the part of those to whom they go. Kindness and sympathy are good policy if nothing better. These will draw out from these young workers their best powers to serve the flocks to whom they minister. These are due to them because of Him whose called and sent messengers they are. It is to be hoped that they will never be forgotten that they are, if the true men we believe them to be, the Saviour's own ambassadors, and that much of the consideration due Him should be shown them as well as those who are older in the work. The great and responsible mission upon which they go, should also compel sympathetic co-operation. The welfare of the cause upon which depends the fate of souls, is laid upon their weak shoulders. The Master is watching them tenderly and ready to give His help. Surely, then, some of His people should be cold and un sympathetic. The very youth and inexperience which make them liable to mistakes should give them a stronger claim upon kindly help. The sensitiveness which for these same reasons is theirs should make all very careful not to wound them by harshness nor chill their early fervor by coldness and distance.

Let the people be careful about the little things. The students come to you as strangers. Do not stand aloof and expect them to seek you out. You are at home, and it is your place to make them feel at home with you. Some of them might consider themselves over-forward were they to make the first advances to men of age and experience. Do not let them go alone, when on their first round of calls. We had an experience of that kind on our first field, and we could wish that all young ministers might be saved from a like one. When they call, do not compel them to ask you whether they shall not have worship; but hand them the Bible. No one but a timid young student knows how hard it is to have to ask this question in family after family. Do not waste the time of the young brother. He has not much stock of old thought, and will need more time for study than older men. Do not expect him to spend hours in idle chat, or suppose he must pay you just as much attention as he may feel called upon to give some one else. He is on a high and solemn mission, and has no time for what does not have to do with it in work or recreation to fit for better work. You will respect him all the more if you do not drag him down to gossip and aimless visiting and tea-making. Do not fail to encourage him; if he is a man worthy of his high calling, he will not be over-pleased by appreciative words. Anyway, the roughness of the way and the burden of the work and responsibility will clip the wings of all but the few, indeed, who will be injured by judicious words of appreciation.

Do not expect too much of these young men. They are all earnest and true-hearted, we have reason to believe; but they are only children in the ministry, and have much to learn. At the same time, their undoubted enthusiasm may make it possible for them to be of the greatest value to many, if not all, the churches they serve, if the most be made of it. Who has not known of cases where this freshness of experience and ardor have led to gracious ingatherings where the most edifying preaching had long been heard without any manifestation of saving power. But there must be an earnest co-operation or discouragement will ensue. Need we remind the fields that the laborer is worthy of his hire, and that the most of these young men are working their way to a completed education. Aiding them generously, or the Board which sends them, is thus serving a double purpose: it will both be a just

recompense for labor, and a help in their laudable effort to prepare thoroughly for their work. There is much more we should like to say, but forbear. We can only add that prayer should go up from all the churches that these brethren may be much blessed in the work of the summer.

OUR ASSOCIATIONS.

Last week we sent up to the printer some suggestions we ventured to make on the subject of how to render our Associations more interesting, but it was lost on the way. Although rather late, we repeat a few of them. Much will depend upon the moderators. How painful it is to have sessions open and no business ready to occupy the time. Nothing takes enthusiasm out of a meeting like this. If the committee of arrangements allot subjects or reports for each session, and the Moderator see to it that those responsible for reports have them ready, this drain on the interest of an Association need not occur. Then, if one or two brethren are notified that they will be expected to open the discussion of each report, there will be no danger of a flag, for a discussion once started, and the minds of the brethren aroused, there will usually be plenty to continue it. The same may be said of platform meetings. Our denomination is often sadly misrepresented on such occasions. Brethren have to speak with next to no preparation because not notified until the last moment. All this is unjust to these brethren and to ourselves. A little wise planning by Moderator or committee of arrangements would remedy this evil. Often, too, platform meetings are spoiled by being too lengthy. The first speakers are often guilty, unconsciously for the most part, of giving addresses altogether out of proportion to their proper share of the time. We believe that our Associations would be a much greater power, if such practical questions as how to secure funds, and how to reach and help weak and listless churches should receive greater prominence. Sometimes, also, the devotional spirit is not sufficiently attended to. From what we have seen since regularly attending Associations, we believe there is a gradual improvement in this respect.

THE WEEK.

Great Britain and Germany have come to a positive settlement of their East African difficulties. The former gives up the little island of Heligoland at the mouth of the Elbe, and Germany cedes Witu and Somaliland to Great Britain. The North German Gazette says the negotiations were a fortunate battle in which all the participants were victorious and no one vanquished. The opinions of the British press receive their complexion from the side of politics occupied. One thing is certain. The relations between the two countries will become more cordial. Except as a menace to Germany in case of war, the little barren island of Heligoland was of no value to England.

Later advices give details of the agreement between Great Britain and Germany on the East African question:

England retains the Stevenson road, which will be the boundary between the English and German spheres. A line stretches from the mouth of the Bokura, on the west shore of Lake Nyassa, to the mouth of the Kilambo, on the south shore of Lake Tanganyika. Northward Germany retains the region as far as the Congo state and along the first degree of south latitude; the boundary diverging around the western shore of the Nyanza to include the mountain Mfumbiro, in the British sphere, in order to make the frontier coincide as nearly as possible with the region covered by Stanley's treaties. The details of the frontier between Somaliland and Danaraland remain to be settled by Sir Percy Anderson and Dr. Krauel, but it is agreed that in latitudes of Lake Nyassa up as far as the eighteenth degree south latitude, the German frontier shall coincide with the twenty-first degree east longitude. In Togoland the frontier is defined, securing the mouths of the Volta to England, and giving Germany access to the Volta river at a higher point of its course.

Germany cedes Witu, the islands of Mandia and Patta and Somali, comprising a coast line of over two hundred miles, to England; so that, except the Congo state, there will be no competition with British influence between the first degree south latitude and the borders of Egypt along the whole country lying south and west of the Italian protectorate. Germany consents that England shall assume an exclusive protectorate in the sultanate of Zanzibar, including the islands of Zanzibar and Pemba. England will assist Germany to obtain the cession of the German coast line hitherto rented from the Sultan on the payment of an equitable indemnity. England, considering Heligoland useless since she lost Hanover, will cede it to Germany, subject to the consent of parliament.

It is probable that France will object to the protectorate by Great Britain over Zanzibar, and will seek to induce Russia to join her in protest. This power is the most sensitive of any over the extension of British influence in Africa, because of chagrin at the advantage Great Britain has gained in Egypt. France had the offer to assist in settling that country, but refused, and left Great Britain to bear the burden alone. She is now unwilling for her to reap the natural advantage acquired.

It is also rumored that Portugal will probably make trouble. The troops of this little kingdom are about to treat the

English, who go in accordance with the understanding of Britain into the disputed territory, as invaders. They are also preparing to wipe out the Makololo, the aforetime allies of England. This will mean trouble, if true.

The British government have a very difficult matter on hand in their liquor license bill they are attempting to force through Parliament. A vote was taken on one section on Thursday last, and it was carried by the narrow majority of four. The British people have a way of bringing their best public sentiment to bear on representatives which, we believe, is not had in this, as some suppose, free land. The country is greatly grieved over the compensation clause in this bill, and members of Parliament are being moved by the agitation. It is to be hoped the unrighteous provision may be rejected.

Balfour has announced that it will be impossible to pass the Land Bill this session. Does this mean that the government intend to give the Liquor License Bill the preference? Hartington has declared that the government have accepted amendments to this latter Bill which will remove objections to it. If this means that they are prepared to abandon the compensation clause, temperance people have reason to be thankful. They will, doubtless, however, give the government little credit, as the surrender will have been only to the uprising of public sentiment and not to a better thought by Salisbury and his associates.

There are rumors that Mr. Smith is to surrender the leadership of the House of Commons, probably to Goschen.

The anomaly in Dominion politics still continues. The elections just held in Ontario and Quebec have resulted in overwhelming defeats for the Conservative party. In Nova Scotia it is the same. In New Brunswick the political situation is a little confusing; but the majority of the new house are liberal. The same is true of Manitoba and the North-West. Yet all these provinces, for years, have given the Conservative party in the Dominion parliament large majorities. Those who see in the result of these elections for local houses an indication that defeat is awaiting Sir John at the next general election, may reckon without their host. It may be that a solution of the present apparent anomaly is to be found in the fact that the people are inclined to the Liberal party; but that the manufacturers who are interested in the national policy use all their endeavors at the Dominion election for the Conservatives, while they are indifferent as to the result of local contests. The control of the patronage of a country, also, ever gives to a party in power a great advantage.

Question.

Is it best for a church, when it calls to its pastor a licentiate to be ordained, to have such ordination take place with another church and congregation when the church calling for the ordination is within very convenient reach of sister churches; especially where the cause is weak and much in need of all the benefit to be derived from such a gathering?

OBSERVER.

Unless there be other circumstances to prevent, it is certainly very desirable to have the young minister ordained with the people he is to serve. If he be a young man of ability, his examination will give the people greater confidence in him. The fact that he is ordained with his people will help them feel a special interest in him as being their minister in a peculiar sense. The ordination service gives opportunity for much sound instruction on the relation between pastor and people which is much needed. It is, also, very seldom that much interest attaches to an ordination service in other than the church over which the ordained is to preach. In this latter case, however, no service is more largely attended or more earnestly devout. By all means, unless there be very special reasons indeed, let the ordination be with the church of which the candidate is pastor.

Year Book for 1890!

As the annual meetings are about to be held, you may kindly permit me to suggest to the clerks of the respective Associations the desirability of their preparing, and forwarding to the chairman of the committee on publication of the Year Book, the abstract of minutes, etc., which they may desire to have published. This will be less troublesome for the clerks to prepare abstracts while matters are fresh in their minds; and valuable time, and much trouble, will be saved to our committee, when the time for publication arrives, by having this "copy" at hand. Edwin D. Kinn.

Chairman Publishing Committee, Halifax, June 18.

WELCOME MEETING.—There was a very interesting service at Limestone street church on the afternoon of Sabbath last. The object was to give a welcome to Mrs. Archibald on the part of the W. B. M. U. and the Foreign Missionary Board. Addresses of welcome were given by Mrs. John Marsh and T. H. Hanna. Mrs. Archibald in responding spoke with distinctness and force on the needs of our mission field in India.

Ontario Letter.

We have something new to offer in the commencement line. Did the readers of the MESSANGER AND VISITOR ever know of a University

CONVOCAION HELD IN A TENT?

Such was the case with the graduating ceremonies of our Provincial University at Toronto. Arrangements were being made for the use of one of the public halls, but the graduating class petitioned for a gathering on the lawn before the burned buildings. The petition was granted, and on Tuesday, June 10, 1,500 people gathered in a large tent, and the proceedings went on as though the grand old convocation hall were still standing instead of throwing the pall of its blackened ruins over the scene. The University has examined 855 students this year in Arts, Law, Medicine, Dentistry and Agriculture. The graduates are distributed: M. D., 6; M. B., 42; B. A., 80; M. A., 8; LL. B., 12; B. S. A., 5; D. D. S., 29. The only degree the University ever confers *honoris causa* is that of LL.D., and the recipient was the Chancellor of the University, Hon. Edward Blake, one of the most eminent scholars, lawyers and politicians Canada has ever produced. But three men have ever received this degree from Toronto except on examination, and no one will wear it more worthily than Mr. Blake.

The Baptist churches are now busy with associations. Between the 28th of May and the 27th of June seventeen such assemblies will gather. So far, all have reported gratifying progress in material and spiritual matters.

MACMASTER UNIVERSITY

has not yet found a President. The committee appointed to find the man are pursuing a "still hunt," but without results as yet.

The latest tidings is to the effect that the late chancellor

DR. M. MACVICAR

has resigned his professorship in the Theological Seminary to take the superintendency of the twenty schools and colleges under the Baptist H. M. Society of the Southern States. This will further deplete the already weakened staff, and leave an important vacancy to be filled.

Hard upon this event comes the word that

DR. J. H. CASTLE

is dead. John Harvard Castle was born in Philadelphia, Pa., 1830. He was prepared for college at the Central High School of his native city, and entered Lewisburg University, graduating therefrom in 1851. In 1853 he graduated from Rochester Theological Seminary. The following two years and a half were spent as pastor in Pottsville, Pa., from which place he removed to Newburgh, N. Y. In 1859 he was called to the First church, West Philadelphia, where he remained until Feb. 1873, when the Bond street church, Toronto, persuaded him to cross the lines. During his pastorate the church purchased a corner lot on Jarvis street, and erected the finest Baptist church edifice in Canada. Dr. Castle enjoyed the confidence of the late Senator McMaster to an unusual degree, and it is well known that his tact and influence were the forces that moved the man of wealth to build McMaster Hall, and endow the college. It was but just then that this same wise manager should be the first President of the Institution, which office he filled with rare executive ability until failing health compelled his retirement somewhat more than a year ago.

Since then he has made his home in Rochester, N. Y., except that for the past fifteen weeks he has supplied the pulpit of Dr. Peddie's church in Philadelphia. A return of his malady rendered a second operation of lithotomy necessary; but the end had come and medical skill was of no avail.

Soon after Prof. McGregor's death, Dr. Castle wrote a brief but tender eulogy on his successor in the Presidency of McMaster Hall. Little did we dream that he would so soon follow his junior to the better city, so that God had ordained; and these two men, so useful in life, so patient in suffering, so lamented in death, are before the throne where there shall be no more death, neither sorrow nor crying, neither any more pain.

WER.

Rev. W. H. Clines was cordially welcomed by the people of Inmanville church, Toronto, on Sunday, May 4. On the following Tuesday evening the membership, with many friends of the other Baptist churches, attended a reception in the church parlors. Mr. Clines has a heavy load to carry in his new field, but he begins his pastorate under the most favorable auspices.

Rev. Principal McGregor is to be remembered by a memorial volume. The Alumni of Toronto Baptist College have taken up the project. The cost will be defrayed by subscription, and the proceeds of the sale will be given to Mrs. McGregor.

Rev. F. W. Ayrich has heard a call to Pilot Mount, Manitoba, and leaves Ontario at once.

Rev. S. Cripps, of Hagersville, has accepted a call to Oak Lake, Manitoba.

Rev. W. Hayslett has returned from Jamaica with renewed health, and still leads the First Avenue church, Toronto. Five ordinations of newly settled gradu-

ates of Toronto Baptist College were held between May 24th and June 2nd.

The report of the Wolfville anniversaries was read by this scribe with much interest. The Ontario Baptists rejoice with you seaside brethren in all your plans and schemes and devisings for our Master's work. You are to be congratulated on your Academy, Seminary and College; on the successful closing of the literary year; on having the largest class of graduates in the history of the Maritime Provinces; and last but by no means least, on the eminently sensible choice of topics for the graduating addresses. It has long been a matter of wonder why, in the face of so many and so interesting themes as crowd on every hand, the average graduate will persist in choosing topics so age benumbed and archaic as to be the collection of any one occasion might be tied in a bundle and labelled "The Antiquary." The Wolfville authorities deserve the thanks of a long suffering people for their departure from this time-dishonored custom, and it is to be hoped they will never return to it again.

P. K. D.

Boston Notes.

The weather of the past week here was the worst, I think, I ever experienced in June in this latitude. It was cold and rainy every day but two, and one of them was oppressively hot. One Bostonian remarked to a stranger, "We are thoroughly ashamed of it, but it is the best we have. I managed, however, to make a trip to Old Cambridge, and enjoyed a short visit with some old friends, also a trip to Dorchester, and saw the locality called the cow pasture, once occupied by some of my ancestors, but now covered with buildings and the celebrated pumping station, and a trip to Winthrop, and spent a pleasant day among old friends who were members of my congregations at Osborne, Ragged Islands, some twenty-five years ago."

SABBATH SERVICES.

Yesterday morning I attended the Central Square Baptist church, East Boston, and heard Rev. Mr. Ryder preach from last clause of Luke 11:1. It was the children's Sunday, and the subject was the importance of prayer, simplified for the children's benefit. In the afternoon we went to Tremont Temple service of song. It was the children's day there also, and I never expect to attend another like it until the grandest of all services of song in the New Jerusalem. All kinds of musical instruments were used—solos sung by children; pieces spoken by them, and when the vast congregation of some 4,000 joined their voices with the instruments in singing "The good old way," "Saviour dear," "Jesus, lover of my soul," "In sorrow He is my comfort" and "Safe in the arms of Jesus," it was grand beyond description. The most novel feature in the congregation was the presence of fifty Indians belonging to Forepaugh's big circus, which had just arrived in Boston in the morning; they were seated in the front of the lower floor where the whole audience could see them. They are aborigines from the far West and Canada, in their original costumes.

In the evening, we went to hear Dr. Hoar in the Congregational church, in East Boston. His text was 2 Cor. 8:11. His subject was an earnest appeal for Christian manliness in performing duties according to convictions. My health has wonderfully improved. Already my nerves are able to stand more strain than they could for a year past, without any trouble.

A Warning.

A book called "Bible Readings for the Home Circle" has been very widely circulated in this place of late, and I wish to warn other places against it. Two agents for it came into the place some weeks ago and began the canvass. It seems they passed my house repeatedly but did not call; in fact they avoided all the ministers of the town. In the Upper Provinces it has been quite generally circulated, and P. K. Dayfoot says it has been very adroitly done. While it has some good things in it, yet the drift of it is to propagate Seventh Day Adventism, and, as J. W. Gregory, of Dixville, Que., says, the title and preface give no idea of the things it is intended to teach. It is "a snake in the grass."

The men who introduced it here have generally introduced themselves, in Baptist families, as Baptists, and that they were working for the Home Mission Board. One of them a few years ago, I understand, claimed to be sinless. Either he has forgotten that "a lie is a misrepresentation uttered with the intention to deceive," or else he wishes to illustrate one of the chapters of his book: "Falling from grace," or rather from works. A number of persons took the book, simply because they thought it was helping our Home Mission work, as they were led to believe. Now, Mr. Editor, if there is anybody on earth I detest, it is a desecrating man. I learned yesterday that one of the men who was here is no other than D. A. Corkum, who went to St. Margaret's Bay two years ago, hailing to be a Baptist, got a footing as such, and then sent two of our churches there so sadly.

W. E. HALL.

Ordination Council at Bridgewater.

According to appointment the members of the council and others assembled in Bridgewater Baptist church this afternoon at 2.30 p.m. By request, Rev. J. S. Brown arose in the informal meeting and offered prayer. The council was then organized by the appointment of Rev. Stephen March chairman, and of Bro. L. D. Morse, Clerk.

The reading of recent minutes of church meetings showed that Bro. C. W. Corey, B. A., had been duly called to its pastorate, and that the following churches had been invited to send delegates to sit in council with them and advise concerning ordination: Lunenburg, Chester, Tanook, Mahone Bay, New Germany, Pleasantville, Pine Grove, Upper Aylesford, Lower Aylesford, Nictaux, Windsor and Granville Ferry.

The following delegates were present: From Lunenburg church—Rev. J. S. Brown, Deacon George Parker; from Tanook church—Rev. A. Whitman; from Upper Aylesford—Bro. Clark Wilson; from Granville Ferry—Rev. S. H. Cain; from Bridgewater—Brethren Robt. West, W. B. Freeman and Capt. E. P. Trefrey; from Pleasantville—Rev. Stephen March; from Windsor—Bro. L. D. Morse.

The following brethren were invited to a seat in the council: Bro. J. D. Spidle, lic.; Dr. H. A. March, Brethren Robert Whitman and J. E. Manning. Pains were taken to ascertain that suitable provision had been made for pastoral support, and the council resolved to proceed with the examination of the candidate. Bro. Corey then came forward and gave an account of his conversion, call to the ministry, and views of Christian doctrine.

The relation of his Christian experience and call to the ministry were modest and clear and touching. His views of Christian doctrine were stated in a straightforward and reverent manner.

He was then, for an hour or more, freely questioned upon various phases of theology and church polity, including special examination in the distinctive principles of Baptists. To all of these the replies of Bro. Corey were careful and satisfactory to the council, and a tone of thoughtful earnestness pervaded the whole meeting.

After the candidate had retired, the following resolution, moved by Rev. J. S. Brown, seconded by Rev. S. H. Cain, was passed unanimously:

Resolved, That in view of the very satisfactory examination, the council advise the church to proceed with the ordination of Bro. C. W. Corey.

The following programme was arranged for the evening: Reading of Scriptures, Bro. J. D. Spidle, lic.; Prayer, Rev. A. Whitman; Sermon, by Rev. S. H. Cain; Ordaining Prayer and Hand of Fellowship, by Rev. Stephen March; Charge to Candidate, Rev. J. S. Brown; Charge to Church, L. D. Morse.

In the evening the pre-arranged programme was carried out, and after the benediction by Rev. C. W. Corey, the council adjourned.

STEPHEN MARCH, Chairman.

L. D. MORSE, Clerk.

P. S.—Bro. Corey graduated at Acadia in '87, spent the following year as the assistant of Rev. D. A. Steele at Amherst, and during the past two years has been studying at Newton Theological institution, Newton Centre, Mass. I. D. M. Bridgewater, N. S., June 18.

Death of Mrs. Selden.

This sad event occurred at Dartmouth, N. S., on Saturday last. Though a great sufferer at intervals for years past, her end on earth was not so soon expected, and therefore the community was, as may be judged, very much shocked when her decease became known. Our sister was, as most of our readers know, the daughter of the late Rev. J. M. Cramp, D. D., so long identified with all our denominational work in these Provinces, and was the wife of our venerable and esteemed brother, Stephen Selden, Esq., so long the editor of the *Christian Messenger*.

Our sister leaves a rare and precious memory. She was a most devoted Christian, and always ready to manifest her devotion to the full measure of her ability, which was of a high order. Her connection with the Woman's Missionary Aid Societies of Nova Scotia is well known. Her share in originating the movement was large, and as secretary of these societies for Nova Scotia for many years she performed a vast amount of most valuable and successful work. She was intensely devoted to the Foreign Mission carried on by our denomination in these Provinces, and in her missionaries felt that they had at home one whose heart went with them in all their weary labor for the heathen. She had great administrative ability and a clear intellect. The Christian sympathy of our denomination will be given to Mr. Selden and Miss Selden in their great bereavement, as also the brother and sisters who remain.

Mrs. Selden was a member of the First Baptist church of Halifax. Her memory will long be tenderly cherished in that church.

This lady Rev. T. H. Fournier's Mother-in-law.—Received from Prof. R. V. Jones, Ph. D., Wolfville, N. S., June 18, 1890.

Quarterly

The York and Sunbury Meeting met, Prince William, Jun. opening service Friday as well attended as usual. Doubt the rainy was partly. But "what there's a way." The but feel that a little part of the minister would have been paid good—only one minister. Rev. F. D. Crawley instructive sermon on the Holy Spirit to which was greatly appreciated morning met with for prayer and conference for more persons. Bro. G. W. Currie was the meeting. After an hour the lady on and before the close many testified for Jesus the business of the was begun. The church, Thomas, being absent. Knight was appointed. Doings of the read by the secretary proved.

The committee of three Beckwith, Estabrooke, reported that conference meeting 2.30, led by Rev. Mr. Ing, 8 o'clock, published by Rev. W. H. B. Bro. Irvin, Knight and Bro. Irvin, services were and deeply interesting.

The invitation of a bury church to meet quarter, the second her, was accepted. On the Friday evening pastor from the new at Gibson, Bro. Gannabern to be Rev. quarterly sermon, on by Rev. S. D. Ervine, P. O. Reese.

Religious

NEWS FROM THE SACKVILLE, N. B.—On Sunday, the baptismal waters, and vessels followed the ordinances. Two other

UPPER BLACKVILLE, Co.—The Lord is blessing Blackville, although the day. He feels he tends to visit his family. This church also counts Keith a unanimous work-labors with them, which has been pastor of them six months. Dr. has baptized 47. Bro. be absent three months. Our Father protect him. May 15.

THE UNION BAPTIST CHURCH OF ST. JOHN.—The encouraging. Pastor McSaville there is no opportunity for prayer meetings and after school and social services Brussels street they some repairs on their ton Baptist and Presby. are encouraged in their ing inquirers in each churches are having a treat. Bro. Spencer account of his work Rev. G. A. Hensley report question: "Has the Sabbath force the observance taking the affirmative HARVEY.—I have felt to pause in my past take advantage of a Theological Seminary view, the array of my resignation, to take The field is now open, sions of securing an We feel that during the advance has been man- worship has been much appearance and comfort- outlies that have long church have been se- concern is being mani- of some of the unav- and New Horton church with Harvey in formi- coming man may exp- and plenty of work; it is very compact, no pa- miles from the centre. Head of the church, w- this interest, send a l- lead the flock. June 18.

CHESTER, ETC.—Just spending Sunday, Jun- Chester church; presiding in Chester and in Chester Basin. At the pleasure of baptizing into the fellowship of very promising young Spidle, licentiate of the duty, who has been 1 weeks with the Chester has made for himself their affection, is very by the prospect of fully is to be hoped that ere of a regular parson- the work may be car- interruption when Bro. his studies. In Lunenburg forward he hope and to our second year of pastor and people. G- are good and we are cheered by the removal of families whose atten- will be thrown with us. Lunenburg, N. S., Jun-

This lady Rev. T. H. Fournier's Mother-in-law.—Received from Prof. R. V. Jones, Ph. D., Wolfville, N. S., June 18, 1890.

Quarterly Meeting.

The York and Sunbury Baptist Quarterly Meeting met with the church at Prince William, June 13th and 14th. The opening service Friday evening was not as well attended as might have been. No doubt the rainy weather was the cause partly. But "where there's a will, there's a way." Those present could not but feel that a little more effort on the part of the ministers to be punctual would have been productive of greater good—only one minister being there. Rev. F. D. Crawley preached a good and instructive sermon on the influences of the Holy Spirit to about a dozen people, which was greatly enjoyed. Saturday morning met with a half-dozen others for prayer and conference, waited till 9.30 for more persons; but as none came Bro. G. W. Currie was appointed to lead the meeting. After continuing for half an hour the tardy ones began to arrive, and before the close of the meeting many testified for Jesus. At the close, the business of the quarterly meeting was begun. The chairman, Rev. E. H. Thomas, being absent, the Rev. F. E. Knight was appointed chairman pro tem. Doings of the last meeting were read by the secretary-treasurer and approved.

The committee of arrangements, Brethren Beckwith, Estabrooks and Lawrence, reported that there would be a conference meeting Saturday p. m., at 2.30, led by Rev. Mr. Tupper; at evening, 8 o'clock, public missionary meeting, led by Rev. W. H. Beckwith; speakers, Bros. Irvin, Knight and McGregor. The Sabbath services were largely attended and deeply interesting. The invitation of the Upper Queensbury church to meet with them next quarter, the second Friday in September, was accepted. Opening sermon on the Friday evening to be by the pastor from the new Baptist church at Gibson, Bro. Ganong (lic). His alternate to be Rev. W. McGregor. The quarterly sermon, on Sabbath morning, by Rev. S. D. Ervine. His alternate, Rev. P. O. Reese. M. S. HALL, Sec'y-Treas.

Religious Intelligence.

NEWS FROM THE CHURCHES.

SACKVILLE, N. B.—We had the privilege on Sunday, the 15th, of visiting the baptismal waters, and three happy converts followed the Master in his own ordinances. Two others are received for baptism, and our prospects cheer us. W. E. HALL.

UPPER BLACKVILLE, Northumberland Co.—The Lord is blessing his people in Blackville, although there is no ingathering of sheaves. Rev. O. N. Keith leaves to-day. He feels he needs rest. He intends to visit his family and many friends. This church and congregation gave Bro. Keith a unanimous vote to continue his labors with them, which he has accepted. He has been pastor of this church six years and six months. During this time he has baptized 47. Bro. Keith expects to be absent three months. May the Lord our Father protect him. May 15. JAS. B. MORSEHOUSE.

THE UNION BAPTIST MINISTERS' MEETING at St. John's. The reports were encouraging. Pastor Mellick baptized one on Sabbath week, and there are several inquirers. At Germain street and Fairville there is no special interest, but congregations and attendance at Sabbath school and social services are good. At Brussels street they are about to make some repairs on their church. The Carlton Baptist and Free Baptist churches are encouraged in their work, there being inquirers in each. The other churches are having a good standing interest. Bro. Spencer gave an interesting account of his work among the sailors. Rev. G. A. Hartley read a paper on the question, "Has the State a right to enforce the observance of the Sabbath," taking the affirmative side.

HARVEY.—I have felt it to be my duty to pause in my pastoral work, and to take advantage of a course of training in a Theological Seminary. With this in view, the Harvey church has accepted my resignation, to take effect Sept. 1st. The field is now open, and they are desirous of securing an efficient pastor. We feel that during the past year some advance has been made. The house of worship has been much improved in its appearance and comfort. Some old difficulties that have long troubled the church have been settled, and a deep concern is being manifested on the part of some of the members. Germantown and New Horton churches have united with Harvey in forming a group. The coming man may expect a large field, and plenty of work; but the entire field is very compact, no part being over five miles from the centre. May the Great Head of the church, who watches over this interest, send a shepherd who will lead the flock. J. W. BROWN, June 18.

CHESTER, etc.—I had the privilege of spending Sunday, June 15th, with the Chester church; preaching in the morning in Chester and in the afternoon at Chester Basin. At the latter place I had the pleasure of baptizing and receiving into the fellowship of the church ten very promising young people. Bro. J. D. Spidle, licentiate of the Lunenburg Town church, who has been laboring for a few weeks with the Chester friends, and who has made for himself a large place in their affection, is very much encouraged by the prospect of future ingathering. It is to be hoped that ere long the services of a regular pastor may be secured, that the work may be carried on without interruption when Bro. Spidle returns to his studies. In Lunenburg we are looking forward in hope and trust and prayer to our second year of united work as pastor and people. Our congregations are good and we have recently been honored by the removal to town of several families whose strength and influence will be thrown with us. J. S. BROWN, Lunenburg, N. B., June 17.

Bridgetown.—Yesterday was another glad day with us. In early morning the clouds hid in the sun, but as resound the baptismal waters they cleared away, and the sun shone brightly upon a scene that made so many Christian hearts happy. We had the privilege of burying nine more with Christ in baptism. The work still goes on quietly, one or more coming out for Christ almost nightly. Others have accepted Christ, and are waiting to obey Him. I find myself "breaking up" a little under the burden, but hope to be able to take breath at Association and come back stronger to carry on the work. I need the prayers of those interested in the work. June 16. F. M. Y.

FALL RIVER, Halifax Co.—We are now about settled down to steady work with this little church. Few in number, but strong in faith, they have independently maintained the cause of truth in these parts for years. We liberally they put to blush many of our churches that far outnumber them. We have revived our weekly prayer-meeting, and organized a Sabbath-school, the first in the history of this church. On the 12th, Rev. C. W. Williams, of Dartmouth, Bro. Wood, Dea. Dunsmuir, and Rev. G. E. McDonald of the Book Room, district committee of Halifax, with Rev. W. Jordan, B. D., paid the two churches a visit. The meeting in the afternoon was held in the church (colored) on the West side of the lake, and was deeply interesting. In the evening Bro. Williams preaching on the East side a stirring sermon, Bro. Jordan and pastor taking part. Mrs. R. and myself desire to return thanks to the friends that gathered at our beautifully situated home just after our arrival and gave us a glad surprise. We wish to improve our meeting-house and much stand in need of aid. "A great door and effectual is opened unto me, and there are many adversaries." Pray for us. W. W. REAS.

WOLFVILLE.—We had an interesting and profitable missionary meeting on Sunday evening, June 1st. The congregation filled the house. Prayer was offered by Howard Bars and Principal Oakes. Rev. M. B. Shaw gave an earnest address on the duty to engage in missionary work and the encouragements to undertake it. Mr. Shaw made a good impression. Mrs. L. C. Archibald, returned missionary, spoke of the vastness of the work and how little we are doing in it. She did not represent our mission as a great and prosperous one, but told us we were as yet only playing at missions. She called for six men to go at once to India. Mrs. Archibald has a deep sense of the urgency of the need and of her own earnestness in the cause. On the 8th inst., Bro. H. D. Bently, B. A., who has just graduated at Newton, preached a thoughtful sermon. We shall hope to hear Bro. Bently has settled in these provinces. On 15th inst., Rev. Geo. E. Tufts preached twice with much satisfaction to the congregation. Prof. Tufts left for the United States on the 19th inst., where he will consult eminent physicians. All hope he may obtain help and be restored to his former work. Prof. Caldwell has gone to London for a few weeks for study and recreation. Rev. Mr. Denovan is able to attend the services of the church.

St. George's.—I left St. George, Monday, 9th inst., to do mission work. Got to Pleasant Ridge, 26 miles up the river, about noon. They did not expect me; but word was circulated that I had come. The minister had come and would preach at 8 o'clock. The school house was filled. At the close of the meeting ten persons rose and expressed a desire to prepare to meet their God. They had heard but three sermons since last December. When visiting I found four persons desiring baptism. There are only two Baptist communicants in the place. Saturday morning I started for York Co. Got to Brookaway Settlement at noon. Preached in the evening to a good congregation. I learned that they had a good Sunday school, and I was asked to announce that there would be prayer-meeting Sunday. The brethren are much encouraged. Wednesday I returned to Pleasant Ridge; had meeting at 8 o'clock in the school-house, did not get to Peskegegan, which I intended to when I left home. I had been expecting a student to take up this work, but had about given it up, but when I got home I found that the student was on his way to this country. Although it requires a great deal of physical strength to do this work, roads exceedingly bad at this time of the year, yet, from Monday morning until Thursday evening I travelled ninety miles with horse and buggy and ten miles on foot. I visited twenty-two families and thank God for the privilege. C. E. PRINCE.

PERSONAL.—Bro. A. J. Denton is on a visit to old friends in Annapolis Valley. His health has been much improved by his stay in Colorado. We could only hope that he might be so fully restored as to be able to remain with us and help on in work which lay upon his heart, in the past.

PERSONAL.—We hope that all the Baptist churches in Albert Co. will see that returns of the amounts collected for missionary purposes, be sent to the undersigned at least one week before the meeting of the Eastern Association. As the chairman of the committee on missions for the county, I am requested to make a full report to the Association. This I cannot do except the churches send in their reports as requested by the Association. Will all the churches attend to this at once. S. W. KENNEDY, Edgerton's Landing, A. C., June 18.

PERSONAL.—The next session of the Albert Co. Baptist Quarterly Meeting will be held with the Baptist church at Little Roebur on Tuesday, July 5, at 2 o'clock, p. m. Rev. W. Camp is appointed to preach the quarterly sermon. Rev. M. Gross is his alternate. Revs. J. W. Brown, S. C. More and Deacon R. Wilbur are down for essays. S. W. KENNEDY, Sec'y.

PERSONAL.—Will the brethren please bear in mind that there are two Baptist churches in Fall River, Halifax Co., one on the west side of the lake (Col'd.), Aaron Williams, Clerk, and the other on the east side. We request that all communications be sent to each church direct. By order of the churches: WILFRED MITCHELL, Deacon; HARRISON F. FUTNER, Clerk. Post office address Waverly, Hx. Co.

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The quarterly meeting of the N. B. Southern Baptist Association, will meet with the St. George Baptist church, July 8th. Will the churches please authorize their delegates to sit in council with the Mascarene church at the quarterly meeting, to consider the prospect of obtaining their pastor elect, Bro. Nowlan. Laymen will get half fare on the Shore Line Railway. Train leaves Carleton, 2.30 p. m.

I wish to say that since we removed into the parsonage in April, we have been blessed for the most part, on several different occasions by the members of the church and congregation. For these words and deeds of appreciation and good will toward myself and wife, I wish most heartily to thank them all. W. H. ROBINSON.

Collections for Annuity Fund. North church, Halifax, \$19.73; Barton, St. Mary's, 2.40; First Hillsboro, N. B., 2.90; Lake George, Yarmouth, 2.00; Port John, New Brunswick, 5.00; Fortaupique, Upper Economy, 3.00; Portland, 13.00; Upper Dorchester, 1.00; Forest Glen, N. B., 1.71; Havelock, 4.16; Lunenburg and Five Islands, 4.87; Halifax First church, 20.01; Montague, P. E. I., 1.00; Rawdon, 2.00; First St. Margaret's By, 2.20; Antigonish, 19.25; Maccan, 4.00.

Subscriptions to the Capital of the Ministers' Annuity Fund. G. H. Dobson, \$5, paid; a friend, \$1, paid; W. J. Wilson, \$2; James Frizzle, \$4, paid; Donald McDonald, \$1; Norman McPherson, \$1; Lochlin McDonald, \$1, paid; James Barton, 50 cts.; Mrs. Frederic Hart, 50 cts.; Mrs. J. W. Ingram, 50 cts.; Mrs. Jas. Lingley, 50 cts.; Mrs. Jas. Ingram, \$1, paid; J. W. Ingram, 50 cts.; Robt. Phillips, \$1; J. F. Barton, \$2, paid; Cable Ross, \$1, paid; Mrs. George Lingley, 50 cts.; Mrs. Jos. Lingley, 50 cts.; Geo. Lingley, \$1, paid; John R. Colburn, \$25; D. V. Roberts, 50 cts.; Malcolm Fraser, 50 cts.; Mrs. William Etteridge, 50 cts.; Mrs. Ab. Ingram, 50 cts.; Alice Burton, 50 cts.; Mrs. Cable Ross, 50 cts.; Amelia Burt, 50 cts.; J. G. McDonald, \$1, paid; Mrs. Malcolm Fraser, 50c.; Mrs. Robert Fraser, \$1; Mrs. James Frizzle, \$1, paid; Mrs. W. F. Burton, 50c.; Robt. J. Frizzle, 25c. paid; Donald Frizzle, 25c. paid; Wm. Frizzle, 25c. paid; Jos. Hunt, \$50, (\$10 paid); Wm. Frizzle, \$20, paid; Robert Frizzle, \$100, (\$20 paid); Aas Colcho, \$100, paid; C. W. W. Roberts, \$5, paid; Peter Pant, \$20, paid; Mrs. Frank Cunningham, \$2, paid; E. C. Whitman, \$25, paid; A. F. Randolph, \$1,000; A. D. Yerxa, \$50; Henry G. Eaty, \$20; J. W. Spurgeon, \$25; C. P. Baker, \$10, paid; John R. Colburn, \$25; D. V. Roberts, \$15, paid; A friend, \$1,000, interest reserved for a time; Mrs. Aaron Cogswell, \$1, paid; Mrs. S. K. Bennett, \$5, paid.

Association Notices. P. E. ISLAND. The Prince Edward Island Baptist Association will meet with the church at North River, on Friday, the 4th day of July, at 2 p. m. Rev. J. A. Gordon will preach the Association sermon and Deacon Alexander Scott, lic., will write the Circular Letter. Under arrangements made with the railway authorities, delegates attending the Association will, by paying one first-class fare, on presentation of certificate of attendance, signed by the Clerk, be returned free of charge. J. B. LEARD, Clerk. Will all the delegates coming to the P. E. Island Association be kind enough to forward their names to the undersigned, so they can be provided with homes. Also be kind enough to state whether they are coming by private conveyance or by steam, so if by the latter we may send teams to meet them. Buy all tickets for Charlottetown and tell us when you will be there. Let us hear from you by the 20th June. F. D. DAVISON, North River, P. E. I. At the last meeting of the P. E. Island Association, it was resolved: that some person be appointed to compile a continuous history of the year's work from the letters of the churches; these letters to be forwarded to the person appointed, at least two weeks previous to the meeting of Association. The Rev. J. C. Spurr having been appointed to carry out the above resolution, the clerks of churches will kindly forward their letters early. J. B. LEARD, Clerk. Return tickets at one first-class fare will be issued from all stations to Charlottetown July 3rd, 4th, and 5th, good to return up to and on July 9th. Usual certificate of attendance required.

Meetings of Associations. Prince Edward Island.—J. B. Leard, clerk; on Friday, the 4th day of July, at 2 p. m., at North River. New Brunswick Eastern.—Rev. J. W. Brown, clerk; on the third Saturday of July, at 2 p. m., at Harvey. Nova Scotia African.—P. E. McKerron, clerk; on the first Saturday of September, at Digby Joggins. Nova Scotia Eastern.—Rev. T. B. Layton, clerk; on the second Friday of September, at 10 a. m., at Sydney, C. B. New Brunswick Southern.—G. G. Gray, clerk; on the third Saturday of September, at 10 a. m., at Oak Bay, Charlotte Co.

Convention Funds Received. Carleton church, St. John, \$32.18; East Jeddore church, 2.55; Enos Baker, East Jeddore, 1.00; LaHave church, 1.25; Pleasantville, Lunenburg, 5.00; Digby, 23.00; Nietaux, 23.13; Lookport, 9.25; Point de Bute, 8.00; Geo. H. Dobson, North Sydney, 25.00 for support of native teacher; North Sydney S. S., for native teacher, 12.50; Hillsboro church, N. S., 12.10; Cavendish, P. E. I., 15.00; Maccan, 5.65. \$167.63 G. E. DAY, Upper Sheffield, N. B., June 20.

Two Golden Words. There are two words which should be written in golden letters of lambent light, like holy altar fires, upon every heart and brain—opportunity, fidelity. When looked at in their deepest meaning they comprehend all that it truly means to live. They cover the richest and highest possibilities of this bright world where we now are, and of that other just as real world where our real self will be by and by. Let the words stay with us for daily incentive, as they are given by our heavenly Teacher. Let us mark in our Bibles as a reminder when we turn its pages these verses—Gal. 6:10.—"As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." 1 Peter 4:10.—"As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God." Luke 16:10.—"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Opportunity, like a picture, bears to be studied; as in a landscape, the distant and the near make up the perfect whole. No blade of grass, or little bush, or tiny floating cloud but has its essential part in filling up the sum of beauty. It is not only the distant opportunity, but the near—the little commonplace of every day—which make up the "well done." The habit of being faithful in little things makes a faithful character which can be relied on in great emergencies. Along a certain road-side on Long Island all the trees are bent over sideways. Riding by one day, we remarked: "There must have been a strong wind here to turn over all these trees." "Oh, no," was the reply; "those trees were turned that way when they were served for a time; Mrs. Aaron Cogswell, \$1, paid; Mrs. S. K. Bennett, \$5, paid."

One look at their big trunks showed that they could never stand straight again. It has a daily growth ending in a fixed life. As we have therefore opportunity, let us be faithful in that which is least.—N. Y. Christian Advocate.

The Highest Good. Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest, employment? Then is your soul like the waves of the sea, which are driven and blown by the wind; it is given up to eternal disquiet and transient change? For manifold and varied are earthly things, and whoever gives himself up to their dominion his soul is dragged hither and thither, in all directions, by hope and fear, by joy and sorrow, by desire for gain and by pain at loss. And how should the grace of the Lord and his peace make their dwelling in such a disturbed soul? O my friends, whatever earthly calling may be allotted to us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never find time to stand still and to think where we are and whether we will go, and to reflect on the heavenly and eternal concerns of our immortal souls; if prayer has lost its power and the divine Word fits charm for us—then we have cast away our life upon a fearful error, upon a fleeting dream; then are we, with all our apparent richness in bodily and spiritual goods, really poor—very poor. We have, like Martha, much care and trouble, but the highest good, which alone gives to our life its worth and significance, is wanting.—Julius Muller.

"PLANET JR." ALL STEEL HORSE HOE & CULTIVATOR. WITH PATENT LEVER REPAIRER. THE LATEST AND GREATEST IMPROVEMENT EVER MADE IN CULTIVATORS. W.F. BURDITT & CO., St. John, N. B. AND THEIR AGENTS THROUGHOUT THE MARITIME PROVINCES.

HALIFAX "Business" 119 HOLLIS STREET, HALIFAX, N. S. "Teach your sons that which they will practise when they become men." OURS is a good, practical, common-sense school, for the teaching of the essentials of a business education. Book-keeping, Arithmetic, English, Book-binding, Penmanship, Business Laws, Business Practices, Geography, Typing, Writing, etc. Thoroughly taught by teachers of experience and ability. Send for Circulars. FRAZER & WHISTON.

STAR CULTIVATOR IS ALLOWED TO BE THE BEST CULTIVATOR MADE, AS IT HAS REVERSIBLE HILLERS & FEET, & ALL STEEL BUT THE HANDLES. We have also a full line of FARM MACHINERY: Mowers, Rakes, Plows, Harrows, Dairy Churns, Top Buggies, Phaetons, Express Wagons, Threshing Mills, and Driving Harness. Call at 32 to 36 DOCK STREET, ST. JOHN, N. B. OR SEND FOR PRICES. P. S. McNUTT & CO.

FROM EAST TO WEST, THE ORB OF DAY SMILES ON THE SOAP THAT LEADS THE WAY. IDEAL IDEAL SOAP. MADE ONLY BY W. LOGAN ST. JOHN, N. B. One look at their big trunks showed that they could never stand straight again. It has a daily growth ending in a fixed life. As we have therefore opportunity, let us be faithful in that which is least.—N. Y. Christian Advocate.

FOWLER & CO., MERCHANT TAILORS AND GENTLEMEN'S OUTFITTERS. Largest Importers of Foreign Manufacture of FINE COATINGS, TROUSERINGS & C. First-class Cutters of the Berlin School of Cutting. Experienced Workmen. Opposite Court House, - AMHERST, N. S. W. K. McHEFFEY & CO., 38 WATER STREET, WINDSOR, N. S., ANNOUNCE THEIR SPRING IMPORTATIONS OF DRY GOODS AND CARPETS NOW ABOUT COMPLETED. Samples of Carpets and other goods sent by express or mail on application. P. O. BOX 346.

WANTED, A First-class Wood Turner. Highest wages and permanent employment guaranteed to the right man. APPLY AT ONCE. HALEY BROS. & CO., 1 to 19 BROAD ST., ST. JOHN, N. B.

FRIENDSHIP.

When pressed hard my load of care,
And other friends from me depart,
I want a friend to share,
With faithful speech and loving heart.

I cannot see what possible good that can do.
"He can tell where he got his note,"
exclaimed Marshall.

Something to Avoid.

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often
under the most substantial and faithful
work, and nullifies the most intelligent
and wise action.

Saying "No" Easy.

"How is it you never go with bad boys,
or get into any bad scrap?" asked a
little fellow of his playmate.



Cuticura Soap
For Bad Complexions,
Itchy Skin, Red, Rough Hands,
and all other Skin Affections.

TAKE A WET AFTERNOON

(OR ANY OTHER TIME)
And SEARCH in
OLD TRUNKS, CLOSETS, &c.

LETTERS and PAPERS dated between 1867
and 1869, and on them you are sure to find old
letters to your friends.

STAMPS

which you can turn into MONEY. You may
be fortunate enough to find a LARGE LOT
of STAMPS LEFT ON THE ORIGINAL
PAPER.

1 PENNY, 35c. each.
3 PENNY, 43c. each.
6 PENNY, 50c. each.
1 SHILLING, \$7.00 each.

The Marked Bank Notes.

"Marshall, won't you do me the favor
to keep this five-dollar bill for me?
I want to take my holiday soon, and I'm
afraid, if I keep it myself, I'll be tempt-
ed to spend it."

Be Content.

Be content with such things as ye
have. Some people have better things;
others have worse. You, perhaps, cannot
have the better, and you have no desire
for the worse; then be content with
what you have.

Inflammation of the Eyes Cured.

Mr. Jacob D. Miller, Newbury, writes:
"I was troubled with Inflammation of
the Eyes, so that during nearly the whole
of the summer of 1882 I could not work."

A Long Standing Case Settled at Last.

T. W. Hunt, Port Hope, Ont., writes:
"I was a sufferer from a long standing
case of catarrh and being well up in
years (72) hardly expected to ever obtain
anything that would give me relief."

TEN POUNDS IN TWO WEEKS THINK OF IT!

As a Flesh Producer there can be
no question but that
SCOTT'S EMULSION
Of Pure Cod Liver Oil and Hypophosphites
Of Lime and Soda

INTERNATIONAL S. S. CO.

ST. JOHN, N. B.,
ANNAPOLIS, N. S.,
SUMMER ARRANGEMENT.
ST. JOHN LINE.

Perfect Days in June

Need Perfect Lays for June, and here they are!
IN SHEET MUSIC FORM.
ELAINE A Love Song. Van de Water. 50c.

BAPTIST BOOK ROOM

94 Granville Street, Halifax, N. S.
RENEW YOUR
Periodical Order
AT ONCE.

3rd QUARTER

LESSON HELPS AND PAPERS

WOOL JULY 1st, 1890.

200,000 Lbs. Wanted

Oxford Woollen Mills

World-Renowned OXFORD CLOTH.

WOOL GROWERS,

ON 40 DAYS' TRIAL

THE GREAT REMEDY FOR RHEUMATISM

OXFORD MFG CO., OXFORD, N. S.

CHIPMAN'S PATENT

Best Family Flours made in Canada

CHAS. OLTHIE

Mr. Stanley on the Congo Forest.

Mr. Stanley was the guest of the Royal
Geographical Society at a brilliant reception
in the Albert Hall, London, May 21st.

Sick Headache, Dizziness, Nausea, etc.

are the results of disordered Stomach
and Biliary organs, regulate the trouble
at once by a few doses of Burdock Blood
Bitters.

Young Lady (to editor).

"I have such a pretty little story for you. Can
you use it? Editor: Yes, certainly;
I can use anything here. (To office
boy) Jimmy, put a few more manuscripts
in the stove; the room is growing cold."

About Pearline.

Every one knows about Pearline, al-
most every one uses Pearline, but we
know all the house-keepers who use
it wonder if all that house-keepers who
use it know half that can be done with it.

How well we remember grandmother's
attic, so fragrant with medicinal roots
and herbs!

How well we remember grandmother's
attic, so fragrant with medicinal roots
and herbs! Poor old soul, how precious
they seemed to her! And yet, one bottle
of Ayer's Sarsaparilla would do more
good than her whole collection of "rarbs."

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"Oh, yes," replied his employer; "but
you will allow me to call Edward
will you see, Mr. Zimmerman?" pleaded
the young clerk.

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BABY ASLEEP.

MINNIE E. KERNY.

Tread lightly, for he sleeps. The tiny hands, Restless and fluttering like a leaf, wind tossed, But scarce a moment since might chided be...

Speak softly, for he sleeps. Brown silken lashes fringe The snowy curtains drooping low which hide From baby's wondering eyes the strange, new world...

THE HOME.

Darkness for the Sick. A more injurious practice really could not be maintained than that of darkness in the sick room. It is not only that dirt and disorder are results of darkness, a great remedy is lost...

Children in Heaven.

What is it when a child dies? It is the great Head Master calling that child up into His own room away from all the under teachers, to finish his education under His own eye, close at His feet...

Sunshine in Religion.

Put sunshine into your religion, and plenty of it. It is a good thing to have a southern exposure to the house of faith, and happiness is found on that side. So in the Christian life, growth and grace flow toward the sun...

How to Treat Him.

Parents cannot be too careful in their references to their ministers in the presence of their children. The Telescope says: The minister should always be spoken of with respect either in the home or social circle...

Strangling. Had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicine it had taken, I reasoned that such remedies would be of no avail...

THE FARM.

Uncle Jake's Dumb Critters. I don't know much of languages such as the scholars tell, But the language of dumb critters I understand quite well...

Proper Feeding for Cows. Farmers are learning that at no season is it profitable to under-feed cows. Their product in milk, butter or cheese is worth more than the extra food required to produce it...

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CHILDREN

Are always liable to sudden and severe colds, to croup, sore throat, lung fever, etc. Remedies, to be effective, must be administered without delay. Nothing is better adapted for such emergencies than Ayer's Cherry Pectoral...

Strangling.

Had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicine it had taken, I reasoned that such remedies would be of no avail...

Ayer's Cherry Pectoral.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price 25c; six bottles, \$1.

Proper Feeding for Cows.

Farmers are learning that at no season is it profitable to under-feed cows. Their product in milk, butter or cheese is worth more than the extra food required to produce it, above what is needed to merely maintain life...

What Kills Fruit Trees.

Deep planting is one error—to plant a tree rather shallowly than it formerly stood is really the right way, while many plant a tree as they would a post. Roots are of two kinds—the young and tender rootlets, composed entirely of cells...

TEMPERANCE.

Take a Drink? Take a drink? No, no, no! Reason's taught me better Than to bind my very soul With a galling fetter...

Separating Cream from Milk.

The methods of separating the cream from the milk are three in number, viz, the deep pan system, the shallow pan system and the centrifugal creamer. The deep pan system is derived from the method which has been common in Sweden for many years, and which is there known as the Schwartz method...

Total Abstinence.

Here are a few clear and indisputable reasons for preaching abstinence in the Sabbath-school. Scripture truth, medical science and human experience all agree that the use of alcoholic stimulants is a poison to the brain. Others—like Theodore Frelinghuysen and Bishop Almonzo Potter, and the late eminent English Bishop Lightfoot of Durham—discard the wine-dregs for the sake of example to their neighbors...

The Pint of Ale.

A Manchester calico printer was, on his wedding-day, asked by his wife to follow her two half-pints of ale a day as her share of extra comforts. He made the bargain, but not cheerfully, for though a drinker himself (fancying, no doubt, that he would not get drunk) he would have preferred a perfectly sober wife. They both worked hard. John loved his wife; but he could not break away from his old associations at the ale-house, and when not in the factory or at his meals, he was with his boon companions. His wife made the small allowance most her housekeeping expenses, keeping her cottage neat and tidy, and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts...

There was a tear with her smile, for it touched her heart to hear him speak tenderly as in the old times. "If I like to go, John, I'll stand treat." "Thou stand treat, Mary! Hast got a fortin' left thee?" "Nay, but I've got the pint of ale," said she. "Got what, wife?" "The pint of ale," she repeated. "Thereupon she went to the hearth and drew forth a stocking from which she poured upon the table the sum of 365 three-pences (£22.81), exclaiming: "See, John, these can have a holiday." "What is this?" he asked in amazement. "It is my daily pint of ale, John."

He was conscience-stricken as well as amazed and charmed. "Mary, hasn't these had thy share? They'll have no more from this day." And he was as good as his word. They had their holiday with the old mother, and Mary's little capital, saved from a "pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country-seat and carriage—with health, happiness, peace and honor—Christian World.

The superiority of Mother Geaves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

Lettie Howard, of Buffalo, N. Y., was cured of sick headache, biliousness and general debility by the use of Burdock Blood Bitters, which she praises highly.

To rejoice in the happiness of others is to make it our own to produce it as to make it more than our own.—James.

JAMES S. MAY & SON, MERCHANT TAILORS, Domville Building, Prince Wm. Street, ST. JOHN, N. B.

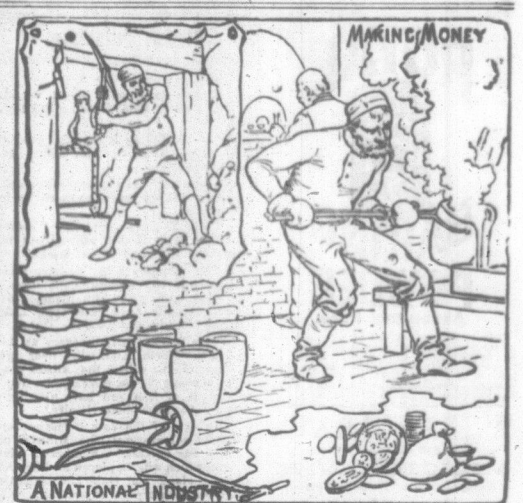
SEWING SILK. All Colors. A BIG BARGAIN IN 45 SKRIN. Knowing the great favor our customers would consider it if we let them have the advantage of a big trade, we bought a large lot of Sewing Silk...

A. W. KINNEY, Tarpomouth, N. S.

Business, Short-hand & Type-writing, and Telegraphy Department.

SHORTHAND thoroughly taught by mail or personally at this Institute. SITUATIONS provided for competent pupils.

BAER & CO'S ADVERTISEMENT WILL APPEAR NEXT WEEK.



"All healthy-minded people," says Ruskin, "like money making—ought to like, and like the sensation of winning it." This picture shows one way of making money—digging it from the ground, casting it into bricks, testing its value. When the government puts on the stamp, it becomes money. Those who do the hardest work get the least pay. Knowledge, skill, education makes the difference.

WHY SEEK A PRACTICAL EDUCATION?

Because never before was there such a demand for those who are proficient in Penmanship, Book-keeping, Shorthand, Type-writing, and Drawing as now. Our purpose is to give such a training in business affairs as every person of means and culture ought to have; no matter what the career is to be. To give others a start in a profession for which they have special taste and talent to achieve success and distinction.

SCHOOL TEACHERS,

will it not pay you to come here for one or two months and learn to teach Rapid Writing and Book-keeping to help you through college or into one of the learned professions? I am making special offers to school teachers and those who can attend this summer. Can you afford it? Windsor, N. S. S. G. SNELL.

Baird's Quinine and Iron Tonic! THIS preparation is invaluable as a restorative Tonic for all forms of DEBILITY and WEAKNESS, PALIDOR, PALPITATION and DYSPEPSIA. It Purifies and Refreshes the blood, thus giving Tone and Vigor to the whole system.

The Great Church LIGHT. Thousands of bottles of DYSPEPTICURE have been sold during the past few years without any advertisement whatever. It is now well known in nearly every part of the Maritime Provinces, and many orders have been filled for Quebec, Mass., and Maine.

GATES' INVIGORATING SYRUP. This preparation is well known throughout the country as a safe and reliable cathartic and PAINFUL MEDICINE, superseding all pills, and should be in every house.

DANIEL & BOYD, Woollen Department. The balance of our lines of Spring Woollens are being cleared out at reduced prices.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street.

Baltimore Church Bells. Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal.

BAILEY'S COMPOUND LIGHT-SPREAD COBALT GLASS REFLECTORS. A wonderful discovery in the art of reflecting light.

Manchestera Robertson & Allison. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Fongees, Bracons, French Bracons, Ring Scarfs, Courier Scarfs, Dressing Gowns, Gloves, Merino Shirts and Drawers.

Manchestera Robertson & Allison. ENGLISH ALL-LINEN COLLARS in the latest styles; and the "Doric" (Paper, Turn Down) and "The Swell" (Paper Standing) COLLARS.

