

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, JUNE 30, 1897.

No. 26.

Contents.

Report of N. S. W. Ass'n, 1	THE STORY PAGE, 6
EDITORIAL—	THE YOUNG PEOPLE, 6
The United Empire, 4	H. Y. P. U. Daily Readings, 7
Helped though Hindered, 4	Prayer Meeting Topics, 7
Notes, 4	N. S. W. Association, 7
CONTRIBUTED—	H. Y. P. U., 7
Sights and Sounds in India, 1	FOREIGN MISSION, 7
(L. D. M.), 2	W. P. M., 10
Like a Palm Tree, (G. H. W.), 2	THE HOME, 10
(Use Name, (C. S.)), 2	THE SUNDAY SCHOOL, 10
A Message of To-day, 2	Lesson 2.—Paul and the
(M. W. T.), 3	Philippian Jailor, 11
"The Mind of the Master," 3	From the Churches, 12
(D. A. S.), 5	Marriages and Deaths, 13
A Worthy Example, A. C. G. S. 5	The Farm, 15
SELECTED—	News Summary, 14 and 16
Answers to Prayer, 3	Quarterly Meeting, 12
Let them see Jesus, 3	Notices, 9

Nova Scotia Western Association.

The forty-seventh annual session of the Nova Scotia Western Baptist Association met at Milton, Queens County, N. S. June 19th. Delegates were present in large numbers, considering that Milton is not easy of approach, especially during our rainy season. Pastor Archibald and his kind people were exceedingly thoughtful for the comfort of each of their visitors. Arrival and departure in the middle of the night did not seem to disturb them in the least. Since its organization, in 1851, at Yarmouth, Milton has on four different occasions welcomed this Association. In 1852 Elder W. Burton, moderator; in 1865, Rev. H. Angell, moderator; in 1882 and in 1897.

This church reports a successful year, with large increase in membership, extensive improvements to its house of worship, and general advancement.

The Association assembled at 10 a. m. Devotional service was led by Rev. J. W. Brown. In the absence of the moderator Rev. H. N. Parry was called to the chair. Prayer was offered by Rev. J. H. Saunders. The clerk, Rev. Z. L. Fash read the list of the delegates and constitution and rules of order of the Association.

The election of officers resulted as follows:—Moderator, Rev. H. N. Parry; Clerk, Rev. Z. L. Fash; Assistant Clerk, Rev. F. B. Bishop; Treasurer, Bro. J. M. Freeman; Assistant Treasurer, Deacon B. H. Parker.

Visiting brethren, were invited to seats in the Association; the usual announcements were made by the committee of arrangements; additions to committees were completed and the machinery was well in motion.

Pastors M. W. Brown, Thomas and Eaton, undertook the reading of the church letters. Before they began their work, brethren Steeves, Churchill, Sables, Archibald, Bishop, Quick, Parry and M. W. Brown, pastors who had come into the association during the year, were invited to the platform and were pleasantly introduced and welcomed by Rev. P. R. Foster.

On motion Rev. H. Foshay and J. H. Saunders were appointed a committee to convey expression of friendship and good will to Methodist Conference in session at Liverpool. The conference thoughtfully intimated its desire to present fraternal greetings to this association. Reading of letters was begun. Session adjourned with prayer by Rev. J. W. Brown.

Saturday afternoon: Devotional service was led by A. H. Chipman; Rev. E. P. Colwell offered prayer. Minutes of the morning meeting were read and approved; more of the church letters were read.

Rev. J. T. Eaton chairman of committee, presented the report on Foreign Missions. This gave review of the year's work on our mission fields, and urged to greater effort in the cause of Foreign Missions. Special attention was called to the fact that valuable property and equipment is now owned in Telegu lands by the Maritime Baptists. They should be courageous and carry forward the work with energy. Agreeable interruption of the programme for afternoon was the introduction of Rev. G. A. Rogers and Mr. A. B. Black. These gentlemen were representatives of the Methodist Conference and in its behalf extended fraternal greetings. Dr. Trotter made reply on behalf of the Association, each speaker finding favor with his hearers. The chairman of the committee on Home Missions, Rev. J. W. Tingley presented his report. This furnished a practical review of Home Mission work, for the year, both at home and in the North West and at Grand Ligne. These reports were received for discussion

and were spoken to by the following: Revs. J. Harry King, E. L. Steeves, A. F. Browne, D. H. McQuarrie, N. B. Dunn, A. Cohoon and deacon Cyrus Durkee. On motion reports were tabled until after missionary meeting of Sunday. Meeting closed with prayer.

Saturday evening.—Meeting opened with reading of scripture by Rev. E. C. Baker and prayer by Rev. C. W. Sables. Report on obituaries presented by Rev. J. H. Saunders, chairman, stated cause for gratitude that the ranks of our pastors had not been broken during the year. Appropriate reference was made to the death of Rev. Aaron Cogswell and of many of our active church members.

Rev. Z. L. Fash presented the report on Temperance. This reaffirmed the position of the 12,000 Baptists of the N. S. Western as one of constant antagonism to the liquor traffic and closed with the following recommendations:

1. A new and persistent campaign in Temperance education in our churches.
2. The formation of Bands of Hope in connection with each one of our Sunday Schools and the pledging of our Sunday School pupils against intoxicating liquors.
3. The observance of Temperance Sunday in connection with at least one of the Sunday School Lessons on the subject of temperance, and a temperance sermon on the same day.
4. That this Association petition the Provincial and Dominion Parliaments at their next session to enact and enforce prohibitory laws.
5. That special and confirmed organization and preparation be made by our churches for the plebiscite on prohibition.

This report was laid on the table. Excellent addresses were then delivered: The real meaning of temperance and prohibition, Rev. A. F. Browne; The economy of prohibition, Rev. P. R. Foster; "The pastors attitude toward the temperance question," Rev. D. H. McQuarrie. Report on Temperance was then taken from table and discussed by the following: Revs. E. C. Baker, J. H. King, D. H. McQuarrie, J. H. Saunders, B. H. Thomas, N. B. Dunn, and on motion was adopted.

Closed with prayer by pastor Webb. Lord's Day morning.—Rev. T. Trotter, D. D., preached from the text: "And what profit shall we have if we pray unto him?" Job xxi: 15.

He said: "There are three classes who ask this question. (a) The Infidel, in ridicule, claiming that prayer is superstition and weakness. (b) The Formalist, who says prayers that he has learned, prayers that to him bring no blessing, no good, no power. (c) The True Believer who fails to understand the true meaning of prayer.

Profit, here has not the ordinary meaning of gain. Prayer is the personal approach of a soul to God in direct address. Prayer comprises adoration, confession, thanksgiving, petition.

There are two answers to question of our text: 1. It brings a human being into contact with God. Prayer may be considered the sense through which God the object is photographed or imprinted upon the soul, (or film). 2. God gives specific answers to specific petitions. Every true petition was answered. A true petition is one offered in a spirit of humbleness in a spirit of holiness, in a spirit of obedience, in faith, in the name of Jesus, for approved objects, in spirit of submission. God has not pledged himself to answer a petition that has not in some appreciable sense approached these conditions. These are not hard lines."

Afternoon.—Meeting opened with reading of scripture by moderator, and prayer by Rev. J. T. Eaton. Rev. D. H. McQuarrie, chairman, presented the report on Sabbath Schools.

Sabbath School work is at the foundation of Christian work. Statistics show necessity for increased interest here. The program of Christianity cannot be completed without the Christian education of men and women for life. Sabbath School teaching should furnish scholars a grasp of truth, a noble purpose, and the ability to extract whatever is redeeming in the world, and reject the worthless.

This was followed by addresses: "Normal Sabbath School work," Rev. J. H. Saunders; "Doctrinal teaching in the Sabbath School," Rev. J. H. Foshay. The following brethren took part in the discussion:—Revs. J. W. Brown, H. A. Giffin, E. C. Baker, D. H. McQuarrie, N. B. Dunn, E. L. Steeves and Bros. A. J. Leadbetter, Churchill, Geo. A. McDonald. The report was on motion adopted, session closed with benediction by the Moderator.

Evening.—A feast of good things was furnished in the

programme of addresses for this meeting. Despite the rain-storm a large number gathered. They were well repaid for braving the storm. Secretary Manning took for his "Text": "The field is the world," and with his accustomed earnestness and force, presented an array of argument for Foreign Mission work. Miss Gray, returned missionary, spoke interestingly of the rewards and the difficulties of the services in foreign lands. Pastor Thomas pictured the needs and promises in Grande Ligne while Rev. J. H. King, as one who knew whereof he spoke, told of our work in the North West. The meeting was a profitable one.

Monday morning.—The regular business of the association was resumed at 10 a. m., Rev. R. P. Foster offered prayer. Minutes of preceding sessions were read and approved. A short time was given to further reading of letters. The associational sermon was then delivered by Rev. E. P. Coldwell, the preacher taking for his text 2 Corinthians 10, 4, 5, verses: "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." I. The nature of our weapons. II. Their effectiveness. III. The victories to be achieved by them. It was a thoughtful sermon, containing abundant reference to scriptural teaching. We trust that our readers may have the pleasure of reading it from our columns.

Report on Denominational Literature was read by chairman of committee Rev. J. Webb. In this the Messenger and Visitor and the Book Room received favorable endorsement and a recommendation was made that a booklet on "Baptism Doctrine, of no uncertain sound," be prepared and placed on sale. The report also favored distribution of pure Baptist literature through the efforts of home missionaries. With slight modification report was adopted after a clause by clause discussion.

Monday afternoon.—Meeting opened with prayer by Rev. B. H. Thomas. Minutes were read and approved. During reading of letters the association was informed of sudden and serious illness of Rev. G. C. Crabbs of Barton. Prayer was offered in his behalf by Revs. A. Cohoon and A. F. Browne. Foreign and Home Mission reports were on motion taken from table and adopted.

Report on Systematic Beneficence was presented by the chairman of the committee Rev. P. R. Foster. On motion it was received for discussion clause by clause.

The following clauses in brief, were included in the report. Systematic giving develops spiritual life, our associational record shows that need exists for larger giving. There is argument for system and order in all of God's works. Recommendation that each of our members strive to give at least a tenth of his income to the Lord's work. Each church should arrange to make quarterly collections for denominational enterprises. Considerable discussion followed the reading of the report, a large number arraying themselves for or against "tithing," but it was finally adopted without change. Rev. E. L. Steeves closed the session with prayer.

Monday evening.—Very many of the delegates so desiring, it seemed advisable to endeavor to finish the work of the association at this session. To do this it was necessary to hurry and to stay late, but this course was quickly decided upon. Pastor E. Churchill, who goes to Kempt, for the summer months led a devotional service of one-half hour. Regular session opened with prayer by Rev. A. H. C. Morse. Report of committee on circular letter was adopted. Rev. B. H. Thomas read the circular letter. Responsibility was the chosen subject, and Pastor Thomas had attentive listeners to an instructive and wide-awake paper. It was on motion adopted and the request made that it be published in the "MESSENGER AND VISITOR." Rev. E. P. Coldwell received a hearty vote of thanks for his excellent sermon with the request that he furnish a copy of same, to this paper.

The subject of the meeting, Education, was then introduced by Rev. J. W. Brown who read a carefully prepared statistical report. This was on motion received for discussion. Addresses were given on "Educational Institutions." I. "The view of the President," Rev. T. Trotter, D. D.; II. "The view of a pastor," Rev. D. H. McQuarrie; III. "The view of a layman," Deacon J. Elliott; an address by Rev. A. Cohoon. Milton has furnished and is furnishing a large number of students for Wolfville. If we are to judge from the large and attentive congregation present at this meeting Milton and Queens and the entire Western Association will continue warm supporters of Acadia. The president elect, and each of the other speakers were practical and sincere in their presentation of facts.

Report on education was then adopted. On motion the invitation of the Milton, Yarmouth church for the next session of the association was heartily adopted. Good reports from county organizations were presented by the respective chairmen. The committee on resolutions reported as follows: "Thanks to MESSENGER AND VISITOR for printed programmes furnished. Thanks to the Milton people for their cordial entertainment and their thoughtful provision for so many of the association-

[Concluded on Page 5.]

Sights and Sounds in India for Boys and Girls in Canada.

DEAR GIRLS AND BOYS:

Our last letter closed with Gurriah on his way home carrying a letter telling of Narasimulu's baptism. No sooner does Narasimulu's father hear the news than he grasps a big cane, calls a friend and his two daughters to help him, and starts for Bimli in great fury, declaring that he will beat both his nephew and his son for what they have done.

We are about retiring for the night when we hear an unusual uproar at the house of the native preachers. Mr. Gullison and I hasten over to see what is the matter, when we come upon the enraged father dragging his son along the road toward home. "What is your name?" we ask him and stand in front to bring him to a halt. "I am the father of this young man," he replies, gasping with anger. "See what he has done and done! Isn't he a pretty bird? And he has done it all without my permission!" "Do not be angry!" we reply. "When Narasimulu's Father in heaven speaks to him he does not need the permission of his sinful father on earth. Are you greater than his Maker? If your son had gone and got drunk or committed theft or something worse, you might well be grieved; but now he has come to the Saviour of the world to have his sins forgiven, to be made a good man, a child of God and an heir of heaven. Rejoice man! Rejoice! and do yourself surrender to Christ and he will forgive your sins, give you a new heart and His spirit will come and dwell in the new heart which He has made. "I don't want any of your preaching" he retorts, with high words and more wrath. "Show me your Christ! Bring him along! Let me see him with my two eyes and then I will believe on him, but not before! All you know about it is what you read in your old book! Did you ever see Christ? Show him! Bring him along! I want none of your preaching! Show him! Show me your Christ and I will believe."

This sermon of his gives us a good opportunity to show the way of salvation to him and the gathering crowd: "Blessed are they that have not seen and yet have believed." We try to teach them the truth about the spiritual presence of that blessed Saviour, "whom not having seen we love," and "though now we see him not; yet He is with us and within us "always," so that we believe in him, rejoice in him, receive through him the salvation of our souls. To the humble, child-like believer, Jesus is more real than anybody whom he can see with his eyes or touch with his hands.

Then we say to Narasimulu, "Do you want to go home with your father to-night or stay here? He answers, "I want to stay here all night." Then the father's hold is unloosed and Narasimulu is led safely back to the preachers' house, happy to be rescued from the cruel mercies of his relatives. Turning to the father we say: "We sent you word that we would bring Narasimulu home in the morning. That is what we will do. We cannot let him come with you now, you are angry. You will beat him. He is our brother now and it is our duty to protect him. If you strike him you strike us. We do not intend to let you vent your wrath upon him. God will help us and we will defend him. You better go home and go to sleep."

But I cannot tell you all that was said, nor write the angry tones, nor paint the father's features as they appeared in the moonlight distorted with passion. At length, followed by his daughters and his friend, he started for home, thumping the ground with his cane and muttering words of wrath and grief. These things have come to pass that it might be fulfilled which was written: "Think not that I am come to send peace on the earth. I am not come to send peace, but a sword. For I am come to set a man at variance against his father. . . . and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me."

Early next morning we accompanied Narasimulu to his own village and Mr. Gullison goes with us. The father's house is closed against him. But there is a Christian Telugu man who holds an important position in the factory. He does not belong to our mission, but he is greatly rejoiced because Narasimulu has come out boldly and confessed Christ, and until we can make further arrangements gives him a home in his own house.

A week has passed and Narasimulu and Gurriah are still working in the factory, earning their own living. Yesterday was Sunday and both walked to Bimli to meeting—three miles. Narasimulu stayed to dinner with the native Christians, but Gurriah went home and then walked back again in the afternoon. He is praying for his wisdom teeth to come quickly so that he can be baptized. He is a very bright convert and we all love him very much.

There will be another chapter of this history. This is a new break in the weaver caste. Large numbers of these people are working in the factory. The native preacher, who was once a weaver caste man, is so greatly encouraged that he seems like a new man. His name is K. Appalawamy. Indeed a break like this always gives a new lease of life to us all. We see the walls of Satan's kingdom beginning to crumble in many places. We are glad we are here. Let us close by singing the doxology.

Yours in His name,

L. D. MORSE.

Bimlipatam, India, March 22.

"Like the Palm Tree."

The Psalmist tells us "the righteous shall flourish like the palm tree." In order to understand this highly figurative language, we must acquaint ourselves as far as possible with the nature and habits of the palm tree. To the people of the East, the beauty and wonder of the palm was a daily object lesson, and the circumstances under which it grew were well understood by them—so when the Psalmist said: "The righteous shall flourish like the palm tree," the people knew the meaning of his words. Few of us, perhaps, have had the privilege of seeing a palm tree in its native soil and air. We have all seen pictures of them with their long, straight stems reaching up into the blue sky, without leaf or branch until the top is reached, then only a thick tuft of leaves or fronds, forming a crown or head for the long stem. They often grew to the height of one hundred feet, and standing as they frequently do in the midst of some sandy desert, with a tropical sun pouring his perpendicular rays upon them, we see the wise provision of that long stem which has so attracted our attention. For, by means of this long stem or trunk, the green leaves and fruit are lifted so high into the cool air that the terrible radiation of the sun's heat cannot wither and destroy them. There stands that prince of the vegetable kingdom, the palm tree, from generation to generation, unchanged by the changing seasons—an evergreen amid the scorching heat of summer or chilling blasts of winter. All this but adds a beauty and significance to the words of the Psalmist, "the righteous shall flourish like the palm tree."

The palm tree grew under adverse circumstances. It flourished in the desert. It grew in spite of its surroundings. There was nothing in the visible environment of the palm to add to its grace of stem and beauty of leaf. For while the palm tree grew out of the desert it was not of it. Scorching sands cannot meet the full demands of a palm tree. In yonder mountain, skirting the sandy waste, lie hidden great reservoirs of water which constantly send out their streams, broad and deep, beneath the desert's sands, and by the peculiar nature of the palm its roots can penetrate these arid wastes and draw supplies from beneath, though the heavens be as brass. This was the secret of the palm tree living when all other trees and shrubs withered and died. It had a hidden, an unfailling source of supply. How highly figurative all this of the righteous in the world's desert. He, too, has a hidden supply, resources unseen by the Man of the World, from the everlasting hills in glory there flows the river of the water of life clear as crystal. Though the sands of earth may scorch him, the streams of grace divine shall refresh him. Though in the desert, like the palm he is not dependent upon it, only to ripen his fruit. Complain not of the desert's heat, only see to it that your roots are deep planted in the soil of grace, touching the divine sources of supply, and you, too, will grow "like the palm tree." The Christian is not likened unto the lily that demands green pastures, or the willow that flourish only by the water courses, but he is like the palm that grows in the desert. Such was Joseph amid the cat-worshippers of Egypt; or Daniel in the voluptuous Babylon, or Lot in wicked Sodom, or Obediah in the licentious court of Ahab. These were palm trees flourishing in great moral deserts, drawing life and moral beauty not from their surroundings, but from the hidden supply of divine grace. Let us learn the secret of being in the world, but not of it.

Again, the palm tree is an evergreen. When all other trees lose their beauty of foliage, the palm remains green, lifting its thankful head toward heaven and waving its fronds even more gracefully in the cutting blasts of winter than in the gentle zephyrs of a summer's eve. How suggestive! When the life of the sinner shall become like the sacred leaf of autumn, then "shall the righteous flourish like the palm tree; he shall grow like a cedar in Lebanon." The evergreen Christian thinks as much of his church obligation in times of declension as in times of revival, and the prayer and conference meetings are as dear to him when there are only six to take part as when there are one hundred and six.

Once more, the palm tree bears its best fruit in old age. From fifty to one hundred years the date palm was at its best—its fruit is richer and larger. The truly righteous man becomes more fruitful as he grows older. He has better judgment and knows better how to use it. He understands himself better, he knows more of his own faults and is more patient with the faults of others. He becomes like unto Elana, where the Israelites found twelve fountains of water and seventy palm trees. The contrast between saint and sinner grows sharper in old age. What sadder sight on earth than a gray-headed sinner? While on the other hand Solomon says: "The hoary head is a crown of glory if it be found in the way of righteousness." Young Christians enjoy the testimony of those who are advanced in years as they speak out of a wealth of experience which the young possess not.

The conversation of the righteous is food to the hungry and water to the thirsty in this desert of a world. The scientists tell us if the palm tree had only one-third its length of stem that the radiated heat of the desert would wither its green leaves and scorch its fruit. They would be too near to earth. We bring but little heavenly fruit to perfection, we are so near to earth. We are so low down that our leaf withers and our fruit scorches in the very blossom. We are without fruit.

"Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Saviour's feet,
Before the awful judgment seat,
Lay down for golden sheaves,
Nothing but leaves?"

It is said the palm tree grew best when loaded down with weights. The cultivation they gave them was to hang heavy weights to the branches. One of the old Scotch martyrs had on his crest the motto, "*sub pondere cresco*," (I grow best under a weight) on this crest was a palm tree, with weights hanging from its fronds. Thus this Martyr testified, that he like the palm grew best in his spiritual life under trials. This is a law of spiritual growth. There must be struggle, conflict, resistance, in order to healthy growth. We are inclined to pity the poor "shut-ins" those whose lives are one of trial and toil, the angels do not, if only they are victors at last. All heaven's rewards lie beyond some battle-field. "Spiritual life calls for a struggle. "We grow under a weight." The trials we dread most are the best angels. Thus only can we develop character. One writer says: "The word 'character' is from a root which signifies to scratch, to engrave, to cut in furrows. In life, therefore, it is that which experience cuts or furrows in the soul. A baby has no character, its life is like a piece of white paper, with nothing yet written upon it, or it is like a smooth marble table, on which, as yet, the sculptor has cut nothing; or the canvas waiting for the painter's colors. Final character is what a man is when he has lived through all his earthly years." Character then is the outcome of life's conflict. The real man, the one that is and shall be. Hence a devout Christian in the midst of an evil generation is like the palm tree as it rises fresh and green out of a sandy waste, lifting its head up to the blue heavens, waving its green leaf and bearing its most luscious fruit in old age. Thank God for the saints they are the excellent in all the earth. God is their supply. Take hold on God by faith, and you too shall flourish like the palm tree, you shall grow like the cedars of Lebanon, you shall bear fruit in old age, your leaf shall not wither and whatsoever thou doest shall prosper."

Fairville, N. B.

Our Name.

An essay written by Miss Celia Steeves of Hammondsdale, and read at the Baptist Sunday School Convention, held at Hillsdale, June 16th, published by request of Convention.

The name Baptist has no direct reference to any human leader, for we acknowledge none as master save Jesus only, nor would we have it understood that we make Baptism the central doctrine in our religion. We stand on the solid rock Christ Jesus, and assert that His blood alone cleanseth us from all sin. Perish the thought that we should, put water in the place of blood, or for one moment hint that ceremony can save. Then why are we called Baptists? It serves an important purpose in distinguishing us from other denominations. Once they called us Anabaptists. This title was always objectionable to us inasmuch as it implies that we rebaptised those who came to us from other denominations. This we stoutly deny, asserting with Paul (Eph. 4:5) that there is "one Lord, one faith and one baptism," and that one baptism is immersion, Gal. 6:4, "we find all that were baptized were buried, therefore we assert that anything short of a burial is not baptism. But when they apply the word Baptist we accept the name inasmuch as it implies that we are baptisers not rebaptisers. This we firmly hold. Not every one, however, that believes in and practices immersion is a Baptist. There are great underlying principles to which we must rigidly adhere, touching personal faith in the Lord Jesus Christ, loyalty to His word, individual responsibility to Him, the absolute necessity of being born again by the Spirit of God, yielding our wills implicitly to His, and receiving all our marching orders from Calvary's hero. Without this no one can be a Baptist. Thus it is observed that to be a Baptist one must be a Christian or follower of Jesus Christ. If I follow Christ I find He studied God's Word, therefore to be a follower of Christ or a Baptist I must study my Bible. Christ's custom was to go into the synagogue on the Sabbath day. To be a follower of Christ or a Baptist I must attend God's service on God's day. In following Christ I find he was baptised, went down into the water, came up out of the water, was baptised in water, that He said it thus becomes us. To be a follower of Christ or a Baptist I must be baptised. To be a follower of Christ or a Baptist I must seek to do good, must bear the cross after Him till God is glorified thereby, finish the work he has given me to do and followed Him up out of great tribulation into the Father's presence where "there is fullness of joy, and at his right hand is pleasure forevermore." Such we understand to be the meaning of the word Baptist.

Read at the R

Again the an
brim over
Again the ans
Again Acadia
To lay their g
calls
The days the
too fleet
And half in sm
greeting

And yet no ba
to greet,
Nor care to tra
For, fair as wa
May,
Richer by far t
For riper faith
erous me
We well can sp
pleasure.
And tho' at leas
pay,
We touch with
to-day.
For never have
and vast,
As those which
cast.
For lo! the dyin
And sees—beyon
Her eyes worn o
ray
That tips the spi

Hail to an age of
Wherein the he
thought.

Hail to the bloss
song,
With peace amon
Incarnate Love
spanned,
Transformed into

And shall we gree
Content to know
praise,
That the welter o
strife began
Are drawn within
plan.
Nay, rather shan
aglowing,
Make strong our
gifts bestov
For never can the
Till, one by one,
gold,
Till, one by one,
throne,
And earthly mon
may take H

And yet the vision
We breathe its b
without us.
For in the soul wh
her throne
The seed that yle
soil is sown
Nor need he wat
trumpet's pe
Who knows across
stealing,
And yields himself
world's hurt
And takes as his b
was girt.

For the secret of
call our own
But the use of
built her thr
Our knowledge, ro
stand,
But, if centered in
tiller's hand,
And art, lest she sh
Where, for herself,
And creeds, lest to
service of ma
A light that can p
Maker's plan

For the secret of li
mete
Is lavished in every
Aye—the secret of li
Old as Creation's bi
And, from the cross
years
Has echoed down th
As fresh as yonder d
Fresh as the river's
Or as the falling blo
That the fruit, in con

Then lift your heads
out!
Break down ye barrier
And nenth the shadow
the sod
And lay the stones w
Wolfville, May 31st

A Message of To-day.

Read at the Recent Meeting of the Alumnae Association of Acadia Seminary.

Again the amorous skies of June with radiant smiles
brim over,
Again the answering earth looks up as maiden unto lover,
Again Acadia's daughters meet within her stately halls
To lay their garlands at her feet, while memory swift re-
calls
The days that once seemed long enough, but now, alas!
too fleeting,
And half in smiles and half in tears we give our comrades
greeting.

And yet no backward glance we take to-night the past
to greet,
Nor care to trace again the prints of our poor erring feet.
For, fair as were the flowerets that flung their wealth in
May,

Richer by far the fruitage that crowns our autumn day,
For riper faith, and broader hope, and love's more gen-
erous measure,
We well can spare the bloom of youth, forego its fitful
pleasure.

And tho' at learning's classic shrine our homage glad we
pay,
We touch with deeper reverence yet the pulse-beat of
to-day.

For never have the years been fraught with issues deep
and vast,
As those which flood the closing age in which our lot is
cast.

For lo! the dying century in a cloud-wrapt valley lies,
And eyes—beyond the hill-tops—the hoped-for dawn arise.
Her eyes worn dim with watching at length discern the
ray
That tips the spiral splendors of earth's millennial day.

Hail to an age of truer ring—of nobler metal wrought,
Wherein the hate of man for man no longer darkens
thought.

Hail to the blossoming desert, and hills that shout with
song,
With peace among the nations, and full redress of wrong.
Incaruate Love's electric thrill the space between has
spanned,

Transformed into His image, the race united stand.

And shall we greet the vision with patient wistful gaze?
Content to know the wrath of man shall yield Jehovah's
praise,
That the welter of sin and press of pain since earth her
strife began

Are drawn within the on-sweep that marks His gracious
plan.
Nay, rather shall such gladsome thought set all our hearts
aglowing,

Make strong our hands and swift our feet, our willing
gifts bestowing.

For never can the blossom of time its leaves unfold
Till, one by one, in Adam's race the base transmutes to
gold,

Till, one by one, in human hearts God's will has found a
throne,
And earthly monarchs lay aside their crowns, that He
may take His own.

And yet the vision carries not; it clasps like air about us;
We breathe its breath, its healing glow no longer lies
without us.

For in the soul where self is slain, and love has claimed
her throne
The seed that yields the kingdom's growth, in fruitful
soil is sown.

Nor need he watch the clouds of heaven, or wait the
trumpet's pealing,
Who knows across his harp of life the Master's hand is
stealing,

And yields himself to work His will who heals the sick
world's hurt,
And takes as his badge the towel wherewith his Lord
was girt.

For the secret of living is giving—not the things that we
call our own,
But the use of the inner chambers, where the soul has
built her throne.

Our knowledge, rooted deep in love, in fruitage fair shall
stand,
But, if centered in self, shall perish like a weed in the
tiller's hand.

And art, lest she shrivel to ashes, must rear no palace fair
Where, for herself, she garners what others may not share,
And creeds, lest to dust they crumble, must yield to the
service of man.

A light that can pierce the curtain which shrouds the
Maker's plan.

For the secret of living is giving—a gift no measure can
mete

Is lavished in every blade of grass, in every pulse's beat.
Aye—the secret of living is giving—the law of life's eternal
Old as Creation's birth from out the heart of love eternal,
And, from the cross on Calvary, for nineteen hundred
years

Has echoed down the ages, and yet to-night appears
As fresh as yonder dewdrops the thirsty grasses drink;
Fresh as the river's yielded life upon the ocean's brink;
Or as the falling blossoms, that leave the stem to-night,
That the fruit, in coming autumn, may gladden into sight.

Then lift your heads ye gates that shut the King of Glory
out!
Break down ye barriers of self that wall our lives about!
And neth the shadow of the cross our hands shall turn
the sod

And lay the stones whereon are built the city of our God.
Wolfville, May 31st.

MARIE W. TUFTS.

Answers to Prayer.

BY ROBERT F. HORTON, M. A., D. D.

It has sometimes seemed to me that God does not in-
tend the faith in prayer to rest upon an induction of
instances. The answers, however explicit, are not of the
kind to bear down an aggressive criticism. Your Christ-
ian lives a life which is an unbroken chain of prayers
offered and prayers answered. From his inward view the
demonstration is overwhelming. But do you ask for the
evidences, and do you propose to begin to pray if the
facts are convincing, and to refuse the practice if they
are not? You may find the evidences evanescent as an
evening cloud, and the facts all susceptible of a simple,
rationalistic explanation. "Prayer," says an old Jewish
mystic, "is the moment when heaven and earth kiss each
other." It is futile, as well as indelicate, to disturb that
rapturous meeting; and nothing can be brought away
from such an intrusion, nothing of any value except the
resolve to make trial for one's self of the "mystic sweet
communion."

I confess, therefore, that I read examples of answers to
prayer without any great interest, and refer to those I
have experienced myself with the utmost diffidence.
Nay, I say frankly beforehand, "If you are concerned to
disprove my statement, and to show that what I take from
the hand of God is merely the cold operation of natural
law, and I have no wish to induce you to pray by an ac-
cumulation of facts—to commend to you the mighty
secret by showing that it would be profitable to you, a
kind of Aladdin's lamp for fulfilling wayward desires." Natural
laws the hand of God? Yes! I unquestioningly
admit that the answers to prayer come generally along
lines which we recognize as natural law, and would, per-
haps, always be found along those lines if our knowledge
of natural law were completed. Pray is to me the quick
and instant recognition that all law is God's will, and all
nature is in God's hand, and that all our welfare lies in
linking ourselves with his will, and placing ourselves in
his hand through all the operations of the world, and
life, and time.

Yet I will mention a few "answers to prayer" striking
enough to me. One Sunday morning a message came to
me before the service from an agonized mother: "Pray
for my child; the doctor has been and gives no hope."
We prayed—the church prayed, with the mother's agony,
and with the faith in a present Christ mighty to save.
Next day I learned that the doctor who had given the
message of despair in the morning had returned after the
service, and said to one, "A remarkable change has
taken place." The child recovered and still lives.

On another occasion I was summoned from my study
to see a girl who was dying from acute peritonitis. I
hurried away to the chamber of death. The doctor said
that he could do nothing more. The mother stood there
weeping. The girl had passed beyond the point of
recognition. But as I entered the room a conviction
seized me that the sentence of death had not gone out
against her. I proposed that we should kneel down and
pray. I asked definitely that she should be restored. I
left the home, and learned afterward that she began to
mend almost at once, and entirely recovered. She is now
quite strong and well, and doing her share of service for
our Lord.

And on yet another occasion I was hastily called from
my study to see an elderly man, who had always been
delicate since I knew him; now he was prostrate with
bronchitis and the doctor did not think that he could
live. It chanced that I had just been studying the pas-
sage which contains the prayer of Hezekiah and the
promise of fourteen additional years of life. I went to
the sick man and told him that I had just been reading
this and asked if it might not be ground for definite
prayer. He assented and we entreated our God for his
mercy in the matter. The man was restored and is still
living.

These are only typical instances of what I have fre-
quently seen. Many times I have prayed for the
recovery of the sick and the prayer has not been answered.
And you, dear and skeptical reader, may say if you will
that this is proof positive that the instances of answered
prayers are mere coincidences. You may say it, and, if
you will, prove it, but you will not in the least alter my
quiet conviction, for the answers were given to me. I
do not know that even the subjects of these recoveries
recognize the agency which was at work. To me all this
is immaterial. The subjective evidence is all that was
designed, and that is sufficient, and to the writer con-
clusive.

With reference to money for Christian work, I have
labored to induce my own church to adopt the simple
view that we should not ask men, but in the first instance
God, the owner of it all, for what we want. I am thank-
ful to say that some of them now believe this, and bring
our needs to him very simply and trustfully. I could
name many instances of this kind. There is a threatened

deficit in the funds of the mission, or an extension is
needed, and we have not the money. The sound of mis-
giving is heard; we have not the givers; the givers have
given all they can. "Why not trust God?" I have
urged; "why not pray openly and unitedly—and be-
lieve?" The black cloud of debt has been dissipated, or
the necessary extension has been made.

Oddly enough, some people have said to me, "Ah,
yours is a rich church!" as if to imply one can very
safely ask God for money when one has the people at
hand who can give it. But surely this is a question of
degree. My church is not rich enough to give one tenth
of what it gives, if we did not first ask God for it. And
there are churches which could give ten times what they
do give, if only the plan were adopted of first asking God,
instead of going to the few wealthy people and trusting
to them.—Religious Telescope.

London, England.

Let Them See Jesus.

(BY REV. THEODORE L. CUYLER, D. D.)

The great aim of true Gospel preaching is to make
men see Jesus Christ. The minister who is not content
to hide himself so entirely behind the Cross that his
audience shall "see no man save Jesus only," is not
called of God to the ministry. The Gospel contains a
system of salvation; but it is not the system that saves
anybody. Nineteen-twentieths of our average congrega-
tions believe the chief propositions of Christianity as
much as they believe that Columbus discovered the West
Indies. But that faith works no saving change in heart
or life. The only saving faith is that which sees Jesus,
and joins the soul to Jesus. It joins person to person,
the sinner to the Saviour. Christ did not formulate a
creed and ask His auditors to subscribe to that creed;
His constant call was, "Come unto Me!" "He that
believeth on Me hath everlasting life." It was not the
Atonement as a glorious doctrine, but Himself as the
divine Atoner whose blood cleanseth from sin. "I, if I
be lifted up, will draw all men unto me." What a
monstrous mistake it is to prepare the most eloquent dis-
course or to present the most orthodox discussion of
theology in such a way as to project either discourse or
discussion in front of the cross and conceal the crucified
Lamb of God.

Paul was careful never to play the theologian at the
expense of the Christ-preacher. He determined to know
nothing save Jesus Christ, and Him crucified. His own
conversion had been produced by a revelation of Christ
to him. About the main thing which he tells us of that
conversion was that he "saw the Lord in the way,"
and the Christ thus manifested to him made a new man
of him. So anxious is he that everybody shall under-
stand just what his religion means, that he emphatically
declares, "I live, yet not I, but Christ liveth in me."

Some ministers lament the fewness of conversions
under their preaching. May not one cause be that they
do not converge all the shafts of their pulpit light upon
one point, and that point the divine, atoning, loving
Saviour? People come to church on Sunday—some of
them weak and weary, others sorely tempted, others
conscious-smitten, and others hungry for comfort. Hav-
ing made a sad failure in their attempts, some of them
want a power out of themselves to lift them into a better
life. Feeling the prick of sin through their own con-
sciences, they desire to be delivered from the dominion
of these besetting sins. Others come with aching hearts
and long for a comforter; often behind smooth faces are
concealed the terrible scars which temptations or trials
have inflicted. If all these people could make their
desires known, they would cry out, "We would see
Jesus!" Oh, my beloved brethren, is not the chief de-
mand upon our ministry that first, last, and all the time
we should be holding up Jesus the Sin bearer, Jesus the
Life giver, Jesus the Intercessor, and Jesus the Centre
and glory of the Gospel of salvation? If we fail in mak-
ing our congregations see Him, then the most eloquent
discourse is a pious sham.

Perhaps there is another cause for the small number of
conversions in many communities. It is that men of the
world see to little of Christ in the daily lives of those who
profess to be His servants and "witnesses." There is no
argument for Christianity equal to that which is presented
by a pure, honest, and beautiful life inspired by Christ's
Spirit. Nothing repels and disgusts the unconverted
like the daily contract with those who profess Christian-
ity and manage to make it odious. Dr. Horace Bushnell
once said, "We preach too much and live Christ too
little." There are people who go home from Church
saying, "What a capital sermon that was!" and that is
the last of it. They devour sermons greedily with but
very little growth in godly living.

We emphasize that word living. Is it church going,
or praying, or Sunday-school teaching, or any one, or
even many, modes of special service that is the main
duty of Christ's followers? No, indeed. All these good
things ought to be done; but the weightier and more
vital things is to live Jesus Christ boldly and beautifully
before the world. The best sermon may set forth how to
live; but a noble and holy life is the actual achievement.
No words that Paul ever sent to Rome or to Corinth
have impressed the world more than the "living epistle"
in which he copied his Master so grandly every day.

Dr. Bushnell was right. There is more good preach-
ing than good practicing. The downward pull of incon-
sistent Christians during the week counteracts the up-
ward pull of the best discourses on the Sabbath. Jesus
Christ demands of us more than a formal confession of
Him; He demands conduct, He demands character. He
demands the copying of His example. "If ye love Me,
keep My commandments." Is this possible? Yes, it is
not only a possibility, but a duty, and ought to be a de-
light. We may, by our Master's promised help, so live
that when men see us, they may see Jesus.—The
Evangelist.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd Publishers and Proprietors.

S. McC. BLACK, EDITOR. A. H. CHIPMAN, BUSINESS MANAGER.

85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 62 Germain St.

The United Empire.

One thing of importance which the Queen's Jubilee celebration has emphasized and made prominent is the growing sense of political unity throughout the British Empire...

That kind of talk is not heard now-a-days. The "little England" idea is out of date, a grander political horizon has opened to the view of British statesmen and larger ideas as to the nation's political destiny prevail.

Whatever may be the difficulties—and difficulties of a serious character there doubtless are—in the way of Imperial Federation, hard-headed men are no longer disposed to treat it as a fad, or smile at it as a sentiment which, however fine to contemplate, must be regarded as having its place strictly among things theoretical.

"The distant mountains that appear Their solid bastions to the skies Are crossed by pathways that appear As we to higher levels rise."

The meeting of British and colonial Statesmen at the heart of the nation at this present time is full of interest and significance. Never before have our Imperial and colonial Statesmen seemed to have so much in common.

British Empire so grand and inspiring. Hon. Mr. Chamberlain, Secretary of State for the Colonies, will shortly, it is stated, meet the colonial Premiers now in London, in conference to discuss with them affairs of Imperial and Colonial interest.

Guided Though Hindered.

Sometimes good men may be hindered of God in their particular purposes and plans. This is one of the lessons which we may learn from the Sunday School lesson for the current week. God may even hinder a man from doing a good thing.

And so, no doubt, it happens sometimes now-a-days that a good man finds himself hindered in something which he has undertaken with a single heart and for the glory of God. He is not suffered to fulfil his purpose and he feels troubled because it seems as if the Lord had despised his offered service.

If Paul interpreted the message brought him in vision by "a man of Macedonia" as an intimation that the people of that country were consciously waiting and longing for the gospel, he must have been sadly disappointed when he reached Philippi.

of a people living and dying without Christ, and of millions of others who, after them or through them, should receive the Word of Life. So, at the present day, the cry that comes from India to us is not the cry of men and women who are consciously longing for the gospel; it is rather the mute appeal of a people so sunken in moral degradation, so overcome by the paralyzing influences of heathenism...

The prompt and practical answer which Paul and his companions gave to that cry from Macedonia meant much for Macedonia and Greece; it has meant much too for Europe and America and for us.

Editorial Notes.

The N. B. Western Association met on Friday last at the Range, Queens County. A section of the Second Cumberland Baptist church. The number of delegates present was smaller than usual.

From a table prepared by Mr. Thomas G. Shearman, a New York lawyer, it appears that there are in the United States 2,000 persons worth \$20,000,000 each; 400 persons worth \$10,000,000 each; 1,000 persons worth \$5,000,000 each; 2,000 persons worth \$2,500,000 each, and 6,000 persons worth \$1,000,000.

The estimate made of Victoria's personality, says the New York Tribune, "is that it has been throughout a potent and triumphant fact in most of the great doings of her reign; incomparably more potent than that of any of her predecessors. This, it may well be believed, is entirely true.

from the out British sove to have show pication, a c sovereign, deepest sen hood. Whe unusual int and her "s unprecede

—Leading reference to is gratifying only pleasan has the even of the Ame marks:

"The tribu men on Sunde much interest delivered. Th Music Hall, as were by men who have sinc They were ch and presente oughly apprec more impress was given in a enlivened by reign, which e whole sermon fully demonst able ruler whic throughout our

—Canadian united most l in celebrat

Witness of M "In all the grateful to her her than to-d pageant in the every race and honor. If the even in propor their fellow co everywhere del for which the A talent for pages accord to our Jay's perform city honor. In emblem was gre rock, whose ad the procession. omit to notice Catholic bishop Canadian premi Majesty's ackn homage, have as of their pres body to the po and with a grate and favors whic Queen's equal spressions of go sincerity, the be brotherhood whi

The [In our second weakness of th as to more comp ing that we must the Divine Wor with another or ever, and it may us a little farther Tan MacLaren's away from the or shrubs and somet without at least p that close observ unnoticed in fo compare him to discover the four the explorer who the peaks of the r sovereign purpos awful problem so before us, does no ment of truth, by school also, is the staple a few years "without faith it to save to the utte intensity of feelin before us by our b

from the outset a true Englishwoman; the first really British sovereign the realm has had for many reigns; to have shown herself, in good faith and above suspicion, a consistent and progressive constitutional sovereign, and to have been in the highest and deepest sense of the term a model of true womanhood. When to these conditions we add her unusual intellectual powers and executive ability and her "saving common-sense," the secret of her unprecedented personal prestige is made obvious."

—Leading United States papers make extended reference to the Victorian Jubilee celebration, and it is gratifying to observe that many of them have only pleasant things to say in that connection. Nor has the event passed without recognition on the part of the American pulpit. The Boston Herald remarks:

"The tributes to Queen Victoria from Boston clergymen on Sunday were eloquent and hearty, and awakened much interest in the congregations to which they were delivered. That of Dr. Reuben Thomas of Brookline in Music Hall, and that of Dr. Lorimer in Tremont Temple, were by men who were born subjects of the Queen, but who have since become thoroughly Americanized citizens. They were characterized by excellent taste throughout and presented the virtues of this sovereign in a thoroughly appreciative spirit. Dr. Thomas' narrative of the more impressive incidents of her career on the throne was given in a peculiarly interesting manner, and it was enlivened by picturesque relation of events attending her reign, which enchaind the attention of his hearers. The whole sermon met with a warm response and the occasion fully demonstrated the kindly feeling toward this venerable ruler which prevails in Boston, as we believe it does throughout our country generally."

—Canadians of the French race appear to have united most heartily with their English compatriots in celebrating the Queen's Jubilee. The Montreal Witness of Monday last said:

"In all the Queen's broad realms no tribute more grateful to her and to her people everywhere will be paid her than to-day's truly magnificent and unprecedented pageant in the streets of Montreal, in which the people of every race and party have turned out together to do her honor. If the French have done more than their share even in proportion to numbers, so much the more are their fellow countrymen here and their fellow subjects everywhere delighted. The display is indeed of a sort for which the Anglo-Saxon has no equal aptitude. The talent for pageantry is a Gallic gift and we thankfully accord to our fellow-citizens the prize of merit in the day's performance, for they have by their zeal done our city honor. In the same breath we must say that no emblem was greeted with keener delight than the shamrock, whose adherents were so splendidly represented in the procession. We should not in the same connection omit to notice the admirable address of the Roman Catholic bishops, who, while Mr. Laurier, our French-Canadian premier, stands before the throne receiving Her Majesty's acknowledgement of the Canadian nation's homage, have approached with an unreserved expression of their present and of their past loyalty as a body to the power ordained of God over their country, and with a grateful appreciation of the liberty, protection and favors which their religion has enjoyed under the Queen's equal administration. We see in all these expressions of good will, of which no one doubts the sincerity, the beginning of an era in Canada of unity and brotherhood which will make us in reality a nation."

The Mind of the Master.

BY D. A. STEHLER, D. D.
No. III.

[In our second article we were led to notice an obvious weakness of the new school, and made some suggestions as to more complete theological statement—our idea being that we must lay due stress on all the teachings of the Divine Word, whether we can reconcile them one with another or not. The book is a suggestive one, however, and it may be that our reader would like to follow us a little farther in these rambles.]

Jan Maclaren's work is always delightful. It is far away from the ordinary track. You find all sorts of trees, shrubs and sometimes rare flowers. He is not content without at least pointing to higher reaches. He is like that close observer of nature who sees the fronds of trees unnoticed in former descriptions. We of set purpose compare him to the botanist. He is not a geologist who discovers the foundations of the earth. Neither is he the explorer who is willing to shiver in the icy chill of the peaks of the mountains. The old solidities of God's sovereign purpose in saving or in condemning men, that awful problem so readily discussed by those who went before us, does not come with the sphere of the development of truth, by our genial friend. Singular to the old school also, is the absence of some thoughts that were staple a few years back. "The precious blood of Christ," "without faith it is impossible to please God," and "able to save to the uttermost." There is also a lack of that intensity of feeling in view of the tremendous issues kept before us by our belief "Eternity is just at hand," "see

that ye refuse not him that speaketh," "the wrath to come." Of course, no one can put everything into one book; but there is nothing that leaves an impression on our minds of what the Master Himself calls "the damnation of hell." There is no suspicion of such a thing.

But, now, let the author speak for himself, and say in his own inimitable way what are the verities to him.

His idea of the "development of truth" is presented in twenty pages of free and fearless exposition. The question whether the apostles added anything to the sum of the teaching of Jesus is summarily answered: "What has to be laid down in the strongest terms, and held in perpetual remembrance, is that Jesus gave in substance final truth, and that no one, apostle or saint, could or did add anything to the original deposit, however much he might expound or enforce it."

This statement, is however subject to explanations: "Is it likely that Jesus who came to declare the Divine will, and reveal the Father, would leave any truth of the first magnitude to be told by His servants?" The meaning of this is that the whole was wrapped up in embryo; but "having given the letter, He by the Holy Ghost, should return to open up the Spirit" of His teachings. Still further: "When any one writes as if St. Paul were in the affair of teaching, not only the equal of Jesus, but His superior, giving to the world more precious truth than the Gospels, he has surely somewhat failed in reverence for the Master." "Could one imagine St. Paul declaring that he had added to the teaching of Jesus, and that without his Epistles the Gospels would have little value? "Was he not ever the reverent student and faithful expositor of the mind of Jesus, declared to him by heaven and by the inner light?" This is safe ground, and cuts off all and every so-called "revelation," of which many have been foisted on to a wonder-loving public even as lately as this present century when Joseph Smith declared that he received a visit from an angel, who gave him most important information, in reference to past and future events.

In Paul's "revelations" we do not remember to have found new truths. His "new creature" is a re-echo of the lesson to Nicodemus. His "election of grace" is simply an expansion of Jesus' doctrine of the divine choice. His dealing with the Resurrection is only a philosophical view, in correction of some misapprehensions. What is added to the Master's declarations: "I am the Resurrection, and will raise all at the last day?"

The apostle's deliverance concerning the Last Supper might have been read in the gospels. His ideas of atonement, justification by faith, and sanctification, lay in germ in what the Master said. Does any object that John received and wrote The Revelation—the closing book of the canon? True, but therein is no upholding of new truth—there is not a doctrine taught in the Book. It is an unfolding of the panorama of history, the outlines of which had been already sketched by the Son.

It is a dangerous assumption that new truths are given to men to promulgate. Popes and councils have given some queer deliverances, binding as Scripture upon "the faithful." Once admit that any one may have a revelation and all will be confusion. No: all things were given to Jesus by the Father, and He in turn gave the word to His disciples; as he declares, John 17: 6-8. The Holy Ghost was given, not to shew them new doctrines, but to illuminate their minds as to the real meaning of the teachings of Jesus.

Baptists should never forget that that which has made and baptists abominable in the eyes of the world was the excesses of the Munster kingdom; the millennium being established, a king enthroned, and polygamy, etc., etc., introduced in accordance with extraordinary manifestations claimed by these deluded people.

No new truth has been discovered by any true servant of Jesus Christ. All that has been said and written has been but an amplification of Jesus' teachings. He declared to His immediate disciples: "All things that I have heard of my Father I have made known to you." The people of God all through nineteen centuries have been pondering the statements of the Teacher, and working out formulas from them; but do we understand them yet? Have we exhausted their meaning?

Concerning this latter point our author says: "The church's history as the disciple of Jesus has been a progress from the second century unto this present. After the apostolic days, still bright with the after-glow of Jesus, there was her childhood, simple, practical, audacious—a time of allegories; her manhood, strenuous, reasonable, comprehensive—a time of doctrines; then will come her maturity, calm, charitable, certain." He thinks that we "have not seen this last period and must remind ourselves at every turn that the church has not yet compassed the mind of the Master."

We must be quite mature to accept this last statement. It is humbling to us after all our schooling; all our piled up tomes of explanations of what the gospel means; our

countless sermons; too. "Why do not we know? Are our eyes holden that we should not? or—a—what is the matter? Ye preachers! think of what this brother charges us with—ignorance,—do not know what we are talking about,—only in part anyway. Is he right? For my part, I think he is. I confess that some things are obscure to me.

By writing thus, by endorsing so far Dr. Watson's view as to Jesus' delivering final truth, we do not depreciate the apostles, we are only magnifying Him who sent them. The planets are necessary that they may reflect the light of the sun, and that is all any man can do, inspired or uninspired.

But, if necessary, we would be first to insist that the apostolic writings are both necessary and authoritative. These men spake as they were moved by the Holy Ghost. According to the promise they were led into all the truth. "When the Comforter, even the Spirit of truth, is come He shall testify of me and ye also shall bear witness," They were divinely guided as to the paths in which they should lead the companies of disciples: they were gifted with the architectural knowledge which enabled them to build securely. They exercised a certain amount of organizing skill, forming ecclesiae, and ordaining elders in every church, and giving instructions to them and to the other church officers; they allayed misapprehensions, corrected abuses and generally directed the infant bodies. But when all is said—and we have not said all, but have given the merest hints—as to the powers of the apostles—who, in comparison with the Great Teacher, were Paul or Cephas or John? The one supreme authority, as Paul significantly said, was Jesus Christ. He was but a master workman building upon Him, the foundation. We are safe, we may depend upon it, when we earnestly contend for the faith once, and once for all, delivered to the saints by Him who is the way, the truth, the life.

Nova Scotia Western Association.

(CONTINUED FROM PAGE 1.)

all needs. Thanks to steamship, railway and coaching lines for reduced rates.

The Moderator and Clerk petition local and federal government to enact and enforce a prohibitory law.

A resolution appropriate to the Jubilee season, and another expressing regret that the question of a Dominion plebiscite has been deferred. This report and that of the Treasurer were adopted. The receipts during the meeting, \$78.76 were a motion paid to Rev. A. Colloco, Treasurer Denominational funds.

Delegates appointed are as follows: To N. S. Central, Revs. E. C. Taker and H. N. Parry. To the N. S. Eastern, any of pastors with credentials of Moderator and Clerk. Convention, Deacons' J. Elliott and B. H. Parker.

Minutes were read and approved. Association adjourned with prayer by Bro. C. Freeman, to meet in Milton, Yarmouth county the 3rd Saturday in June 1898.

Associational Notes.

The church edifice at Milton has been greatly improved during the past year by the addition of space for choir in rear of pulpit and a baptistry. The vestry has also been enlarged.

Early morning meetings and the social services before each business session were well attended. They were helpful sessions and much appreciated.

Five hundred and twelve baptisms are reported by 46 churches. Twenty churches have not been blessed with gains by baptism. Six churches failed to send their church letters.

It is fact-worthy of note that the first year of this Association (the Western N. S.) there were reported 526 baptisms. At that time (1851) the membership was but 5,000.

Examination of the church letters reveals the following facts, a membership from 63 churches of 11,147 has contributed but \$5,425 for benevolent purposes; eighteen churches, with a membership of 1,596, report no contributions for benevolent purposes. One church of 123 members has contributed \$10 for the convention fund; another church of 308 members has given \$350; still another church of 282 members has given \$614.61.

The ladies of the Liverpool church held a successful dinner and tea and sale on Jubilee day, June 22nd. Several of the delegates who were in Liverpool during the celebration were pleased to partake of the excellent fare provided and to note the large number of guests literally waiting for their turn.

The government has decided to bonus the interprovincial bridge over the Ottawa, opposite that city, to the extent of \$125,000 or thereabouts. The city has given \$150,000, the Quebec and Ontario legislature \$150,000 each conditional on a federal subsidy, so that the company would have nearly \$400,000 of public aid.

What the Chimney Held.

Mattie and Celia had gone to their uncle's big farm house in the country to spend a few weeks of their summer vacation. The doctor had said that Celia needed the outdoor life of the country, and her sister Mattie had been sent with her for company.

Their Aunt Harriet and Uncle Joseph, who lived on the farm, had no children, and were looked upon by Mattie and Celia as rather stern and exacting. But this fact was not sufficient to spoil their delight in the wonders which the country life presented, and when Aunt Harriet took them up to the big spare room on the first night after their arrival, they felt quite important, and determined to prove themselves worthy of honor.

They undressed very quietly, and when they jumped into the depths of the great feather bed they found it easy to smother their laughter, over the funny sensation, in its friendly depths. They had left the light burning low. Not because they were afraid, of course, but everything was so strange yet that a little light made it seem more home-like.

After lying still a moment, Mattie, who was always brimful of mischief, whispered:

"Let's get out and jump in again."

"All right," Celia responded promptly, and two pairs of bare feet were on the floor in a twinkling.

At the end of fifteen minutes you should have seen that feather bed! Mattie and Celia looked at it in dismay.

"Well," Mattie exclaimed at length, "we'll have to make it up before we can sleep in it," and so they went to work.

After pulling awhile, they found that, though the outer part covered the bed, the feathers were all at the foot. Then they tried again. This time they began punching them down with their fists, and soon the bed looked like the high seas in a storm. They began to feel discouraged.

"Did you ever see anything so unmanageable?" Celia exclaimed.

"I've heard of live geese feathers before," answered Mattie, "but I never knew it meant the feathers were alive."

"Well, these surely are," Mattie assented. "Let's jump in anyway."

So they tucked the quilts over the billowy mass and curled down among the waves to sleep.

Early in the morning they were awakened by a curious noise which seemed to be right in the room.

"What's that?" said Celia, starting up.

Mattie listened.

"It's in the chimney, whatever it is," she answered, and both jumped from the bed.

The round chimney hole which opened into the room was filled with paper which had been crowded in to stop the draft, as the chimney was not often used.

"I'm going to pull the paper out and see what's in there," Mattie announced. But Celia screamed at the idea.

"Oh, it might be mice, or rats," she exclaimed.

"Don't."

"Pooh," said Mattie, "it's more likely bats, and I'd really like to see a bat."

"Ugh, the horrid things! I don't want to see one," Celia answered, and jumped into bed preparatory to pulling the clothes over her head should a bat appear.

"Maybe it's an owl," returned Mattie with a new inspiration, as she stepped up on to a chair within reach of the paper.

"Mattie, Mattie, I believe it's snakes," Celia shouted, with a last effort to stop her venturesome sister, but Mattie was not to be stopped, and in another instant the paper had been pulled from the opening, and out into the room partly flew and partly tumbled—a lot of birds.

"They're chimney swallows," cried Celia with sudden wisdom.

"Oh, oh," both the girls exclaimed at once.

But the birds were frightened at being thus unexpectedly disturbed, and flew widely about, bumping their heads against the window panes and uttering distressed cries.

"Oh, goodness," said Mattie. "Suppose aunt Harriet should come up now."

"We have got to catch them," said Celia with unusual determination, and she jumped from the bed.

In another moment two white-robed figures were flying about the room, jumping upon chairs, skipping across the bed, and even mounting upon the bureau; while the birds flew distractedly about, threatening to dash their brains out in their effort to elude their pursuers.

At this moment the door opened, and aunt Harriet stepped into the room. For a moment she was too amazed to speak. Never in all her methodical experience

The Story Page.

as a housekeeper had her spare room presented such an appearance as it did at this moment.

"My sakes!" she at last exclaimed.

In the commotion the girls had not known her presence till they heard her speak, but at the sound of her voice, they turned in dismay.

As they stood there, visions of being sent home in disgrace arose before their minds. What would aunt Harriet say?

For a moment aunt Harriet herself did not know what to say; but a look in the faces of the girls decided her, and very soberly she asked:

"You know, I am not used to children; is this the way girls generally behave?"

Dear me, how ashamed Mattie and Celia did feel then. Aunt Harriet very sensibly opened the windows, and the birds flew out, and the girls at once set to work to put the room in order. What is more, they kept it in order during the rest of their visit. Only one thing they could not conquer. During the six weeks of their stay at the farm-house they never succeeded in making up the feather bed as aunt Harriet did.—Observer.

A Word To Young Travelers.

BY ELIZABETH FIELD.

It happened a good many years ago now, for I was a girl only sixteen when my father went to the train with me late one bright winter's morning. I was going alone from Boston to New York for the first time—one of my girl friends journeying as far as Springfield, leaving me to take the rest of the trip entirely by myself. Many had been the careful warnings given me by my mother, which I duly scorned with the superiority of youth, as I felt quite competent to take a trip to Europe alone, and, in fact, I highly enjoyed the situation.

It was a beautiful morning I remember, and as the train rolled out of the station I settled back in my chair with a thrill of pride, and the delightful consciousness of at last being considered old enough to take care of myself. Such a good time as we had, my little friend and I, and many were the looks of amused interest cast at us from time to time by our fellow-travelers at the sound of our happy school-girl talk and laughter. Springfield came only too soon, and I was beginning to feel just a little lonely and forlorn, and to wish the distance between Springfield and New York not quite so great, when, to my amazement, a gentleman came slowly down the car aisle and stood before me.

"Pardon me, is not your name Miss P—?" he asked, courteously, and at my cool bow (for I remembered my warnings) he proceeded: "I knew your mother very well when she was a girl; you look much like her."

I began to get interested, but he did not wait for a reply. "She was Nan Reed of Lynn. Many a time I used to pull her curls in school; it doesn't seem possible that she has a daughter your age."

I was delighted, and thought how pleased my little mother would be to hear again from her old friend.

"Did you move away from Lynn?" I ventured to ask, whereupon the gentleman inquired if he might occupy my friend's chair for a few minutes and find out about his old acquaintances.

All that my mother had said floated vaguely through my mind, but of course she couldn't know I was going to meet such an old, old friend of hers—such a dear, fatherly sort of man.

When he had comfortably settled himself he told me all about his school-days in Lynn, of my pretty little mother, and many of her old friends whom I knew quite well. After he was married and moved away, he said, he had lost all track of his schoolmates, but he was so glad to revive the old friendship again in so pleasant a way. Then he told me about his own life, which seemed to have been filled with sorrow, and when he went back to his former seat to get a picture of his little motherless girl, I was justly indignant when the conductor came up and asked me if I had known the man before.

The afternoon sped by on wings. He had brought me, with the picture, a box of candy, asking if I had inherited my mother's love for sweets, and we talked and laughed over the bonbons like a couple of children. Just before we reached New York he pulled out his card-case and wrote on a blank card: "I am so glad to have met your charming daughter, and to hear your life has been so full of sunshine. Your old friend, B. J. Phillips." I have that card now.

When I began to gather up my things he asked if any one would meet me, and if they didn't might he get me a carriage. "It would be very kind of him," I said, and almost hoped my uncle wouldn't appear.

We were steaming into the station when the conductor came up again and took my satchel. "O, but the gentle-

man is going to get me a carriage," I said, smiling at his stupidity.

"My dear young lady," the conductor said gravely, "your father put you into my care—and I have a daughter of my own. I shall either see you under your uncle's protection or put you into a carriage myself."

Can't you imagine my surprise and injured dignity? I turned round to make a protest to my new friend, but he had gone—vanished completely.

My anger and discomfiture seems laughable now, as I followed my self-appointed guardian to the platform, where every rebellious feeling disappeared in the happiness of seeing my uncle and favorite cousin again.

My mother had never heard of the man—the name on the card was of course fictitious. He must have heard enough of our girlish talk before my friend left me to concoct his plausible story, with the aid of a good memory, as he must have known something of the Lynn young people in the days long since gone by.

The conductor told my father afterward that he felt the man was an impostor, and was truly frightened when he saw my implicit belief in him.

I shudder now when I look back on that journey, and only hope my portrayal of it may hinder some other self-confident young girl in her travels from undergoing a similar experience.—Congregationalist.

The Rest Season.

The season of heat and midsummer is almost here, and the housekeeper should be warned that it is a season when all living creatures rest somewhat from their work. Even the birds in the fields cease their song during the heated period and all animals seem to relax their efforts—even in their search for daily food. Wanderers in woodland ways near sunset will catch many delightful glimpses of their friends in fur and feathers at this time which they would never see during a midday walk. It is at this hour the pretty racoon ventures out with her furry babies or the clownishly awkward woodchuck goes forth with no fear of prowling dogs. The hermit-thrust, the sweetest songster of our groves, sings at sunrise and sunset, but ceases his songs altogether in midsummer. The thrush is the mavis of old English ballads. Gil Monice's song was—

Like the mavis on the bush,
And gart the valleys ring.

Even our domestic animals rest during the heat of the day and exercise themselves in pursuit of food in the cool of the morning and evening.

These dumb animals set us an excellent example. No women, however strong in health, can afford to work continuously through the heat of the day. Every woman should always take a systematic midday rest. Even the strong laborer in the fields finds his noonday nap as essential as his noonday meal. This meal is frequently quite a light one, compared with the "hearty supper" which he enjoys when his work is over. "The woman who riseth while it is yet night" should take a rest in the heat of the day, which will compensate for her loss of sleep. She cannot afford to burn the midnight oil in summer as she can in winter, when all living creatures can work more vigorously. This is because the system is kept at a higher tone in winter than in summer. The practical experiment of sending energetic people to hot lands has been too frequently tried to admit of any doubt of the result. Vigorous and energetic men sent from a Northern land to the tropics in a few months seem to change their nature and become languorous lovers of ease. The legend of the lotus-eaters was not entirely a fable. The whole land of the tropics seems filled with a subtle poison that weakens the energies and against which probably it would be unsafe to contend. The same state of energies weakened by heat makes it a mistake for women to attempt by sheer force of will to work in summer as they do in winter. Fortunately haying is usually over before July, our hottest month, and the principal other harvests are gathered later in the year, so even farmers' wives, who are among our hardest summer workers, have a chance to take a vacation at the hottest season of the year. The canning and various preserving, which keeps them from this necessary relaxation, had better be dispensed with. No worker needs a summer's rest more than the farmer and the farmer's wife. There are now many delightful places on the Chautauqua plan for such a rest. Here a few weeks' outing may be combined with an attractive lecture course on various topics which furnish plenty of food for thought during the long winter evenings to come. A vacation in winter is not half as valuable to any worker as one in summer.

News from the
shows that "sun
of Christian En

The boys' Chr
has succeeded in
many boys who
ally bring in the
has recently gon
Spain.

The days of th
holidays in the
meeting appointe
mously against
pleasant walk.

Here is a h
"What is it to b
ing afraid to hav

Two new soci
province of Huel
Catholic Spain th

"Politics are
President Kruger
"and the outloo
churches alike ar
and perhaps this
Christian love th

Rev. Andrew
president of the S
has arranged Dr.
Colony, including
State, and the fol
William's Town,
Port Elizabeth, G
Wellington and C
the meetings in N

One of the mos
Endeavor Conven
various banners a
excellence in Chri
Christian citizensh
tion of new societie
at San Francisco,

What city union
motion of better ci
courageous assist
members? What
ber of new societie
the particulars.

Who will receive
Scotland for the gr
People's societies,
Mexico, for the gr
societies?

To whom will go
increase in Young
held respectively.

New York last ye
giving, and Clevela
rnership; Chicago, f
Are these unions to

To the Members of E

Dear Bros. and Sis
venes this year with
N. B., on Friday Jul
your executive to be
meeting yet held by
can only be done by
concerned. Will th
of our constituency,
mediately to the asso
(MESSENGER AND V
have one Union in t
Secretary their repor
to report give your o
fact of your not bei
during the last year
perform better servic
at the present time
ganized, we would ur
to organize immediat
our Secretary or if to
See to it that your U
churches where no so
the B. Y. P. U. Assoc
the desire of the exec
Associational Union a
it unless we have yo
God will greatly bless

Program: of B. Y. P

U

AFT

2:30-3 p. m. Euroli

ing Exercises, Addr

Society.) Reply by Pr

Union, Reading and

Reports, Discussion of

Business.

7:30-8 p. m. Song S

Music, Address, Collec

News from the much-talked-of pantular kingdom shows that "sunny Spain" is not without the sunshine of Christian Endeavor.

The boys' Christian Endeavor society at San Sebastian has succeeded in holding within evangelical influences many boys who were slipping away. These boys gradually bring in their comrades. One member of this society has recently gone to the Theological Institute in south of Spain.

The days of the great Roman Catholic festas are semi-holidays in the schools, but a Junior society that had a meeting appointed for one of these days voted unanimously against postponing the meeting rather than a pleasant walk.

Here is a Spanish Junior's answer to the question, "What is it to have a pure heart?" "It means not being afraid to have Jesus know what I am thinking about."

Two new societies have recently been formed in the province of Huelva. This means much more in Roman Catholic Spain than it would in the United States.

"Politics are very warm in South African Republic, President Kruger's domain," writes President Clark, "and the outlook is warlike; but Dutch and English churches alike are forming Christian Endeavor societies, and perhaps this may be one of the ties that will bind in Christian love the hearts of these discordant races."

Rev. Andrew Murray, the well-known writer, and president of the South African Christian Endeavor Union, has arranged Dr. Clark's journey and meetings in Cape Colony, including Bloemfontein in the Orange Free State, and the following places in Cape Colony, King William's Town, East London, Lovedale, Netenbaga, Port Elizabeth, Graaf Reynet, Worcester, Stellenbosch, Wellington and Cape Town. These are in addition to the meetings in Natal and the Transvaal.

One of the most inspiring features of past Christian Endeavor Conventions has been the presentation of the various banners awarded by the United Society for excellence in Christian Endeavor work along the lines of Christian citizenship, systematic giving, and the formation of new societies. These banners are to be awarded at San Francisco, as usual.

What city union has been doing good work for the promotion of better citizenship? What union has been encouraging systematic and proportionate giving among its members? What union has organized the largest number of new societies? Write to Secretary Buer, giving the particulars.

Who will receive this year the banner now held by Scotland for the greatest proportionate increase in Young People's societies, and that other banner, now held by Mexico, for the greatest proportionate increase in Junior societies?

To whom will go the banners for the greatest absolute increase in Young People's and Junior societies, now held respectively by England and Pennsylvania?

New York last year received the banner for systematic giving, and Cleveland, O., the banners for Christian citizenship; Chicago, for the largest number of new societies. Are these unions to retain them?

To the Members of B. Y. P. U. of the Southern Association.

Dear Bros. and Sisters:—Our Associational Union convenes this year with the Baptist church at St. George, N. B., on Friday July 9th, at 3 p. m. It is the desire of your executive to have the largest and most interesting meeting yet held by our Associational Union, and this can only be done by the individual co-operation of all concerned. Will the Secretaries of the various Unions of our constituency, kindly see that reports are sent immediately to the associational Secretary, A. H. Chipman, (MESSENGER AND VISITOR) St. John. Do not let us have one Union in the Association fail to send to the Secretary their report, even if you have nothing special to report give your officers and number of members, the fact of your not being able to report much work done during the last year may perhaps prove a stimulus to perform better service in the future. In churches where at the present time there is no young people's society organized, we would urge upon the Pastors of such churches to organize immediately and send report of the same to our Secretary or if too late for that, to the Association. See to it that your Union is represented. Each Society, churches where no society exists are entitled to send to the B. Y. P. U. Association, 5 accredited delegates. It is the desire of the executive to present on behalf of our Associational Union a first class report and we cannot do it unless we have your hearty co-operation. Pray that God will greatly bless our gathering at St. George.

W. F. ROBERTS, President.

Program: of B. Y. P. U. of N. B. Southern Associational Union, for 1897.

AFTERNOON SESSION.

2.30-3 p. m. Enrollment of Delegates. 3-3.15. Opening Exercises, Address of Welcome (by St. George Society.) Reply by President of Southern Associational Union, Reading and Approving of Minutes, Receiving Reports, Discussion of Reports, Election of Officers, New Business.

EVENING SESSION.

7.30-8 p. m. Song Service, Opening Exercises, Address, Music, Address, Collection, Consecration Service.

The Young People.

EDITORS, J. REV. E. F. DALEY, A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for July 4th.

C. E. Topic.—Consecrated patriots: what will they do? Deut. 32: 1-18.

B. Y. P. U. Topic.—Freedom by the truth, John 8: 31-36.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, July 5.—Proverbs 3: 1-12. Be not wise in thine own eyes, (vs. 7). Compare Isa. 5: 21.

Tuesday, July 6.—Proverbs 3: 13-26. The treasures of wisdom. Compare Prov. 8: 11.

Wednesday, July 7.—Proverbs 3: 27-35. The inheritance of the wise, (vs. 35). Compare Prov. 16: 21, 22.

Thursday, July 8.—Proverbs 4: 1-13. The principal thing, (vs. 7). Compare Prov. 9: 10.

Friday, July 9.—Proverbs 4: 14-27. Waver not from the right path, (vs. 25). Compare 1 Cor. 15: 58.

Saturday, July 10.—Proverbs 5. Choose wisely, "for . . ." (vs. 21). Compare Jer. 32: 19.

Prayer Meeting Topic for July 4.

Freedom by the truth, John 8: 32. The truth shall make you free.

NOTES BY REV. W. N. HUTCHINS.

Our Lord's words on freedom ought to be read with an open ear. No desire lies nearer the heart of man than the desire for freedom. The presence of a foreign will irritates and makes us restless. Convince a man that he is living in bondage and you have sounded in his life the bugle blast of a crusade for emancipation.

(a) Freedom Defined: But what is freedom? Battles have been fought for freedom. But what is freedom? Would that a discriminating definition in answer to that question might be put in the heart of every young life. Many a poor, wayward, wandering child would have been saved from his waywardness and wandering if he had known in what true liberty consists. Ask numberless young men—What is liberty? and their answers will take away your surprise that so many go far astray. Popular thought, defines freedom as the external power to do what we please. But popular thought is in error. Greater and grander by far is freedom than the mere power to do what we please and heeding the voice of popular thought and shaping your life thereby. At the end you will have "nothing to give back to God but the dust of diseased bodies and the catastrophe of shipwrecked souls." In its true meaning, liberty is the power, external and internal to be and to do what we ought. A man is free who does what he pleases only when he pleases to do what is right. No man is free until he is master of himself; and no man is master of himself until he can turn all the lower passions of his being and the external circumstances of his life into servants that will aid him in his effort to rise to a higher and nobler manhood. "Every one that committeth sin is the bond-servant of sin" and in all the annals of negro and Russian slavery there is no degradation equal to that brought about by the grinding and disastrous servitude of sin. Freedom means self-mastery and self-mastery makes our appetites and base desires our servants. Freedom is the power, external and internal, to obey the voice of our higher nature. Be careful, be very careful, not to confound liberty with license.

(b) Freedom needed. The Jews said to Jesus, "we were never in bondage to any man." But the Jews were in error. They were in bondage to themselves if not to others. So all of us are more or less in bondage. Giving his own experience, the great apostle wrote, "The good which I would, I do not; but the evil which I would not, that I do. I find there a law that when I would do good, evil is present with me." In the same strain the Latin poet, Ivid, wrote, "I see the better and approve, I follow the worse." Peter the Great, overtaken in a fault, exclaimed in reproachful self-confession, "I reform my country, but I am not able to reform myself." "As soon as the conscience awakens, it awakens," as Canon Gore has said, "rather to the sense of servitude than to the sense of freedom." Sin has deprived us of our freedom. It has shackled the will with links that are stronger than steel. Bound by the evils of a bad past that have come to us through others, bound by the evils of a bad present, which we have developed for ourselves, we are the slaves of heredity and habit. One of our needs, one of our greatest needs, is moral and spiritual freedom.

(c) Freedom Provided. When freedom is so much needed, it is a blessed fact that the means of emancipation are at hand. We are slaves, but there is no power that makes it impossible for us to be free. Listen not to the voice of the evil one when he whispers that you cannot be free. Do not deceive yourself by affirming that your evil habit cannot be broken. "The truth shall make you free." By the grace of God we can do and be what we ought. By the help of Jesus Christ we are enabled to obey the voice of our nobler nature. "So the Son therefore shall make you free, you shall be free indeed."

But do not hope for freedom apart from the Son of God, for apart from this we can do nothing. To live independent of God is to fall under the dominion of our lower selves, "to drag the spirit at the wheel of the flesh." Freedom may be had but man's only Emancipator is the Christ of the Cross.

The Nova Scotia Western Associational Baptist Young Peoples Union.

The Nova Scotia Western Associational B. Y. P. U., met in annual session in the Baptist church Milton, Queens Co., Friday June 3rd at 3 p. m. A helpful devotional service was led by Rev. J. Webb. After the enrollment of delegates and appointment of nominating committee, an address of welcome was delivered by Mr. D. McMinard representing the Milton B. Y. P. U. Rev. J. W. Brown responded, Z. L. Fash Sec'y. Treas., read a digest of the reports of the various local societies. A committee was appointed to draw up resolutions in reference to better means of communications between the local societies and the associational officers.

The following officers were elected for the ensuing year:—Pres., Rev. W. L. Archibald, Milton Queens Co.; 1st Vice Pres., Austin F. Bill, Lockport; 2nd Vice Pres., Sheldon Poole, Yarmouth; Sec'y. Treas., Rev. B. H. Thomas, Digby. Rev. N. B. Dunn, read a paper on "B. Y. P. U. Life how can it be best maintained?" Discussion followed. Voted, That the special com. be asked to bring in a resolution concerning the Christian Culture Course

The following members with the officers of the association were added to the Exec., Com.:—Geo. Fitch, Osborne, Shelburne Co.; C. B. Cain, Yarmouth, Yarmouth Co.; Dr. McRaeMinard, Milton Queens, Queens Co.; Harry Stairall, Annapolis, Annapolis; Harvey Weir, Smith's Cove, Digby. Adjourned. Friday evening, 7.30 o'clock. Pres., W. L. Archibald in the chair. Scripture lesson read by Rev. E. L. Steeves, prayer by Pastor E. Quick.

The following addresses were given:—"The educational feature, and the plan for the coming year" by Rev. J. W. Brown of Nictaux; "The B. Y. P. U. what is it?" by Rev. B. H. Thomas, of Digby. "Has the B. Y. P. U. movement fulfilled the prophecies of its founders?" by Rev. B. N. Nobles of Bear River. These addresses were followed by a well conceived and excellently rendered Banner exercise. Each county had a special color, and each delegation responded through its standard bearer. Annapolis and Queens county delegations sang appropriate songs while their banners were being carried to the platform. An offering was taken and the most enthusiastic platform meetings in the history of our Association B. Y. P. U. closed.

June 21st 9 a. m. Association called to order by Pres. Archibald. Com. on resolutions reported. 1st. That we recommend the election of officers in all B. Y. P. U. Unions take place in January and July. 2nd That the Associational Secretary be requested to forward through the Co. Sec. blank forms to each Union and thereby ascertain the names of the newly elected officers. Resolution—"Whereas, as the MESSENGER AND VISITOR has undertaken to supply our young people with literature on the C. C. C."

Therefore resolved, that we recommend our young people to use the MESSENGER AND VISITOR in so far as that paper supplies our need."

Voted.—To extend the hearty thanks of the association to the local Union for their efforts in providing for the success of the banner exercise. Adjourned with prayer by Rev. D. H. McQuarrie.

Burlington, Kings County, N. S.

On Friday evening, May 14th, 1897, a B. Y. P. U. was organized here with a membership of twenty-one. Eighteen of these are active members. The following officers were elected: President, Mrs. G. L. Bishop; Vice-President, Jennie Hall; Secretary, Charlie Gould; Cor. Secretary, Etna Ogilvie; Treasurer, Minnie Graves. Lately quite a number have accepted Christ and many more are seeking Him. We hope, with Christ's help that our Union may be a complete success, and that through our earnest work and prayers many who do not know the glory of our King may be brought into full light and love.

ETNA OGILVIE, Cor. Sec'y.

June 16th.

Cheggoggin, N. S.

At the semi-annual meeting, the following officers were elected for the ensuing half year:—President, Margaret Doane; Vice-President, Edric Lann; Rec. Secretary, Ethel H. Corning; Treasurer, John C. Corning; Cor. Secretary, Jennie C. Allen. The meetings are quite largely attended. Two new members have joined since our last meeting. We pray that God may bless us even more abundantly during the present term. We recently held a social at the parsonage, inviting the Overton Union with us. The evening was pleasantly spent in music and games and although the evening was rather disagreeable, quite a large number were present.

JENNIE C. ALLEN, Cor. Sec'y.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

For our Home Mission work in these Provinces that the laborers may be greatly encouraged and a host be now to the Lord.

Notice.

P. E. I. Association will be held with the Bedeque church, Friday, July 2nd. N. S. Eastern Association at New Glasgow, July 9th. N. B. Southern Association at St. George, July 10th. N. B. Eastern Association at Albert, July 17th.

The W. M. A. Societies met in County Quarterly Convention, at McKenzie Corner, on June 16th. Meeting opened with usual devotional exercises. Reports were heard from the various societies represented, viz:—McKenzie Corner, Union Corner, Woodstock, Centreville, Florenceville, Hartland, Andover, Jacksontown, though sending no delegate, were heard from by letter. Jacksonsville, Rockland, Bristol, Forest Glen, and Benton failed to respond at all. The reports from most of the societies were encouraging, and show an interest and zeal in missionary work. We regretted very much that the monthly meetings of the Jacksontown society had been suspended for nearly a year, but we hope it will soon be resuscitated. The reports from some of the Mission Bands were very encouraging particularly Centreville and Woodstock. A Mission Band had been organized at Union Corner the latter part of May, and it is expected that others will be organized in the near future. A paper on "Mission Band Work" was read by Secretary, after which followed some discussion on this subject. We think it very important that there should be a Mission Band in connection with each Aid Society. We hope the coming quarter will denote more progress in the work than the past.

S. M. HORSEMAN, Cor. Sec'y. Woodstock, June 18th.

Boylston, N. S.

The W. M. A. Society of the Boylston Baptist Church held its third anniversary at the parsonage when the business of the year was transacted. In reviewing the past year we have cause for thankfulness for the following reasons: 1. Our contributions have slightly exceeded those of last year. 2. Some additions have been made to our number. 3. Our ranks have not been depleted by death. We have not met regularly during the year, but this was on account of sickness and storms, circumstances over which we have no control. Notwithstanding, there has been no abatement in our zeal for the cause we have at heart. We believe our prospects are brightening. There are others of our sisters who ought to join us, and some will we are sure in the near future. The contributions during the year were \$13. This was contributed as the regular subscription of one dollar per member. In addition to this the mite boxes which opened contained \$6.30. The mite boxes may be called an extra contribution given by the member as well as collected from friends who are interested on this great work, \$13 of the above have been forwarded to Pro. Sec'y. The sum contained in mite boxes will be given to Con. Fund in the names of the church. The proceeds of a fancy sale in connection with the society netted \$13.70, which will be devoted to home work. Total \$33. One dollar contained in the mite boxes was contributed by my Sabbath scholars. Our watchword for the future should be "upward and onward." In the evening we held a public missionary entertainment consisting of recitations, reading music, addresses appropriate to the occasion were delivered also by Rev. Mr. Ackman, Methodist Pastor. Collection \$4.63. L. J. MILLS, Sec'y-Treas. June, 1st.

The meeting of the W. B. M. U. in connection with the Eastern Association, N. S. will meet in New Glasgow on Saturday afternoon, July 10th. Delegates from Aid Societies and Mission Bands will please bring verbal reports. Miss Gray will be with us. Let us have a full representation and come expecting a blessing.

A. E. JOHNSTON, Prov. Sec'y. Dartmouth, N. S.

To Aid Societies of Kings, St. John and Charlotte counties. Remember to have your society represented by letter or delegate at the Women's Meeting in con-

Foreign Missions.

nection with the Southern Association to be held at St. George, beginning July 10. MRS. M. S. COX, Chipman, N. B., June 18. Prov. Sec'y.

To the W. M. A. Societies of Westmorland, Albert and Kent counties, and the societies of Campbelltown and Havelock. Remember to have your society represented by delegate or letter at the Woman's Meeting in connection with the Eastern Association, at Albert, A. C., Saturday, July 17th, 3 p. m. MRS. M. S. COX, Chipman, N. B., June 18. Prov. Sec'y.

Every Aid Society and Mission Band have ere this received the blank forms. Please fill out and return to me. My address is on the outside of every envelope. Please give P. O. address of Secretary and President in full. If any do not receive the blank form, will the secretary notify me at once. AMY E. JOHNSON, Prov. Sec'y. Dartmouth, N. S.

Blank forms for reports have been sent to all the W. M. A. Societies and Mission Bands in N. B. Any society failing to receive such form by 1st July, please notify me, by card at once. Those who have received will fill out and return to me by 31st July, at latest. Chipman, N. B. Mrs. M. S. Cox.

The Preacher and Missions.

The preacher ought to be first and foremost of the men of God in the grace and business of missions. His conscience should test him in a severe self-examination over the discharge of this duty. Does he pray habitually over the world-wide mission of the Gospel? Does he preach regularly on this uppermost theme? Would he be ashamed for some one else to be compelled to stir him up on this matter? Does he candidly feel that, in the collection of money for missions, more depends upon him than upon any one else?

The preacher has here a superlative privilege. By a profound study of the Word, in fervent prayer, in a skillful homiletics, the world-wide mission of the gospel may become the dominant, the fascinating, the entrancing note of the pulpit. "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men"—this prayer in the heart of the preacher, leading the heart of the congregation, may so bring down the grace of God upon all, that the preacher will be divinely led to preach and exhort and plan with reference to the free and liberal offering of the congregation. A missionary pulpit is a safeguard against heresy in the ministry. A missionary pulpit is a remedy of worldliness among church members. A missionary pulpit is a cure of chronic devilism in the congregation. A missionary pulpit is a converting power over the prodigal sons of God. A missionary pulpit is an edifying force among the obedient sons of God. A missionary pulpit engenders the finest intelligence, stimulates the noblest piety, promotes the largest serviceableness in the churches of Christ. A missionary pulpit gives breadth, depth, power, unity, in all of one's preaching. A missionary pulpit is the secret of an endlessly fresh and fruitful ministry. Let the preacher transform the duty of a missionary pulpit into the privilege of the missionary prayer, sermon, service, until from every congregation in Christendom sounds forth the Word of the Lord to the ends of the earth.—Christian Standard.

A Worthy Example.

There has just now been brought before me a case of generosity so noble, so consonant with profession of love for Jesus, that it ought to be known by more than a few, because of the spirit it is adapted to foster. It involves a reference to three young women, whose consent has been secured to this public reference to it.

Two months ago one of our aged Baptist ministers, a man who was afflicted with blindness for more than twenty years, went to his heavenly reward. A few months before he had lost his sight his wife was taken from him and he was left with the care of three small children, without the temporal possessions which would have rendered his lot easier. Of the heroic Christian spirit that this servant of Christ displayed in the long period that has followed, many are well aware. And some of us realized not until he was taken how bravely he had borne himself through his period of responsibility and darkness—darkness as far as the natural sun is concerned, but of unusual brightness of heart.

In accordance with the wish of the father, expressed shortly before his death, and in accordance with their own desire to see God's cause advanced, a desire which was the fruit of their father's teaching and example, the daughters did not put on mourning apparel for him to whom they were so strongly attached and whose absence

they so deeply feel. They decided, too, that upon the same stone which marks the resting place of their mother, an inscription should be cut to the memory of their father, so that there would be no outlay for another monument. That which most persons would deem a becoming expenditure for mourning and marble, the sisters would devote to the work of missions. Accordingly they came to their pastor, this very evening of my writing, with fifty dollars, saying that they wished it to be used for the support of a native preacher in the land of the Telugas, and that they would give this amount annually for at least three years.

The writer of this, and some of the readers, are aware how hard it is in a community like the one from which this communication comes, to disregard the custom of putting on black clothing when a near relative has been taken. There are not lacking those who lift their hands in astonishment that custom should ever be ignored in this particular. Such is the tyranny of fashion. It is refreshing, therefore, to note cases where the claims of the Great Commission overtop the requirements of what is deemed to be cultivated society.

If the paramount demands of the gospel are the better appreciated by some from reading of this worthy independence of popular notions, and if some are led, as a result, to turn more of their means than before into the worthiest of channels, then the sisters, to whose act I have sought to refer in suitable manner, will have no displeasure that publicity has thus been given them. And certainly there is a lesson here which parents should lay well to heart. What children are disposed to use their money for most lavishly is dependent upon home training and example. Where extension of a knowledge of Christ is held up, not simply as the chief work, but as the one and all-inclusive work, the juniors obtain a moulding that accords with this large and lofty view. Where there are self-seeking parents, self-seeking children may be looked for. Where parents live for the honoring of the Saviour by the carrying out of His parting command, we have reason to expect that the children will manifest the same high ambition. The blind preacher, Rev. R. R. Phillip, known to so many of us, and loved by all who knew him, though seen among us no more, is still at work, here and far away, for the publishing of the peace of God. When the marble comes to be chiseled at Pine Grove it may well receive the words spoken of an old-time servant of Jehovah: "He being dead yet speaketh."

A. C. CHUTE.

Halifax, N. S., June 15.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies.

Good Health is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Hood's Pills are prompt, efficient and easy in effect. Care all liver ills. All druggists. 25c.

Diamond Jubilee Music FOR SUNDAY SCHOOLS.

"The Army of the Lord."

A very CHOICE SELECTION of Music has just been prepared by Miss K. Mackintosh, words by J. T. Burgess, to be sung in meetings on Sunday, June 20th. "The Army of the Lord" thousands of loyal subjects will sing on that day. Very nicely arranged for CHOIR, SUNDAY SCHOOLS or MASS MEETINGS.

Published by the BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S.

Price per dozen mailed 30c., single sheets 5c. ORDER AT ONCE, be in time to sing with others.

Geo. A. McDonald,

Correspondence, F. E. response, Church Cler

The annual Baptist Assoc. Bedeque ch. 2nd July at in charge of mail said h. Pownal, meeting.

Delegates F. I., associ their names

Central Be

Delegates t. tion, which n. July 9th, will Geo. B. Layt. rangements, 1. suitable acco. for accredited are earnestly names as soo

Will all wh. to Northfie. Bible Confer. ence to me, yo. able informati

Box 115, Dig

Travelling An

Delegates at Baptist Associ. 2-5th, can ob. stations on the town station by fare and presen. cate from the Tickets will be 1st, good to retu. Delegates wh. tion had bette. W. H. Warren may be at Free. to Bedeque.

Delegates att. Baptist Associ. on July 16 will p. tickets on the Salisbury and ob. a standard certifi. in and signed b. sent to the tic. a free ticket to delegates in atten. will be charged f. and Harvey Rail. Railway and Elg. lock Railway wi. fare, full first-cl. and on return. attendance from ticket agent. Clo. days after the c. H.

Correspondents Lawrencetown Ar. please address all. T. G.

There will be a of N. B., Baptist s. tion, at St. John. on the first Tuesd. / The following b. tive and we know to this call, as bus. come before the n. Ervine, R. M. Byr. Addison, C. Hend. Todd, E. K. Gano. Dr. M. C. McDon. S.

HAIR R

Will restore gray ful color and be the growth of t. vent baldness, c. all scalp diseases. The best hair res. R. P. Hall & Co., P. Sold by all

Notices.

Correspondents of the Baptist church at Souria, P. E. I., will please address all correspondence to Sister Mrs. M. Brehant, Church Clerk.

The annual meeting of the P. E. Island Baptist Association will be held with the Bedeque church commencing on Friday 2nd July at 10 o'clock a. m., all persons in charge of church letters are requested to mail said letters to Rev. J. C. Spurr Pownal, ten days before the date of meeting. ARTHUR SIMPSON, Sec'y.

Delegates who purpose attending the P. E. I., association in July will please send their names to Mr. W. G. Schurman, or to W. H. WARREN, Central Bedeque, June 4th.

Delegates to the N. S., Eastern Association, which meets at New Glasgow, Friday July 9th, will kindly send their names to Geo. B. Layton, chairman committee of arrangements, New Glasgow, N. S., that suitable accommodations may be provided for accredited delegates and pastors, they are earnestly requested to forward their names as soon as possible.

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. B. H. THOMAS.

Box 115, Digby.

Travelling Arrangements, P. E. I. Baptist Association.

Delegates attending the P. E. Island Baptist Association at Bedeque, (July 2-5th,) can obtain return tickets from all stations on the P. E. I. Railway to Preetown station by payment of one first class fare and presenting on returning a certificate from the clerk of the association. Tickets will be issued from Thursday July 1st, good to return up to Tuesday, July 6th. Delegates who intend going to Association had better communicate with Rev. W. H. Warren, Bedeque, so that teams may be at Preetown station to convey them to Bedeque.

COM. ON ARRANGEMENTS.

Delegates attending the N. B. Eastern Baptist Association at Albert, Albert Co., on July 16 will purchase first-class full fare tickets on the Intercolonial Railway to Salisbury and obtain at the starting point a standard certificate, which must be filled in and signed by the Secretary and presented to the ticket agent at Salisbury for a free ticket to return. If less than ten delegates in attendance, half first-class fare will be charged for return. The Salisbury and Harvey Railway, N. B. and P. E. I. Railway and Elgin, Petitcodiac and Havelock Railway will carry delegates at one fare, full first-class fare to be paid going and on return present a certificate of attendance from the Secretary to the ticket agent. Certificates good for three days after the close of the meeting. H. G. ESTABROOK, Clerk.

Correspondents of the Baptist church at Lawrencetown Annapolis Co., N. S., will please address all correspondence to T. G. BRISOR, church clerk.

There will be a meeting of the executive of N. B. Baptist Sabbath School Convention, at St. John in Brussels street church on the first Tuesday in July, 1.30 p. m.

The following brethren are on the executive and we know will give diligent heed to this call, as business of importance is to come before the meeting: Pastors S. D. Ervine, R. M. Bynon, F. D. Davidson, M. Addison, C. Henderson, M. P. King, T. Todd, E. K. Ganong, Bros. I. I. Wallace, Dr. M. C. McDonald and N. B. Cottle. S. H. CORNWALL, Sec'y.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made. R. F. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

The Nova Scotia Eastern Baptist Association will convene with the Baptist church at New Glasgow, in its forty-sixth annual session, on July 9th at 2.30 p. m. Church clerks are requested to fill out statistical forms, write a short letter, and forward the same to me before the last day of this month. Delegates who travel by the I. C. R., who pay one full fare and procure a certificate at the starting station will be returned free. Those who may come by steamer from Guysboro and Canso to Mulgrave will be returned free by having certificate of attendance. T. B. LAYTON, Sec'y.

Truro, N. S., June 9th.

The chairmen of the several committees and districts appointed by the N. S. Central Association, (see year book page 317) will, we trust be prepared to present their reports when called for, so that there may be no delay to the transaction of the regular business of the Association. E. O. READ, Clerk.

Will the delegates and friends who expect to attend the Eastern N. B. Association kindly notify the undersigned by July 6th, and indicate whether coming by rail or team, that suitable entertainment may be provided. I. B. COLWELL, Riverside, June 7th.

Delegates to the Southern Baptist Association meeting with the First St. George Baptist church Saturday, July 10th are requested to send their names to the church clerk before July 5th that accommodation may be provided. H. V. DEWAR, Church Clerk.

Notes from "Old Shurtleff."

It was the writers' good pleasure to attend the commencement exercises at Shurtleff college, Upper Alton, Ill. Although I could not call the alumni of the school my brothers, it seemed not inappropriate to name them cousins, for Acadia in character and lineage is a sister of Shurtleff. The heart is not less dependent on the body than the body on the heart. Such a relation our smaller schools of learning bear to the Baptist constituency of which they are the vitalizing centre. Acadia and Shurtleff have common interests and consequently kindred ties. It was fitting that such ties of kinship should be strengthened, and Acadia, in the gift of one of her sons to Shurtleff, the best possible gift, has made the bonds of mutual interest indissoluble. The friends of Dr. A. K. de Blois will be glad to learn of the splendid and ever widening influence which he is exerting in the state of Illinois. The exercises connected with the closing were especially interesting, this being the sixtieth anniversary. Shurtleff is the pioneer school of the west, and the oldest institution of learning in the entire Mississippi Valley. It has had a varied history; in the early time it met with many struggles; it remains a monument of the faith of the fathers. The institution is organized into the following schools. The Shurtleff College of Liberal Art, the Shurtleff College Academy and the School of Music and Art. In the Arts College three courses are pursued, classical, scientific and theological. The school is co-educational and the elective system of teaching has been adopted. Geo. E. Chipman, of Acadia '92, holds the position of Prof. of Latin and Political Science in the college, and also the principalship of the academy. The special exercises this year consisted in educational, denominational and alumni rallies at which addresses were delivered by men eminent in the political, educational and denominational spheres. Intense interest prevailed, the alumni roll-call surpassed anything of previous years. A new life has been infused into the institution. A movement is now on foot to double the amount of the endowment, and the prospects for the future are bright and exceedingly encouraging. May I add that this is largely due to the influence of one man. Acadia has right to be proud that the friends of Shurtleff cannot say too much for her new president, Dr. de Blois. During his three years' service he has worked indefatigably and has already gained a national reputation. INGRAHAM E. BILL, Nokomis, Ill., June 7.

Correction.

DEAR EDITOR:—In the church news of the last issue of the MESSENGER AND VISITOR you make me say that my churches assisted me in purchasing a "cane." Now the fact is, I have two or three canes; but I seldom use them, so that a cane was not just what "the minister needed." It was cow, and not a "cane" that the pastor needed. Anybody can see at a glance that

there is a great difference between a cow and a cane. T. M. MUNRO. [Still "cow" can be written to look very much like "cane."—Ed.]

S. S. Convention.

The Upham and Hammond Baptist Sunday School Convention convened at Hillsdale June 16th. Devotional service led by Pastor R. M. Bynon. The Spirit's power present; pastor stated purpose of meeting. Convention elected Rev. R. M. Bynon President; the under-signed Secretary; a constitution of New Brunswick Baptist Sunday School Convention was read, and unanimously adopted; discussion "Why we need a Baptist Sunday School Convention," spoken to by Bro. Titus, A. U. Pickle, Sister Bradshaw, Rev. S. D. Ervine, and President. Session closed with prayer.

2nd Session, 2.30 p. m. Devotional service, led by Bro. J. Howe; an address of welcome, by A. U. Pickle; discussion Temperance in the Sunday Schools opened by Bro. Titus, essay by Charles Fowler, on "Temperance," essay by Celia Steeves, on "Our name," essay by Edith Wanamaker, "Social happiness." Essay reflected careful thought pains-taken study. Moved and carried that Sister Steeves' essay be forwarded to MESSENGER AND VISITOR for publication. The W. M. A. Society occupied remainder of session. The address by Sister W. Fowler, the recitation "Our Mission Band" by fourteen girls, the reading by Sister A. Tabor, prayer and address by Sister J. Titus, and the burning words of our consecrated Sister Bradshaw, who soon sails for Africa, will be remembered by the large congregation present.

3rd Session, 7.30 p. m.—Half hour devotional service, season of mighty power; discussion, "Why doctrine should be taught in our Sunday School," opened by Rev. S. D. Ervine; discussion, "What doctrine should be taught in our Sunday Schools," opened by Bro. W. Pickle and warmly discussed by Bros. W. Fowler, J. Titus, A. U. Pickle, D. J. Fowler, Sisters Bradshaw and Tabor, Rev. S. D. Ervine and the President, all urging our workers to heed the Divine Mandate and teach all things He commanded. Recitation by Miss J. Thorne; discussion, "What books should be in a Baptist Sunday School," spoken to by Rev. S. D. Ervine, Rev. R. M. Bynon and others; some of Pansy Books, E. P. Roe's books, and Peabody Baptist Quarterlies were denounced as teaching doctrine we did not believe. Baptist Sunday Schools that patronized these and passed such books as to be found in our Granite Library, and such Lesson Helps as published by our denomination, that school was recreant to the trust reposed in it to them by God and His church, and the superintendent false to his covenant engagement the large congregation endorsed. Our Missionary work in New Brunswick opened by Rev. S. D. Ervine; a map lesson on the foreign mission fields, by Sister I. N. Faulkner; reading by Miss Carrie Baird; address by Sister Bradshaw. Session closed with prayer by Bro. Ervine. Thus closed the most successful and largest Convention ever held in these parishes. E. A. WANAMAKER, Sec'y.



Fifty Years Ago.

Who could imagine that this should be the place where, in eighteen ninety-three That white world-wonder of arch and dome should shadow the nations, polychrome... Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started—50 years ago.

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record:

50 Years of Cures.

FRED. De VINE,

BARRISTER-AT-LAW, NOTARY, PUBLIC, &c. Office: 99 Prince Wm. Street, SAINT JOHN, N. B.

A Month Only \$25

Including outfit of books to begin with (buy as you need afterwards) and tuition four months \$25. But now is the time to begin. Snell's students learn "real business" methods and get employment when they are competent. But don't come here unless you want to work and amount to something. Learn shorthand at home—success guaranteed in every case. Lesson free.

Snell's Business College, TRURO, N. S.

DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO., Middleton, N. S.

The Home



Paint the Farm Implements

If kept painted they will out wear those that are not. The wagons, the buggies, the barns and fences should all be painted and they will last longer, to say nothing of their improved appearance.

THE SHERWIN-WILLIAMS PAINTS

Are specially made for these and all other purposes, and are the best made. Our booklet, "Paint Points," will tell you all about them. Send for a free copy to-day.

THE SHERWIN-WILLIAMS CO.
Cleveland Chicago New York Montreal
Address for Booklet, 175 St. Antoine St., Montreal

WHISTON & FRAZEE'S.

TEACHERS who would like, during the summer vacation, to extend their knowledge of Book-keeping, or learn Shorthand or Typewriting, or both, are hereby notified that we will, beginning July 5th, give a six weeks' course covering these branches. Write for particulars to—
S. E. WHISTON; Commercial College,
95 Barrington St., Halifax, N. S.

PUTTNER'S Is the best of EMULSION all the

preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.

HOTEL CENTRAL,

WOLFVILLE, N. S.
J. W. SELFRIDGE, PROPRIETOR.
Situated in the central part of this beautiful town.
Repaired and newly refitted with all modern improvements.
Guests conveyed to and from Station free of charge.
Excellent Livery Stable (owned by W. J. Bacon) in connection.
First-class accommodation. Terms very moderate.

PROVIDED

With Satisfaction and Pleasure are all Workers with **WOODILL'S GERMAN BAKING POWDER.**
It saves TIME, TROUBLE and EXPENSE.

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE PLUMBED 25 CENTS. **W. MENNEN & CO.** PUREST BELL. **WEST-TROY N.Y.** **WHOLESALE** SHIMES, ETC. CATALOGUE, PRICES FREE.

The Evil Tongue.

The poet who asserted many generations ago that "the proper study of mankind is man" touch a weakness in the popular heart. Nothing is more agreeable to the average mortal than the study of other people. Just in proportion as our characters are pure and our motive high does such an interest become noble and worthy of our better selves. Just in proportion as our motives degenerate does such an interest degenerate into narrow curiosity.

The philosopher and philanthropist study mankind as a race for the general good or as an intellectual problem, and it was to this class the poet undoubtedly referred. Many kindly women and men in isolated parts of the country study the ways of their neighbors, and it is about all that occupies their attention beyond the dull routine of their work. They feel an amiable interest in their neighbors, for whom they are often willing to make genuine sacrifices. They fail, however, to become philanthropic, because they do not recognize the line where their interest should end because it has become impertinent curiosity. If you have helped a neighbor through a severe attack of fever and in Heaven's mercy been the means of saving a valuable life, it gives you no right to pry into the family secrets. Every one has an inner life, which belongs to himself. He is responsible only to his God and the law for his action and for his motives of action. Every family has a right to its secrets. The income of a man or woman, for example, is their own private business, and they only suffer when they are extravagant.

The line where generous human interest ends and becomes morbid curiosity is often a hard one to strike, for there is a vast difference in the individual feelings upon this subject. Some people feel no sensitiveness when asked the price of their belongings, while others guard such a secret with absurdly jealous care. It requires marvellous tact to act as a friendly neighbor, yet never venture upon that forbidden ground where morbid curiosity takes the place of human brotherhood of feeling. Probably the moment one recognizes that one is taking the same interest in other people's affairs that one takes in a novel or a thrilling tale of human events, one is treading upon dangerous ground. For some reason we never feel this kind of interest in the affairs of those to whom we are devotedly attached. Love completely conquers all curiosity. We wait the outcome of events for those we love only with prayer that all will go well.

The feeling of universal sisterhood among women would make the gospel impossible. We have infinite charity for those whom we truly love. A thousand excuses arise in our minds to explain their shortcomings. The moment we begin to study the motives of mankind as we study a puzzle, without any feeling of Christian love for the individual, but simply as a means of making time pass, we are not only wasting valuable time, but doing worse. Such is the weakness and vanity of human nature that the temptation to tell a good story often overcomes whatever scruples may exist against exaggeration or downright falsehood. It is easy to impute an evil motive in order to give events a melodramatic turn, and the mischief thus begun may go on, gathering strength as it goes.

It is only a base, low nature which imputes evil merely from a desire to utter slanderous statements, but a great many weak, silly women are led into repeating slanders the force of which they fail to appreciate simply from vanity and a desire to be entertaining. It is singular how soon the conscience becomes callous and the individual learns to utter lightly the vile insinuation and the base suggestion, which constitute the poisoned arrows of slander.—N. Y. Tribune.

Outside Cleaning.

The last parts of a house to be cleaned are the piazza and the various portions of the bass which are spattered with mud stains after the winter snows and spring rains. This is a work which many house-keepers neglect to relegate to the outside workers. In a small house, where the immediate premises of the house, as well as the inside, are under the care of the house-keeper, this is certainly a part of the house-cleaning.

If all parts of the woodwork of the piazzas and the bass of a house, as far as it is splashed with mud, be carefully cleaned it adds a great deal to its neat appearance. It is not often necessary to do this work more than twice a year, at the season of the semi-annual cleanings. A good stepladder is necessary for this work, one of the light-handled ceiling brooms used to sweep ceilings, and other brushes. Brush the ceiling of the piazzas, thoroughly removing all cobwebs and dust. Dust the openwork cornice and the balustrade and wipe them off with a damp cloth. Brush off the side of the house, the window-casing and the blinds included in the piazza in clear, cold water, unless the blinds be already washed and wiped with the other blinds when the inside of the house was cleaned. Sometimes the dark woodwork of the piazzas may be improved by rubbing it thoroughly with a mixture of two parts pure and raw linseed oil and one part turpentine. This removes the gray look which in time dark paint often assumes. The oil must be thoroughly rubbed in with a firm cotton cloth, if it is used. The base of the piazza and house above the stonework should be thoroughly brushed with a stiff broom, and then dusted. Brush the stonework of the foundation also. See that the sod grows close to the house to keep the foundations from being muddy. A foot or more of clean gravel is sometimes placed next the foundations of a house to prevent them being splashed. It is a better protection than the thickest sod if coarse pebbles are used. Where there is no such protection, every rain spatters the house more or less, and no care can keep it neat. After thoroughly dusting the bass of the piazza and house take a pail of cold water and a stiff whisk brush and scrub over its surface, using a soft cloth to dry it as fast as it is washed. Change the water as often as it becomes too sandy to use, and continue the work until it is done. The bass of a house should always be painted a rather dark color, not a light shade, as so many houses are. A light bass is not only more easily soiled and requires more care to keep in order, but it gives the house a weak look, inconsistent with the dignified, substantial appearance which a dwelling-house should have.

Marrying a Man to Reform Him.

"The most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life," writes Evangelist Dwight L. Moody, in the June Ladies' Home Journal, "is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes have fallen and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union—and I have seen hundreds of them—result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage there should be convincing proof that there has been real and thorough regeneration."

Coleman's SALT
CELEBRATED
DAIRY, HOUSEHOLD AND FARM
PROMPT SHIPMENT GUARANTEED
CANADA SALT ASSOCIATION
CLINTON, ONT.



Bicycles

WHEN looking for a strictly **HIGH GRADE BICYCLE**

that has some improvements over all others, investigate the merits of the

'E. & D.'

Wholesale Agents for Nova Scotia & New Brunswick,
The W. H. JOHNSON CO. Ltd.
HALIFAX, N. S.

Good Words from Old Students.



No. 12.
The young man who is fortunate enough to spend six months at the St. John Business College can be in a position, at the end of that time, to be a most desirable person for any business firm to take into his employ.
HERBERT C. TILLEY.
Accountant Imperial Trust Co. of Canada. Catalogues of the Best Business Course obtainable in Canada, also of the Isaac Pitman Shorthand, mailed to any address.
No Summer Vacation. Students can enter at any time.

S. KERR & SON.

Wolfville Real Estate Agency.

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent.
Address: **AVARD V. PINKO,**
Barrister, Real Estate Agent, &c.
Wolfville, N. S.

GATES' SUPERSEDES ALL PILLS!
INVIGORATING
The Best **CATHARTIC SYRUP.**

Lagrippe Conquered.

DAIRMOUTH, Sept. 24th, 1895.
Messrs. C. GATES & Co., Middletown, N. S.
This is to certify that while living at Belmont, in Colchester County, about 7 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for 3 months, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took sixteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.
Yours very sincerely,
HENRY ARCHIBALD.

Sold Everywhere at 50 Cts. per Bottle.

BIBLI

Adapted from Lesson II.—PAUL AND THE [Read]

Believe on thou shalt be 16, 31.

1. THE PRISON

22. THE MULT and State were ition would be to who imported nions should be pu death. The fury by a skillful app their city was ins upon, and their the intruders. T were the two pret preside over the in cases where Rome. Their titl mary punishment CLOTHES—That is Silas. TO BEAT T fies to beat them Roman punishment who always carri bundle of rods. and the rods seco time was taken to try the case, altho vided"unheard, no This was one of Paul alludes (2 Co

23. LAID MANY limited the num Roman law pres trained professional their work until th mob was satiated.

("Civis Romanus vented all this. s announced. They their sufferings to be were content to be the active instrum THEM INTO PRISON have no chance to appear to have inter one night and then city. KRIP THEM strict charge that t secure the jailer was methods.

24. INTO THE IN sarily a place dark a and hence foul an FAST IN THE STOCK ment of torture. It piece of wood into placed in such a m widely distended. the outrage. I The proverbially harsh a man was probably n The Gospel for whi been the most potent in ameliorating the prisoners.

25. AND AT MID exhaustion from sco have been expected. the question they p votions. PRAYED A One act. What they A The psalms, the ordin early church, were fi (like Psalm 107, 13

II. THE DELIVERAN

6. GREAT KARTH time were noted for felt down to the fo were so shaken that th open and the staples o of the walls. Paul, prayed that for the honor of their Lord would take place. E WERE LOOSED—"Not of course, but by a n of company. This p seems the result of i communicated by o men." Not the leas the event was the fact oners were held so influence that they escape.

27. AWAKING OT word is only found her ment and has the sens ing." Hearing no awakened by the earl better to heed God's s subject ourselves to visitations! PRISON probably slept in such ing he could observe a the prison doors were s

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Third Quarter.

Lesson II.—July 11, Acts 16, 22-34. PAUL AND THE PHILIPPIAN JAILER.

[Read verses 16-40.]

GOLDEN TEXT.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16, 31.

I. THE PRISONERS. VERSES 22-25.

22. THE MULTITUDE.—In Rome Church and State were identical. To grant toleration would be to wink at high treason. All who imported new or unrecognized religions should be punished by banishment or death. The fury of this mob was aroused by a skillful appeal. It was shown that their city was insulted, their law trampled upon, and their religion blasphemed by the intruders. THE MAGISTRATES.—These were the two pretors specially appointed to preside over the administration of justice in cases where there was no appeal to Rome. Their title indicates power of summary punishment. RENT OFF THEIR CLOTHES.—That is, the clothes of Paul and Silas. TO BEAT THEM.—The Greek signifies to beat them with rods. This was a Roman punishment executed by the lictors, who always carried an ax tied up in a bundle of rods. The ax signifies capital and the rods secondary punishment. No time was taken to examine witnesses or to try the case, although the Roman law provided "unheard, no one can be condemned." This was one of the occasions to which Paul alludes (2 Cor. 11, 25.)

23. LAID MANY STRIPES.—Jewish law limited the number to thirty-nine, but Roman law prescribed no limit. The trained professional executioners continued their work until the cruel appetite of the mob was satiated. Three words from Paul ("Civis Romanus sum") would have prevented all this. Such a claim was not announced. They knew God required their sufferings to fulfill his purposes, and were content to be the passive as well as the active instruments of his will. CAST THEM INTO PRISON.—So that they should have no chance to teach any longer. They appear to have intended to keep them there one night and then to turn them out of the city. KEEF THEM SAFELY.—Beyond a strict charge that they be made specially secure the jailer was left to adopt his own methods.

24. INTO THE INNER PRISON.—"Necessarily a place dark and without ventilation and hence foul and loathsome." FRETTED IN THE STOCKS.—This was an implement of torture. It consisted of a heavy piece of wood into which the feet were widely distended. (See Paul's account of the outrage, 1 Thess. 2, 2.) Jailers were proverbially harsh and unfeeling, and this man was probably not worse than his class. The Gospel for which Paul suffered, has been the most potent agency in the world in ameliorating the condition of other prisoners.

25. AND AT MIDNIGHT.—When perfect exhaustion from scourge and stocks might have been expected. As sleep was out of the question they passed the night in devotions. PRAYED AND SANG PRAISES.—One act. What they sang we do not know. The psalms, the ordinary hymnbook of the early church, were filled with expressions (like Psalm 107, 13) suitable to their case.

II. THE DELIVERANCE. VERSES 26-34.

6. GREAT EARTHQUAKE.—The place and time were noted for such. This one was felt down to the foundations; the walls were so shaken that the doors were broken open and the staples of the chains fell out of the walls. Paul and Silas may have prayed that for the truth's sake and the honor of their Lord some interposition would take place. EVERY ONE'S BANDS WERE LOOSED.—Not by the earthquake, of course, but by a miraculous energy accompanying. This part of the narrative seems the result of information afterward communicated by one or more of these men." Not the least miraculous part of the event was the fact that the other prisoners were held so enchained by a secret influence that they did not attempt to escape.

27. AWAKING OUT OF HIS SLEEP.—The word is only found here in the New Testament and has the sense of a startled rousing. Hearing not the song he was awakened by the earthquake. How much better to heed God's still small voice than subject ourselves to severe providential visitations! PRISON DOORS OPEN.—He probably slept in such a place that on rising he could observe at a glance whether the prison doors were secure. DREW OUT

HIS SWORD.—Probably he wore it at his side. WOULD HAVE KILLED HIMSELF.—If the prisoners had escaped he was liable to the same punishment which they were to suffer.

28. DO THYSELF NO HARM.—A memorable caution which Christianity addresses not only to this would-be suicide, but to every man who is ruining himself by sin, whether in health, estate, intellect or soul. Christianity takes away the fear of death, but also most effectually restrains man from self-destruction.

29. CALLED FOR A LIGHT.—The Greek has "lights." He would summon all the help he could and make his inspection as speedily as possible. SPRANG IN.—Or, leaped down into the underground cell of the inner prison. CAME TREMBLING.—Literally, and being terror-stricken. Though completely relieved from fear of punishment by his superiors, a second fear instantly seized him. This was the terror of a guilty conscience. FELL DOWN BEFORE PAUL.—What new light has broken upon the man? He now prostrates himself on his face before those very feet he had made fast in the stocks.

30. AND BROUGHT THEM OUT.—As they had not attempted to escape in his absence there can be no fear that they would flee now. AND SAID, SIRS.—The Greek word used implies an acknowledgment of great superiority. He had discovered a grand dignity in the men who appeared to him but just before as miserable criminals. WHAT MUST I DO.—He could not have meant deliverance from the earthquake which was past, for from punishment by the magistrates, for the prisoners were all safe. The nearness of eternity, his unfitness to appear before God, and his need of salvation all at once alarmed him and drew from the depths of his spirit the cry here recorded. The recent miraculous visitation and the memory of his sins, coupled with some recollection of the testimony of the possessed damsel that Paul and Silas showed the way of salvation, led to his inquiry. Seeds of truth previously dropped into his mind now germinated. This is the cry of every awakened sinner.

31. BELIEVE ON THE LORD JESUS CHRIST.—The oldest authorities omit Christ. The jailer had called them lords; Paul directs his thoughts from themselves to the only Lord. SHALT BE SAVED.—What is salvation? It is not in any sense a physical change, it is not merely an intellectual change. It is a moral revolution. It is the soul rising from sensualism to spiritualism, from selfishness to benevolence, from the word to God. This gives peace, happiness, security. AND THY HOUSE.—The members of the jailer's family had crowded around the apostles. Hence this promise. He does not mean that his belief would save his family, but that it would prompt him to use such efforts as would under God result in their salvation. When a man begins to care for his own soul he cares also for those who are dear to him.

32. THEY SPAKE UNTO HIM.—This was an explanation of what had just been said; the sermon of which "believe" had been the text. Who Christ was, how he came to earth, his death and resurrection, the nature and results of saving faith—all this would be fully and clearly unfolded to him.

33. THE SAME HOUR OF THE NIGHT.—It was midnight. But a new day, a birthday, had begun for him, and it must be kept as a feast, and he does his utmost to show his rejoicing by care for those who had caused it. WASHED THEIR STRIPES.—He could not but see that the flesh of his prisoners was lacerated by the rods. Now that he is saved he cannot rest until he has done all in his power for their bodily relief. His faith worked by love. The stern keeper of the stocks is transformed into physician and host. He had never treated prisoners

like this before. WAS BAPTIZED.—Though a Roman officer, he was not ashamed to be baptized as a disciple of that Nazarene whom a Roman soldier crucified. HE AND ALL HIS.—The phrase seems purposely adapted to include family, slaves, and all under his roof.

"Until we begin to learn that the only way to serve God in any real sense of the word is to serve our neighbor, we may have knocked at the wicket gate, but I doubt if we have got one foot across the threshold of the kingdom."

It is said to be impossible to tell where a cuckoo is by its cry, and many other birds are almost equally skilled in ventriloquism.

C. C. RICHARDS & CO.

DEAR SIR.—For several years I suffered so severely from neuralgia that my hair came out and left me entirely bald. I used MINARD'S LINIMENT freely, which entirely cured the neuralgia, and to my astonishment I found my hair growing rapidly, and I now have a good head of hair. WM. DANIELS. Springhill.

CATARH CONQUERED.

IT IS A BLOOD DISEASE. PROOF POSITIVE THAT RYCKMAN'S KOOTENAY CURE THOROUGHLY ERADICATES THIS WIDESPREAD DISEASE.

Of all the diseases that have been exploited by charlatans and quacks Catarrh is one that has received more than its share of attention.

Snuffs, sprays, douches, inhalations, etc., have all had their day, and after their use the Catarrh has remained as bad as before, so that now many sufferers have become convinced that they are possessed of an incurable affection that must remain with them to their dying day, sapping their strength and rendering them miserable and disgusting to their friends.

Let's tell you that Ryckman's Kootenay Cure gets at Catarrh through the blood. It destroys the germ that is the immediate cause of the trouble and sends rich pure blood to the part, so that all offensive discharges cease and a rapid cure is effected.

Here's a case in point, Mr. W. G. Cox, who conducts a flour and feed store at 374 King Street West, Hamilton, was troubled with Catarrh for ten years, tried nearly all the catarrh remedies advertised without success till he began taking Ryckman's Kootenay Cure. He says the results have exceeded his most sanguine expectations.

Mrs. Margaret Sovereign, living at 376 King Street, in the same city, under oath makes a declaration to the effect that her daughter Lula, aged 14, was troubled with Catarrh for two years and had poor health. The doctor said she had inflammation of the lungs and Catarrh. She became so run down that until she commenced taking Kootenay her mother was alarmed about her. After she had taken a bottle and a half of this wonderful remedy and the "new ingredient" had a chance to get in its work, the Catarrh disappeared, her cheeks became rosy and she gained eleven pounds. These cases ought to be enough to convince the most sceptical, but if you are desirous of more proof, send to the Ryckman Medicine Co., Hamilton, Ont., and sworn statements of cures will be sent you free. One bottle lasts over a month.

Established 1786.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

CANADIAN PACIFIC RY.

B.Y.P.U.

at Chatanooga, Tenn.

JULY 15-18, 1897.

Return tickets will be sold to Chattanooga July 12 and 13 good to return until July 24th at the following rates: St. John, \$38.75; Montreal, \$36.15; Amherst, \$37.00; Truro, \$39.05; Halifax, \$40.70; Pictou, \$40.00; New Glasgow, \$40.45; Summerside, \$38.00; Charlottetown, \$38.45.

An extension of time till August 15th will be granted to those who deposit their tickets with agent of line in Chattanooga before July 19th. Route is Canadian Pacific, St. John to Detroit; Big Four to Cincinnati; Louis. and Nash. to Nashville, and Chat. Nash. and St. L. to Chattanooga returning same way.

Further particulars of Ticket Agents or of D. McNICOLL, A. H. NOTMAN, Pass. Traffic Mgr. Dist. Pass. Agent, Montreal. St. John, N. B.

Wanted.

A Canvasser in every School Section. Young people succeed well. Terms and Sample Articles for Twenty-five Cents.

THE HICKS & SANCTON MFG. CO.

Bridgetown, Nova Scotia.

Sea Foam Floats A Pure White Soap

Made of the Finest Grade of Vegetable Oils.

Best For Toilet and Bath

Saint Croix Soap Company,

Saint Stephen, N. B.

S. S. LIBRARIES.

Published by The Am. Bap. Pub. Society, latest and best books, in sets. It will pay Superintendents to send me for descriptive circulars and prices.

T. H. HALL,

St. John.

MANCHESTER, ROBERTSON & ALLISON,

27 and 29 King Street, St. John.

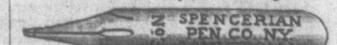
Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings.

Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.

The Standard American Brand; Established 1860

SPENCERIAN

DROP US A LINE If you wish to select a STEEL PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of FIVE CENTS.

SPENCERIAN PEN CO. 450 Broome Street, New York, N. Y.

From the Churches.

SACKVILLE, N. B.—Baptized four persons on June 20th at Middle Sackville, others are coming.
J. G. A. B.

BARTON, DIGBY CO., N. S.—On Sunday, 13th, gave the hand of fellowship to four. Work is moving on quietly with us.
G. C. CRABBE.

DOAKTON.—Lords day June 20th was a good day for the little church at Ludlow, 15 were received for baptism. Brother Allaby is with us doing faithful work. A number more it is expected will be baptized on 27th. We are hoping and praying for a like blessing through the whole field.
M. P. KING.

HILLSDALE, HAMMOND, KINGS CO., N. B.—Sunday, June 13th, a good day with us. Five happy souls followed their Saviour in baptism, and of them an orphan, the organist of the Roman Catholic church. She is being sorely persecuted. The end is not yet, but the Lord of Hosts is with us, the God of Jacob is our refuge. More will follow.
R. M. BYRON.

CHILSEA, N. S., JUNE 21st, 1897.—The Lord is blessing the efforts put forth at this place, backsliders are returning to the Father's home, sinners are being converted, ten were baptized here yesterday, others to follow. We feel grateful to the Master to be able to say that about all the people here are agreed to go on and finish the meeting house, the work has already begun. Bro. Dyas has been with us three days, he has made a good impression upon all who have heard him, he is to spend his vacation between here and Pleasantville.
J. A. MARPLE.

SHIRLEY, MASS.—The good Baptists of Nova Scotia will be glad to learn of the ordination to the gospel ministry of Bro. Billaworth C. Rood, a son of Capt. Allen Rood, formerly of N. S., now of Maiden, Mass., and who is well known along the coast of the Maritime Provinces as an honorable Christian and a good Baptist. Bro. R. C. Rood received an Academic training at Woodstock, Ont., and was graduated from Newton Theological Seminary, a few days since with honors. During his course at Newton, Bro. Rood was invited to act as pastor over the Baptist church in this place; and such was the nature of his services and personality here that the church to show its appreciation of them decided to call a council and send him forth as only with their best wishes but as an ordained man. Our Bro. stood a good examination. Bro. Rood goes to a new and broader field in Wilmington among the green hills of Vermont, while your humble servant takes up the work here.
W. F. SHIBRELL.

ST. ANDREWS, N. B.—It is with great pleasure that I write these few lines of glad tidings to your columns. I have been here nearly six months and although as it was stated by our worthy and faithful Bro. Young some few weeks ago "that it was a hard field," yet I can say "I have found His yoke easy and burden light." Many have been the deliverances from unseen disaster, and glorious has been the presence of my God from the first day I came here to the present. Last winter was a time of great blessing to us here in St. Andrew's, where we held special services for six weeks, during which time several backsliders came back to the fold, and some found the Saviour precious, some of whom I expect to hear from in the kingdom; if I never hear from them here. Already 13 have been added to our churches and expect others soon to unite with us. For the past three Sundays I have baptized each Sunday in succession, and although much has been said against this ordinance of our Lord Jesus Christ, yet I know that many are being convinced of the truth. "My sheep hear my voice and they follow me, a stranger will they not follow, for they know not the voice of strangers." The interest in all three churches is good, especially in Cocabe, which is our best and strongest church, yet the membership is very small. We earnestly request the prayers of all of God's people for this part of His vineyard that showers of blessing may fall upon us, and that signs and wonders may be done in the name of the Holy Child Jesus.
June 18, W. A. ALLEN.

CLERMONTVILLE, N. S.—I spent last week with the Clementavale Baptist church, assisting Pastor S. Langille in special services. Considerable blessing attended our efforts. During the services about 25 persons as penitents, arose for prayer, several of whom have already found the Saviour. On Sabbath evening a promising young sister was baptized, and it is hoped that soon the church may rejoice in further additions. I was pleased to find Brother Langille appreciated by his people, and abundant in labors. He has 6 Sunday Schools and 10 weekly prayer meetings under his supervision, with 250 families on his visiting list. As the honored Chaplain of the Grand Division of the S. of T. he is active in Temperance work. It was especially pleasant for me to revisit Clementavale, as during the pastorates of Brethren A. Cogswell and G. D. Cox of precious memory, and subsequently of Brethren J. M. Parker and E. N. Archibald, it was my privilege to make frequent visits there. The place has made much material progress during recent years. Several new and pretty residences have gone up and among them a parsonage that for comfort and convenience, compares favorably with any in the Province. I was pained however to miss many familiar faces. Death has made sad havoc. Recently two of the honored deacons and standard bearers have been taken, viz: Brethren Dow and Kara Potter. The beautiful Cemetery near the corner, is increasing rapidly in population. It contains the graves of 4 ordained Baptist ministers and two Licentiate. Thus the living are admonished to improve life's golden opportunities.
ISA. WALLACE.

June 21st.

Albert County Quarterly Meeting.
The Albert County Quarterly meeting met with the 2nd Elgin Baptist church at Little River, June 1st, 1897, at 2 o'clock p. m. Notwithstanding the fact that there was not the usual notice in MESSENGER AND VISITOR, a large number of people gathered at the hour for opening, and a very refreshing season was enjoyed in the conference. Several churches were represented and the meetings were very interesting and profitable. Several of the ministers of the County were made conspicuous by their absence, no doubt for the very best reasons. We do think, however, that if the Quarterly is worth running it is worth running well; if not worth running well we better drop it at once. The next session will be held with the church on Caledonia Mountain, on the first Tuesday in September, 1897. This will be the annual meeting.
S. W. K., Sec'y pro tem.

Quarterly Meeting

The Carleton, Victoria and Madawaska counties Quarterly Meeting was held with the South Richmond Baptist church on Tuesday and Wednesday 15th and 16th. Preaching Tuesday evening by Bro. Gross Lie, the sermon was well received. Prayer meeting on Wednesday morning at 9, led by Rev. J. C. Blakney. Business at 10. Next quarterly meeting is to be held with Aberdeen Baptist church on the third Friday in September 7 p. m. Preaching by Bro. Schutt, missionary at St. Francis. Quarterly sermon, by Rev. J. C. Blakney, alternate the Rev. C. Currie. Missionary sermon, by Rev. J. R. Cahill, the writer to prepare a sermon, or a paper on the Lord's Supper. Rev. J. A. Cahill, a paper on the present state of the Temperance question. These papers are to be presented at our next quarterly meeting for discussion.

The report from the churches was somewhat encouraging. At eleven o'clock Rev. A. H. Hayward preached the quarterly sermon, Text Josh 13-1st, every word was practical and inspiring. The meeting of the Womens Missionary Aid Society was held at 2 p. m., presided over by Mrs. Horsman, Cor., Sec'y. The occasion was deeply interesting. At three p. m. a very special conference was held, led by Bro. Todd. The missionary sermon was preached in the evening, by Rev. J. A. Cahill, in his usual forceful and emphatic manner. The collections for Home and Foreign Missions, \$8.27.
THOS. TODD, Sec'y., Treas.
Woodstock, June 24th.

Temperance Lectures.

EDITOR MESSENGER AND VISITOR:
DEAR SIR,—I should like to draw the attention of your readers in the Maritime Provinces to the fact that a very important series of lectures on temperance will be delivered in your provinces during the coming Autumn by the Rev. E. O. Taylor, formerly pastor of the Belden Ave. Baptist church, Chicago. These lectures are now being delivered in Ontario under the auspices of the W. C. T. U., and are meeting with very great favor. A series of four were just closed in this town last night, and people are saying, "Well, I think I never heard anything better than that in my life." The old time harrowing and ludicrous tales of brutality and folly are absent, but instead a most conclusive chain of reasoning based upon scientific facts and Scriptural truths are forged in the mind. Rev. R. D. Thomas, D. D., of Jarvis St. church, Toronto, recently spoke in very high terms of the lecture he heard, and it will do good to aid as much as possible in giving them publicity.
C. H. PHILLIMORE, Baptist minister, Chesley, Ont., June 8th.

New Brunswick Convention Receipts.

Carleton Baptist church H. M., \$11; Carleton, Victoria and Madawaska Quarterly Meeting H. M., \$3; Allen Ruralist H. M., \$5; Queens County Quarterly Meeting H. M., \$7.65; Penfield church H. M., \$3.58; Mrs. Mary Smith French Mission, \$17.27; Mrs. Peter McIntyre French Mission, \$5; Rev. W. V. Higgins French Mission, \$5; Mrs. Mary Smith H. M., \$23.11; Collins Sunday School H. M., 43 cts.; St. John and Kings Quarterly meeting H. M., \$2.67; Scotchtown church H. M., \$6; Maugeville church H. M., \$6.40; 2nd Sheffield church H. M., \$6; Baillie church H. M., \$6; Arthurette church H. M., \$4.30; Northampton church H. M., \$3.07; Lower Woodstock church H. M., \$3.87; 3rd Canterbury church H. M., \$4.65; Baillie church H. M., \$6; 1st Grand Lake church H. M., \$5; 2nd Grand Lake church H. M., \$16.59; 1st Chipman church H. M., \$2; 2nd Chipman church H. M., \$3; Ladies Aid Society and Chipman church H. M., \$11.59; Mrs. J. S. Titus H. M., \$2; Hillsdale Hammond church French Missions, \$2.89, total \$173.07. Before reported \$1677.02. Total receipts to date \$1250.09.
J. S. TITUS, Treas. St. Martins, N. B., June 17th.

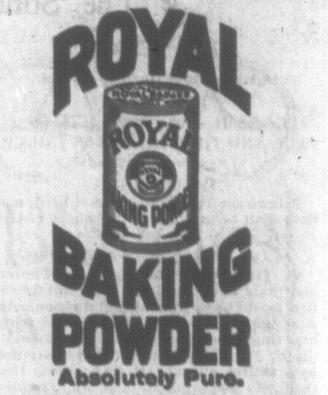
Personal.

Rev. P. C. Wright called on his way home to Chipman, N. B. Bro. Wright has been spending some months in North Carolina on account of his wife's health. The change has been of benefit to her.
It is with deep regret that we learn, just as we go to press, of the death of Mrs. Cornwall, the beloved wife of Rev. S. H. Cornwall, of St. Martins. In common with many friends of Bro. Cornwall we deeply sympathize with him in this very sad affliction.
All the London newspapers express the greatest gratification at the kindly comments of the American news papers on the Queen's jubilee and at the vivid accounts of the celebration contained in the newspapers of the United States.

The Best Clothes
Are the Cheapest.

and to get them you need not pay high prices unless you like.
For instance the Worsteds Cloths we have at the following prices for Black Suits, are of good weight; firm, solid make, set well and keep in shape.
\$21, \$22.50, \$24, \$25, \$26, \$27, \$28.
The heavier cloths in the \$28 quality are equal to any for which \$32 is usually paid.

A. GILMOUR, Tailor,
68 King Street,
St. John.



ROYAL BAKING POWDER CO., New York

MARRIAGES.

MCDONALD-LANGILLE.—At Great Village, June 19, by Rev. O. N. Chipman, John W. McDonald and Lizzie Langille, both of Acadia Mines.
WILSON-JACKSON.—At the home of the bride's father, East Clarence, on 16th June, by Rev. R. L. Steeves, Avard J. Wilson, to Hattie N. Jackson, both of Clarence.
MOORE-BURNS.—At the parsonage, Paradise, by Rev. R. L. Steeves, on 16th June, Wm. S. Moore, to Josy A. Burns, both of Paradise.
GILROY-HOLMES.—At Springhill, June 22nd, by Rev. J. W. Bancroft, David W. Gilroy to Rachel L. Holmes.
PEVERILL-HAWKINS.—At the residence of Charles Carr, Fall River, N. S., June 23rd, by Rev. A. Whitman, William L. Peverill to Edith May Hawkins, of Sackville, N. S.
PERAS-ORRIN.—At the home of the bride's mother, June 16th, by Pastor C. H. Haverstock, Robert Peers of Pugwash Junction, to Ellen Orrin, of Middleboro, all of Cumberland.
RILEY-BROWN.—In this city on the 23rd inst, by Rev. Dr. Carey, Lewis Coombes Riley, of Oak Hall Clothing House to Mabel Anna, daughter of Mr. James Brown.
GILDART-WILSON.—At the Baptist parsonage, Dawsonville, June 16, by Rev. S. W. Kierstead, John A. Gildart of Elgin, to Laura B. Wilson, of Hillsboro, Albert Co.
HARPER-ANDERSON.—At the residence of the bride's father, Middle Sackville, June 22nd, by Rev. J. G. A. Belyea, Dea. I. C. Harper to Laura M. Anderson, both of Sackville.
CRAIG-McBURNKY.—At Coldstream, Carleton Co., June 23rd, at the residence of the bride's parents, by Rev. H. D. Worden, of Andover, Victoria Co., Coby Craig to Willauna McBurney, both of this place.
MCMILLAN-GRIFFIN.—At Coldbrook, K. Co., N. S., June 23rd, by Rev. E. O. Read, William S. McMillan, of Woodville, and Lena Maie, daughter of Thomas Griffin, Esq., of Coldbrook.
YOUNG-THOMSON.—At the North Baptist church, Halifax, June 2nd, by Rev. C. H. Haverstock, uncle of the bride, assisted by Rev. J. R. Goucher, Frank A. Young and Eva Thomson, daughter of the late Robert Thomas, all of Halifax.
RAINNIE-MACFARLANE.—At the German St. Baptist church, St. John, on June 16, by Rev. G. O. Gates, A. M., William S. Rainnie, of the C. P. R. Telegraph, and Edna K., daughter of Dr. Foster MacFarlane, all of St. John.
EDGAR-STILES.—At the parsonage of the German St. church, St. John, June 22, by Rev. G. O. Gates, A. M., Nathan Edgar of Springfield, Kings Co., and Rosie, daughter of David Stiles of Lutz Mountain, Westmorland Co., N. B.

Church Furniture.
Reading Desks, Pulpits,
Communion Tables,
Chancel Chairs, Lecterns.
In Ash, Oak or Walnut,
made to order.
Chairs and Seats for Churches & Halls.
Designs and
Estimates furnished.
J. & J. D. HOWE,
Furniture Manufacturers,
Factory: East end of Union Street,
ST. JOHN, N. B.

June 30, \$85.00. Massey- Beautiful in D Fault DUNLOP TIRES ENGLISH Our new art cat the agent nearest upon application MASSEY- DE WALLACE.—Mrs June 5, at Jerusalem CHURCH.—At Pa R. Church, aged 71 CRUTE.—At Mor after weeks of int Chute, in the 45th a widow and three PARKER.—At Cu Co., N. B., on 21st child of Tilly W. and months and 11 days. MERRITT.—At S. toria Co., Charles M 50 years. Services Andover Pastor, Rev. GRIFFIN.—At Isaac Robie, son of Ira L., a eight years. Robie, trusting in Jesus, and sed assurance that he unite with his grandd decrease preceded his His sorrowing parent sisters have the sympathy. RICE.—At Lansdown Rice, aged 70 years. member of the 1st Hills but on account of phys not been permitted for ministrations of the san was patient, in death p consolations of grace al and family in their bere NICHOL.—On the mo 14th inst, Sister Lizzie rest from her home, 6 years. She was a memb burg Baptist church, an ite in the community. F years she has been in fa consumption, but no mu lips. May the widowed be sustained in their trial. LANGLEY.—At Isaac's Gerlie, daughter of Willi G. Langley, aged nineteen Sister Langley was a nu of the Baptist church. H ents, brothers and sisters and genial smiles of Ger on earth with loving an bloom more perfectly in mansions that Christ her gone to prepare for her an love Him. May the L mourners by the assuran only departed from them which is far better. CLARE.—Everett Hamilt away at his parent's home 17th inst. He was 36 year been a member of the Bap over two years, having bee Rev. W. C. Vincent during pastorate in that place. M trials of a long sickness w fortune born of a simple He had a large circle of ac sympathized with him in all sympathize with the griev all rejoice in the knowle passed to the exceeding gre awaits the people of God.

\$85.00. \$85.00.

Massey-Harris Bicycle.



Beautiful in Design! Faultless in Construction

DUNLOP TIRES. CHRISTY SADDLE. ENGLISH PERRY CHAIN.

Our new art catalogue and the address of the agent nearest to your home will be sent upon application to MASSEY-HARRIS CO., LTD. St. John, N. B.

DEATHS.

WALLACE.—Mrs. Wm. Wallace died June 5, at Jerusalem, after two weeks illness.

CHURCH.—At Falmouth, June 17, Mary R. Church, aged 71 years.

CHUTE.—At Morganville, on 8th June, after weeks of intense suffering, William Chute, in the 45th year of his age, leaving a widow and three young children.

PARKER.—At Cumberland Bay, Queens Co., N. B., on 21st inst, Willis Park, only child of Tilly W. and Ella Parker, aged 11 months and 11 days.

MERRITT.—At Limestone Siding, Victoria Co., Charles Merritt, aged upward of 50 years. Services were attended by the Andover Pastor, Rev. H. D. Worden.

GIFFIN.—At Isaac's Harbor, June 2nd, Robie, son of Ira L. and Emma Giffin, aged eight years. Robie, though young, died trusting in Jesus, and cherishing the blessed assurance that he was going home to unite with his grandmother Giffin, whose decease preceded his by a few months. His sorrowing parents and brothers and sisters have the sympathy of the community.

RICE.—At Lansdowne, on June 10, Francis Rice, aged 70 years. Brother Rice was a member of the 1st Hillsbury Baptist church, but on account of physical ailments he has not been permitted for years to enjoy the ministrations of the sanctuary. In life he was patient, in death peaceful. May the consolations of grace abound to the widow and family in their bereavement.

NICHOL.—On the morning of Monday, 14th inst, Sister Lizzie Nichol entered into rest from her home, Bear River, aged 34 years. She was a member of the 1st Hillsbury Baptist church, and a general favorite in the community. For upwards of two years she has been in failing health from consumption, but no murmur escaped her lips. May the widowed mother and family be sustained in their trial.

LANGLEY.—At Isaac's Harbor, June 6th, Gerlie, daughter of William B. and Susan G. Langley, aged nineteen years. Deceased Sister Langley was a much loved member of the Baptist church. Her sorrowing parents, brothers and sisters miss the presence and genial smiles of Gerlie, who bloomed on earth with loving accomplishment, to bloom more perfectly in those heavenly mansions that Christ her Comforter, has gone to prepare for her and all those that love Him. May the Lord sustain the mourners by the assurance that she has only departed from them to be with Jesus, which is far better.

CLARE.—Everett Hamilton Clare passed away at his parent's home in Sackville, on 17th inst. He was 26 years old and had been a member of the Baptist church for over two years, having been baptized by Rev. W. C. Vincent during his first years pastorate in that place. Mr. Clare bore the trials of a long sickness with the Christian fortitude born of a simple trust in Jesus. He had a large circle of acquaintances who sympathized with him in life, and who now sympathize with the grieving family; but all rejoice in the knowledge that he has passed to the exceeding great reward that awaits the people of God.

CLARKE.—At Stoney Beach, Granville, N. S., June 16, of internal cancer, Mrs. Caroline E. Clarke, beloved wife of Deacon Alexander Clarke, aged 69 years. Our sister was a member of the Lower Granville Baptist church. She was a very devoted Christian worker and teacher in the Sabbath School. She leaves a husband, 3 sons and 3 daughters to mourn their loss. Her sermon was preached by the pastor of the church from the words "It is finished," John 19-30. Nearly her last words were, "God makes no mistakes." Her work was finished, her life was finished, and her end was peace.

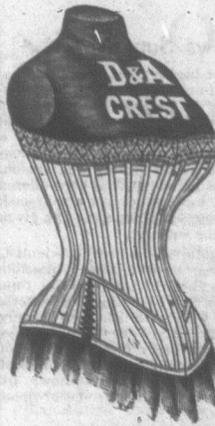
LYNDS.—At Port Hillford, N. S., June 4, of dropsy and heart failure, Mrs. Sussana E. Lynds, aged 56 years. Sister Lynds was born at Isaac's Harbor, Guys. Co., July 10, 1841, and when a girl moved to Port Hillford, where she married Mr. Lynds. Our sister never made a public confession of Christ as her Saviour, but in her last illness was enabled to read her title clear to her heavenly inheritance, and before she died requested to have sung at her funeral, "Asleep in Jesus, Blessed Sleep." Her husband and two sons survive her. May the family all meet in heaven.

GIFFIN.—At Isaac's Harbor, June 1st, Spencer H., son of Spencer H. and Susan Giffin, aged twenty-nine years. Deceased, beloved by all who knew him, was a victim of a sad drowning accident, caused by a fatal sea that swamped his boat, particulars of which have previously been published in the papers. He has left a large circle of relatives and friends and comrades to mourn his seemingly untimely severance from them, of whom are a father, mother, one sister and two brothers. Whilst his sorrowing father and mother and other near friends, whose prayers have been ascending to the eternal home in behalf of Spencer, profoundly mourn their loss, yet they are comforted by the assurance that Jesus our best friend is ever ready to save. He who spoke and the turbulent waters of Galilee obeyed His voice. He who saved Peter when he cried "Lord, save me," was standing with out-stretched arms ready to save Spencer when he cried unto Him.

STACKHOUSE.—On the 18th inst, Mary A., beloved wife of Whitfield J. Stackhouse, of the City Road, passed away; leaving three children, one a lovely infant a week old. To us it seemed a mysterious providence, but God makes no mistakes, sees the end from the beginning, and orders all things for good to them that love Him. Mrs. Stackhouse was a sincere Christian, humble, patient and resigned. With great calmness she gave directions about the care and training of her children, took leave of her husband and family, relatives and friends, expressing the confidence that at last they all would meet in the home above, where parting words are never spoken. The funeral took place on the 20th. The services were conducted by her pastor, Rev. Dr. Carey, and the interment was in the Carleton cemetery. Our sister is dead, "her life is hid with Christ in God, and when Christ who is our life shall appear, then shall she also appear with Him in glory." "Blessed are the dead who die in the Lord."

McMILLAN.—At Isaac's Harbor, June 3rd, Elizabeth McMillan, relict of the late John McMillan, aged seventy-nine years. Our deceased sister was one of the first settlers of Isaac's Harbor. She came here from Shelburne County, a bride with her husband over sixty years ago. She united with the Baptist church about forty years ago, during which time she was ripening for the Kingdom of her Saviour, in whom she confidently trusted. Our lamented mother and sister often remarked how lonely it was when she first moved to Isaac's Harbor, yet through all her varied experiences of life, the saddest of which was the loss of her beloved husband some twenty years ago, she always disclosed to the eyes of her acquaintances, a smile, which only those who have taken on the image of Christ can. She always greeted those members of her family and others, among whom are nine children, six sons and three daughters, forty-one grandchildren, and twelve great-grandchildren, of whom she was conscious were treating her with that love and respect that God-honoring, loving individuals should, with a heavenly smile which was distinctly perceptible on her features when her casket was closed for the last time. "Blessed are the dead who die in the Lord."

YOUNG.—At Los Angeles, California, May 16, Albert, only son of Charles B. Young, Esq., of Falmouth, in his 21st year. From a child he was a bright, pleasing and promising boy. During some special services in Falmouth held by Dr. E. M. Saunders, Albert was converted and joined the church. Being inclined to study he entered the academy at Wolfville, the



Ladies.

Take pleasure in introducing to you a Corset of such excellence that we are confident you will not feel satisfied until you have procured a pair for yourself. Like others, you have had trouble with Corsets. They have been stiff and uncomfortable, have broken at the waist, and in many cases nearly ruined the health and figure that should have been your pride. None of the above faults will be found in the "CREST" Corset, being made as they are in sections which are made to fit that portion of the body next to which each section comes. The result is, when all are joined together, a Corset which fits and feels as no other style of Corset possibly can, being as comfortable as a waist when first worn, never losing their original shape, and giving a style and elegance of figure that is admired by all. The many benefits you will derive from wearing the "CREST" Corset should induce you to procure a pair from FRED A. DYKEMAN & Co. Price \$1.25 and \$1.50 per pair. Sent by mail on receipt of price with 12 cts. added for postage.

FRED. A. DYKEMAN & Co.

97 King Street, St. John, N. B.

Principal of which gave him high commendation. But his health not being strong, and wishing to be nearer home he took studies in Kings college, Windsor. Here also his desire over-ran his strength, resulting in typhoid fever, which left him so weak that his physician advised a warmer climate for the winter, consequently his father went with him to Southern California. Everything that parental love and money could obtain was supplied, but gradually he grew weaker. When it became certain that he could not recover, his mother and aunt, Mrs. Chandler, went to him, and spend the last two weeks with him. Through all his sickness he was remarkably cheerful, often singing in his beautiful tenor voice hymns expressive of submission to God. With a fine spirit and good earthly prospects we had hoped that he would do much good in the world. But in this, as in many other things, we hear the Master say, "What I do, thou knowest not now, but thou shalt know hereafter." Bro. Young brought the body of his son to Falmouth for burial, Mrs. Young and her sister remaining in California for a few months. The funeral service was held on the 10th inst. A large number of sympathizing friends assembled. Pastor Murray was assisted by Rev. J. Cox, a friend of the family. Dr. Trotter, President of Acadia College, prayed and Prof. Oakes, principal of Horton Academy, expressed warm appreciation of the deceased. Prof. Bober of Kings College was present, a number of his students acting as pall-bearers. In a beautiful plot where lay many of his kindred, we laid the body of Albert, the last of three fine sons—with the blessed hope that we shall meet them in the home eternal.

An armed force of 1,200 Mussulmans made a sortie from Canaa, Crete, Saturday night, crossed the military cordon and surprised the insurgents at Kanlikastelli, three hours distant. A desperate combat ensued, in which thirteen Mussulmans were killed and twelve wounded. The Christian inhabitants of the district are preparing to make reprisals by land and sea. Later advices show that many Christians were killed as well as many Turks in engagements that preceded the principal fighting at Kanlikastelli.



Extension Tables

Walnut or Oak Finish.

Prices start at \$4.50.

F. A. JONES, 16 and 18 King Street.

BEDROOM SUITS, \$11.00.

A. KINSELLA, FREESTONE GRANITE AND MARBLE WORKS. Wholesale and Retail. (next I.C.R. Station) St. John, N.B.

Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and puts up free of charge. (mar243m)



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, effolent, thorough. As one man

Hood's Pills

said: "You never know you have taken a pill till it is all over." 250, C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

We tell your doctor all there is in Scott's Emulsion, just how much cod liver oil, hypophosphites, glycerine. But we do not tell him how these are combined. You have your secrets; this is ours. This knack of making the very best thing has come to us from years of experience with just one thing. We make only Scott's Emulsion—all our energy is bent on making that better than any other emulsion in the world. We have no other business thought. Is it any wonder that it is the standard?

Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SHELLEY,
St. John, N. B.

Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1897, the trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:	
Express for Campbellton, Pictou, Pictou, and Halifax	7.30
Express for Halifax	12.10
Express for Sussex	12.35
Express for Quebec and Montreal	17.10

Passengers from St. John for Quebec and Montreal take through sleeping Car at Moncton, at 29.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:	
Express from Sussex	8.40
Express from Montreal and Quebec (Monday excepted)	10.30
Express from Moncton (daily)	10.30
Express from Halifax	16.00
Express from Pictou and Campbellton	12.30
Accommodation from Moncton	24.30

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

All trains are run by Eastern Standard Time.
D. POTTINGER,
General Manager.
Railway Office, Moncton, N. B.
8th October, 1897.

J. H. KING, M.D.C.M.

26 Germain Street.

Office hours: 9 to 11 a. m., 1 to 3 p. m.
Telephone, 288.

News Summary.

"Two of the highest fees ever placed at the disposal of artists," says the Westminster Gazette, "are just now the subject of discussion, and perhaps, envy, in musical circles. M. Paderewski has accepted a thousand guineas (\$5,040) for one performance in Queen's Hall during the season, and Madame Adelina Patti has been offered the same sum, but has not yet acquiesced, to sing three songs at a concert to be given some time in the summer."

The investigations of a French scientist, M. Meguin, seem to have made it possible to determine with great precision the time of death of a person by noting the bacteria present in the body. He has conclusively proven that the successive forms always arrive in the same order from the time of death to that of complete disintegration of the body—a fact that has been shown by several interesting examples to be of great practical value.

THE JUBILEE CELEBRATION IN ENGLAND.—Picturesque Stratford-on-Avon was on Tuesday last the scene of the most picturesque fête in all England. Three barges were manned for a water pageant by villagers arrayed in Elizabethan costumes—a spectacular array—which drifted down the classic Avon past the Shakespeare memorial theatre to the Green, where the "rose queen" was crowned with quaint ceremonials. Preceding this display was a Shakespearian pageant with cars drawn by four white horses. On these cars scenes of tragedy, history, comedy and pastoral from the plays of Stratford's poet were decorated. Afterward came a tea for 2,000 children, followed by dancing on the Green, with an evening devoted to a dramatic performance and national tableaux in the memorial theatre, fireworks and illuminations out of doors.

Between 4 and 5 o'clock Wednesday afternoon, Mr. W. R. Racey, manager of the Merchants bank of Halifax agency in Fredericton, after having finished a hard day's work, mounted his horse and went for a canter in the direction of Kingsclear. While passing Ryan's brickyard at the upper end of the city on his way home, a few minutes before 6 o'clock he was stricken with heart failure and fell from his saddle to the ground. He was found by a young man named Gilman, lying in the middle of the road with the horse standing over him and his left foot still in the stirrup. Medical assistance was immediately called but without avail.

At Great Yarmouth a tall, revolving observation tower had been erected in honor of the occasion, which last night was illuminated with hundreds of small electric lights, while at the top of the tower the glare of a powerful revolving calcium shone on portraits of the Queen at different periods of her life. The tower is hexagonal in form, constructed of steel, 150 feet in height. It is surrounded by a circular elevator rigged with a platform which revolves upon the axles, on which platforms are fifteen revolving chairs; while the elevator ascends and descends the tower, the platform revolves around it, affording the occupants a view of all the surrounding country.

The English gypsies, who form an interesting class of England's population observed the day in a fashion peculiarly their own. Huge camp fires were lighted in all their places, where certain Roman rites, supposed to illustrate emotions of rejoicing, were performed. The women of the tribes bedecked themselves in their most gaudy costumes, the men in their smartest sashes and jackets, while the vans in which the bands pursue their migrations were freshly painted.

Noteworthy among the celebrations by Britons living on the continent was that held at Berlin, because there the members of the British and American colonies united in a dinner at the Kaiserhof, over which the ambassador presided. The banquet was followed by a dance, and in addition an afternoon fête was held for residents of outlying districts of Berlin.

At Sandringham the day was celebrated with universal rejoicing. In the afternoon there were sports and at night fireworks and a huge bonfire upon the heights such as used to mark the annual celebration of the Prince of Wales's birthday. There was also a festival dinner to all those on the estate.

Mr. and Mrs. Gladstone passed the day at Hawarden, where Mr. Gladstone delivered a patriotic address in connection with a children's fête. It was announced that the colonial premiers would be the guest of Mr. Gladstone early in July.

Honors will be paid to another English author next week as an incident of the Victoria anniversary. A memorial to Charles Dickens will be erected by the inhabitants of Broadstairs.

No Redmondites, and only half a dozen Dillonites, were to be seen in the official stands at Westminster.

She Could Not Eat.

THE STATEMENT OF A LADY WHO WAS A DYSPEPTIC.

Afflicted with Pains in the Stomach, Nausea and Vomiting—Constipation, Headaches and Other Distressing Symptoms Followed.

From Le Sorelois, Sorel, Que.

Dyspepsia and kindred disorders of the digestive organs are becoming alarmingly prevalent among the people of all classes, and it is safe to say that there are few ill-afflicting mankind productive of more real misery than indigestion. It is said that happiness and a good digestion go hand in hand, and the statement contains more truth than has been generally admitted. It may be safely said therefore, that the medicine that will cure dyspepsia is a blessing to mankind, a promoter of human happiness, whose good work cannot be too widely known. Such is the opinion of Mrs. P. Lussier of Sorel, Que., and it is because of this that she gave the following statement to a representative of Le Sorelois. "For some time past," she said, "I have been suffering from a malady that at first I could not define, but which proved to be a severe attack of dyspepsia. After each meal I felt a sensation of overfulness, even when I had eaten most sparingly. This feeling was accompanied by severe pains in the region of the stomach, and frequently by nausea, and sometimes vomiting. Constipation followed, which added to my misery. In the interval I suffered from fever and slight headache, and became generally indisposed. At times the pain in my stomach was less severe. My appetite never leaving me, I had no taste for anything and at this stage my son, Alfred, assistant manager of 'Le Sorelois' urged me to try Dr. Williams' Pink Pills, at the same time urging me to read an article in that paper which related to the cure of a person similarly afflicted. I was skeptical and did not believe the pills would help me, but a few days later I re-read the article and decided that I would try this medicine and I have much reason to be glad that I did so. I took a couple of Dr. Williams' Pink Pills after each meal and little by little perceived that my digestion was becoming more easy. I continued the use of the pills for a little more than a month, and have pleasure in stating that my cure is complete. At my age (56 years) one greatly appreciates being able to enjoy one's meals and I bless the day I began to use Dr. Williams' Pink Pills, and I heartily recommend them to other sufferers."

Dr. Williams' Pink Pills cure indigestion, rheumatism, neuralgia, locomotor ataxia, St. Vitus' dance, nervous headache and prostration, diseases of the blood, such as scrofula, chronic erysipelas, and restores pale and sallow complexions to the glow of health. They are a specific for all the troubles peculiar to the female sex, and in men cure all cases arising from worry, over-work, or excesses. Sold by all chemists and by Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents per box or six boxes for \$2.50. There are imitation pills colored pink against which the public are warned. The wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Take no other.

London has an army of 100,000 pick-pockets.

How To Avoid Wasting Time And Money.

A word at this time to the ladies of Canada may be the means of putting them on their guard, so that time and money may not be wasted.

There are certain dealers and storekeepers whose life-object is the making of large profits on every article they sell.

These dealers are now endeavoring to sell adulterated and imitation package dyes for the same price as the honest dealer asks for the reliable and never-failing Diamond Dyes.

Few ladies have the inclination to spend time or money to experiment with worthless and poisonous ingredients put up to outwardly imitate the marvellous Diamond Dyes. If you want good work you must use the best dyes. Years of thorough testing proclaim the fact that Diamond Dyes are the strongest, brightest and most economical; they are the only dyes in the world that are specially warranted. Each packet, when directions are followed, will give satisfactory and astonishing results.

Make No Mistake!

DO NOT DESPAIR
Until You Have Tried What
SMITH'S...

Chamomile Pills

Can Do for You!

Do you have pain about the chest and sides, and sometimes in the back? Is your feet dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, sick-like sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clumsy? Is there a sickness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.
FRANK SMITH, DRUGGIST,
ST. STEPHEN, N.B. and CALAIS, Me.
PRICE 25 CENTS. FIVE BOXES \$1.00.
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

Walter Steele, an aeronaut, while making a balloon ascension at Lynchburg, W. Va., fell a distance of one hundred feet and was instantly killed.

KIDNEY GRIND.

South American Kidney Cure the Only Specific for Kidney Disease—A Liquid and Solvent—Never Fails.

Medical Science has proved beyond a doubt that the solid particles which pass through the kidneys in the ordinary course of circulation—and which in time so grind and wear these organs that they become diseased and will not perform the functions for which they were created—require a solvent to dissolve and eradicate from the system these foreign substances, and the great South American Kidney Cure has proven to be the best and most scientific specific remedy for such, and the testimony of thousands who have been cured by it when pill doses have failed is the best demonstration of the fact that a solvent must be administered. If in despair use this remedy.

Judge Newburg, of New York, on Tuesday suspended sentence in the case of Booth-Tucker, who was convicted three weeks ago for maintaining a nuisance in the Salvation Army barracks on West 14th street in that city.

Without a Peer—Works Miracles.

Dr. Agnew's Cure for the Heart is without a peer. This great remedy relieves instantly the most aggravated and distressing forms of heart disease. It is the surest and quickest acting formula for heart trouble known to medical science, and thousands of times has the hand of the grim destroyer been stayed by its use. If there is palpitation, shortness of breath, pain in left side, smothering sensations—don't delay, or you may be counted in the long list of those who have gone over to the great majority, because the best remedy in the world today was not promptly used.

The President has refused permission to the Compagnie Francaise Cables Telegraphique to land the new cable of that company at Cape Cod or indeed anywhere upon the United States coast.

Those Worrying Piles.

One application of Dr. Agnew's Ointment will give you comfort. Applied every night for five to six nights and a cure is effected in the most stubborn cases of blind, bleeding or itching piles. Dr. Agnew's Ointment cures eczema and all itching and burning diseases. It acts like magic. 35 cents.

Bread
German created a process from wheat, the grist mill publishes some to the inventor newspaper, by a factory it is so great that become necessary machinery no grains directly same time kneading process being wheat is first in dry state, it is until the latter is then allowed a temperature of centigrade. In which it is then dough machine, patented process orously squeezed passed through a is then forced through meshes, finding and thence into a city of dirt which the grain is said cleaning the doughing process water is covered with stuff made up of tions of mice and machine is "said The writer of the bread made by the healthier and more ordinary manufacturing. All the nut served, especially surface, which is milling operation nitrogenous substance proved by the fact ratio of the bread is fibrous or woody p condition that they persons of weak d new process is said —The Sun.

Potash and C
A very important of crimson clover to complete success the clover like maggie uriantly and gather from the air than if applied. And then, all ploughed under, safe, and in the best for the next crop, w It is not lost or wa should the clover be for it would all be e the land in the shape the potash on the clo better than to wait ur grown and then apply crop of grain, potatoe It will pay ten times. time taken, by enable tract much more nitro The same treatment profitable for almost a gen gatherers, such as peas. Sow it on the ing or soon after. Do nature and a little you for almost nothing crimson clover will su big crop of it to turn u If you will give it ple will get the cost all ba in a big crop of corn or choose to grow.—(H. I in New-England Farme

Do not sow corn until warm. Sow in hills thr

The Farm.

Bread Direct from Wheat.

German chemists claim to have discovered a process for making dough direct from wheat, that promises to do away with the grist mill forever. The Toronto World publishes some interesting facts in regard to the invention, translated from a German newspaper, which says that the trade done by a factory running under the new system is so great that additions to the plant have become necessary. We quote: "The machinery not only transforms whole grains directly into dough, but also at the same time kneads it, no grinding or milling process being employed at all. After the wheat is first thoroughly cleaned in the dry state, it is placed in running water until the latter is no longer turbid, and it is then allowed to soak for a few hours in a temperature of 50 degrees to 52 degrees centigrade. In the starchy condition in which it is then found it is placed in the dough machine, where it goes through the patented process, whereby the mass is vigorously squeezed and at the same time passed through a sieve. The doughy mass is then forced through a sieve with finer meshes, finding its way into wooden boxes and thence into souring vats. The quantity of dirt which the process removes from the grain is said to be frightening, both in cleansing the dry grain and during the doughing process, when the surface of the water is covered with a disgusting layer of stuff made up of dust, weeds and the ejections of mice and birds, all of which the machine is said to thoroughly remove. The writer of the article claims that the bread made by this process is not only healthier and more palatable than that of ordinary manufacture, but also more nutritious. All the nutritive portions are preserved, especially those nearest the outer surface, which it is claimed are lost by milling operations. That none of the nitrogenous substances are removed is proved by the fact that the albuminoid ratio of the bread is 1.5, and even the most fibrous or woody portions are in such a condition that they can be dealt with by persons of weak digestion. Finally, the new process is said to be most economical. —The Sun.

Potash and Crimson Clover.

A very important thing in the growth of crimson clover that is deemed essential to complete success is potash. It acts on the clover like magic, making it grow luxuriantly and gather much more nitrogen from the air than if no potash had been applied. And then, if the clover crop is all ploughed under, the potash is there all safe, and in the best form to be available for the next crop, whatever that may be. It is not lost or wasted by any means, should the clover be cut and fed to stock, for it would all be eventually returned to the land in the shape of manure. To put the potash on the clover is therefore much better than to wait until after it has been grown and then apply it to the following crop of grain, potatoes or anything else. It will pay ten times over for the longer time taken, by enabling the clover to extract much more nitrogen from the air.

The same treatment will prove equally profitable for almost any other of the nitrogen gatherers, such as red clover or cow peas. Sow it on the land at time of seeding or soon after. Do not buy that which mature and a little ingenuity will give you for almost nothing. If you are where crimson clover will succeed, try to have a big crop of it to turn under in May, 1898. If you will give it plenty of potash you will get the cost all back, and much more, in a big crop of corn or whatever you may choose to grow. —(H. E. Van Damian, in New-England Farmer.

Corn.

Do not sow corn until the ground gets warm. Sow in hills three feet apart each

way. Drop about a dozen seeds in each hill, and thin out to say six plants at most, make two sowings, about two weeks apart. Be sure that your ground is well manured for this vegetable as it is a gross feeder. The best way is to place a quantity of manure in the hill and cover over with soil, and when the plants are well grown give a small covering of wood ashes. In this same piece of ground and in the same hill, some squash seed may be sown. This can be put in the same time as the corn. Vegetable marrow is a fine summer variety, and Hubbard squash is one of the best for fall and early winter. In this way two crops can be grown with profit. Some of the larger pumpkins are very useful to cover up an ugly spot in the garden, such as a manure heap, etc.

Lime for Clover.

For a good many years past there has been a general complaint among farmers in the older states that it was impossible to get a catch of clover as freely as in older times. Some have attributed this to a lack of potash in the soil, and there is no doubt that light applications of potash have stimulated a growth of clover where it would fail otherwise, but it seems to be now a settled fact that the failure is more often caused by acidity of the soil that can be remedied by a moderate application of lime. Clover catches more freely in a lime stone soil, and the farmers who have applied ten or fifteen bushels of lime to the acre have no trouble in growing an abundance of clover annually. We all know how freely it comes in wherever wood ashes are spread, or even where there has been a little fire of brush in the field, and it is probably as much from the lime that is in these ashes as from the potash that the soil is made receptive to the clover plant. — [J. H. Hale in Hartford Courant.

The Suffering and Crushed in Spirit.

Need Words of Cheer.

Their Only Avenue of Escape is Through Paine's Celery Compound.

True words of encouragement, hope and cheer are generally welcomed by suffering humanity—at least by that part of it with crushed spirits and despondent hearts.

To those who are martyrs from rheumatism and neuralgia we have a few words of honest advice, which, if followed, will certainly lead to that coveted goal—perfect health—that many are so earnestly praying to reach.

Up to the present you have failed to banish your rheumatism. The medicines you are using have not removed the floating acid poison from your joints and muscles. You are as bad today—perhaps worse—than when you commenced to doctor, and some of you are pronounced incurable.

Cheer up, sad souls! There is hope, yes, more than hope; there is a new life for you and freedom from all pain and agony if you give that heaven-sent remedy, Paine's Celery Compound, a fair and honest trial. It has completely cured the worst forms of rheumatism in the past, and its great and precious virtues will do the same good work for you today.

To those who suffer from that merciless tormentor, neuralgia, we say, with all candor, use Paine's Celery Compound, and your future will soon be happy and bright. This disease always indicates a low or depressed vitality, and is the most agonizing and exhausting that can afflict the nervous system. The ablest physicians now freely prescribe Paine's Celery Compound for neuralgia, and affirm that no other medicine can so completely eradicate the cause of this terrible disease.

One bottle of the great health-giving medicine will produce cheering results and will prove that our advice is golden. May heaven give you sufficient faith to make a trial.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

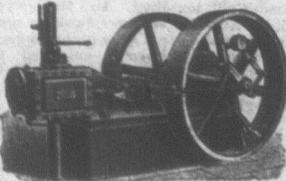
FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

ROBB-ARMSTRONG Automatic Engine

Centre or Side Crank. Sizes up to 700 H. P.



Interchangeable Parts.
Large Bearings.
Simplest and Best Governors.

ROBB ENGINEERING CO., Limited.
AMHERST, N. S.

Household Necessities

THE E. B. EDDY CO.'S

Telegraph Telephone Tiger . . . Parlor . . . MATCHES

They have never been known to fail

BAILEY'S REFLECTORS

Handsome designs for electric light, gas and oil. Catalogue and price list free. The most perfect light ever made for CHURCHES, Halls, etc.

BAILEY REFLECTOR CO., Pittsburg, Pa.

Beauty is your Duty

Abundant, glossy hair, is beauty's crowning glory. To wear this crown, use

AYER'S HAIR VIGOR

FREE MASONRY IN N. B.

From A. D. 1784 to A. D. 1894, by William Bunting, Past Grand Master, Past Grand Secretary, Past Master, Past Principal, Past Eminent Commander, Representative of the Grand Lodges of Missouri, Utah, Oregon, etc.

A volume of 480 pages royal octavo, bound in garter blue full cloth, with emblematical cover and embellished with seventeen full page half-tone illustrations, comprising a history of St. John's Lodge of St. John from 1822 to 1894, particulars of the old Provincial Grand Lodge (Abhol or Architects) of Nova Scotia, a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Secret Master's Councils, Ancient and Accepted Scottish Rite Societies, etc., organized or existing in New Brunswick from 1784 to 1894, together with descriptions of the principal halls occupied by the Craft in St. John, and other matters of interest to Free Masons. This work should be a valuable acquisition to any library. Sent postpaid to any address on receipt of price, \$2.00.

Address

PATERSON & CO.

MASONIC TEMPLE,

St. John, N. B.

The 53rd annual session of the National Division S. of T. of North America, (which is International) was held in Montreal, June 23rd, 24th and 25th. Quite a large number from the United States and Canada was present. Nova Scotia was represented by R. T. Murray, P. G. W. P.; Grand Scribe W. S. Sanders and W. J. Gates, Most Worthy Associate. The official reports were deeply interesting, and map out a good line of work for the future. Several delegations were received with the usual honors presenting cordial greetings to this old order. Excellent and encouraging addresses were delivered on the occasion. Among these were Mr. Dougall of the Montreal Witness, Pres. of Dom. Alliance, also Mr. Carson, Secretary of the same. Our order has initiated about four million members (4,000,000), and its good influence is felt on both sides of the Atlantic. The public sentiment on the country has been greatly increased by determined efforts of the Sons of Temperance, and merits the cordial support and hearty cooperation of our best people.

ONE PRESENT.

The Reformer says it learns from a good source that the entire Dhanis expedition to the head waters of the Nile, including Baron Dhanis himself, has been massacred. Baron Dhanis last year enlisted 6,000 men in the Congo Free State to take part in an expedition. The British government allowed a number of its Hussar troops to join the expedition, but it was officially denied that an Anglo-Belgian movement had been concerted against the Mahdists. The general impression, however, was that this force was intended to act in conjunction with the Anglo-Egyptian expedition up the Nile and take the Mahdists between two fires, and eventually complete the reconquest of the Soudan. Early in December last it was reported that the expedition had met with disaster and that Baron Dhanis had been killed. Later it was authoritatively stated that there was no ground for the report that the Baron had been killed and that when last heard from in September, he was at Stanley Falls, 600 miles from the nearest Derbish forces.

A few weeks ago a London hotelkeeper paid nearly \$1,400 for an egg of the great auk. There are only seventy or seventy-two of these remarkable specimens in existence so far as is known and many of these are cracked or badly broken. Their value has gone up enormously within the last few years. In 1839 a Paris dealer sold one for about \$1 and a few years later one went for about three-fifths of that sum. These two specimens are now in the Philadelphia museum. A specimen now in the Breslau museum changed hands in 1832 for \$10, but when sold again in 1870 brought \$150. In 1894 an English lord paid \$1,500 for a fine specimen. The record price paid for this huge egg, however was that of \$1,050, which was given in 1895 for the Edinburgh Museum of Science. The great egg measures about four inches and three-eighths in length and averages two and three-quarters in its greatest diameter. Its color is dirty cream-white blotched, streaked and lined with a reddish cinnamon brown.

News Summary.

Dr Jameson sailed from London Saturday for Cape Town, en route for Bulawayo.

Luke Patrick Hayden, Parnellite member of the House of Commons for South Roscommon, is dead.

James T. Kilbreth, collector of the port of New York, died Wednesday night at Southampton, L. I.

Prof. Aarpoth, of the Corlova (South America) observatory, asserts that the moon is not a satellite of the earth, but a planet.

Simo-Hamed, Ben Mousa, the special envoy of the Sultan of Morocco to the jubilee festivities in London, has returned to Morocco insane.

The statue of Bacchante, which was rejected in Boston, has been formally accepted by the board of trustees of the New York Metropolitan Museum of Art.

Walter H. Lansil, one of the most promising cattle painters of the United States, died at Dorchester, Mass., Saturday night, aged 42. He was a native of Bangor, Me.

Wm. Philip Molyneux, fourth earl of Sefton, is dead. The family estates are about 20,000 acres. He is succeeded in the earldom by his eldest son, the Viscount of Molyneux, now in his 31st year.

After three days' debate the Italian Senate has adopted in secret ballot, by a vote of 63 to 27, General Pelloux's army reorganization bill, increasing the peace effective footing of the Italian land forces.

Herman Glide Lopes, convicted as an insurgent incendiary, has been executed at Matanzas. The Queen Regent has pardoned Pedro Diaz Rodriguez, an insurgent who was under sentence of death in the castle of San Soverenjo, Matanzas.

The Minister of Marine authorizes the Montreal Harbor Commissioners, if the pilots' strike continues, to place the required buoys between Montreal and Quebec, which will then enable almost anyone to navigate ships between the two ports. The pilots below Quebec have officially declared that they will not join the strikers.

The Madrid correspondence of the Times says: "The British colony gave a subscription banquet in honor of the jubilee, the British ambassador, Sir Henry Drummond-Wolff, presiding. Mr. Hannis Taylor, the American minister, was the only invited guest. Mr. Taylor in the course of the evening eloquently eulogized the virtues of the Queen and expressed the respect and love in which she is held by all English-speaking people."

When an old trunk was opened in the home of Joseph Melton, near Bordley, Kentucky, in Union county, the father found his two little girls laying in it, smothered to death, Laura, aged 7, and Jennie, 5. While their parents were absent the children had been playing "hide and seek" with three other tots. While searching for a good hiding place the two evidently thought of an old trunk in the cellar, crawled into it, and closed the lid. A spring lock made it an air-tight tomb.

A meeting convened to bring further pressure to bear upon the British government to grant amnesty to the Irish political prisoners now at Malborough jail, was held in Phoenix park, Dublin, on Sunday. Considerable surprise was expressed that jubilee week had passed without the release which had been expected. Mr. Wm. Field, Parnellite member of the St. Patrick's division of Dublin, in the course of a fiery speech said: "It is useless to look further to the English government. We will call upon the voices, and perhaps the arms of our countrymen in America."

In his latest address on college athletics President Eliot took occasion to tell the Harvard students that he regarded golf as "an old man's game." The point of this remark seems to lie in the application of it, especially when it is considered that two of the most formidable golf champions in the land are young girls—Miss Beatrice Hoyt, whose triumphs on the Shinnecock and Morristown links are well known, and little "Johnnie" Carpenter, the girl of sixteen who vanquished Chicago's society ladies on the links a year ago, and is now one of the most expert players in Illinois. Meanwhile, W. D. Smedley, the bespectacled veteran of fifty-one years, who won the Chicago bicycle road-race, has been doing a good deal to show that bicycling may be an old man's sport.—[LESLIE'S WEEKLY.



Some Women

jump at it. They're quick to see the advantages of Pearline, quick to economize and save, quick to adopt all the modern improvements that make life easier. And these quick women are the ones that are likely to use Pearline (use with out soap) in the right way, and to find new uses for it, and get most out of it.

Some Women

have to be driven to it. They don't wash until they can't stand the old-fashioned way of washing any longer. Then they use Pearline. But ten to one they use it for only part of the work, or use it some way of their own, or use something else with it, and don't get half the help they ought to.

Send it Back. Faddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never equalled, and if your grocer sends anything in place of Pearline, be honest—send it back.



A Great Many People

Purchased Clothing at our sale while in town and were very much pleased with their bargains. Our sale continues with reduced prices all over the house. Notwithstanding the rush mail orders are promptly attended to.

FRASER, FRASER & CO.

Cheapside.

40 and 42 King Street.

SAINT JOHN, N. B.

MAYPOLE SOAP.

MADE IN ENGLAND.

Dyes any Shade!

Will Not Wash Out Nor Fade.

DOES NOT STAIN THE HANDS.

DEPOT 49 GERMAIN STREET

SAINT JOHN, N. B.

VIVIAN W. TIPPET, Manager.

Ask Your Grocer for it.

THE CHRISTIAN VOL. XI

Report of N. B. Lion. Report of N. B. Association. FORTIFICAL. Prison Doors Prayer. A Sad Bereavement. Notes. CONTRIBUTED. Report on Denial Literature. (A. Diamond Jubilee (H. F. A.). Halifax Notes. Jubilee Benevolence THE SPOON PAGE. Aunt Mary's Way

The N.

The N. B. Western annual meeting with the section of the called the Range, upper end of the John either by the ing the latter at the steamer May Queen and the Grand Lake was held Friday after delegates from the very small. This convenient travelling steamer must come and those who came the Range until even convenient means in the up river Counties inconvenient, very for Carleton Counties and represent the full staff. At the Friday after spent in the prayer officers of the Association, H. U. Clarke, Assistant Clerk, R. Nathaniel Branscomb. The evening session subject of missions. owing to the absence pure them, addresses ing the Home, Foreign of mission work. Re claims of the H. M. work. He had never the past year. Bro. Y to the Tobique country. linged to Baptists others. His labors in sulted in the organization At Cloverdale, some territories had been organized churches. Another Northampton about eight great need in connection men and more means to Rev. A. Freeman expressed his firm belief H. M. work. Baptists, give the whole word of mission they should be spirit of deep consecration. The Foreign Mission J. W. Manning in an ear work of missions has for and has behind it the authoria rules over a great one of many earthly rule dom is Christ's, and it is bring all the world to Manning pleaded earnest Telgus to whom the Bapt have undertaken to give Rev. E. Bosworth, Field mission, was present and interest of that work. M