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No. 26.

Very Suggestive. The liquor men of the Dominion will, of course, make a vigorous fight against an affirmative result of the plebiscite, and they will doubtless exert a powerful influence in determining what the vote shall be. But if the speech of a Mr. P. A. Henderson, who recently addressed the Ontario License Holders' Protective Association, affords a fair sample of anti-prohibition oratory, it would appear that the anti-temperance men are likely to furnish their opponents with some excellent texts. This, Mr. Henderson claimed, consideration for the liquor traffic on the ground that it was licensed by government and paid largely into the public treasury. Since confederation the enormous sum of \$212,000,000 had been thus paid by the liquor men. That was a sum sufficient to pay for the Intercolonial Railway, the C. P. R., the Dominion Parliament buildings, and then leave a surplus of over \$12,000,000. Mr. Henderson does not seem to have stated how much money the liquor men of Canada had accumulated during this time in private fortunes, or who had produced the wealth that had been transferred by the liquor men to the public treasury, or what percentage this immense sum of \$212,000,000 might be of the total cost of the liquor business to Canada. These questions, however, indicate facts quite as important certainly as that stated by the License Holders' advocate.

is sweeping over the United States which will submerge all Spain's island empire in the East and West. The English would like to see this done, and there will be no efficient objection in any other quarter; but if the Dingley tariff is to ride on the crest of that wave, then the situation will be radically altered here, as well as elsewhere." Another London correspondent quotes two representative English public men—one an intimate and prominent ally of the ministry, the other an ex-Cabinet Minister of the Liberal persuasion—as declaring that "it would be quite impossible to reach an Anglo-American understanding on high protectionist lines. America, of course, could do what it pleased with the tariff at home, but the only possible basis of co-operation with England outside must be on the basis of an open door and equal trading opportunities, at least, to the whole English-speaking world. That may also be safely said to be the idea of Mr. Chamberlain and Mr. Balfour." The same correspondent adds: "In the persistent talk about Anglo-American co-operation nothing is more certain than that English enthusiasm for Anglo-American co-operation would fizzle out like a damp squib if it were realized here that the end of it all would only be the creation of another commercial enemy for England among colonization nations."

his sister just before he sailed from Key West with Admiral Sampson's squadron, has been published: "Feeling that there has been earnestness of effort in my life, ready to accept any consequences, I hope to put aside every thought and bend entirely to the work in hand, to go in for action without any pre-occupation or diverting thought, leaving all issues to the God that rules over all, to whom we must refer the mystery of life and the mystery of death." "It is from the man who can write words like these," says Zion's Advocate, "that heroic deeds may be expected."

—That Mr. Gladstone was a supporter of temperance reform, says the Westminster Gazette, everybody knows, but the following facts, which we believe have never before been published, show that he at times put his principles into practice and with considerable success. Many years ago two young men about whom he had heard became notorious for their drinking habits, and it occurred to Mr. Gladstone that he would make an attempt to reclaim them. He accordingly invited them to see him at the castle, and there, alone in the "Temple of Peace," he impressively appealed to them to change their ways, and then knelt and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be better told than in the words of one of the men concerned, who says: "Never can I forget the scene, and as long as I have memory the incidents of the meeting will be indelibly impressed upon my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent Baptist minister, and neither of us from that day to this has touched a drop of intoxicating drink, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library."

—The following very good story is told by Susan W. Selfridge in "A Visit to Gladstone," published in the New York "Outlook": "He [Mr. Gladstone] went on to tell me of the splendid wreath deposited by Li Hung Chang, while in London, on the monument of General Gordon, his former companion in arms. A relative of the hero was so deeply moved by the act that he presented the Celestial Statesman with a specially fine bull-terrier, the winner of several prizes, and altogether a very fetching canine specimen. Mr. Gladstone repeated the following letter sent in acknowledgement: MY DEAR GORDON,—While tendering my best thanks for sending me your dog, I beg to say that as for myself I have long since given up the practice of eating dog's flesh, but my attendants, to whom I have handed the creature, tell me they never tasted anything so nice. Your devoted L."

—Alluding to the Bible Normal College of Springfield, Mass., and of its enlarged plans for next year, the Republican of that city says: "It now has a distinct field of its own, which these recent developments will enable it more effectively to fill. Its special aim is to bring religious instruction into line with modern scientific pedagogy, a thing heretofore hardly dreamed of. To this end the science of child-study, while in its infancy in this country, is being applied to the field of religion. The development of the infant, mental and physical, is carefully traced, with a view to studying the growth of religious concepts and the best methods of cultivating the conscience. For this sort of work trained intelligence is required, and for admission to the course leading to graduation the applicant must have a College Course or its equivalent, a restriction which should keep the character of the work up to a high standard. The school is interdenominational, the purpose being to train experts in elementary religious instruction, and not theologians of any particular stripe. But as the number of these specialists is necessarily limited, and most of the lay work in the churches must be done by men with less opportunity to prepare, the College will, next year, offer three special courses of ten weeks each, devoted to the Bible, child-study and sociology, which will be open to any one bringing proper testimonials. In this way both ends ought to be accomplished, the training of specialists, and the more rapid instruction of amateur workers, and in both departments useful results ought to be achieved."

American Imperialism.

Both the government and the people of Great Britain have shown a very friendly feeling toward the United States in connection with the war in which the latter is now engaged. There appears to be no disposition on the part of the British government to oppose in any way the acquisition of territory by the United States in the Eastern as well as the Western hemisphere. The idea of imperialism is evidently growing rapidly upon the imagination of the American people, and it seems not unlikely that the war will result in the transference of Spain's West India possessions, the Philippines and perhaps other island territories to the control of the United States. But if the United States shall secure and determine to hold these possessions, it will be important to maintain a friendly understanding with Great Britain or with some other nation or nations equally powerful. There is no doubt of Great Britain's willingness to maintain such relations with the United States, but it is not to be expected that Britain will view with complacency the extension of the McKinley-Dingley tariff to Cuba and the Philippines. It is equally certain that such a policy would not be regarded with friendly eyes by Germany, whose commercial interests in the Philippines, especially, are very large. "At both London and Berlin," a London correspondent of a New York paper writes, "thoughtful people see in America's childish tariff the greatest embarrassment attending the whole problem which the war has precipitated. Englishmen say little on this head, because it would be clearly futile not to say inopportune, but the Germans are full of the idea that Dingley tricks must not be played on their-Manila trade. . . . On this they would have little difficulty in securing the diplomatic consent of all Europe, I fancy, England included. Americans cannot too clearly remember that when, last winter, the first demonstration of an Anglo-American entente occurred, it was not over Cuban affairs, but over England's stand as the champion of the open door in the Chinese trade. It must be apparent to every mind that for America to turn up now in adjacent waters as a mailed exponent of the closed door theory will complicate matters with England as well as with others. We are told here that an irresistible wave of imperialistic fervor

The Invasion of Cuba.

Despatches report the arrival on June 20, near Santiago, of the United States forces, under General Shafter, for the invasion of Cuba. The General at once paid a visit to Admiral Sampson on board his flag-ship, and the General and the Admiral afterwards went on shore and proceeded to the insurgent, General Garcia's, headquarters, about a mile inland, where they spent several hours in consultation with the Cuban Commander, who is said to have 3,000 men with him. General Garcia, it is said, gave the Americans assurance that they need have no fear of contracting diseases on the south-eastern coast of Cuba, as the climate there is not unhealthy, though extremely hot, at this season of the year. The Cuban General declared that his own troops, ill-fed and ill-clothed as they were, were in perfect health, and therefore the Americans need not fear fevers or other serious ailments. It is quite possible, however, that conditions which are fairly healthful for Cubans may be found far otherwise for unacclimatized Americans. Reports differ as to the strength of the Spanish forces in and about Santiago. Some accounts have placed the number of Spaniards as high as 41,000, but the United States war department, from what is considered trustworthy information, estimates the Spanish forces now at Santiago at 14,000 men. At Holguin, 100 miles away, Gen. Pando is said to have 10,000 men. If he is able to come to the relief of Santiago, which is doubtful, the American General will have to contend with an army of some 24,000 disciplined troops, believed to be well armed and in fairly good good fighting condition. Despatches report that by Wednesday afternoon 6,000 American soldiers had landed, while 10,000 more waited on board the transports off shore ready to join those who had debarked, as soon as the available launches and small boats could carry them ashore. The weather had proved favorable for landing and it appears to have been accomplished without loss of life on the part of the Americans and practically without opposition on the part of the Spaniards.

—Lieut. Hobson, who distinguished himself by sinking the Steamer Merrimac across the entrance to Santiago harbor, was president of the Y. M. C. A. in the Naval Academy at Annapolis. The following extract from a letter written by Lieut. Hobson to

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Love's Triumph.

BY ALEXANDER MACLAREN, D. D.

Romans 8: 38, 39: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

These rapturous words are the climax of the apostle's long demonstration that the gospel is the revelation of "the righteousness of God from faith to faith," and is thereby "the power of God unto salvation." What a contrast there is between the beginning and the end of his argument! It starts with sombre, sad words about man's sinfulness and aversion from the knowledge of God. It closes with this sunny outburst of triumph; like some stream rising among black and barren cliffs, or melancholy moorlands, and foaming through narrow rifts in gloomy ravines, it reaches at last fertile lands, and flows calm, the sunlight dancing on its broad surface, till it loses itself at last in the unfathomable ocean of the love of God.

We are told that the Biblical view of human nature is too dark. Well, the important question is not whether it be dark, but whether it be true. But, apart from that, the doctrine of Scripture about man's moral condition is not dark, if you will take the whole of it together. Certainly, a part of it is very dark. The picture, for instance, of what men are, painted at the beginning of this epistle, is black like a canvas of Rembrandt's. The Bible is "Nature's sternest painter, but her best." But to get the whole doctrine of Scripture on the subject, we have to take its confidence as to what men may become, as well as its portrait of what they are—and then who will say that the anthropology of Scripture is gloomy? To me it seems that the unrelieved blackness of the views which because it admits no fall, can imagine no rise, which sees in all man's sins and sorrows no token of the dominion of an alien power, and has, therefore, no reason to believe that they can be separated from humanity, is the true "Gospel of despair," and that the system which looks steadily at all the misery and all the wickedness, and calmly proposes to cast it all out, is really the only doctrine of human nature which throws any gleam of light on the darkness. Christianity begins indeed with, "there is none that doeth good, no, not one," but it ends with this victorious paean of our text.

And what a majestic close it is to the great words that have gone before, fitly crowning even their lofty height! One might well shrink from presuming to take such words as a text, with any idea of exhausting or of enhancing them. My object is very much more humble. I simply wish to bring out the remarkable order, in which Paul here marshals, in his passionate, rhetorical amplification, all the enemies that can be supposed to seek to wrench us away from the love of God; and triumphs over them all. We shall best measure the fullness of the words by simply taking these clauses as they stand in the text.

I. The love of God is unaffected by the extremest changes of our condition.

The apostle begins his fervid catalogue of vanquished foes by a pair of opposites which might seem to cover the whole ground—"neither death nor life." What more can be said? Surely, these two include everything. From one point of view they do. But yet, as we shall see, there is more to be said. And the special reason for beginning with this pair of possible enemies is probably to be found by remembering that they are a pair; that between them they do cover the whole ground, and represent the extremes of change which can befall us. The one stands at the one pole, the other at the other. If these two stations, so far from each other, are equally near to God's love, then no intermediate point can be far from it. If the most violent change which we can experience does not in the least matter to the grasp which the love of God has on us, or to the grasp which we may have on it, then no less violent a change can be of any consequence. It is the same thought in a somewhat modified form, as we find in another word of Paul's. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord." Our subordination to Him is the same, and our consecration should be the same in all varieties of condition, even in that greatest of all variations. His love to us makes no account of that mightiest of changes. How should it be affected by slighter ones?

The distance of a star is measured by the apparent change in its position, as seen from different points of the earth's surface or orbit. But this great Light stands steadfast in our Heaven, nor moves a hair's breadth, nor pours a feeble ray on us, whether we look up to it from the midsummer day of busy life, or from the midwinter of death. These opposites are parted by a distance to which the million of miles of the world's path among the stars are but a point, and yet the love of God streams down on them alike.

Of course, the confidence of immortality is implied in this thought. Death does not, in the slightest degree, affect the essential vitality of the soul; so it does not, in the slightest degree, affect the outflow of God's love to that soul. It is a change of condition and circumstances

and no more. He does not lose us in the dust of death. The withered leaves on the pathway are trampled into mud, and indistinguishable to human eyes; but He sees them even as when they hung green and sunlit on the mystic tree of life.

How beautifully this thought contrasts with the saddest aspect of the power of death in our human experience! He is Death the Separator, who unclasp our hands from the closest, dearest grasp, and divides asunder joint and marrow, and parts soul and body, and withdraws us from all our habitude and associations and occupations, and loosens every bond of society and concord, and hales us away into a lonely land. But there is one bond which his "abhorred shears" can not cut. Their edge is turned on it. One hand holds us in a grasp which the fleshless fingers of Death in vain strive to loosen. The separator becomes the uniter; he rends us apart from the world, that he may "bring us to God." The love filtered by drops on us in life is poured upon us in a flood in death, "for I am persuaded that neither death nor life shall be able to separate us from the love of God."

II. The love of God is undiverted from us by any other order of beings.

"Nor angels, nor principalities, nor powers," says Paul. Here we pass from conditions affecting ourselves to living beings beyond ourselves. Now, it is important for understanding the precise thought of the apostle to observe that this expression, when used without any qualifying adjective, seems uniformly to mean good angels, the hierarchy of blessed spirits before the throne. So that there is no reference to "spiritual wickedness in high places" striving to draw men away from God. The supposition which the apostle makes is, indeed, an impossible one, that these ministering spirits, who are sent forth to them who shall be heir of salvation, should so forget their mission and contradict their nature as to seek to bar us out from the love which it is their chiefest joy to bring us. He knows it to be an impossible supposition and its very impossibility gives energy to his conclusion, just as when in the same fashion he makes the other equally impossible supposition about an angel from Heaven preaching another gospel than that which he had preached to them.

So we may turn the general thought of this second category of impotent efforts in two different ways, and suggest, first, that it implies the utter powerlessness of any third party in regard to the relations between our souls and God.

We alone have to do with Him alone. The awful fact of individuality, that solemn mystery of our personal being, has its most blessed or its most dread manifestations in our relation to God. There no other being has any power. Counsel and stimulus, suggestion or temptation, instruction or lie, which may tend to lead us nearer to Him or away from Him, they may, indeed, give us; but after they have done their best or their worst, all depends on the personal act of our own innermost being. Man nor angel can affect that, but from without. The old mystics called prayer "the flight of the lonely soul to the only God." It is the name of all religion. These two, God and the soul, have to "transact," as our Puritan forefathers used to say, as if there were no other beings in the universe but only they two. Angels and principalities and powers may stand beholding with sympathetic joy; they may minister blessing and guardianship in many ways; but the decisive act of union between God and the soul they can neither affect nor prevent.

And as for them, so for men around us; the limits of their power to harm us are soon set. They may shut us out from human love by calumnies, and dig deep gulfs of alienation between us and dear ones; they may hurt and annoy us in a thousand ways; with slanderous tongues, and arrows dipped in poisonous hatred. But one thing they can not do. They may build a wall around us, and imprison us from many a joy and many a fair prospect. But they can not put a roof on it to keep out the sweet influences from above, or hinder us from looking up to the heavens. Nobody can come between us and God but ourselves.

Or, we may term this general thought in another direction, and say, "These blessed spirits around the throne do not absorb and intercept His love." They gather about its steps in their "solemn troops and sweet societies;" but close as are their ranks, and innumerable as is their multitude, they do not prevent that love from passing beyond them to us on the outskirts of the crowd. The planet nearest the sun is drenched and saturated with fiery brightness, but the rays from the centre of life pass on to each of the sister spheres in its turn, and travel away outwards to where the remotest of them all rolls in its far off orbit, unknown for millenniums to dwellers closer to the sun, but through all the ages visited by warmth and light according to its needs. Like that poor sickly woman who could lay her wasted fingers on the hem of Christ's garment, notwithstanding the thronging multitude, we can reach our hands through all the crowd, or rather He reaches His strong hand to us and heals and blesses us. All the guests are fed full at that great table. One's gain is not another's loss. The multitude sit on the green grass, and the last man of the last fifty gets as much as the first: "They did all eat, and were filled;" and more remains than fed them all.

So all beings are "nourished from the King's country," and none jostle others out of their share. This healing fountain is not exhausted of its curative power by the early comers. "I will give this last even as unto thee." Nor angels, nor principalities, nor powers, shall be able to separate us from the love of God."

III. The love of God is raised above the power of time. "Nor things present, nor things to come," is the apostle's next class of powers impotent to disunite us from the love of God. The rhythmical arrangement of the text deserves to be noticed, as bearing not only on its music and rhetorical flow, but as affecting its force. We had first a pair of opposites, and then a triplet: "death and life; angels, principalities and powers." We have again a pair of opposites; "things present, things to come," again followed by a triplet, "height nor depth, nor any other creature." The effect of this is to divide the whole into two, and to throw the first and second classes more closely together, as also the third and fourth. Time and Space, these two mysterious ideas, which work so fatally on all human love are powerless here.

The great revelation of God on which the whole of Judaism was built, was that made to Moses of the name, "I Am that I Am." And parallel to the verbal revelation was that symbol of the bush, burning and unconsumed, which is so often misunderstood. It appears wholly contrary to the usage of Scriptural visions, which are ever wont to express in material form the same truth which accompanies them in words, that the meaning of that vision should be, as it is frequently taken as being, the continuance of Israel, unharmed by the fiery furnace of persecution. Not the continuance of Israel, but the eternity of Israel's God is the teaching of that flaming wonder. The burning bush and the name of the Lord proclaimed the same great truth of self-derived, self-determined, timeless, undecaying being. And what better symbol than the bush burning, and yet not burning out, could be found of that God in Whose life there is no tendency to death, Whose work digs no pit of weariness into which it falls, Who gives and is none the poorer, Who fears no exhaustion in His spending, no extinction in His continual shining?

And this eternity of being is no mere metaphysical abstraction. It is eternity of love, for God is love. That great stream, the pouring out of His own very inmost being, knows no pause, nor does the deep fountain from which it flows ever sink one hair's breadth in its pure basin.

We know of earthly loves which cannot die. They have entered so deeply into the very fabric of the soul that, like some cloth dyed in grain, as long as two threads hold together they will retain the tint. We have to thank God for such instances of love stronger than death, which make it easier for us to believe in the unchanging duration of His. But we know, too, of love that can change, and we know that all love must part. Few of us have reached middle life, who do not, looking back, see our track strewn with the gaunt skeletons of dead friendships, and dotted with "oaks of weeping," waving green and mournful over graves, and saddened by footprints striking away from the line of march, and leaving us the more solitary for their departure.

How blessed, then, to know of a love which cannot change or die! The past, the present and the future are all the same to him, to Whom "a thousand years," that can corrode so much earthly love, are in their power to change "as one day," and "one day," which can hold so few of the expressions of our love, may be as a "thousand years" in the multitude and richness of the gifts which it can be expanded to contain. The whole of what He has been to any past, He is to us today. "The God of Jacob is our refuge." All these Old World stories of loving care and guidance may be repeated in our lives.

So we may bring the blessedness of all the past into the present, and calmly face the misty future, sure that it cannot rob us of His love.

"Do whate'er thou wilt, swift footed Time, To this wide world and all her fading sweets."

It matters not, if only our hearts are stayed on His love, which neither things present, nor things to come, can alter or remove. Looking on all the flow of ceaseless change, the waste and fading, the alienation and cooling, the decrepitude and decay of earthly affection, we can lift up with gladness, heightened by the contrast, the triumphant song of the ancient church: "Oh, give thanks unto the Lord, for he is good, because His mercy endureth forever!"

IV. The love of God is present everywhere. The apostle ends his catalogue with a singular trio of antagonists: "nor height, nor depth, nor any other creature," as if he had got impatient of the enumeration of impotencies, and having named the outside boundaries in space of the created universe, flings, as it were, with one rapid toss, into that large room the whole that it can contain, and triumphs over it all.

As the former clause proclaimed the powerlessness of that other great mystery of creaturely life which we call Space. Height or depth, it matters not. That diffusive love diffuses itself equally in all directions. Up or down, it is all the same. The distance from the center is equal Zenith or to Nadir.

Here, we have the Omnipresence as an idea of eternity. vividness, and not is all softened and of bare rock is when it, when it is thou "Thou, God, seest who sees be but As reasonably might cell to be glad wh him from some t any thought of G 130th Psalm with art there; if I ma there." So may t tremble as he ask Thy presence?" cast over the mar the warm hue of l into this of our te able to separate u

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Here, we have the same process applied to that idea of Omnipresence as was applied in the former clause to the idea of eternity. That thought, so hard to grasp with vividness, and not altogether a glad one to a sinful soul, is all softened and glorified, as some solemn Alpine cliff of bare rock is when the tender morning light glows on it, when it is thought of as the Omnipresence of love. "Thou, God, seeest me," may be a stern word, if the God who sees be but a mighty Maker or a righteous Judge. As reasonably might we expect a prisoner in his solitary cell to be glad when he thinks that the jailer's eye is on him from some unseen spy-hole in the wall, as expect any thought of God but one to make a man read that 139th Psalm with joy: "If I ascend into heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there." So may a man say shudderingly to himself, and tremble as he asks in vain: "Whither shall I flee from Thy presence?" But how different it all is when we can cast over the marble whiteness of that solemn thought the warm hue of life, and change the form of our words into this of our text: "Nor height, nor depth, shall be able to separate us from the love of God."

In that great ocean of Divine love we live and move and have our being, floating in it like some sea flower which spreads its filmy beauty and waves its long tresses in the depths of mid-ocean. The sound of its waters is ever in our ears, and above, beneath, around us, its mighty currents run evermore. We need not cover before the fixed gaze of some stony god, looking on us unmoved like those Egyptian deities that sit pitiless with idle hands on their laps and wide open lidless eyes gazing out across the sands. We need not fear the Omnipresence of love, nor the Omniscience which knows us altogether, and loves us even as it knows. Rather we shall be glad that we are ever in His presence, and desire, as the height of all felicity and the power for all goodness, to walk all the day long in the light of His countenance, till the day come when we shall receive the crown of our perfecting in that we shall be "ever with the Lord."

The recognition of this triumphant sovereignty of love over all these real and supposed antagonists makes us, too, lords over them, and delivers us from the temptations which some of them present us to separate ourselves from the love of God. They all become our servants and helpers, uniting us to that love. So we are set free from the dread of death and from the distractions incident to life. So we are delivered from superstitious dread of an unseen world, and from craven fear of men. So we are emancipated from absorption in the present and from careful thought for the future. So we are at home everywhere, and every corner of the universe is to us one of the many mansions of our Father's house. "All things are yours, . . . and ye are Christ's; and Christ is God's."

I do not forget the closing words of this great text. I have not ventured to include them in our present subject, because they would have introduced another wide region of thought to be laid down on our already too narrow canvas.

But remember, I beseech you, that this love of God is explained by our apostle to be "in Christ Jesus our Lord." Love illimitable; all pervasive, eternal; yes, but a love which has a channel and a course; love which has a method and a process by which it pours itself over the world. It is not, as some representations would make it, a vague, nebulous light diffused through space as in a chaotic, half-made universe, but all gathered in that great Light which rules the day—even in Him who said: "I am the Light of the world." In Christ the love of God is all centered and embodied, that it may be imparted to all sinful and hungry hearts, even as burning coals are gathered on a hearth that they may give warmth to all that are in the house. "God so loved the world"—not merely so much, but in such a fashion—"that"—that what? Many people would leap at once from the first to the last clause of the verse, and regard eternal life for all and sundry as the only adequate expression of the universal love of God. Not so does Christ speak. Between that universal love and its ultimate purpose and desire for every man He inserts two conditions, one on God's part, one on man's. God's love reaches its end, namely, the bestowal of eternal life, by means of a Divine act and a human response. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." So all the universal love of God for you and me, and for all our brethren, is "in Christ Jesus our Lord," and faith in Him unites us to it by bonds which no foe can break, no shock of change can snap, no time can rot, no distance can stretch to breaking. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Selected.

Better Than the Westminster Confession.

O. P. HACHERS.

Two hundred and fifty years ago the Westminster confession was given to the world. The Presbyterian

bodies are rejoicing over this confession, that has been their creed for a quarter of a thousand years. It is the outgrowth of an assembly that met in 1643 and adjourned in 1652. Concerning the man who formed it, Dr. Briggs writes: "Looking at the Westminster assembly, as a whole, it is safe to say that there never was a body of divines who labored more conscientiously, carefully and faithfully and produced more important documents or a richer theological literature than that remarkably learned able and pious body who sat for so many trying years in the Jerusalem chamber of Westminster Abbey." In many respects it is a remarkable confession, the work of very able and pious men; presenting the fundamentals of the faith with great clearness. As Baptists we may glory in a confession of earlier date, clearer in Scriptural statement, not weighted down with metaphysical terms and discussions, and presenting certain great truths that are diametrically opposed to the teachings of the Westminster. It was framed by humble and humble-minded men, not known to the world as great scholars, not moving on high social planes, worshipping in barren meeting houses. It is known as the confession of the seven churches; formed in 1643. It recognizes, as the Westminster does not, the fundamental teaching of the spiritual character of the Church, and the rights of the individual conscience.

President Elliot, of Harvard, declared lately that the finest discovery of the recent ages was the right for a man to think for himself, the discovery of the right and the worth of the individual soul. This teaching these Baptist men understood clearly two hundred and fifty years ago. It was not a novel doctrine for them; it was not a revolutionary doctrine or seditious. It was a part of the inalienable right of each man to think and to make confession for himself. They write: "So it is the magistrate's duty to tender the liberty of men's consciences, which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying. And as we cannot do anything contrary to our understandings and consciences, so neither can we forbear the doing that which our understandings and consciences bid us to do. But in case we find not the magistrate to favor us herein, yet we dare not suspend our practice because we believe we ought to go on in obedience to Christ." Much more may we find in the utterances of these old-time men who were living two centuries ahead of their times. What the Westminster men and Calvin and Knox and Luther thought were fire brands among men and in society these men regarded as the treasures of the soul, the right of individual thinking subject to the only place of appeal, the New Testament and the Judgment Day. When the Westminster men issued their confession it had this teaching on that same subject. It declared that dangerous heretics may lawfully be called to account and proceeded against by the centuries of the church and by the power of the civil magistrate. It assigned to the civil magistrate the power and duty of preserving unity and peace in the church, of suppressing all blasphemies and heresies, of preventing or reforming all corruptions and abuses in worship and discipline. In 1787 the confession was changed by the American Presbyterians so as to make it correspond with the free religious atmosphere of this country and the fixed separation of Church and State. We may fittingly to-day honor those Baptist men who, living in the days of restricted ideas, of narrow horizons, of intolerance and persecution, could openly proclaim the rights and privileges of all to own themselves and their thoughts. Had it not been for men like these, who were willing to be accounted as dangerous men and willing to suffer for their principles, we today would behold our New Testament beliefs only by the suzerainty of the civil magistrate. In the presence of obloquy, loss of standing in business and society, they wrote these words, showing what it cost to be a Baptist and to stand by an open New Testament: "But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be stripped of all outward comfort, and, if it were possible, to die a thousand deaths rather than do anything against the least tittle of the truth of God or against the light of our own consciences." The spirit of the martyrs is in these words. Back of these words were visions of the jail, the stake, the loss of goods, the ostracism of society. In so far as the Westminster represents the Scriptures and stands for the truth, in so far we may embrace it and glory in its utterances. But in the confession of 1643 is a confession that for Scripturalness, for simplicity of expression, for clearness of thought, for beauty of style, is both older than the Westminster and better than the Westminster. It would require no revision to-day to fit it for the use of that man or that church that makes the New Testament alone the source of authority and appeal. It was born in an atmosphere of freedom. It held unflinchingly to one thought, without which life would not be worth living, the right of the believer to think. This right the Westminster denied to a man. But in time the humble confession compelled the more illustrious confession to alter its statements.—The Commonwealth.

Glory Only in the Cross.

BY REV. J. G. GREENHOUSE.

What have you brethren in your own lives to be proud of? What is there in you and in your thoughts, endeavors and possessions for which one can heartily and unreservedly congratulate you, if it be not this: that you have the cross? Do you plume yourselves on your fine houses replete with all modern comforts and luxuries, or on the wealth and treasures which your thrift and energy have gathered together, or the little stock of knowledge you have acquired by reading and experience, or the honors and reputation you have attained, or the friendships your character and temper have secured, or on the loved ones—dearer than friends—who make your home and daily joy? Perhaps you do—perhaps you are lifted up by the thought of all these things at times. But not in your best hours—not when you think most seriously and truthfully. When you measure and survey these things with honest, fearless eyes, it is not to glory in them. Houses are but dust, after all; there are a thousand wounds to which wealth cannot minister, and wealth is very precarious, especially in the present time; your honors are very uncertain, for the public which confers them is fickle, and speedily changes its idols; your friendships and relationships are subject to all manner of accidents and changes; your knowledge, be it great or small, is only as a narrow rim of light round a vast region of darkness. Apart from the cross, there is no promise of durability in any of them. Apart from the cross, the end of them is a tragedy, a heap of dust, and a few tearful memories. You cannot glory in these things.

But if the cross is in your lives, in your thoughts, in your hopes, there is a radiance which nothing can dim; there is the splendor of an inspiring and lovely promise thrown over all the path you tread. It is the cross which makes you forgive men and women, walking with the sunlight of heavenly love upon your faces. It enables you to think without sickness and despair of all the evil of the past, and to look forward with untroubled confidence to the way to which you have to tread. It makes memory bearable and hope infinitely uplifting. It exalts your nature, reveals you to yourself as a spiritual being, capable of all growth into the very image of God. It transfigures all your earthly affections, showing them in the pure light of love divine, and assuring you that the changes and accidents of life will not impair or rob you of them. It is as a haven of rest to you in all weary and oppressed moods, and all times of disappointment and dejection. It is the light which shines forever: which shines when every other light goes out; which shines most clearly when the last darkness comes on.

I hear men asking the question, and I find it written in books, "Is life worth living?" and I am disposed to answer, "Apart from the cross, I do not know, I hardly think it is; but with the cross it is all beautiful, full of hope and divine." And when I think of all this I can say these words with as much depth of meaning as St. Paul put into them, and so can you. Let us say them together once more: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—From "The Cross in Modern Life."

Begin Each Day With Prayer.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed with a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer, "Rise, Lord, and let thine enemies be scattered?" Do you not think there would come a quiet in our hearts, and a victorious peace to which we are too much strangers? If we carried the assurance that there is one that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and, if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many littles make a mickle," and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly; by success of the little enemies that come down on them, like a cloud of gnats in a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength, and sends them to their knees to ask for help from God.—Alexander McLaren, D. D.

We are growing old. Let us treat the aged now as we will want to be treated, should we be spared to reach their age.

The heart of Christ alone can enlarge the heart of man. His selfishness is the best cure of our selfishness.—Dr. A. J. Gordon.

Messenger and Visitor

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Yarmouth and Its Baptist Interests

The editor of this journal had the privilege of visiting Yarmouth at the time of the meeting of the Association there a few days ago. Yarmouth is one of the most attractive and prosperous towns in the Maritime Provinces. The shipping business which formerly brought so much wealth to Yarmouth has indeed greatly declined, but the results of present enterprise as well as of past prosperity are to be seen on every hand. The town has several factories and these, with the fishing, lumbering and other industries of the County, afford a basis for a considerable volume of trade. Revisiting the town now after several years' absence, one notes not a few improvements. The Grand Hotel, a fine building constructed on an extensive plan for the accommodation of the increasing summer tourist travel, is one of the striking new features. Quite a large number of new residences, all of them comfortable looking and some of them elegant, have been erected. The town has a good water system, gas and electric light systems, and a line of electric cars, connecting Milton and the South End, appeared to give a very satisfactory service. Yarmouth has direct and easy communication with Boston and possesses many characteristics of an American town, but in its climate, its hedges and the rich verdure of its lawns and meadows, it is quite distinctly English. The hawthorn flourishes here as perhaps nowhere else on the continent, and Yarmouth's hedges are the pride of its citizens and the admiration of visitors. Probably, if the matter could be settled by a plebiscite, the fog would be placed under restriction if not absolutely prohibited. Still it must be admitted that the fog has its compensations in beauties of lawns and hedges and the general freshness of the landscape. The temperance sentiment has always been pretty strong in Yarmouth, but it is safe to say that the town has suffered much less from the fog than from the liquor business.

Yarmouth town has three Baptist churches and several others within a radius of a few miles. These churches have as pastors men of experience and recognized ability. Old Zion church in the centre—the church of Father Harris Harding—with a history of more than a century, has Rev. J. H. Poshay for its pastor. Its daughters, one on each side—Milton to the north and the Temple church to the south—now under the care respectively of Pastors J. H. Saunders and W. F. Parker. None of these brethren have spent their strength in vain. Bro. Parker came to his present charge about a year ago. He is highly appreciated by his people and is meeting with encouragement in his work. Bro. Saunders is a veteran in the service and his praise is in all the churches. He is much beloved in Milton but is closing his labors there. He feels that the time has come when he should seek release from the onerous duties of the pastorate and will soon remove to a place which he has purchased at Ohio, a few miles out of town, and will labor in the gospel according to his strength and as opportunity may offer. We enjoyed the privilege on Sunday evening of worshipping with Pastor Poshay and his people in their new church. The church building seems to leave almost nothing to be desired in its line. Mr. Poshay remarks that the only thing about the church that does not please him is the debt, a sentiment which a number of his brother pastors can fully appreciate. The audience room of the church is convenient, well proportioned and very attractive in appearance. The school room, class rooms, parlors, etc., are well arranged and seem to afford every convenience for effective work. The pastor has recently welcomed quite a number of new converts. We trust that large blessings may be in store for this historic mother church and all her daughters.

The people of Yarmouth know how to extend a gracious hospitality, and delegates to the Association were warm in their praises of the town and its people. It was the writer's lot to be entertained at the pleasant home of Deacon Weimore of the Milton church, who, with his family, showed us no little kindness.

The N. S. Western Association.

The Nova Scotia Western Baptist Association met in its 48th annual session with the Milton church, Yarmouth, on Saturday, June 19th. The meeting of the Association was preceded by meetings of the Association at B. Y. P. Union, held on Friday afternoon and evening.

At the evening meeting a good audience was present, and at both services there was a pleasant interchange of fraternal greetings, and a number of interesting and valuable addresses. It is expected that some report of these meetings will be furnished to the B. Y. P. U. department of the MESSENGER AND VISITOR.

SATURDAY MORNING.

On Saturday morning, after a half hour spent in devotional services, led by Rev. G. C. Crabbe, the Association was called to order for the transaction of business. In the temporary absence of the moderator, Rev. H. N. Parry, Rev. Dr. Morse was called to the chair, and in the absence of Rev. F. E. Bishop, clerk of the Association, Rev. W. L. Archibald was appointed secretary. In a short time Mr. Parry arrived and took the chair. The balloting for presiding officer resulted in the choice of Rev. J. W. Brown, of Nictaux, as moderator, Rev. W. L. Archibald, of Milton, Queens, was appointed clerk, Rev. Lew. F. Wallace, assistant clerk, and Deacon E. W. Elliot, treasurer.

The pastors who have come into the Association during the year, Revs. G. W. Schurman, of Bear River, L. F. Wallace of Lawrence town, W. F. Parker of the Temple church, Yarmouth, and Mr. Gordon Baker, Lic., of Sable River, were welcomed in a few fitting and tender words by Rev. Dr. Morse. To this welcome these brethren replied briefly and appropriately. The remainder of the morning session was occupied with the reading of letters. At the close of the session, Rev. J. H. Saunders, pastor of the church, took occasion to extend to the delegates, a hearty welcome to the church and the hospitality of its members.

SATURDAY AFTERNOON.

After a devotional service, the afternoon session of the Association opened at two o'clock. One hour was occupied in the reading of letters from the churches. The report on Education being called for was presented by Rev. J. H. Foshay.

The report alluded to the need now fully recognized by Baptists, of an educated ministry, and an educated people. The purpose of the fathers of the denomination to meet these needs has been amply justified, and the aspirations and aims of the fathers have been inherited by their children. Brief reference was made to the history of our educational work, showing the relationship between the college and the people. The college belongs to the churches, it is under their control. In the crises through which the college has passed, the people have responded nobly to its appeals, and in answer to the appeal now being made to raise a forward movement fund, there was hope that there would be a like generous response. The report praised the work of President Trotter in connection with the proposed advance, and commended the forward movement to the sympathy of the churches. Appreciative reference was also made to the prosperous educational year just closed, and to the place now given to Bible study in the curriculum of the college.

The report was discussed in earnest speeches, by Prof. Tufts, Revs. B. H. Thomas, G. C. Crabbe, Josiah Webb, G. J. C. White, J. W. Tingley, C. P. Wilson, H. N. Parry, W. F. Parker, P. R. Foster, C. E. Pineo, Bro. S. Spurr, and Dea. Morse. The speakers generally expressed a lively appreciation of the educational work of the denomination, and a deep interest in the success of the present effort to free the institutions from debt and secure a substantial increase of the endowment. Prof. Tufts gave some valuable information, as to the progress of the work connected with the Forward Movement. It was shown that it was necessary to secure pledges, at least five thousand dollars in excess of the sum that it was intended to raise, since it was to be expected that, for one reason and another, a certain percentage of the amount pledged would not be paid. Plans are being matured by which the territory embraced in the Western Association, will be thoroughly canvassed in the interest of the Forward Movement.

SATURDAY EVENING.

was devoted to a platform discussion of the subject of education. The house was comfortably filled. The speakers were Prof. Tufts of the college, Revs. Dr. Morse and S. McC. Black.

Prof. Tufts gave an excellent address, dealing first with his subject historically, and speaking of the development of our educational work, since its beginning in founding of Horton Academy, now about seventy years ago. The ideals of the fathers of the denomination in respect to the college, had been large and wise, and there had been no departure from those ideals. They had placed the government of the institutions in the hands of the people, it had remained in their control, and all its work was open to public inspection. The people had loved the college, and in critical times in its history they had shown their love by coming generously to its aid. There had been a valuable accumulation of property, in land, buildings and endowment.

The institutions had passed through some trying experiences, and some things that had seemed to be misfortunes had proved blessings in disguise. Prof. Tufts spoke further of the reputation which the college had gained in the later years of its history. Twenty-five

years ago Acadia College was practically unknown beyond our own borders. Now its work has obtained wide recognition, and its graduates are received without examination, into the Senior Class of Harvard University, and similar recognition is accorded by the other leading Universities of the United States.

Continuing Prof. Tufts spoke of the present condition of the schools at Wolfville, their character and equipments. The number of students in the college last year was 241, and there is a good prospect that next year, the institutions will be well supplied with students. The aims of the institutions were discussed. The student on coming to Wolfville without definite purpose in view was advised, if not prepared for college, to take such a course of study in the Academy as would fit him to enter College, then the College would develop his powers, so that if he afterwards wished to take a University course, he was fitted to do so, and the great schools of the continent were opened to him. Discussing the outlook, Prof. Tufts spoke of the blessings which had come to the College through its able presidents, alluding especially to the services of Dr. Cramp and Dr. Sawyer, and to Dr. Trotter, as a man eminently qualified at the present juncture, to undertake the work of the presidency with success. It was shown that with the steadily enlarging scope of our educational work, there is a corresponding need for funds. The contributions of the churches to the College work had not been so large as had been expected, and the accumulated deficits had made the Forward Movement a necessity. Some help was coming to the College from abroad, and it might be hoped that, as the name and the work of Acadia become more widely known, a still larger measure of help would be extended.

Mr. Black spoke of Education in its threefold character as a development of the physical, intellectual and spiritual powers of man, and the immense value of Acadia to the denomination, in the way of meeting these educational needs, and thus developing power for the largest and most important service.

Dr. J. C. Morse was the third speaker, and was heard, as he always is, with great interest. He dealt with the subject in a reminiscent vein, speaking of his acquaintance with the fathers of the denomination, of the training which he had received in the providence of God, his lifelong desire for the advantages which a college training can give, his appreciation of the higher education, his strong interest in the College and the allied institutions at Wolfville. Dr. Morse expressed the hope that President Trotter, or some representative of the College would not fail to visit Digby Neck in the interest of the Forward Movement fund.

On Sunday the Baptist pulpits in Yarmouth and vicinity, and those of some of the other denominations as well, were supplied by ministers in attendance upon the Association. Dr. Morse preached in the Milton church at eleven, speaking from 2 Peter 1:19. He dwelt upon the grand doctrines of grace, which the sure word of prophecy sets forth. The speaker was evidently in a happy and triumphant frame of mind, and both he and his hearers greatly enjoyed the service. It was a great privilege to hear once more the honored veteran, who now for nearly sixty years has been preaching the gospel to the people of Digby Neck. There was a benediction both in his words and in the spirit in which they were uttered. Dr. Morse has now entered his eightieth year, yet he stands almost as erect as ever and seems scarcely less vigorous than he did ten years ago, filling his accustomed appointments regularly and enjoying excellent health.

In the afternoon an interesting Sunday School service, conducted by Rev. E. L. Steeves, was held in the church. In the evening there was a public Missionary meeting of much interest, and largely attended. Stirring addresses were delivered by Rev. J. W. Manning, Secretary of the F. M. Board, Rev. George Churchill, returned missionary, Mrs. Grenier, of the French mission, who spoke of the work among the French of Digby county, and Rev. P. R. Foster, who spoke in the interests of Home Missions.

Mr. and Mrs. Churchill, we are glad to learn, find themselves much improved in health, but the malarial of the Indian climate still lingers in their systems, causing, in Mrs. Churchill's case especially, quite frequent attacks of fever.

MONDAY MORNING.

The Associational sermon was preached by Rev. J. W. Brown, of Nictaux, Moderator of the Association. The text was Phil. 1:27, "That ye stand fast in one spirit with one mind, striving together for the faith of the gospel." The subject presented was, "The Unity of Believers in Christ." This unity was shown to be one of spirit, "in one spirit." The union of each individual believer is primarily with Christ rather than with the church. Christ is the head and the bond of fellowship between all true believers. Estranged brethren are brought into harmony by submission to their common Lord. In nature there are principles which find various expression, so, in harmony with this Christian principle of unity of spirit, there are various manifestations of Christian life and work. There is unity of purpose as well as of spirit. In order to have peace and harmony there must be unity, and peace and harmony are necessary to health. And these are necessary to united and effective effort. If any part of the body is out of harmony with the controlling mind, its unity is broken and the efficiency, so far forth, impaired. So in the church a lack of harmony between the members and of healthy relation to the directing Head must result in paralysis and failure. This indicates the grand cause of weakness and inefficiency in the churches. It is all important for the church and for the individual Christian to keep in relations of love and obedience to God. Disobedience causes paralysis. Those who refuse to obey the voice of God when it is heard will by and by fail to distinguish that voice from others.

This important subject was presented in an interesting manner and with much ability. It was wholesome doctrine which could not but be helpful to those who had ears to hear.

The Circular Letter was read by its writer, Rev. H. A. Oiffin, of Weymouth. The subject was, "A fully Consecrated Church-membership the Greatest Need of the

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Hour." It emphasized the need of consecration (1) On the part of the pastor; (2) On the part of the deacons; (3) On the part of the minor officers of the church; and (4) On the part of the whole membership.

The reading of letters from the churches was concluded. The statistics accompanying the letters show that about 500 persons have been added to the churches of the association by baptism during the past year. The largest accessions have been to the Bear River church, which reports 80 baptisms, and Milton, Queens County, which reports 50. Seven other churches report 20 baptisms or more each, and seven others report 10 or more each.

MONDAY AFTERNOON

The report on Denominational Literature was presented by Rev. M. W. Brown. The report dwelt upon the great importance of good literature in general, and especially that adapted to nourish the religious and denominational life of our people. In this connection the study of the Bible was emphasized. The efforts of the Baptist Book Room, in Halifax, to supply Sunday School and other denominational literature, was recognized, and the Baptist Hymnal was especially commended. The MESSENGER AND VISITOR received commendatory mention as satisfactorily meeting the demands for a denominational paper and as being essential to an intelligent acquaintance with the work of the body. A large number of brethren participated in the discussion and the report was finally adopted.

The report on Systematic Benevolence was presented by Rev. H. N. Parry. It expressed regret that the grace of benevolence was not more generally developed among the members of the churches. Statistics showed that the church in the Association which contributed most according to membership gave \$2.17 per member to denominational work, that the church contributing least, gave 6 1/2 cents per member, and that the average was 46 cents per member. While not insisting that the tithing system is binding upon Christians, the report commended the giving of at least one tenth of the income to the Lord's work, and alluded to the importance of the pastors instructing their people in the grace of systematic benevolence. An extended and lively discussion followed the reading of the report, in which Revs. P. R. Foster, S. Langille, J. C. Morse, J. H. Foshay, D. H. McQuarrie, C. P. Wilson, B. H. Thomas, and Deacons Morse, of Nictaux, and Elliot, of Clarence, took part. Some of the pastors thought that in the matter of raising funds the deacons rather than the pastors should take the lead, and some of the deacons seemed to think that there was a disposition to hold them responsible for rather more than their share.

The report on Sunday Schools was presented by Rev. N. B. Dunn. It urged the importance of pastors being in vital touch with the Sunday Schools and the necessity that teachers be spiritual men or women. Statistics were presented to show that the larger number of persons between the age of 5 and 19 years, connected with Baptist families within the bounds of the Association, do not attend any Sunday School. The report suggested the appointment of a committee to take into consideration the best ways and means of promoting this work. It also recommended Normal Class work for the training of teachers. The report was discussed by a number of the brethren. Rev. G. J. C. White stated that in Annapolis County there was a plan on foot to have a camp meeting during the summer for the study of a course of Normal lessons. It was possible the plan might be enlarged so as to embrace the whole association.

MONDAY EVENING.

was given principally to Foreign Missions. A carefully prepared and excellent report on the subject was read by Rev. P. R. Foster. It set forth the responsibility of the denomination for the evangelization of the Telugus, showed that there was much reason for encouragement, since the apparent results of the last year's work had been much larger than in preceding years, and emphasized the need of men, money and faith in order that the work might be speedily enlarged. The report advised that more be done to instruct the people and arouse enthusiasm among them in respect to the mission work.

The adoption of the report was moved by Dr. Morse. He showed that the mission was not merely our mission, but the Lord's, to whom all authority belongs. Back of it is His purpose and His never-failing love. His commission was given to men whose essential qualification for the work was the light of God's love and truth in their hearts. None of the authority of the Master's Word has been lost. Men are still needed and still called of God to preach the gospel. If there are people who have no interest in missions, it is doubtful if they are Christians at all. But, at all events, God will fulfil through others His purpose of giving the gospel to the world. Dr. Morse was glad to contribute to this work according to his ability, and he exhorted others to do in this matter as he did.

In seconding the motion to adopt the report, Rev. J. H. Saunders said that there could be no failure of the mission since it was of God. There might be failure on the part of the missionaries or of those who sent them forth, but God's work could not fail. It was not true in any sense that the Baptists of these provinces are a poor people. They had the heritage of God's people and much material wealth. It is not for lack of ability that we lack funds. We need to be more intelligent, but why, at this day, should there be lack of intelligence in reference to the subject of missions? Still it is true that the churches need to be informed in order to have greater interest in the subject. Mr. Saunders believed that the Secretary of the P. M. Board was doing all that could be expected of one man, but he believed it would be wise policy on the part of the Board to expend more money in order to promote intelligence and interest in this work among the people.

Secretary Manning being called for came forward and explained some matters alluded to by the report. The reason for Miss Blackadar's not going to India this year was not that there were no funds to send her, but that, as no other missionaries were going, she would have to make the journey alone, which she thought it not wise to do. The accounts of the Board to date showed a considerable deficit, but it should be said that the missionaries on the field were paid up to September, and he hoped that when the accounts closed for the year, the financial position of the Board would be at least as good as it was last year.

THURSDAY MORNING.

Session opened with prayer by Rev. J. E. Goucher. The report on Resolutions was presented by Rev. B. H. Thomas. The following resolutions were adopted after a full discussion:

"Horse Racing." Resolved that this Association heartily concur in the action taken by the Evangelical Alliance of Halifax, as set forth in its preamble resolution dated May 27, 1898.

Further, that we authorize the Moderator and Clerk of this Association to petition the House of Assembly and Legislative Council at their next session in accordance therewith.

"The future of the Association." Resolved that the question of the future existence of the Association be referred to a committee who shall report at the next annual gathering.

"Statistical Forms." Resolved that the suggestions made by the church at Annapolis in regard to better statistical forms be referred to the Maritime Baptist Convention.

"Reading Church Letters." Resolved that hereafter a committee, consisting of the clerk and two others, be appointed by the Association to make a digest of the church letters for presentation at the Association.

"Centennial Celebration." A committee was appointed to report next year a programme for the celebration of the Centennial of the Baptist Association of Nova Scotia and the semi-Centennial of the N. S. Western Baptist Association, which will occur in the year 1900.

The hearty thanks of the Association were extended to the Milton Baptist church and friends for their unbounded hospitality and welcome to the delegates; also to the choir for efficient services cheerfully rendered; to the press, and to railway and steamboat lines for favors extended.

TUESDAY AFTERNOON.

Delegates were appointed to the N. S. Central Association, and to the N. S. Eastern Association and the P. E. I. Association. Deacons E. J. Elliott and W. A. Morse were appointed as delegates to the Maritime Convention. The Report on Temperance was then presented by E. J. Elliott of Paradise. Report adopted.

SUMMARY OF REPORT.

1. Temperance principles making progress. Temperance Orders doing good work.
2. Attitude of positive hostility to the liquor traffic.
3. Recommendations.
 - (a) Covenant obligations be rigidly enforced.
 - (b) Pledge be introduced in Sunday School.
 - (c) Bands of hope be organized.
 - (d) Co-operation between churches and temperance orders on coming plebiscite vote.

For the purpose of carrying out the spirit of this report the following were appointed: Yarmouth, Revs. Brown, McQuarrie and Dunn; Digby, Revs. Thomas, Pineo and Schurman; Annapolis, Revs. J. W. Brown, Langille and Dea E. J. Elliott; Shelburne, Bros. Geo. McDonald, Fred Parker and Austin Bill; Queens, Revs. Shaw, Crabbe and Bro. John R. Creed.

The Temperance report and resolution on Temperance were ordered printed. The clerks report showed total accessions to membership as follows: By baptism, 518; by letter and Experience, 108; Total additions, 626; Net increase, 485.

The N. S. Western Association comprises the churches of the five western counties, and its membership now numbers more than 12,000.

Rev. S. Langille in prayer gave thanks to Almighty God for the progress of the year.

The report on Obituaries was then given by Rev. S. Langille. Report made suitable mention of the death of Rev. W. H. Richan, long a beloved minister connected with the association. Report adopted.

Voted that, the Moderator and Clerk arrange a place of meeting for next year.

Session closed with prayer by Rev. W. L. Parker. Tuesday evening.—After service led by Rev. J. Webb, the Home Mission report was presented by Rev. W. F. Parker. Rev. Chas. R. Freeman of Rochester, N. Y., moved its adoption in a well considered address. Rev. E. Quick made an address in seconding the motion for its adoption. An earnest discussion followed. Report adopted.

The Treasurer's report showed \$103.74 received in collections during the meetings in Yarmouth. Report adopted and amount ordered paid to "Convention Fund." Dr. J. C. Morse then gave the closing address of the Association. Last session closed with prayer by Dr. J. C. Morse and Benediction by the Moderator.

From Halifax.

B. H. Eaton, Esq., gave a lecture in the School room of the First Baptist church which was listened to with great interest. Anything that Mr. Eaton undertakes is sure to be done well. Any society that would like to hear a lecture on descriptive astronomy that will be pronounced the best ever heard should invite Mr. Eaton to visit them and give them his graphic, humorous and instructive lecture on this subject.

The oldest member of the First Baptist church and the oldest citizen of Halifax passed away on the 11th of June in his 97th year. Edward Godfrey Wislam Greenwood's father was a loyalist from Massachusetts. He and Joseph Howe's father were intimate friends. Both were Sandemanians. This sect made a heroic effort to return to apostolic simplicity and customs. An upper room in Halifax was their place of meeting. The holy kiss and feet washing were among their practices. Mr. Greenwood died while conducting public service for them.

E. G. W. Greenwood united with the Granville Street church about 1833. He was baptized by Dr. Crawley. He carried in his capacious memory all the striking events of Halifax from his early boyhood. He looked upon the gory decks of the Shannon when she came into Halifax harbor after her duel with the Chesapeake. He was the last survivor of the jury who sat on the case when Howe was tried for libel by the magistrates of Halifax. Those were stirring times. The favored few made heroic efforts to defend their monopolies, but the hand writing was on the wall. The freedom of the press and representative governments were the watchwords. The cholera plague was burned into Mr. Greenwood's memory. Although much interested in public matters, he appeared but little before the public.

His interest in temperance was shown in the early

history of the order of the Sons. He, with Mr. Taylor, still alive, drove to Yarmouth in the dead of winter to attend a meeting of the grand division. At Nictaux they were joined by Rev. I. E. Bill and Gilbert Willett.

In some respects Mr. Greenwood had rare endowments. In his condensed, fervid declamation in prayer meetings he made one think of Theodore S. Harding. His eyes flashed and his face blazed at times when he stood before his brethren in the house of God. He was twice married. Three children of his second wife survive him, two sons and a daughter. Mrs. Greenwood and the children have the undivided sympathy of a host of friends.

Eliza Forsyth, second daughter of the late William DeWolfe of Wolfville, wife of Mr. George E. Forsyth of Halifax has also passed from the congregation of the first church to join the general assembly and church of the first born in department across the flood. Mrs. Forsyth suffered much but was held up by a strong faith in her Saviour. Mr. George E. Forsyth has the sympathy of his friends. He and Mr. Forsyth had been called upon to give up all their children—two daughters. Mrs. Forsyth was a sister of the wife of Dr. D. F. Higgins.

Rev. Frances Robinson had received over two hundred dollars on his appeal last Sunday evening. The appeal will remain open till the third of July.

At the Methodist conference, held at Truro, a resolution was passed, urging the people to attend to the matter of infant baptism. It was reported in the Halifax Herald that the Rev. J. S. Coffin and the Rev. R. McArthur opposed the motion, they claim to have been misrepresented. To put themselves right before the public, they published the following in the Herald: "There is no minister within the conference who is more firmly fixed in the conviction of the scripturalness of infant baptism than myself. But in view of the fact that many parents who bring their children for baptism cherish the belief that the regeneration of the child, and its fitness for heaven, are dependent upon its baptism, and also in view of the utter disregard by many parents of the fact that their presentation of their children for baptism implies the pledge as such parents that they will train up their children for Christ, I strongly question the wisdom of indiscriminately administering this sacred rite, apart from a confession on the part of the parents of their determination to devote themselves to the service of Christ. At any rate, our ministers should give careful attention to the instruction of our people on the teachings of the Bible and of our received standards concerning the relation of children to Christ and the church, and of the duties of parents as implied in the baptism of their children.

All evangelical Christians will be sorry to see the statement made by these two Methodist ministers, "that many parents who bring their children for baptism cherish the belief that the regeneration of the child and its fitness for heaven are dependent upon its baptism." We had cherished the belief that Methodism, so pronounced in preaching the new birth of the Holy Spirit, was free from the shocking doctrine of baptismal regeneration. But it now seems that this confidence about the ability of the Methodists to keep out this radical heresy is misplaced. Even Methodists are not proof against its subtle insinuations.

Well, this is not to be wondered at after all. Infant baptism was introduced into the world as a means of saving souls. Regeneration is inherent in it. It is there historically, logically, essentially. It is to be hoped that the Methodists will take the advice of the Revs. Messrs. McArthur and Coffin and take heed to "the teachings of the Bible;" but it is to be hoped that "our received standards" will be omitted when the question of infant baptism is under trial. The Bible, and the Bible alone, is the only standard. That will settle the matter—not a word has been found in its holy contents to justify infant baptism. The dogma itself, and the endless variety of beliefs of its place and power are crushed under the incubus of the silence of the Word of God.

REPORTER.

Infant Baptism.

The following is from the Halifax daily papers and is from the proceedings of the Methodist Conference. Clearly the mission of Baptists cannot yet be closed, which mission is among other things to show the people that baptism is scripturally applicable to believers only. Read between the lines, the memorandum of Bros. Coffin and McArthur is hopeful as showing misgivings on the subject and an appreciation of some of the evils attendant upon the practice. The press further informs us that the Conference has revised the "Apostles creed" and if they can do that they may also revise their own creed and do away with a practice that is not warranted by scripture (though it may be by the received standards of the Methodist denomination) a practice that is productive of incalculable evil and no possible good.

INFANT BAPTISM.

TRURO, June 20.—On the arrival of The Herald to-day Rev. J. S. Coffin and R. McArthur claimed to have been misrepresented in the report that they had opposed the memorial re infant baptism referred to as being adopted by conference. While these gentlemen spoke on the memorial, not favoring it, they wish to be understood to be heartily in favor of infant baptism, and in reference to this they concur in the following:—

There is no minister within the conference who is more firmly fixed in the conviction of the scripturalness of infant baptism than myself. But in view of the fact that many parents who bring their children for baptism cherish the belief that the regeneration of the child, and its fitness for heaven, are dependent upon its baptism, and also in view of the utter disregard by many parents of the fact that their presentation of their children for baptism implies the pledge as such parents that they will train up their children for Christ, I strongly question the wisdom of indiscriminately administering this sacred rite, apart from a confession on the part of the parents of their determination to devote themselves to the service of Christ. At any rate our ministers should give careful attention to the instruction of our people on the teachings of the Bible and of our received standards concerning the relation of children to Christ and the church, and of the duties of parents as implied in the baptism of their children.

J. S. COFFIN and R. McARTHUR. Yours truly, BIBLE SCHOLAR.

The Story Page.

The Little Dressmaker.

A Missionary Revert.

BY MAY TURNER.

The little dressmaker sat in her fireless room putting the finishing touches on a tiny white linen shroud. Willie, the only son of her widowed neighbor, lay in his first untroubled sleep in his mother's arms, wrapped in her faded shawl; to-morrow he should lie like a prince, in linen fair and white as the righteousness of the saints.

The little dressmaker paused a moment in her work and looked up at the missionary box on the mantel-piece, which stood in the place of honor between the tin candlesticks; the box would have been full to-night if she had not spent so much money on the tiny shroud. She was strangely tired; her thread snapped and the fair white linen fell unheeded to the floor.

"I wonder," she said, musing, "how it would be if Christ's messenger should come to me to-night and say, 'The Master is come and calleth for thee.' I should be so glad to go." And then she closed her eyes and fell to dreaming about him.

The little dressmaker had lived just outside heaven so long, and had gone about the daily tasks of her humble life so cheerily, "as seeing him who is invisible," that when she opened her eyes again, with a singular sense of rest and refreshment, it was no surprise to her to see a stranger standing by her bed with the divine looks of angelhood radiating from eye and lip and brow and kingly robe. It seemed the most natural thing in the world to lie there and look up at him and drink in, moment by moment, repose and assurance with the heaven of his smile.

"I will be ready in a minute," she said, with some confusion of ideas: "It has been snowing hard to-night; let me get my shawl!"

The stranger regarded her with a grave smile as she drew the shawl round her shoulders. It fluttered to the ground, and, turning to look at it, the little dressmaker recognized her old black merino dress, turned and remade last fall, still lying on the bed and the Bible beside it on the counterpane open at the eleventh chapter of St. John. And then a great awe fell upon her. There was more than the old merino and her mother's Bible lying on the bed. That scarred, white face drooping on the pillow had been her daily companion for many years. "Is that me?" she cried, trembling and clinging to the stranger's arm. And then she remembered that if this were, indeed, the Master's messenger, he whom her soul loved had passed through the grave and gate of death before her and there was nothing any more to fear. The stranger laid his hands upon her head; their touch, which seemed to have language in it, soothed her more than the music of any spoken words had ever done. She took the stranger's hand in her own as, long ago, she had taken her father's when he went with her on the one holiday of her humble life, which had been a new and strange and sweet experience to her, as this was now, and she told herself she was not afraid. But the other and more familiar self lying there without breath or motion on the bed filled her with a great awe; she put out her other hand to touch the calm, dead brow with a solemn farewell.

The stranger stepped upon the little shroud as they passed out together, through the low doorway. The little dressmaker wondered if he had noticed it, and she lifted her eyes to his in which she read infinite sympathy, sadder than tears, yet more serene than peace. And supported by the stranger's overshadowing tenderness and power, she leaned upon him and clung to his hand as they passed out into the stormless night.

"Come and see Willie's mother first," she prayed. "Her heart is breaking. She lives in the little white house at the corner; I will show you the way."

The little dressmaker ran on before the stranger and lifted the latch. The door was bolted on the inside, but it yielded to her touch. The stranger already stood beside Willie's mother, and the little pulseless figure in her arms. He laid his hand upon the widow's head and whispered in her ear. The woman raised herself as if listening and lifted her eyes to the unseen presence at her side. "Thou art the Resurrection and the Life," she said; "though he were dead, yet shall he live."

It was at this moment that the little dressmaker be-

came aware of soft voices chanting in the air. "Blessed," they sang, "Blessed are the dead which die in the Lord. . . . Yes, saith the Spirit. . . . and their works do follow them. Blessed, blessed!" Like the beat of angels' wings, the strain soared overhead, and sank away.

"I wish I could sing," said the little dressmaker wistfully, "but I lost my voice when I had the small pox, and I was never any use again."

"You had a Bible class once," said the stranger, turning over the leaves of a book which he carried and looking earnestly at his companions.

"Not to be called by that name," she answered with a timid gesture, half of apology, half dissent. "I was only a poor dressmaker, and a few young factory girls used to come to my kitchen and warm themselves by the fire on Sunday afternoons. I used to read to them about Jesus, but I was not clever nor attractive, and when the cold weather went the girls went too. No, sir, I never had a Bible class."

The stranger was examining the book he carried with minute interest and gratification; the woman's gaze was bent upon the ground. The kitchen fire had never glowed and burned more brightly on the humble hearth than the dressmaker's single heart had done when she made the factory girls put their ill-shod feet upon the polished fender and told them about Jesus. But then, as she had explained, she was not clever; she felt humble in the stranger's presence, but she was so sure he would comprehend and make allowance for her ignorance and weakness, she looked up at him without distrust or dismay to find his eyes regarding her solemnly and intently.

"I know I was not clever," she faltered again, "and I could not do much; I am very sorry; I would have done better if I had known how, but I loved Jesus; I truly loved him, and I used to think that if I ever got inside the gate of heaven I might perhaps see him going by in a distance now and again. . . . I loved him so that one sight of his face would have been enough to make me happy for all eternity."

The stranger closed his book. "I have many things to say to you," he said, "but you cannot hear them now. Do you remember Kate?"

The dressmaker smiled. "Poor thing!" she said, musing, "Yes! How dirty the fender always used to be when Kate came in! Have you heard anything of her, sir?"

"I have heard much," responded the stranger, with a fine reserve, "since you told her about Jesus."

The choristers, still singing softly overhead, folded their bright wings and stood about the widow's doorway; and then the dressmaker perceived a delicate film of shining gossamer hanging between them and the widow's house. She called to the woman who moved at the sound of her voice: the finer nerves of the widow's soul had not been swept in vain by her baby's murmur as he lay dying; but though she rose and looked out at the open door, she neither heard nor saw. The stranger laid his hand upon her head again and she went back to her seat with the little figure still cradled in her arms, but with peace brooding on her quiet brow.

And then the little dressmaker became aware that the widow's doorway was but one among millions on the earthward side of the gossamer film, where threads were forever opening and closing to receive and gather in Christ's immortals. While she looked upon this with great awe and wonder, and turned to ask her gentle guide its meaning, she found he had withdrawn himself. "He has gone to call some one else as he called me," thought the little dressmaker, and her heart glowed with a delicious thrill of love and pride.

"Blessed, blessed!" What birdlike note was that which reached her? Were these the eyes of strangers falling upon her with looks of such tender benediction in their shining depths? A woman touched her on the shoulder; another clung to her arm; a young girl bearing a beautiful child, turned his bright face toward her, the soft notes dropping dove-like from his tender lips.

"Willie!" cried the little dressmaker, remembering with a mingling of amazement and heavenly laughter in her voice, the broken thread and the tiny shroud. And still the singers thronged about her, pressing up to her, clinging to her, blessing her, calling her by her old familiar name, until the little dressmaker herself clung mutely to the girl's outstretched hand and leaned upon her trembling, not with weakness, but with a great joy. After her lonely, unloved life upon the earth, what had she done to merit such a triumphant entrance into the everlasting habitations? The girl took her to her arms and lifted up her face toward her own. "Dear?" she cried, "do you think we ever forget here, where we see the end from the beginning? We have talked about your coming and looked forward to it, and the King sent us a message that you would be here to-day, and we all came to meet you. It is all through you we are here! Do you remember Kate?"

"There must be some mistake" said the little dressmaker, beginning to tremble again, and yet stirred by a sense of new and wondrous possibilities with the memory of the stranger's looks and words. "I was not clever, you know, and I did not know all the long words in the Bible, and there was the smallpox, too, though I am sure I tried to say God's will be done when he left my face so marred and me so weak—and the poor kitchen, and all that. It was the minister's wife, perhaps, or the district visitor."

"Oh, if you knew!" cried the girl, "but there will be all eternity to tell it in!" and her words were taken up and echoed by the great company who stood round about them. Upon some of their faces the shadows of death still lay white and wan, so fine and so close is the sympathy between the natural and spiritual bodies, but like sunrise on snow clad mountains, their solemn pallor was suffused and incarnadined by the sunrise of the Face of God and of the Lamb. They moved swiftly toward her with outstretched hands to touch her and enfold her and embrace her with a love that should last and endure as long as the river of life rolls on its placid way. And as they neared her their lips broke forth into singing, and in the surpassing joy and wonder of it all the little dressmaker's voice rose like the song of a lark in the morning, clearer, and stronger, and sweeter, with every soaring note until, in that great chorus of gladness and thanksgiving, her praise led all the rest.

"It is all through you!" cried Kate again, with a murmur of happy voices echoing her words; "how should I ever have heard of him without you?"

"Me!" cried the little dressmaker, beginning dimly to comprehend; "me!"

"Do you remember the old hymn we used to sing round the kitchen fire? We never could get the tune right. 'Crown Him Lord of All!' You taught me to crown him. . . . And I did. . . . I went from your kitchen to a Missionary College. I prayed and wrote and taught, and told the people everywhere, only and always about Jesus, and when I came here I found some of the people I had helped had got home before me. A Brahmin priest is on the way, and a native martyr from China. We expect them home to-night. And still they keep coming, coming, for when the waves of life eternal begin to roll they spread from shore to shore. And it is not only we who have been looking out for you," said Kate, lifting her eyes from the group of radiant faces with an absorbed and listening air. "He of whom I spoke. . . . draws near."

And when the stranger, who had veiled his glory from the little dressmaker's eyes on her first awaking to immortality, that they might grow accustomed to him by one dear look of growing recognition after another, as the babe grows accustomed to its mother, drew near to the expectant group, she raised her eyes to his face, and in that swift and all comprehensive look, she knew her soul was knit to him forever.

And then for the first time the stranger called the little dressmaker by her new name, and she answered to it, expanding like a flower beneath the sunshine of his touch and smile. Having never heard it before, she knew it, and recognized it, as her own. It summed up, like a rich cord of music, all the long and gracious growth of her spiritual life, as a living rose upon its stem burns up the growth of the rose-bush. She received her new name with a noble exaltation and a pure pride, in which the self of her old earth bound life had no place nor part. With an exquisite kindling of her enfranchised spiritual nature, the little dressmaker felt that in her tiny measure, and according to the capacity of her love—for by love alone are weighed and measured the spiritual spheres—she understood him. Is not the secret of the Lord with them that fear him?

As the stranger stood among the expectant group, the little dressmaker withdrew behind him, and, wearing the look that conquering kings may wear without its pride, she bowed her head in the folds of his white raiment so that she was altogether hidden behind Jesus, and the people sought her face no more. The hands were outstretched to him, their faces were lifted to his like morning glories to the sun. And as the starry orbs went whirling by outside the golden gates, there was silence in heaven while the great company fell upon their knees and gazed upon the Lamb. And as of old, when the stranger walked the green earth and its familiar ways lifting his hands, he laid them on their heads and blessed them. And afar off, yet not so far but that, through the gossamer film I heard the plash of human tears falling on and mingling with its waves of harmony, the dwellers of the earth still chanted the little dressmaker's hymn, and sent its echoes through the darkness up to God:

"All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all!"

—The Occident.

Reduced Rates at Buffalo, N.

Single fare for the Stations on the Inland Pacific Railway. Tickets will be on July 21, but tickets Buffalo, not earlier on payment of fare will be extended to September 1. Ask That is via St. John. Rates from the Pri \$25.00; Halifax, via Glasgow, \$24.75; Summerside, \$22.30; Moncton, \$21.95; Wolfville, \$23.50; Hantsport, \$21; Hantsport.

Proposed Itinerary

THE EIGHTH DAY. B. V. P. U. OF BY A REPRESENTATIVE RAILWAY. VIA

OFFICIAL ROUTE

Eastern Standard Time used on the trip

Leave Halifax, I 8.45 a.m.; New Glasgow, 9.50 a.m.; Amherst, 10.30 a.m.; Charlottetown, P. E. I., 10.00 a.m.; Miramichi, N. S., 10.40 a.m.; Moncton, N. S., 9.00 a.m.; Digby, 5.20 p.m.; St. Stephen, 4.40 p.m.

5.10 p.m.—Leave Sleepers over the Cape. 6.00 p.m.—Dinner Lunch Boxes. 8.00 p.m.—Grand of Song, etc., in on

7.35 a.m.—Farnham Coffee Lunch at Station. 8.35 a.m.—(about head of the Lachine lever Bridge.

9.00 a.m.—Arrive Montreal. 9.15 a.m.—Regroup those who wish it. 10.00 a.m.—Leave Street Car and In Cathedral on return the chief business car. 1.00 p.m.—Lunch. 1.45 p.m.—Visit ing, St. Peters Cathedral, and the Mt. Royal. 5.00 p.m.—Leave Steamer Shooting Star. 7.00 p.m.—Dinner. 8.30 p.m.—Rally. 9.00 p.m.—Leave

7.00 a.m.—Arrive for those who have 7.25 a.m.—Leave travelling via Halifax through the Great Peninsula.

10.05 a.m.—The train while crossing the bridge, the only view of the Falls from the Falls. 10.10 a.m.—Leave Railway Depot; to Falls on the American. 10.00 a.m.—Trip Tower, 300 feet high had of the Falls and 12.00 Noon.—Lunch. 1.00 p.m.—Leave over the Great Gorge and return to the River Railway passing close to the famous battle of Quebec of the monument the Heights. 4.00 p.m.—See the trip down the Inclined the Mist, plying in or by doing a rock elevator to the rocks. 5.00 p.m.—Cross sion Foot Bridge. 5.45 p.m.—Leave distant by rail. 6.30 p.m.—Put me

Thursday } At the Friday } Saturday } Sunday } Progr

7.30 a.m.—Leave Toronto via Internat

10.40 a.m.—Arrive register at the Walk 10.00 a.m.—Trip ar Massey Hall, Confed 1.00 p.m.—Lunche 2.00 p.m.—Visit M Exhibition and High

Reduced Rates for B. Y. P. U. Convention at Buffalo, N. Y., July 14 to 17, 1898.

Single fare for the round trip from all Coupon Ticket Stations on the Intercolonial Railway, Prince Edward Island Railway, Dominion Atlantic Railway, and Canadian Pacific Railway.

Tickets will be on sale July 11 and 12, good for return July 21, but tickets can be deposited with Joint Agent at Buffalo, not earlier than July 17, or later than July 19, on payment of a fee of fifty cents, and the return limit will be extended to leave Buffalo up to and including September 1.

Buffalo '98 Trip.

PROPOSED ITINERARY FOR THE JOURNEY TO AND FROM THE EIGHTH INTERNATIONAL CONVENTION OF THE B. Y. P. U. OF AMERICA. PERSONALLY CONDUCTED BY A REPRESENTATIVE OF THE CANADIAN PACIFIC RAILWAY, VIA.

OFFICIAL ROUTE for Maritime Provinces Delegation. Eastern Standard Time given below and is the only time used on the trip. Starting day, Monday, July 11:

Leave Halifax, I. C. R., 8.00 a.m.; Halifax, D. A. R., 8.45 a.m.; New Glasgow, N. S., 6.40 a.m.; Truro, N. S., 9.50 a.m.; Amherst, N. S., 12.22 p.m.; Souris, P. E. I., 5.15 a.m.; Charlottetown, P. E. I., 7.45 a.m.; Summerside, P. E. I., 10.00 a.m.; Moncton, N. B., 2.05 p.m.; Wolfville, N. S., 10.40 a.m.; Middleton, N. S., 12.03 p.m.; Yarmouth, N. S., 9.00 a.m.; Digby, N. S., 1.45 p.m.; Fredericton, N. B., 5.20 p.m.; St. Stephen, N. B., 5.35 p.m.; Woodstock, N. B., 4.40 p.m.

5.10 p.m.—Leave St. John, N. B., in Special Palace Sleepers over the Canadian Pacific Railway. 6.00 p.m.—Dinner in C. P. R. Dining Car or from Lunch Boxes. 8.00 p.m.—Grand Social Rally, Introductions, Service of Song, etc., in one of the Special B. Y. P. U. Sleepers.

TUESDAY, JULY 12.

7.35 a.m.—Farnham, P. Q., five minutes for Tea or Coffee Lunch at Station Restaurant. 8.35 a.m.—(about) Cross St. Lawrence River near the head of the Lachine Rapids by the New C. P. R. Cantilever Bridge.

MONTREAL, P. Q.

9.00 a.m.—Arrive at C. P. R. Windsor Street Depot, Montreal. 9.15 a.m.—Register at Queens Hotel, Breakfast for those who wish it. 10.00 a.m.—Leave for trip to top of Mount Royal by Street Car and Incline Railway. Visit Notre Dame Cathedral on return from the Mountain. Also take in the chief business centres.

1.00 p.m.—Luncheon at Queens Hotel. 1.45 p.m.—Visit Victoria Square, Y. M. C. A. Building, St. Peters Cathedral, (imitation of St. Peters at Rome), and the McGill College Buildings. 5.00 p.m.—Leave by Rail for Lachine, returning by Steamer Shooting the Famous Lachine Rapids. 7.00 p.m.—Dinner at Queens Hotel. 8.30 p.m.—Rally at the C. P. R. Windsor St. Depot. 9.00 p.m.—Leave in special Palace Sleepers for Toronto.

WEDNESDAY, JULY 13.

7.00 a.m.—Arrive at Union Depot, Toronto. Breakfast for those who have not had same from the Buffet on train. 7.25 a.m.—Leave Toronto for Niagara Falls, travelling via Hamilton and Welland, and passing through the Great Fruit District of Canada, the Niagara Peninsula.

NIAGARA FALLS.

10.05 a.m.—The first view of Niagara Falls is had from the train while crossing the River on the Cantilever bridge, the only bridge from which an uninterrupted view of the Falls may be had.

10.10 a.m.—Leave the train at the Michigan Central Railway Depot; Register at the Tower Hotel; Visit the Falls on the American side. 10.00 a.m.—Trip to the top of the Great Observatory Tower, 300 feet high, from which a splendid view may be had of the Falls and every point of interest in the vicinity. 12.00 Noon.—Luncheon at the Tower Hotel.

1.00 p.m.—Leave Tower Hotel in open Electric Cars over the Great Gorge Route to Lewiston, cross to Queenston and return to the Falls by the Niagara Falls Park and River Railway (Electric) along the Canadian side, passing close to the spot where General Brock fell at the famous battle of Queenston Height and within a few feet of the monument erected to his memory on the top of the Heights.

4.00 p.m.—See the Falls from the Canadian side by a trip down the Inclined Railway to the Steamer "Maid of the Mist," plying in the rapids at the foot of the Falls, or by donning a rubber suit and going down on the elevator to the rocks in front of the Falls.

5.00 p.m.—Cross to the American side by the Suspension Foot Bridge. 5.43 p.m.—Leave M. C. Depot for Buffalo, 22 miles distant by rail. 6.30 p.m.—Put me off at Buffalo.

BUFFALO, N. Y.

Thursday } At the eighth Great International Convention of the B. Y. P. U. of America. Friday } Programme of meetings will be outlined Saturday } in later issue. Sunday }

MONDAY, JULY 18.

7.30 a.m.—Leave Buffalo from the M. C. R. Depot for Toronto via International Bridge Route.

TORONTO, ONT.

10.40 a.m.—Arrive at the Union Station, Toronto, and register at the Walker House, near the Station. 10.00 a.m.—Trip around the City on Street Cars. Visit Massey Hall, Confederation Life Building, etc. 1.00 p.m.—Luncheon at Walker House. 2.00 p.m.—Visit McMaster Hall, Upper Canada College, Exhibition and High Parks.

The Young People

6.00 p.m.—Dinner at the Walker House. 9.35 p.m.—Leave from Union Station in Special Palace Sleepers for Ottawa.

OTTAWA, ONT.—TUESDAY, JULY 19.

6.25 a.m.—Arrive at Ottawa. 7.00 a.m.—Leave C. P. R. Depot in Special "Private" Street Cars to the Russell House. 7.30 a.m.—Breakfast at the Russell House. 8.30 a.m.—See Rideau Canal and Locks, Parliament Square and Grounds. 10.00 a.m.—Visit the Parliament and Departmental Buildings, including the House of Commons room, the Senate Chamber, Library, Reading Room and Grand Tower. 1.00 p.m.—Luncheon at the Russell House. 2.00 p.m.—All aboard of Private Street Cars for a ride to Rockliffe Park, Chaudiere Falls, Rideau Hall, The Loop Line, etc., leaving the cars at the C. P. R. Depot about 3.30 p.m. 3.45 p.m.—Leave Ottawa in Palace Sleepers for Montreal and home. 5.30 p.m.—Dinner on C. P. R. Dining Car.

WEDNESDAY, JULY 20.

ON C. P. R. SHORT LINE. 8.10 a.m.—Breakfast in C. P. R. Dining Car. 11.35 a.m.—Arrive at St. John. Arrive Moncton, 2.40 p.m.; Amherst, 4.18 p.m.; Truro, 6.45 p.m.; New Glasgow, 9.10 p.m.; Halifax, I. C. R., 8.50 p.m.; Summerside, 6.30 p.m.; Charlottetown, 8.50 p.m.

THURSDAY, JULY 21.

Arrive Digby, D. A. R., 10.00 a.m.; Yarmouth, D. A. R., 3.15 p.m.; Middleton, D. A. R., 12.03 p.m.; Wolfville, D. A. R., 1.25 p.m.; Halifax, D. A. R., 3.35 p.m.; Sydney, I. C. R., 7.40 p.m.

NOTE.—Passengers from points east of New Glasgow will have to leave on Express of Saturday, July 9, and remain over between there and St. John. Tickets will be on sale for them on the 9th.

EXPENSES OF THE TRIP.

The following is an itemized estimate of each day's expenses. Special low rates have been secured for meals, lodgings, drives, side trips, etc., with free use of two or three rooms for the ladies of the party at all of the hotels mentioned:

Table with columns: JULY, 1898, MEALS, OTHER EXPENSES, DAILY EXPENSES. Rows include: PLACES VISITED, Passage Ticket, ST. JOHN to BUFFALO and Return, On Pacific Express, Sleeper, St. John to Montreal, MONTREAL, Queens Hotel, Street Cars and Mountain Rwy, to Lachine & Ret (Shooting Rapids), Sleeper Montreal to Toronto, On Buffalo Exp., Breakfast in Buffet, NIAGARA FALLS, Tower Hotel, Expenses seeing the Falls, Side trip to Lewiston and Queenston, Arr Buffalo, N. Y., BUFFALO, N. Y., BUFFALO, N. Y., BUFFALO, N. Y., BUFFALO, N. Y., TORONTO, ONT., Walker House, Street Cars and Ferries, Sleeper Toronto to Ottawa, OTTAWA, ONT., Russell House, Street Cars, Sleeper Ottawa to St. John, On Atlantic Exp., On ATLANTIC EXPRESS, C. P. R. Short Line, Grand Totals, Allow for tips and extras.

If two passengers occupy only one berth in sleeper the cost for the round trip will be only \$4.25 each instead of \$9.50, saving \$4.25. By taking a luncheon box for the first two meals you can save \$1.25. Less \$5.50. Total \$44.75. Passengers from points east of St. John can make estimate for their sections by adding difference in cost of ticket, and one meal going and one or two more on the last day out, according to their destination. Transportation Leaders will accompany the party and do everything in their power to make the trip pleasant and the Convention profitable to delegates and visitors. TRANSPORTATION LEADERS for 1898.

EDITORS, J. D. FREEMAN, G. R. WHITE.

Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Buffalo, '98.

The Prince Edward Island B. Y. P. U. is organizing for the largest delegation they have ever sent to the International Union. Very encouraging reports are being received from Unions. Aside from the convention, the excursion, embracing a visit to so many points of interest, such as Montreal, Toronto, Niagara Falls and Ottawa has attracted the attention of friends outside the Union, and a number have decided to make the trip. A special effort is being made to secure eighteen or more, and arrange to have a Palace Sleeper at Point du Chene, to run through with the Prince Edward Island party. Anyone who has not received folder describing the trip should write J. K. Ross, transportation leader at Charlottetown, for a copy. Yours truly, J. K. Ross. Charlottetown, June 13.

Surrey, Hillsboro.

The pastor and young members of the Surrey Baptist church, met at the Vestry, June 14th, to organize a Young People's Union. The following officers were appointed: President, William Nicholson; Vice-President, Richard Price; Secretary, Miss Almed Edgett; Treasurer, Walter Steeves; Cor-Secretary, Belle Dryden. There were 14 young people joined the society with 10 honorary members. We hope to take up the topic that is usually taken up in Young People's Society, hoping for a blessing. I am yours truly, BELLE DRYDEN, Cor-Dec'y. June 22nd.

A Little Independence.

It is amazing how a little independence lubricates the machinery of life, and sweetens it. What is it that gives us the most trouble, and takes the most of our time, the thought whether a thing is right or wrong, or thought as to what people will think of it? Often even when we know a given course is the only legitimate one to follow under the circumstances, we hesitate and take another, simply because we fear what "they will say."

A young woman, a school teacher, carried this fear of others so far that in her busy, hurried life she would walk blocks every morning and night, making a great detour in order that she might get on and off the car at a fashionable thoroughfare instead of at a little side street that ran near her home. She it was who induced her family to submit to the extortionate charges from a contractor for "extras," because she feared people would think they were not able to pay for them if they demurred. And she it was who responds to some invitation to give, and that, indiscriminately, no matter how her own may need the money, because, forsooth, she cannot have people "talk" or "wonder."—Our Young People.

Opportunities.

There are few men who would pass through a gold mine, having full permission to carry away with them choicest treasures, who would not make good use of such an opportunity. All along the highway of life, God is setting before each traveller opportunities to be and to do, which are far more valuable than the richest treasures of gold or gems which earth offers. These opportunities are so many open doors which lead to the treasure-houses of God, prepared for all who seek, and offered to all who ask.

Our Juniors.

Good Friends.

"I wish I had some good friends to help me on in life!" cried lazy Dennis with a yawn. "Good friends?" said his master. "Why, you've got ten. How many do you want?" "I'm sure I've not half so many, and those I have are too poor to help me." "Count your fingers, my boy," said the master. Dennis looked down on his big, strong hands. "Count thumbs and all," added the master. "I have; there are ten," said the lad. "Then never say you have not ten good friends able to help you on in life. Try what those true friends can do before you go grumbling and fretting because you have none to help you."—Buds of Promise.

Commonplace Toil.

Set your toil to a tune, aye, a happy tune, And sing as you hoe, my laddie; Set your toil to a tune as sweet as the June, And sing as you sew, my lassie. For toil is pleasure When set to measure— Of mystical rhythms and runes, And commonplace toil On fabric or soil Can be set to a thousand tunes.

Foreign Missions.

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 JUNE.

For our young ladies on the mission field, that the power of the Holy Spirit may accompany their labors.

For our associations, that the Lord's blessing may attend every session.

Notice.

A meeting of the W. M. A. S. of P. E. I., will be held Monday July 4th, at North River. We want verbal reports from Societies and Mission Bands. Please give all written reports to the Secretary, at the close of meeting. M. C. DAVIES.

A meeting of the W. M. A. S. of Eastern Association, N. S., will be held at Boylston, Guysboro Co., July 9th. A large attendance of delegates is requested.

On July 9th, a meeting of the W. M. A. S. of Southern Association, N. B., will be held at Kars, also on July 16th, at Midgic Eastern Association. Delegates from Societies and Mission Bands are requested to be present. M. S. Cox.

We are glad to welcome another letter for our Mission Bands from India. Our "Boys and Girls" are receiving a great many communications from our missionaries this year. Will the parents read these letters to the children who are too young to read and call the attention of the older ones to the facts they contain? It takes valuable time and strength from our missionaries to write these letters and we want them to be read by all.

Letter for the Mission Bands.

My dear Boys and Girls.—When I was one of your number I used to say, "Why don't our Missionaries write oftener and tell us about everything out there?"

This is house-clearing time and such confusion—whitewashing and painting, plastering and carpentering. The one piece straw matting is up and away, the rafters eaten by the white ants are being replaced and everything is being clothed in white. Twenty or more are at work and yet how little is accomplished! But one must not forget that the whitewash brushes are less than two inches wide; that the temperature is 93° or more and the day's pay 5 cents or less.

Before retiring I go into one of these disordered rooms to see that all is right for the night, when lo! "A snake! a snake! Punkah man, come quick! stick bring!" I too run for my cane. See Kithudu as he carefully takes the position of the snake, now goes around to one side, then lets fall a tremendous blow, but there is no movement. "Why," I said, "that's a quiet snake." On coming nearer with my rather dim light what did I find—only a rope with fretted end and lying in a curved position.

The light will soon be put out. On the mud floor the boarding children are peacefully sleeping. But wait—there is a venomous carpet-snake almost touching the face of that little boy! How mysteriously and surely the loving Father tell his children that danger is nigh, "The angel of the Lord encampeth round about them that fear him and delivereth them."

The other day not far from our house one of the Christian boys was removing some tiles, when out jumped a cobra, five feet long. Just as it rose to spring, the lad gave it a deadly blow. The whole compound was excited over the triumph. And what was the secret of his success? "What time I am afraid, I will trust in Thee."

It is now dusk; the laborers homeward plod their weary ways. See those long sticks and what a noise! These are not carried for defence but for the jingling of the rings which will frighten all creeping creatures. But will the Hindu not kill a snake? The idea! To him all reptiles are sacred. Victims are no longer crushed beneath the wheels of juggernaut, widows are no longer burnt on their husband's funeral pyres but, according to last report; many more than 20,000 died from snake-bites.

Some weeks ago, I attended a big heathen feast. A few days previously a crier visited the various villages of a certain caste, saying, "Come to the feast, the feast! The devil-dancers will walk on fire! The snake will be worshipped! Come! Come!" With a policeman before and behind, we press through the narrow streets, thronged with filthy, jabbering mortals; we press on amidst the cries of "Amma! Amma! (mother), Rama! Rama!" from the lepers by the wayside and the beggars following. At length we reach the place of worship. It is a low, dark room, the only light being that given by a few strings burning in a pan of castor oil. Here is the immense ant-hill decorated with flowers and fantastic

drawings in red and white. At the foot of the ant-hill are hundreds of eggs, an abundance of bananas and sweet potatoes, and various kinds of vegetables. "Why are all these here?" "Oh, these are for the snake which has its home in the ant-hill. When we go away it will come out and eat our offerings." "And why do you worship the snake?" "Some say, 'we believe God slept on the snake, therefore it pleases him to do this honor.'" Others say, "we don't know why we do it." "Our fathers did this way; therefore we do the same." "How sad! "Our fathers did this way." A custom, wicked and absurd, has become law.

My dear Mission Band workers, what would your condition now be if your forefathers had never heard about the only true God; if on their pathway no light from the blessed Bible had ever shone. "All the earth shall worship Thee, and shall sing unto thee; they shall sing praises unto thy name." But how can these Telugus worship and sing praises; only a very few of them have heard that "God is a spirit, and they that worship Him must worship in spirit and in truth."

Do I not hear each one of you say, Oh blessed Jesus, send out thy light and thy truth into all the world and,

"Make my life a little light,
Within this world to glow;
A little flame that burneth bright,
Wherever I may go."

For Jesus sake, I am sure you will pray for your Missionaries; that their lives may be as starlight in the darkened sky, leading eyes to behold the face of Him who is the Light of the world.

Yours with cordial greetings,
MABEL E. ARCHIBALD.
Chicacole, Madras Presidency, India, May 13.

Amounts Received by the Treasurer of the W. B. M. U. from June 8th to June 22nd.

North Brookfield, F M, \$7.25, H M, \$1, Tidings, 25c. Reports, 20c; Pleasantville, F M, \$1.75; Greenville, H M, \$7; Gibson, F M, \$5, H M, \$3.50; Knotsford, F M, \$5; Deep Brook, Mission Band, toward Miss Newcombe's salary, \$4; Amherst Shore, F M, \$1.25; Morristown, F M, \$6, H M, \$1; Boylston, F M, \$3.30; Bay View, F M, \$10; Bay View Mission Band, F M, \$6.90, H M, \$6.85; Woodstock, F M, \$10.60, "June mite box opening" H M, \$6.70; "To be used where most needed" H M, \$5; Woods Harbor, F M, \$1.75; New Tusket, F M, \$1; New Tusket, Mission Band, F M, \$6.36; Alexandra, F M, \$8.32, H M, 35c; Fourchie, F M, \$3.28; Fourchie, Mission Band, F M, 95c, H M, 95c, Tidings, 25c; East Mountain, F M, \$2; Lower Aylesford, to constitute Mrs. George D Spicer a Life member, toward building at Tekkall, \$25; Mrs. Spicer has just returned from a trip to Australia and Manila, with her husband Capt Spicer, and this money was a Christmas present from her husband, for this object. MARY SMITH,

Amherst, June 22nd. Treas. W. B. M. U.
CORRECTION.—Castleton, result of Thankoffering meeting, F M, \$6, Tekkall building fund, \$7, instead of Castleton, result of Thankoffering meeting, F M, \$6.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Miss Newcombe says: The quarter just closed has been one of special joy for me. There was first the grand Conference here, and then my first tour. The five weeks spent on tour were days of greatest joy and in one way most helpful to my Telugu, though not along exam. lines. It seemed much more natural to talk in Telugu there, being rather more in harmony with the place. And then the getting out among the people and being able to understand them better than I could a year ago, and more than that to say something to them of the Saviour of the world in their own tongue—what greater joy can I ask for the present?

Says Miss Harrison: Since Mr. and Mrs. Churchill have left, duties have multiplied many fold during these last days, yet they have not been a burden but a joy. I know your heart would have been refreshed could you have been at our conference meeting last Saturday. It was such a comfort to me, I think the heart of each one glowed as we talked of our Master and His service, and as I spoke in not the best Telugu, I told them how I felt that the Lord Christ was the missionary here, and we must all live as we would could we see Him moving about the compound. The morning prayer-service, the prayer meetings and Sunday School are all well attended and everything seems to be in a happy condition. I am Superintendent of the Sunday School for the present, and yesterday we had a grand time. Last week the attendance was over 170 at our main school and at our young branch. I wish that I had time to tell you of the tours I took with Mr. and Mrs. Churchill out to Raya-gada and to the Rajah villages. It makes me love the Bobbili field more and more; surely there will be a grand harvest soon.

Miss Archibald says: Since I settled down to work after the Conference in January, I have not missed a day's study, and I do not think I have suffered any serious inconvenience from the heat. Of course I can endure it better than those who have been in the country for some time. . . . We had a good day on Sabbath, David from Kimey preached most strikingly. Subriadu and David would, I think, equal many of the preachers at home, as regards originality of illustration, appreciation of truth and intensity of appeal. I had much joy in teaching my class of 14 children ranging in age from 5 to 12 years. One of the number is over 40 years of age being the mat woman who has recently joined us; but she knows less than the children, yet is anxious to learn the verses and hear about Jesus. I love these people and am looking forward to the time when I may with comparative ease

tell them the words of life. Now, I get my munshi to tell me the Bible story in the simplest language several times and then after I have looked upon the synonymous of every word and have told it to my munshi many times, it seems quite easy for me to talk to the children on Sunday. I find it an excellent way to fix words and to learn new ones. Of course in talking Telugu at every opportunity, I often make blunders, and get laughed at for my funny sayings, but am willing to endure this if by making the effort I can only the sooner be fitted for service.

Here is a picture for you, my brother. Compare the records in Mark 1: 21-28, Luke 4: 31-43. What are the facts there stated?

It had filled Capernaum with light, health, life and joy. Their sick were healed, their demonized children were delivered from bondage, their sins were forgiven, they had in their town the great teacher. What then? They wanted to monopolize salvation; to pre-empt and localize redemption; to dam up the stream of life; to confine and circumscribe light. Their selfishness wounded the heart of Jesus. He could not sleep. A great while before day, He went apart in the desert to pray. There in the night silence He could think of the sick, the demonized, the lost on other shores. There He could hear their groans and the rattling of their chains and their pleadings: Who will deliver us? Who will come over and help us? The record says those selfish people at Capernaum, who were trying to work a corner on salvation, invaded His privacy, intruded on His communion with God. Why? "The multitudes sought after Him, and came unto Him, and would have stayed Him, that He should not go from them." And Simon Peter and the other preachers who lived there, what did they—these preachers? They sided with the local sentiment, Mark 1: 35. Just as some pastors now side with their people in shutting off mind, heart and money from everything but local needs. But what said the Lord? Hear Him ye men and women, who are constantly calling out the needs at home. I must preach the good tidings of the Kingdom of God to the other cities also, for there fore was I sent. Hear that, I must! Hear it! 'The other cities' hear it 'therefore was I sent.' Who shall make our people see this and feel it? Who? but the men who are placed over them as pastors? And if they do not this then what—they fail in their duty—and if they fail, then there is no provision in heaven's economy for this work to be done by another. It remains undone and the church is shorn of her strength, and her life is eaten out of her like a canker, spiritual dry rot is a result.

There are in these Provinces churches and individual members whose offerings for missions are not to be found. They make none. They shelter behind local needs and shortened income. They do not meet those needs. They actually cherish them as very dear to their hearts—not with a view of relieving them, but as an excuse for not helping abroad. I am told that in Mexico the cathedrals are left in an unfinished state. The reason given for this, is that when they are finished they become subject to taxation and so some unfinished part was cherished as the apple of the eye. What better are some of us than they? Are not too many of our people nursing their home needs and erecting them?

How to Help the Missionary Cause.

- Be interested in it.
- Have a monthly missionary meeting.
- Attend every meeting when possible.
- When impossible to attend, send a written excuse, and a passage of Scripture, which shall bespeak interest in the meeting.
- Never attend a missionary meeting without calling on the way to invite some friend to accompany you.
- Get as many as possible to contribute two cents per week.
- Have a family mite-box at home to collect stray pennies in.
- Place this mite-box on the breakfast table on Sundays, family birthdays, and all holidays.
- Induce friends in places where there are no Missionary Societies to take and use mite-boxes.
- Distribute missionary leaflets throughout the congregation.
- Establish a missionary library, and keep it circulating.
- Save all the interesting clippings you can find, which would be appropriate to read at the missionary meeting.
- Make a missionary scrap-book to refer to and lend.
- Have stated times each day in which to pray for the spread of the Gospel.
- Ask your friends to pray for missions.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1; six for \$5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

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Liver Trouble

When the yellow flag of quarantine is hoisted over a dwelling it means disease and danger. So when the yellow flag flies in the face—when the cheek is sallow and the clear white of the eye is dyed saffron—there is danger. It is liver trouble. The liver is one of the most important organs of the body. On the proper discharge of its functions depend human health and happiness. When the liver fails of its duty, poisons at once begin to generate, and other organs of the body become involved. Never neglect the liver if you value health. If you are suffering from liver trouble, begin at once the use of AYER'S PILLS and you will find prompt relief and permanent cure.

"I was so weakened by liver trouble that I could scarcely lift my head. While in this condition I began the use of Ayer's Pills, and finding almost immediate benefit, continued their use until I was cured of my complaint."

H. E. W. BENTLEY,
Townier, N. D.

Take No Chances With Your Liver

AYER'S PILLS

Notices.

The blank statistical church letter forms have gone out to the clerks of churches, when filled up mail to the clerks of association.
GRO. A. McDONALD.
Halifax, May 14.

The N. B. Southern Association will meet D. V., at Kars, Kings County, on July 9th. Wrote to a brother concerning the routes, and herewith publish so much of his reply as will be of service to delegates. From St. John and all points west of the St. John River, it will be necessary to come to Kars by the steamers. Palmer's Point will be the landing point for all who come by the river boats, i. e., those running to and from Fredericton. Those coming by the steamer Springfield may land at Jenkin's Cove, being the nearest to the house of worship. King's Co. delegates would do well to come with their own conveyances, as it is eight miles from Hampton to the nearest station, and then they would have to ferry, leaving teams on the eastern side of the river. It would be very necessary that all purposing to attend, send their names to either the clerk, Bro. M. G. Jenkins, or to the pastor Rev. W. J. Gordon, addressing, Downeyville, Kings Co. Arrangements have been made with railroad and steamer lines as follows, and delegates when purchasing tickets must state that they are going to the Association or B. Y. P. U. Session, so that they may receive the certificates or tickets which are to be signed by the secretary. The Star Line of steamers will carry passengers to and from, for one first class fare, to be paid at the start, from July 7th to July 13th inclusive. On Intercolonial Railway—If ten or more attend and purchase first class full fare single tickets to Norton, and obtain at the starting point a standard certificate, they will be entitled to free tickets for the return journey. If less than ten delegates in attendance, they will be issued first class tickets for the return journey at first class half fare. Certificates will be honored up to and including three days after close of the meeting, are issued from the 7th of July. St. Martins and Central Railway—The usual rates will be granted to delegates, round trip at single fare, for five or more from any one station. The Shore Line, will take delegates over their line at the usual one fare rate for the round trip.
A. H. LAVERS, Chairman of Com.

All persons intending to be present at the N. B. Eastern Association to be held at Midgic, July 15-18, are requested to send their names to the undersigned in order that they may be located. Also please state whether you will come by rail or carriage.
Midgic. ISAAC ANDERSON, Clerk.

The annual Provincial Convention, of Nova Scotia Y. P. S. C. E., will meet in New Glasgow, July 13th and 15th. The opening meeting will be on Wednesday evening, July 13th. All ministers who

purposes attending the convention, and all delegates are requested to send in their names as soon as possible, to Miss J. G. MacGregor, New Glasgow, in order that their entertainment be secured.

All delegates to the N. B. Southern Association which meets with the Kars Baptist church on July 9th, are requested to send their names, immediately, to Miles G. Jenkins, Downeyville, Kings Co., or undersigned. Delegates coming by the steamer Springfield are requested to land at Tooles landing, or Jenkins Cove. Those on any of the other boats will land at Palmers wharf.
W. J. GORDON, Pastor.

The Kings Co. District meeting, N. S., will meet at Tremont, Aylesford, July 5th.
M. P. FREEMAN, Sec'y.

Communications with respect to admission to Acadia Seminary, should be addressed during the summer to
MISS A. F. TRUE,
Waterville, Maine.

All persons intending to be present at the Eastern Association to be held at Boylston, July 9-12, are earnestly requested to send in their names at once, either to the undersigned or to Deacon Anderson, in order that they may be located and notified accordingly. We shall try and accommodate all who come; but those who delay to send in their names early may have to be located in the more distant homes; while those who neglect altogether to notify us of their coming, —well, we better make no promises to them except that we shall try and find some place for them in Guysboro Co.
R. H. BISSOP, Pastor.

P. S.—Those who prefer hotel accommodations can probably be suited at Guysboro town some four miles down the river.
R. B.

At 8.30 o'clock, Monday, July 11th, during the session of the N. S. Eastern Association at Boylston, a joint meeting of the representatives of the churches in the districts of Guysboro East and West, including Antigonish, will be held for the purpose of considering the needs of the field.
R. B. KINLEY,
Chairman, Guysboro West.
F. H. BEALS,
Chairman, Guysboro East.

The N. S. Eastern Baptist Association will meet with the church at Boylston, Guysboro county, on Saturday, July 9th, at 10 o'clock a. m. Will the Clerks of all our churches prepare the letters for the Association, and forward them to me before July 1st. Delegates who travel by the I. C. R., who pay first class fare to Mulgrave, will be returned free, providing they have a certificate from starting point, signed by Station Agent and the Secretary of Association. Return tickets will also be given to those who will go by steamer from Mulgrave to Boylston, for one fare.
CANSO, N. S. T. B. LAYTON,
June 10th. Sec'y of Association.

The N. B. Southern Baptist Association meets with the Kars Baptist church, on Saturday, July the 9th. The pastor of the church and committee on travel, will doubtless give further notice.
G. R. WHITE, Moderator.

All delegates to the Prince Edward Island Baptist Association, which meets with the North River church on Friday, July 1st, are requested to send their names to Robinson Warren, North River, also state whether you will come by train or by steamer, carriages will be provided to meet those who come by train or steamer, in Charlottetown.
JACOB BAIN,
Church Clerk.

Delegates attending the Prince Edward Island Association, to be held at North River, July 1st, 4th, can obtain return tickets from all stations on the P. E. I. Railway, to Charlottetown by payment of one first class fare, provided on returning they present a certificate signed by the clerk of the association. Tickets will be good from June 30th until July 5th.
Com. on Arrangements.
Charlottetown, May 30th.

The P. E. Island Baptist Association will meet with the North River church on Friday, July 1st, at 10 o'clock a. m. All letters from the churches to be sent to Rev. J. C. Spurr, Pownal P. O., not later than June 20th.
ARTHUR SIMPSON, Sec'y.
Bay View, P. E. I., May 28th.

N. B. Eastern Association, and the Sunday School Convention and B. Y. P. U. in connection therewith, will convene with the Point Midgic church at Midgic, Westmoreland Co., N. B., on the following days in July next. To wit, the Sunday School Convention on Friday, the 13th; the Association on Saturday, the 16th, and the B. Y. P. U. on Monday, the 18th. The hours at which they will first convene, together with all information concerning travelling arrangements will be announced later in the MESSENGER AND VISITOR.
F. W. BARRERSON, Clerk.
Sackville, N. B., May 20th.



Analogy...

The man who would not allow a barber to dictate the cut of his beard should ask himself why he allows a tailor to dictate the cut of his clothes.

This he practically does allow when he buys his suit "to order" before it is made.

Who can tell from a piece of cloth and a fashion plate how any such theoretical combination will look when made up?

Who can tell, even when it is made up, without actually trying it on, how such a suit will influence its wearer's appearance?

One-eighth of an inch difference in the curve of a hat brim makes it becoming or ugly.

Who, therefore, would buy a hat from a picture, and from the felt alone, when he could (for less price) select from a score of ready-made shapes that which most improved his appearance—trying on the actual hat before purchasing it.

Apply this to "Fit-Reform" and save 50 per cent. of your tailor's bill.

\$10, \$12, \$15,
\$18, \$20, a suit.

Sole agents

Scovil Bros. & Co.

Scovil & Page,

SAINT JOHN, N. B.

HALIFAX, N. S.

Notice of Sale.

To George E. Black, of the Parish of Brunswick, in the County of Queens and Province of New Brunswick, Farmer, and Amelia Jane, his wife, of the one part; and to all other whom doth, can or may concern: Take notice that there will be sold at Public Auction, at Chubb's Corner, (so called), in the City of Saint John, in the said Province, on Saturday, the Twenty-third day of July, next, at Eleven O'clock in the Forenoon: "All that piece or parcel of land situate, lying and being in the Parish of Brunswick aforesaid, known and distinguished by the Grants thereof as part of the lot marked "W" and lot number twenty-four, bounded as follows: Beginning at a birch tree standing in the south-eastern angle of lot "V" on the northern bank or shore of the New Canaan River, granted to John W. Taylor, thence running by the magnet north twenty chains to a post, thence east thirty-eight chains to meet the northern prolongation of west line of lot "Z" granted to John F. Price, thence along the said prolongation and west line of the said last mentioned grant, south thirty-two chains to a post standing on the northern bank or shore of the above mentioned river, and thence following the various courses thereof down stream to the place of beginning, containing one hundred acres, more or less, distinguished as lot "W".

Also Lot Number (24) Twenty-four, beginning at a post distant on a course by the magnet of the year A. D. 1830, north along the eastern line of lot number fifty in the fourth tier of Deputy Fairweather's survey south of New Canaan River seventy chains from the south-easterly angle of said line, thence north fifteen chains to a pine tree, thence west fifty chains to a pine tree, thence south fifteen chains to a pine tree, thence east fifty chains to the place of beginning, containing seventy-five acres more or less, distinguished as lot number (24) twenty-four.

Also "All that certain other lot, piece or parcel of land situate, lying and being in the Parish of Brunswick aforesaid, bounded as follows: On the south by the New Canaan River and land owned by Seth B. Cromwell, on the west by ungranted land, on the north by land owned by William Lawton and ungranted land, on the east by land owned by the late Rufus Black and ungranted land containing two hundred acres more or less." Together with the buildings and improvements thereon and the appurtenances thereto belonging.

The above sale will be made under and by virtue of a power of sale contained in an indenture of mortgage made by the said George

E. Black and Amelia Jane his wife of the one part and the undersigned Margaret A. Draper of the other part dated the 20th day of December A. D. 1886 and registered in the office of the Registrar of Deeds in and for Queens County in Book "27" No. 2 of Records pages 384, 385, 386 and 387, default having been made in payment of the moneys secured by said mortgage.

Terms of Sale Cash.
Dated this eighteenth day of June A. D. 1898.
MONT McDONALD,
Solicitor to Mortgagee.
MARGARET A. DRAPER,
Mortgagee.

Cruel Consumption Can be Cured.

Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send your name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial.

Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Easy to Take Easy to Operate

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

Hood's Pills

said: "You never know you have taken a pill till it is all over." 25c. C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

An Open Letter From a Prominent Clergyman.

C. GAYNE, SON & Co.,
Middletown, N. S.

DEAR SIRS,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did and have felt grateful ever since to the one who gave me such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. I have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
(Rev.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

Special Rates for Teachers

During the summer months a special course in Commercial subjects will be taught at Whiston & Prazee's College. Certificates of proficiency will be awarded at the close of the term.

Write for full particulars to,

S. E. WHISTON, Principal,
95 Barrington St., Halifax, N. S.

PUTTNER'S EMULSION

Has never been surpassed as a remedy for chronic Coughs, Colds, Consumption and other disorders of the lungs and chest.

Always get PUTTNER'S,
it is the Original and Best.

CONSTIPATION.

In the summer especially should the bowels be kept free, so that no poisonous material shall remain in the system to ferment and decay and infect the whole body. No remedy has yet been found equal to B.B.B. for curing Constipation, even the most chronic and stubborn cases yield to its influence.

"I cannot say too much in favor of Burdock Blood Bitters, as there is no remedy equal to it for the Cure of Constipation. We always keep it in the house as a general family medicine, and would not be without it." MRS. JACOB MOSHER, Pictou Landing, N.S.

B.B.B. not only cures Constipation, but is the best remedy known for Biliousness, Dyspepsia, Sour Stomach, Jaundice, Liver Complaint, Kidney Disease and Blood Humors.

Burdock Blood Bitters.

The Home

Unfortunate Interruption.

Willie was asleep and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sunday morning, and every one was at church but these two friends. It was warm and sunny, and they could hear the good minister preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and don't get prickles down your back, as you do when you have to sit up straight."

In some way while Willie was listening he fell asleep. Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg and other tricks. While the dog was thinking, the name "Daniel" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his forepaws drooping, close beside the minister, who did not see him, but the congregation did.

When the minister shouted "Daniel" again, the sharp barks said, "Yes, sir," as plainly as Dan could answer. The minister started back, looked around, and saw the funny little picture, then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, took Dan in his arms and said:

"Please excuse Dan, papa; I went to sleep and he runned away."

Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel the best he could, but he made a resolve that if he ever preached on "Daniel" again he would tie up his dog.—Our Little Ones.

Mother Loves.

A dear little five-year-old ran up to a very busy mother the other day.

"Mother, mother, does you love me to-day same's as any other day?" she asked, anxiously.

"Why, yes, dearie. But mother's so busy she can't talk now. She can't spare a minute."

"But, mother, mother, it doesn't take a minute just to give me a mother-cuddle."

And at that pleasing request of the child down went the mother's work and the dear baby had the mother-cuddle she longed for.

"It doesn't take a minute," if we only thought so, for the mother-cuddles that both older and younger children need for their best growth! We are all busy—so busy with the piled-up work that, as one anxious mother sighingly said, "I've given up any hope of ever getting through."

And often, although we know how much good these gifts of mother-love and mother-help might do, we feel constrained to put them off because of the hard insistent demands of more material things.

But sewing, or house-work, or social duties should have no rights where the call comes for a little pure expression of the love which makes the motive of all work, and without which all work is a shallow pretense. Perhaps if we looked upon "mother-cuddles" as hard but necessary work, we might find more time to give them!—Harper's Bazar.

★ ★ ★

Slighting a Duty.

"You haven't made things look very neat and orderly here in this back shop," said a merchant to a young clerk.

"Well, I thought it was good enough for back there, where things can not be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply; and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than bad enough."

And the merchant made the boy go and do all the cleaning over again.

The girls who do not sweep in the corners or dust under things, and the boys that dispose of things as quickly as possible, and say that things will do if they are not well done, are the boys and girls who will not turn out to be useful men and women.

★ ★ ★

Remember in Cooking Vegetables.

That most vegetables should be put on to cook in freshly boiling water.

That salt should be added when they are about two-thirds done.

That lying in very cold water for an hour or more will partially restore to wilted vegetables quality and freshness.

That every green vegetable should be cooked rapidly, and uncovered, to retain its color.

That if the water is very hard, a tiny bit of soda, not larger than a pea added will make the vegetables cooked in it tenderer and of better color. Ordinary water does not require such addition.

That when soft water is used the salt must be in from the first, to prevent loss of flavor and substance.

That cooking a vegetable after it is done toughens, darkens it and detracts from its flavor.

That the best dressing for vegetables at their perfection is butter, pepper and salt—cauliflower and perhaps asparagus excepted.

That older and staler vegetables are improved by a cream or drawn-butter sauce—the basis for the latter the reduced liquid left when the cooking is finished.—Woman's Home Companion.

★ ★ ★

"Spectacles and eyeglasses are as much benefited by a bath now and then as people are," remarked a well known optician.

"It is strange how many people there are who think that their glasses only need an occasional wiping. Now the fact is glasses require actual baths as frequently as does the ordinary person. The process is as simple as you want to make it. My plan, however, is to take the glasses to a washbowl, and give them a good soaking in warm water. Then apply soap freely and rub it off by the use of a soft tooth or nail brush. After that give them a polish with any of the usual tooth powders, and then clean them with tissue paper, which is much better for the purpose than chamois skin or anything else that I know of.

★ ★ ★

The Alchemists

Failed in Their Work of Changing Metals Into Gold.


Diamond Dyes Never Fail to Make Old and Faded Things Look as Good as New.

Alchemists like Geber, Arabi, Avicenna, Albertus Magnus, Arterphus and others, who pretended to be able to change all the base metals into gold, were, in their eyes, first class imposters and deceivers.

The art of making old, faded and dingy dresses, capes, shawls jackets, coats, pants, vests, and other articles of wearing apparel, look as good as new has been brought to perfection by the introduction and use of the Diamond Dyes, those triumphs of modern chemistry.

Millions on this continent are saving money each year by using the Diamond Dyes in the home. They are true and faithful family benefactors, and so easy to use that a child can dye successfully with them.

Diamond Dyes have such an extended popularity, fame and immense sale in every locality that imitators have put on the market worthless and adulterated dyes in packages bearing a close resemblance to the "Diamond." It is therefore necessary for every woman, when buying dyes, to see that the name "Diamond" is on each packet. Package dyes without the name "Diamond" can never give satisfaction. Muddy, dull and streaky colors will be some of the disappointments met with. Diamond Dye colors are guaranteed brilliant, rich and full, and will last as long as the goods hold together.



and K. D. C. Pills the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

ENGAGEMENT BIRTHDAY WEDDING RINGS

JEWELS, JEWELLERY.

GIFTS FOR BRIDES

Pudding Dishes, Fruit Dishes, Pitchers, Trays, Cake, Baskets, Bon Bon Dishes, Butter Coolers, Castors, Clocks, etc., etc.

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Gold, Gold-filled and Silver.

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Write for particulars if you want anything in the Jewellery line.

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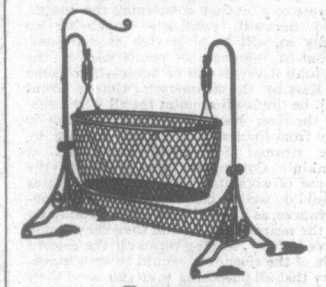
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MOTHER AND BABY DELIGHTED WITH
The "LITTLE BEAUTY HAMMOCK COT."




Patented Here is one of many testimonials: 78 East Avenue, Hamilton, Ont., April 18, 1898.

GEO. B. MEADOWS, Esq., Toronto:
DEAR SIR.—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.

Yours Respectfully,
MRS. W. F. MONTAGUE.
Write for Baby's Letter, giving full particulars. Manufactured by
Geo. B. Meadows,
Toronto Wire & Iron Works,
128 King St. West, Toronto, Ont.

No Summer Vacation



SAINT JOHN'S COOL SUMMER WEATHER, combined with our top-floor ventilating facilities, make study with us just as agreeable in July and August as at any other time. Just the chance for teachers and others to take up the ISAAC PITMAN SHORTER AND OUR NEW METHODS (the very latest) of BUSINESS PRACTICE. Students can enter at any time. Send for Catalogue.

S. KERR & SON,
Oddfellows' Hall.

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HAVE FURNISHED 28,000
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CHIMES, ETC. CATALOGUE & PRICES

June 29, 1898.

Lesson II
Read the v

And the neither did to the word

I. GENRIE THE HISTOR to Ahab, t boom's wor fruits both His golden hovah soon and to the heathen wo kingdom. was taken s to a prophet 2. When twenty-four revolution, 3. Then C was a strong on the surr from the ins and the Blac he followed wisest work beautifully fertility, for Stanley says is fixed by h is that of O 4. The ne who was like of gold and with great w and folly. greatest mist sake of politi princess, Jez mark on a II. THE M DOM WHEN years of Ah Smith, had p 1. Political flourish in a wise policy. "Success w worshipped t 2. Religion of Israel's public religio almost annih III. ELIJAH LORD.—V. I, greater the God raises u needs and the consecrates h Elijah. "Th of the true f with the prou old Asiatic p I. AND ET His name me A fitting nam a striking col and the car historical cha pers from Emmanuel, origin." WH OF GILEAD. "of Tishbe. in history is Elijah, thoug come a citizen as many a le originated in village of this appearance." a man of shor ance. He was black locks of probably was) like a lion's m unkempt asp stooped to aler was the dres was always k otherwise bare, mantle, the sk worn with the tightened rou girdle." Such cessor, John th He grew stron mind, in close Moses in the bush afire with to divine influ IV. ELIJAH'S THE FAMINE.— With a sudden flash of lightn prophet of God palace at Sama Jehovah. This faith and cour hovah, as Lon

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

ELIJAH THE PROPHET.

Lesson II. July 10.—1 Kings 17:1-16. Read the whole Chapter. Commit Vs. 2-6.

GOLDEN TEXT.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, 1 Kings 17:16.

EXPLANATORY.

I. GENERAL VIEW OF THE COURSE OF THE HISTORY OF ISRAEL from the division to Ahab, about seventy years. Jeroboam's worldly policy brought forth bitter fruits both for himself and his kingdom. His golden bulls used as symbols of Jehovah soon led the people to real idolatry and to the immoralities and cruelties of heathen worship. All this weakened the kingdom. Jeroboam's dearly beloved son was taken sick. His wife went in disguise to a prophet for help.

2. When Jeroboam died, after a reign of twenty-four years, revolution followed revolution, in dark, restless times.

3. Then Omri came to the throne. He was a strong ruler and impressed himself on the surrounding nations, as we learn from the inscriptions on the Moabite Stone and the Black Obelisk. But as to idolatry, he followed in the steps of Jeroboam. His wisest work was his founding of Samaria, beautifully situated for commerce, for fertility, for defense, and for government. Stanley says, "As Constantine's sagacity is fixed by his choice of Constantinople, so is that of Omri by his choice of Samaria."

4. The next king was the son of Ahab, who was like Nebuchadnezzar's, with head of gold and feet of clay, a brilliant king with great weaknesses, a mixture of wisdom and folly. He was a great warrior. His greatest mistake was his marriage, for the sake of political alliance, with the heathen princess, Jezebel of Tyre, who left a terrible mark on the annals of the nation.

II. THE MORAL STATE OF THE KINGDOM WHEN ELIJAH APPEARED.—Ten years of Ahab's rule, according to Wm. Smith, had passed.

1. Politically, the kingdom seemed to flourish in a measure under Ahab's worldly policy. He was a good general. "Success was a cardinal virtue." They worshipped the goddess of victory.

2. Religiously, "it was the darkest night of Israel's spiritual declension." The public religious worship of Jehovah was almost annihilated.

III. ELIJAH THE PROPHET OF THE LORD.—V. 1. The worse the times, the greater the need of reformers and prophets. God raises up some one who can see the needs and the remedy, and he inspires and consecrates him to the work. Such was Elijah. "The loftiest and sternest spirit of the true faith is raised up face to face with the proudest and fiercest spirit of the old Asiatic paganism."

I. AND ELIJAH THE TISHBITE. (1) His name means "my God is Jehovah." A fitting name, Professor Green says, "but a striking coincidence between the name and the career does not disprove the historical character of the former, as appears from 'Winfield' Scott, 'Victor' Emmanuel, or Queen Victoria." (2) "His origin." WHO WAS OF THE INHABITANTS OF GILEAD. "The Tishbite" may mean "of Tishbe." The only Tishbe mentioned in history is in Galilee, in which case Elijah, though a native of Galilee, had become a citizen of Gilead, east of the Jordan, as many a leading citizen of our capitals originated in some unknown country village of this or other countries. "His appearance." "He was, tradition tells us, a man of short stature, of rugged countenance. He was 'a lord of hair'—the thick black locks of the Nazirite (for such he probably was) streamed over his shoulders like a lion's mane, giving him a fierce and unkempt aspect." "Elijah had not stooped to alter his ordinary dress, which was the dress of the desert, by which he was always known. His brown limbs, otherwise bare, were covered with a heavy mantle, the skin of a camel or a sheep worn with the rough wool outside, and tightened round his loins by a leathern girdle." Such was the dress of his successor, John the Baptist. "His training." He grew strong and hardy in body and mind, in close contact with nature; like Moses in the wilderness, seeing "every bush afire with God," his heart was open to divine influences.

IV. ELIJAH'S MESSAGE TO AHAH. THE FAMINE.—V. 1. SAID UNTO AHAH. With a sudden abruptness, almost like a flash of lightning from a clear sky, the prophet of God appears before Ahab in his palace at Samaria, with a message from Jehovah. This must have required great faith and courage. AS THE LORD (Jehovah, as LORD always means when

printed in capitals in our Bible) GOD OF ISRAEL LIVETH. As certainly as God lives, as sure as the laws of nature he has ordained. BEFORE WHOM I STAND. As an officer, and ambassador bearing his authority. THERE SHALL NOT BE DREW NOR RAIN. The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and during the long intervals between them, upon the heavy dews. BUT ACCORDING TO MY WORD. Not according to his own caprice or judgment, but till the Lord, when he saw that the famine's work was done, should make known his will through his servant, Elijah, thus proving that he was his servant.

V. ELIJAH'S EXPERIENCES DURING THREE YEARS, AND THEIR MEANING.—Vs. 2-16. First. At Cherith. Elijah immediately left Ahab's presence, and hid himself, till God's time came for his message to be delivered.

3. GET THESE HENCE, AND TURN THINE EASTWARD, I. E., toward the Jordan and Gilead, his own country. AND HIDE THYSELF BY (rather, "in") THE BROOK (the torrent course, or wady) CHERITH, THAT IS BEFORE JORDAN. "Before" may mean "towards," I. E., on the west side, or "to the east of," in Gilead beyond Jordan. "It is probable that Cherith is to be sought in the region east of the Jordan, where, indeed, Eusebius and Jerome place it."

4. For drink he had THE BROOK. For food, I HAVE COMMANDED THE RAVENS TO FEED THEE. Farrar and many critics think this is a highly poetic expression, a metaphor, "conveying the lesson that the prophet was maintained by marked interventions of that providence of God which is itself in all its workings supernatural."

But equally simple and more natural is the literal statement. If, as is probable, the nests of the crows were among the rocks around Elijah, their maternal instinct would be God's command to them to bring food within reach of the prophet.

Second. At Zarephath. "Time." Two or more years. "When the brook dried up Elijah could no longer remain at Cherith. In some way, we know not how, God made known to him where he should go. Possibly, too, if he remained too long in one place, Ahab might discover his abode."

9. ARISE, GET THEE TO ZAREPHATH. The name (meaning "smelting house") points to furnaces or workshops for the refining of metals. Greek, "Sarepta" (Luke 4:26). WHICH BELONGETH TO ZIDON. On the shore between Tyre and Sidon. Here the prophet would be safe from Ahab, who would scarcely think of looking for Elijah in the territories of Jezebel's father in the house of a peasant. I HAVE COMMANDED. Put it in her heart.

10. GATE OF THE CITY, or village. Even the smallest village must be defended by walls in those days. THE (or a) WIDOW WOMAN. The widow showed by the oath, "as Jehovah thy God liveth," that she was a worshipper of the true God. GATHERING OF STICKS. For her fire.

11. FETCH ME . . . A LITTLE WATER. His first need after his long walk through the famine-stricken land would be water. The gift of water to the thirsty is always regarded as a sacred duty in the East.

"Never yet during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The bedawy in the desert has shared with me the last drop in his water-skin."

12. AS THE LORD THY GOD LIVETH. She recognized Elijah as a prophet. I HAVE NOT A CAKE. "The more common bread used in all the interior, particularly in the rural districts, is a flat cake of unleavened dough, no thicker than a pancake, of a circular or oval form, and ten or twelve inches in diameter." BARREL. An earthen jar. In the East, the people kept their corn in earthen jars to protect it from insects which swarm in the heat of the sun. AND A LITTLE OIL. Olive oil.

To eat with the bread, something as we eat butter. A CRUSE. A bottle, probably earthenware. TWO STICKS. That is, a few, as we say "two or three." DRESS IT. Prepare it for eating. THAT WE MAY EAT IT, AND DIE. The famine prevailed there, and she was in the last extremity.

13. FEAR NOT. Do not be troubled, but take heart, and trust God. MAKE ME THEREOF A LITTLE CAKE FIRST. This must have seemed very strange and hard to her at first, "amazingly cool," but the favor was not asked from the selfishness of the prophet. It was a test of her faith in the promises of God, whether she were worthy of the help Elijah offered. And this faith was necessary in order to make the provision for her wants a real blessing to her spirit.

14. FOR THUS SAITH THE LORD GOD OF ISRAEL. Now comes the promise on which she was to rest. THE BARREL OF MEAL SHALL NOT WASTE. In some way the loss should be supplied.

15. AND SHE WENT AND DID. She had faith, and her faith produced good works. DID EAT MANY DAYS. "Between two and three years."



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From the Churches.

POWNAL, P. E. I.—It was my privilege on Sunday 19th to baptize a believing sister and welcome her into the fellowship of the Uigg church.

BRIDGEWATER, N. S.—Three more have been baptized since writing last, two at this place and one at Lakeville. Four were given the hand of fellowship and welcomed into the church by the pastor.

MIDGIC—We gathered at our natural baptistry at 10 o'clock last Sunday and baptized three young men, afterwards receiving them into the fellowship of the Midgic church.

PERHAUX, N. S.—At our conference in June, Miss Ethel Parinetter was received for church membership after baptism and was baptized the following Sunday. We expect to dedicate our new house of worship in October.

FAIRFIELD, N. B.—His blessing still rests on the workers here. Last Lord's day, a brother born in Romanism, followed Christ in baptism. His new life is a living testimony to the power of the Gospel of Jesus Christ to save from sin.

TURTLE CREEK, ALBERT CO.—A few weeks ago I had the privilege of baptizing and receiving into the 1st Coverdale church, Mrs. Lawrence Rice. Our sister was brought up in the Methodist faith, but after studying the new Testament was led to see that in order to be true to Christ she must be baptized. She is Superintendent of the Sunday School at Rose Vail and promises to be of much use in the church.

June 22nd. A. A. RUTLEDGE.

Quarterly Meeting. The Carleton, Victoria and Madawaska Counties, Baptist Quarterly Meeting, convened with the Richmond and Hodgdon Baptist church, on Friday evening the 10th inst. at 7.30. Preaching by Rev. H. Worden, social service after the sermon. Prayer meeting Saturday morning at 9, led by Brother Todd. Business meeting at 10 a. m., matters of interest were freely discussed. Invitation from Andover Baptist church for next Quarterly Meeting was cordially accepted, to be held on the 2nd Friday in September at 7 p. m., Bro. O. R. Merritt was appointed to preach. Rev. C. Currie, the Missionary sermon, and Rev. J. C. Blakney the Quarterly sermon. The conference on Saturday p. m. was inspiring and profitable, conducted by the writer. Rev. A. H. Heyward preached a Missionary sermon in the evening, addresses by Bro. O. R. Merritt, and Bro. H. H. McCain, M. P. P. Sabbath morning prayer meeting, led by Bro. Merritt. Sabbath School at 10, at the close a paper was read by Mrs. G. C. Watson, of Hartland, subject, "Building character," after which a short address by the writer. Quarterly sermon by Rev. H. D. Worden. The writer preached in the afternoon and Rev. J. C. Blakney in the evening. The congregations were very large, all the services were deeply impressive. The hospitality of the people could not be surpassed. Our united prayer was and is that God would bless abundantly pastor and people. The praise service led by Deacon Barton and his excellent choir, was certainly inspiring. Collections for Home and Foreign Missions, \$11.85. THOS. TODD, Sec'y. Treas. Woodstock, June 15th.

Quarterly Meeting. An interesting and profitable meeting of the churches of Pictou and Colchester Counties was held with the Central New Annapolis church, June 20 and 21. Pastors Raymond, Spidell, Adams, Dimock and Chipman were present; also delegates from Onslow, Belmont, Debert and

Portauquique. On Monday evening Pastor Chipman preached from John 11:28. Tuesday morning was given to the reception of reports from the churches represented at the meeting and to a conference regarding the work of the Kingdom. On Tuesday afternoon, after a half-hour devotional service led by Pastor Raymond, an address on the present issues of the Temperance question was given by Pastor Adams. A free discussion of the subject followed, and at 4 o'clock the sisters under Mrs. Gunn took possession of the room, in order to organize a W. M. A. S. among the ladies of New Annapolis. In the evening Pastor Adams preached from Mark 8:36. Both evening congregations were large and the deepest interest seemed manifest. The New Annapolis people are endeavoring to erect a church home, in which they merit the sympathy and aid of all who can assist. At present the meetings are held in Orange Hall. O. N. CHIPMAN, Sec'y.

Thanks. I wish through the MESSENGER AND VISITOR to thank my many friends for their kindness shown to me and my only son during my husband's sickness and death. We have received many words of encouragement and letters of sympathy which we feel unable to answer personally. Please accept this public acknowledgement of my heartfelt gratitude for your kindness to me and my son in the hour of darkness and sorrow. It was a great source of strength and comfort to us.

MRS. JOHN KEITH. Isaacs Harbor, N. S.

Denominational Work from May 1st to June 15th.

NEW BRUNSWICK. St. Stephen church, B. Y. P. U. H and F. M., \$10; church, D. W., \$13.55; F. M., 25c—\$23.80; St. John and Kings Co. Quarterly meeting, \$1.26; York and Sunbury, Quarterly meeting, \$3.33; A. W. Nobles, F. M., \$5; Rev. S. D. Ervine, F. M., \$5; Dea. John Carson, F. M., \$1; 1st Springfield church, F. M., \$1; Andover church, B. Y. P. U., F. M., \$5; St. John and Kings Co. Quarterly meeting, F. M., \$6.38; per J. S. Titus; Leinster St. Mission Band, F. M., \$6; Main St. church, D. W., \$105; Salisbury 1st church, Village \$2, Steeves Mt., \$2.85; Boundary creek, \$1.80; Alison 75c—\$7.40; St. George, 2nd Falls church, F. M., \$3.40; S. S., \$1.10—\$4.50; Germain St. church, D. W., \$12; Hopewell church, F. M., \$27; Carleton church, S. S. support of child in India, F. M., \$15; Moncton church, B. Y. P. U., F. M., \$22.50; G. L. M., \$22.50; \$45; St. George, 1st church, S. S., F. M., \$2.08; Fairville church, S. S., H and F. M., \$9.61; Brussels St. church, F. M., \$9.74; Valley church, collection Quarterly meeting, F. M., \$4.25; Fairville church, F. M., \$5; Germain St. church, S. S., H and F. M., \$20; Leinster St. Mission Band, H. M., 66c, F. M., \$3—\$3.66; Jacksontown church, N. W. M., \$1.35; Jacksontown church, N. W. M., \$1.26. Total \$360.62. Before reported, \$1698.88. Total to June 15, \$2059.50.

PRINCE EDWARD ISLAND. Bonshaw \$3; Tryon, \$7; North River church, D. W., \$10; Cavendish church, D. W., \$7; Souris church, D. W., \$5; East Point church, D. W., \$6. Total, \$38. Before reported, \$304.09. Total to June 15, \$342.09. Total New Brunswick and Prince Edward Island to June 15, \$2401.59. St. John. J. W. MANNING, Treas. Com. N. B. and P. E. I. June 15.

Acadia University, Forward Movement Fund. Geo. G. Sanders, \$25; S. Slaughenwhite, 50c; J. Levy, \$1; O. D. Baker, \$1; A. Levy, \$2; D. Young, \$1; Vicard S. Langille, 5c; H. Stevens, \$1; Mrs. Cross, \$1; J. Elnor, 50c; E. Countaway, \$2; Adelia Baker, \$1; Jos. Finck, \$5; Mrs. R. Millet, \$2; J. Hillz, \$1; Wm. Cross, \$1; Nettie Colewell, \$1; G. McPherson, \$5; Mrs. W. Saunders, \$1.25; J. E. P. Lee, \$10; Geo. H. Dixon, \$5; H. J. Deck, \$2.50; I. B. Hall, \$5; Wm. E. Bremner, \$5; J. W. Moir, \$5; Miss Elnor, \$1; S. B. Lietz, \$50; M. Adams \$5; J. I. Foster, \$2.50. Dart, June 14. S. B. KEMPTON.

BUY Coleman's Salt THE BEST

Programme of Fraternal Conference to be held at Bear River, July 4th and 5th.

Monday, July 4—8 p. m., B. Y. P. U. meeting. Leader, Rev. G. J. C. White. Address, Rev. Lew Wallace. Address, Rev. B. H. Thomas.

Tuesday, July 5—8 30 a. m., B. Y. P. U. Conference and Business. 10 a. m., Reports of special character. 10 30 a. m., Sermon, Rev. J. C. Morse, D. D. 2 p. m., Song Service. 2 30 p. m., Paper, subject, "Justification" Rev. E. L. Steves. 3 45 p. m., Paper, subject, "Sanctification" Rev. F. M. Young. 8 p. m., Song Service. Sermon, Rev. H. A. Giffin. Testimony Meeting.

Fire losses in Canada during May last were \$340,440, and insurance losses \$201,720, against a fire loss of \$845,520 during May, 1897, and an insurance loss of \$671,400 during that month. Up to June 1, 1888, fire losses in Canada amounted to \$2,805,120, against \$2,426,640 in 1897. The insurance loss during this period was \$1,693,080, against \$2,456,440 for the same time last year.

Henry Bruke, Southport, a well-known fruit tree agent, was found dead in his house recently a short time after having returned from Charlottetown. The body was found lying on the floor, as though it had fallen from a chair. Bruke was widely known in his business. He has a wife and daughter in the United States. Deceased lived alone, taking his meals at a neighbor's. He had heart trouble two years ago, and this was aggravated by bicycle riding, probably causing his death. The verdict of the jury was death from natural causes.

Many persons cannot take plain cod-liver oil. They cannot digest it. It upsets the stomach. Knowing these things, we have digested the oil in Scott's Emulsion of Cod-liver Oil with Hypophosphites; that is, we have broken it up into little globules, or droplets. We use machinery to do the work of the digestive organs, and you obtain the good effects of the digested oil at once. That is why you can take Scott's Emulsion.

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Royal makes the food pure, wholesome and delicious. ROYAL BAKING POWDER Absolutely Pure ROYAL BAKING POWDER CO., NEW YORK.

A request to ministers of the gospel throughout the country to preach during the present year at such times as may suit their convenience, a sermon deprecating the prevalence and injustice of personal disregard and inattention in the matter of paying bills and urging the economical necessity of prompt payment, was the first resolution passed by the National Association of Credit Men in annual convention at Detroit, Mich., June 22.

Sir William Van Horn returned from England on Friday via New York. He stated that his trip abroad had nothing to do with any move on the part of the C. P. R., it being more in the nature of a holiday visit at a time when he could best afford to be away from his office. He found the feeling in England toward's Canada was of the very friendliest character, and the people there had the greatest confidence in the future of the country.

BLACK SUITS When it comes to a Black Suit you want to be sure of the cloth, linings, workmanship and fit. We have the cloths and linings, our own importing from England; we employ the best tailors to be had; and have the skill and experience necessary to assure you of a satisfactory stylish fit. Therefore we solicit your trade. A. GILMOUR, Merchant Tailor. 68 King St. St. John, N. B. Established 1841.

Travellers Should always carry with them a bottle of Dr. Fowler's Extract of Wild Strawberry.

The change of food and water to which those who travel are subject, often produces an attack of Diarrhoea, which is as unpleasant and discomfiting as it may be dangerous. A bottle of Dr. Fowler's Extract of Wild Strawberry in your grip is a guarantee of safety. On the first indication of Cramps, Colic, Diarrhoea or Dysentery, a few doses will promptly check further advance of these diseases. It is an old, reliable remedy, with over forty years' of cures to its credit, whose merit is recognized everywhere and one that the doctors recommend in preference to all others. Sold by medicine dealers everywhere at 35c. a bottle. Always insist on the genuine, as many of the imitations are highly dangerous.

MARRIAGE CERTIFICATES Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 90 Germain Street St. John, N. B.

June BISHOP 17th, to R CUMM dence, 11 Mr. and 1 DIMOCK dence of June 15th Dimock Windsor. IRWIN-Lockeport H. C. Moore to Alice B. BLAKE June 14th F. Blake, Margaret Breton. DOBSON Alma, All Addison, both of E. MCKIN Co., N. Addison, Wade, both PARKER Hants Co. William W. Brooklyn Windsor. COLDWELL June 19th E. Coldwell Gaspereau MCPHAIL Halifax, N. S. Fash, N. S. Mass., to COSSITT Smith's Co. Eaton, Geo. of John L. Digby Co. RANDALL Pleasant V. by Pastor I. Maggie R. mouth Co. DAVISON June 15th, Davison to Gaspereau MCGREGOR side, June Alonzo McG both of O. CLARKE June 15th, R. Clarke, White, of S. HARTFORD N. B., June Walter Hart J. Jordan, c. MCGILL the bride's Newcastle McGill, of to Minnie C. MYERS-M on the 22nd Samuel G. McKay, bot HUBLEY-Inverness C. June 22nd, fax, assisted Margaret, S. fax, to Ella of Mr. Robt. C. B. MINGO-J the bride's E. Bishop, Marlboro, daughter of field, N. S. STICKNEY the officiating 22nd, by R. W.

BIRTHS.

BISHOP.—At Port Medway, N. S., June 17th, to Rev. and Mrs. F. E. Bishop, a son.
CUMMINGS.—On June 16th, at their residence, 1114 Potter Street, Chester, Pa., to Mr. and Mrs. Seiden W. Cummings, a son.

MARRIAGES.

DIMOCK-WORTHYLAKE.—At the residence of the bride's parents, Windsor, June 15th, by Pastor A. A. Shaw, Stuart Dimock to Alice Worthylake, both of Windsor.

IRWIN-BILL.—At the Baptist church, Lockport, N. S., June 21st, by Rev. Alford H. C. Morse, B. A., Frank Irwin, M. D., to Alice Bill, both of Lockport.

BLAKE-IRISH.—At Dorchester, Mass., June 14th, by Rev. E. S. Wheeler, Benjamin F. Blake, formerly of New Brunswick, to Margaret Russ Irish, formerly of Cape Breton.

DOBSON-POWERS.—On June 3rd, at Alma, Albert Co., N. B., by Rev. Milton Addison, Hazen Dobson to Bertha Powers, both of Elgin, Albert Co., N. B.

MCKINLEY-WADE.—At Alma, Albert Co., N. B., June 17th, by Rev. Milton Addison, William McKinley to Sarah Wade, both of Alma.

PARKER-SNIDER.—At Scotch Village, Hants Co., on the 16th inst., by Rev. William W. Rees, Josiah Parker, Esq., of Brooklyn to Mrs. Annie M. Snider of Windsor.

COLDWELL-COLDWELL.—At Gaspereaux, June 19th, by Rev. John Williams, John E. Coldwell to Daisy A. Coldwell, all of Gaspereaux, Kings Co., N. S.

MCPHAIL-MELVIN.—At 116 Queen St., Halifax, N. S., June 15th, by Pastor Z. L. Fash, Norman E. McPhail, of Boston, Mass., to Emma J. Melvin, of Halifax.

COSSITT-SULIS.—In the Baptist church, Smith's Cove, June 22nd, by Rev. J. T. Eaton, Geo. A. Cossitt to Mary E., daughter of John L. Sulis, Esq., of Smith's Cove, Digby Co., N. S.

RANDALL-RING.—At the parsonage, Pleasant Valley, Yarmouth Co., June 15th, by Pastor N. B. Dunn, Dexter Randall to Maggie Ring, both of Kemptville, Yarmouth Co.

DAVISON-SCHOFIELD.—At Gaspereaux, June 15th, by Rev. J. Williams, Calvin O. Davison to Eva Refina Schofield, all of Gaspereaux.

MCGREGOR-MCPHERSON.—At Summerside, June 11th, by Pastor E. J. Grant, Alonzo McGregor to Annie McPherson, both of O'Leary Road, P. E. I.

CLARKE-WHITE.—At St. Stephen, N. B., June 15th, by Rev. W. C. Goucher, John R. Clarke, of St. Stephen, to Charity B. White, of St. George.

HARTFORD-JORDAN.—At St. Stephen, N. B., June 15th, by Rev. W. C. Goucher, Walter Hartford, of Calais, Me., to Annie J. Jordan, of St. Stephen.

MCGILL-KENNEDY.—At the home of the bride's father, James Kennedy, Esq., Newcastle Bridge, June 20th, James W. McGill, of Little River, Sunbury Co., to Minnie G. Kennedy.

MYERS-MCKAY.—At 17 Brindley Street, on the 22nd inst., by Rev. Dr. Carey, Samuel George Myers to Emma Jane McKay, both of St. John.

HUBLEY-FRIZZLE.—At Brook Village, Inverness Co., Cape Breton, on Wednesday, June 22nd, by Rev. A. C. Chute, of Halifax, assisted by Rev. W. A. Snelling, of Margaree, Stuart Parker Hubley, of Halifax, to Ella Maude Frizzle, third daughter of Mr. Robert Frizzle, of Brook Village, C. B.

MINGO-JOUDERY.—At the residence of the bride's parents, June 22nd, by Rev. P. E. Bishop, B. A., Walter G. Mingo, of Marlboro, Mass., to Matilda Emma, third daughter of John Joudery, Esq., of Greenfield, N. S.

STICKNEY-OLTS.—At the residence of the officiating clergyman, Woodstock, June 22nd, by Rev. Thos. Todd, Benjamin A.

Stickney to Mrs. Henrietta Olts, both of the Parish of Woodstock.

DUMPHY-MCKINNON.—At the residence of the bride's mother, Marysville, N. B., June 22nd, by Rev. J. B. Champion, Frank B. Dunphy, of Nashwaak, to Jennie McKinnon.

ACKLES-SIDDALL.—At the Baptist church, Amherst, N. S., June 22nd, by Pastor J. H. MacDonald, John Ackles to Helen Siddall, both of Amherst.

TRAVIS-GATES.—At the residence of William Travis, East Amherst, N. S., by Rev. J. H. MacDonald, Edward S. Travis to Sadie Gates.

MCDONALD-MORGAN.—At the Baptist church, Mt. Denson, June 15th, by Rev. D. E. Hatt, How E. McDonald to Susie Morgan, of Kentville.

DOLE-SULIS.—At the Leinster Street Baptist church, June 22nd, by Rev. J. A. Gordon, M. A., Frank A. Dole, of Burlington, Vermont, U. S., to Edena B. Sulis, of St. John.

FURGUSON-IRVINE.—At the Baptist parsonage, June 22nd, by Rev. J. A. Gordon, M. A., James F. Furguson, of St. John, to Alice J. Irvine, of Kingsville.

DEATHS.

SANFORD.—Suddenly by the sinking of the "Gypsum Princess," of Windsor, in collision with German steamer Ems, Tuesday night, June 14th, Murry Sanford, aged 24 years, son of Major Sanford, of Belmont, Hants Co.

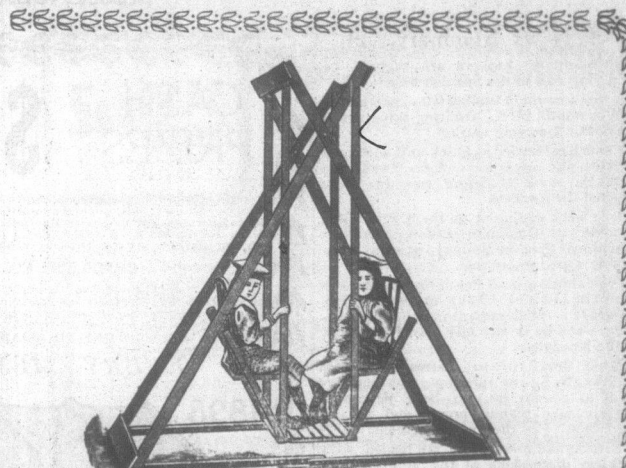
VANJOY.—At Grand Lake, (Newcastle) June 11th, after a lingering illness, Aca W. Vanjoy, aged 27 years. We trust that this family so deeply afflicted will be comforted by faith in the Saviour of men.

KENNIER.—At Cookville, on the 10th inst., Bertram, only surviving son of C. H. and Minnie Kennier, aged 6 years. As this is the second son the Lord has called away from this family within a month, the bereaved parents have the heartfelt sympathy of the community. A large company gathered to pay their respects to the departed. The funeral services were conducted by Pastor Belyea, Rev. Mr. Chowling (Methodist) and Rev. O. N. Ruth also being present.

ROBINSON.—At Medford, Kings Co., N. S., June 14th, at the home of her parents, Mr. and Mrs. John B. Strong, Sarah, beloved wife of Charles Robinson. Our sister returned home a year ago and gradually weakened under that dread disease consumption. Her hope was in the Christ whom she had accepted in the days of health and whom she found tender and helpful in her sickness. Great sympathy is felt for our brother and sister Strong, to whose home death has made so many visits. The God of all grace is their stay and they know Him as their Friend.

WHITMAN.—On June 13th, Mr. Freeman Whitman died at the home of his son in Yarmouth. Deceased was one of the oldest residents of New Albany, having lived there continually until within two years of his death which found him in his 87th year. Mr. Whitman was an upright man, one who feared God and loved righteousness, a student of the Divine Word and a seeker after truth. His death was beautiful, a literal falling asleep, a stealing away to Jesus. Four children passed on before their father, while the dear mother and four children remain. May God comfort and bless them.

MACUMBER.—"From darkness into light eternal." So passed from earth on the 14th inst., in the 75th year of her age, Martha, beloved wife of Bro. Stephen Macumber, of Avonsdale, Hants Co. Our sister was a valued member of the Newport Baptist church, having professed Christ and united with that church many years ago. In God's providence our sister was called to pass through severe affliction. Her physical system gave away through nervous prostration and spiritual darkness enveloped her way for quite three years, till death came to her relief and fulfilled her desire "to be with Jesus." The funeral which was largely attended, was conducted by her pastor, Rev. Wm. W. Rees, speaking



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A YOUNG GIRL'S ESCAPE.

Saved from being a Nervous Wreck BY MILBURN'S HEART AND NERVE PILLS.

For the benefit of Canadian mothers, who have daughters who are weak, pale, run down or nervous, Mrs. Belanger, 122 Rideau Street, Ottawa, Ontario, made the following statement, so that no one need suffer through ignorance of the right remedy to use: "My daughter suffered very much from heart troubles at times. Often she was so bad that she could not speak, but had to sit and gasp for breath. She was so extremely nervous that her limbs would fairly shake and tremble. Frequently she would have to leave school; and finally she grew so weak that we were much alarmed about her health. I gave her many remedies, but they did not seem to do her any good."

Then I heard of Milburn's Heart and Nerve Pills, and got a box of them, and they have indeed worked wonders with her. I can recommend them very highly as the best remedy I ever heard of for complaints similar to those from which my daughter suffered."

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All the people use it.
 HARLEN FULTON.
 Pleasant Bay, C. B.

News Summary.

Philadelphia brokers are said to be supplying coal to the Spanish fleet.

A vast amount of lumber has accumulated at Weymouth, N. S., awaiting shipment to the South American market.

Flour has receded as quick as it advanced in price, and prices for Ontario brands are about the same as before the war scare affected the markets.

Last week engine 13 on the S. & L. Ry. hauled from Dominion station to the International Pier, at Sydney, 95 cars, containing 1300 tons of coal.

Official changes at Peking foreshadow the return of Li-Hung Chang to power. His influence is predominant in the Tsung-Li-Yamen and he is strongly biased in favor of the Russians.

Miller Bros., 101, 103, Barrington Street, Halifax, N. S. are offering great inducement to purchasers, on both new and slightly used pianos, organs and sewing machines. See their advertisement.

Nicaraguan newspapers are loaded with reckless discussions of the Monroe doctrine, many declaring that the United States is unjust in going to war with Spain, and expressing the fear that the American government will ultimately intervene in the political affairs of Central America.

The export of canned lobsters from Halifax up to June 19 this year is 40,800 cases. At the corresponding time last year the report was 33,470 cases. Notwithstanding this, good authorities hold that the total pack this season will be short, compared with last year.

The fruit crop of the Valley promises to be unusually large this year, says the Annapolis Spectator. Blossoms of all kinds have been very abundant, and the fruit both large and small is setting finely. The damp weather, with freedom from frosts, has been especially favorable, and the outlook is most hopeful for the fruit growers.

One of the oldest citizens of this part of Annapolis county, says the Outlook, is Charles White of Wilmot, who is now in his 88th year. He is a native of New Brunswick, having come to Nova Scotia when 27 years old. He is still vigorous in mind and able to handle the hoe in the potato field.

Halifax Chronicle: The I. C. R. will soon have its own electric lighting plant here, as the management think it will be the cheapest for them, as the large number of lights required will be increased when the new terminal facilities are provided. It is said to be the intention to light the entire railway, passenger and freight terminals by this plant.

The British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russians. It extends over 11,000,000 square miles, occupies one-fifth of the globe, contains one-fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, 500 promontories and 2,000 rivers.

The Baie Verte butter and cheese manufacturing company have just completed the putting in of a butter plant under the superintendence of Mr. T. C. Daigle, a local government employe. On the 14th instant the first butter was manufactured and is pronounced a "gilt edged" quality. A commodious cold storage building is about completed, and butter and cheese will both be manufactured this season.—Moncton Times.

The new copper wire of Canadian Pacific Telegraphs in course of construction from coast to coast was completed between Montreal and Winnipeg Friday, the first message over the new wire being from Mr. Hosmer, manager of telegraphs, to Mr. Shaughnessy, vice-president of the company, who is at present in Winnipeg. The new line gives the company greatly increased facilities between Winnipeg and the east.

The prize lists of the Provincial exhibition to be held in Halifax, September 22nd to 29th, are being distributed. There are \$16,000 in premiums offered. The pamphlet is neatly gotten up, the design and colors on the cover, shows that the Maritime Lithograph Co. have artistic workmen in their employ who are able to compete with much larger establishments. The secretaries of the different agricultural societies will furnish copies to those who desire them, or send a card to John R. Wood, manager and secretary of the exhibition, Halifax, who supplies copies.

New Brunswick will be represented at the world's Sunday School Convention in London the first week in July by Rev. J. Millen Robinson and Mrs. Robinson of Moncton; Rev. G. O. Gates, Mrs. Gates and Mrs. D. A. Morrison, of St. John; Rev. A. Lucas and Rev. A. M. Hubby, Sussex; Rev. W. Goucher and Messrs. G. S. Wall and Edgar Robinson, St. Stephen; Rev. D. Fliske, Florenceville; Rev. J. Parsons, Marysville; Mr. Charles White and wife, Tracey's Mills, Carleton county; and Senator Baird and wife, Andover.

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To the Heirs, Executors, Administrators and Assigns of Albert Schofield, late of Fairville, Parish of Lancaster, City and County of Saint John and Province of New Brunswick, Dominion of Canada, Millman, deceased, and to all others whom it may concern.

NOTICE is hereby given that there will be sold at Public Auction, at Chubb's Corner, (so called), in the City of Saint John, on SATURDAY, the sixteenth day of July next, at twelve o'clock noon, the following leasehold lands and premises with the buildings and improvements thereon situated, lying and being in Fairville, in the said Parish of Lancaster, in the County of Saint John, in the Province of New Brunswick, and known as lot number seven, and described as follows: situate and being in Fairville "Parish of Lancaster City and County of Saint John and Province of New Brunswick, and fronting on a reserved road called Harding "south-westerly from the said reserved road "leading through Fairville at the south-west "corner of lot number six, on a plan of lots "laid out there by the said George F. Harding; "thence south-easterly along the westerly side "line of said lot number six, one hundred and "twenty (120) feet or until it strikes the dividing line between the said lots leased to the "said Isaac A. Griffiths and the lands of William Harding; thence south-westerly along "said dividing line forty (40) feet; thence north-easterly at right angles with said dividing "line one hundred and twenty (120) feet, or "until it strikes the westerly side line of said "reserved road; thence north-easterly along "the southerly side of said reserved road forty

"(40) feet to the place of beginning, making one "lot of land hereby demised or intended so to "be of forty (40) feet by one hundred and "twenty (120) feet, and known as lot number "seven, with the buildings and improvements "thereon being, and all appurtenances thereto "belonging as by reference to the said Indenture of Assignment of Lease, from the said "Isaac A. Griffiths to the said Albert Schofield "will more fully appear."

The above sale will be made under and by virtue of Power of Sale contained in a certain Indenture of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, therein described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the proviso therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 224 to 227.

For terms and particulars apply to the Mortgagee's Solicitor, Dated at Fairville, Saint John County, N. B., this Ninth day of May, A. D. 1898. J. B. ARMSTRONG, THOS. H. WILSON, Solicitor for Mortgagee. Mortgagee.

FRED. DE VINE, BARRISTER-AT-LAW, NOTARY PUBLIC, Etc. Office: Chubb's Building Cor. Prince Wm. and Princess Streets, SAINT JOHN, N. B.

The Farm.

Grass and Prosperity.

Grass makes sod; sod rots and forms humus; humus makes soils fertile; fertility brings profitable crops; heavy crops bring the largest net cash returns; cash pays off mortgages, buys improved machinery and stock, erects new buildings, buys books and papers, educates the children, and gives comfort and plenty in declining years.

It has long been known that florists and propagators of plants, consider rotted sods the best fertilizer for the crops which they grow. It has slowly dawned upon the American farmer that which is best for the florist may also be best for him who produces vegetables, grain, milk and meat. A good, thick sod is the best and the cheapest fertilizer before the American farmer of today. The credit of the discovery is due to T. B. Terry, of "The Practical Farmer" staff.

To secure a good sod several things are requisite. The soil should be well and carefully prepared for the reception of the seed. By this is meant thoroughly ploughed and then cultivated until all clods are broken, and the particles are fine and mellow, as is seen in a good garden soil.

To produce a good sod, it is necessary to have a good catch of the seed, and to have a good catch some fertility is needed. If the soil is rich, no fertilizers are needed; if it is thin, fertilizers must be added to start the young plants. No fertilizer is better for this purpose than barnyard manure.

Beyond any doubt, the place to apply fertilizers for grass is to the surface. Applied here the young plantlets are able to reach it the very beginning of their growth, when they most need it. If ploughed under they perish before their rootlets can find the food needed. Manure goes down rapidly at the best.

To secure a good sod, one should sow good seed. If weed seeds are present they may destroy the best efforts of the farmer. Good seed is to be had of dealers who have reputations to sustain.

The thinner the soil and the more poorly prepared, the more seed will be needed. Rich soil and good preparation lessen the amount of seed needed. From four to six, or even eight quarts of clover seed, and from one to two quarts of timothy per acre, are the varying amounts which varying conditions demand when sown together.

Timothy is commonly sown with the winter grain in the autumn. Clover in the spring, in March or April. Clover catches best if sown when the ground is made open by frost, or just before a rain or snow, to carry it into the earth. Early sowing is to be preferred always to late sowing.

The best grass of all is no grass at all; i. e., the clovers are not grasses, but belong, all of them, to the bean family. They are best because the hay which they produce contains the most animal food. They are best because when fed clover hay, will make the richest manure. They are best because the clover plant collects a great amount of fertility and makes a sod of much greater value.—(Dr. George G. Groff, in *The Practical Farmer*.)

Protecting Shrubs in Winter.

There is a great deal more to be learned about the uncertainty of what freezing will do, than any one knows. An uncle of mine, living in the southern part of this city, told me years ago that he had given up wrapping such evergreens as aucubas, English hollies, English laurels and the like, as he found they wintered far better without it. My experience is leading me to the same belief. My evergreen magnolia (*grandiflora*) wintered splendidly two seasons in succession, with cornstalks about it the first winter and arbor-vitae branches the second. In January last, the month in which I usually cover up such things, I tied the branches closely together, and then wrapped burlap about them, covering the whole tree. Last week I uncovered it, and, though the winter has been quite mild, it is hurt more than it ever was. Never before were more than a few leaves scorched, as it is called. This year hardly a green leaf is to be seen, and, worse yet, the ends of some of the shoot-

are killed back a few inches. What is well worth remembering is, that the shoots and leaves touching the burlap are the most injured. Those are the least damaged that were touching nothing. Wherever leaves were closely pressed together all were dead, and this I have noticed on former occasions. Undoubtedly this tree would have done far better with nothing at all wrapped about it, and some boards on its southern side to keep the sun from shining on it. This tree and all similar subjects will have no more wrappings in burlap. They will either go unprotected, or be screened from sun by branches of evergreens laid on their southern sides.

This leads me to speak of my experience with two magnolias recently. There are two magnificent specimens here, one of conspicuous, the other of kobus. The former is the well-known Chinese white; the latter, a much newer one, also white flowered and from Japan. Both belong to the section in which the flowers precede the leaves. The freezing term spoken of found both trees loaded with flowers just about to expand. The flowers of conspicuous were destroyed, those of kobus were not, showing kobus to possess a great cold-resisting power. As the loss of the flowers of conspicuous occurs every other year on an average, it may be that we shall have to look to kobus to give us our first flowers. The flower is smaller than that of the conspicuous, but then they are quite sweet scented. To say the tree of kobus referred to here has a thousand flowers on it is, I am sure, well within bounds. This is the specimen first known as *Thurberi*.—(Joseph Mehan in *Country Gentleman*.)

Five Minute Churns.

Every now and then there seems to be a need for calling attention to humbugs and fallacies that pester and live off the dairy interests. One that makes its appearance regularly is the two minute churn, or, in some cases, the five-minute churn.

If farmers were properly educated on the subject of churning there would be no demand for a churn to bring butter in less time than from twenty to forty minutes. For twenty-five years progressive and up-to-date dairymen have known this to be true, and have governed themselves accordingly in selecting and using a churn. Editors of agricultural papers should know it if they do not know it, and therefore they should not admit to their columns advertisements of churns, for which the principal claims made are that butter can be churned in them from two to five minutes. All such churns are constructed with internal devices, such as paddles, shafts and floats, all of which have a tendency to break the grain of the butter, while the churn of today that is indorsed by those who have a practical knowledge of butter making has no inside fixtures.—(F. W. Mosely, in *The Massachusetts Ploughman*.)

SUFFERED FOR YEARS.

Joints and Limbs Were Swollen Three Times Their Natural Size—The Sufferer in Bed for a Year and a Half.

From the Echo, Warton, Ont.
Mrs. Wm. Thew, who is well known in the town of Warton, was a sufferer from heart trouble and articular rheumatism for a period of fifteen years. Lately her condition has so much improved that a reporter of the Echo called upon her to ascertain to what cause the change was due. Mrs. Thew while not courting publicity, consented to give a brief statement of her case in hope that some other sufferer might be benefited. She said: "My joints were all swollen up to three times their natural size, and for a year and a half I was unable to leave my bed. I secured medical treatment and the doctors told me I would never be able to walk again. I took medicine they prescribed but it failed to give any relief. I took patent medicines but they did not help me. Having noticed an advertisement in a paper for Dr. Williams' Pink Pills, I concluded to give them a trial and they gave me relief from the time I commenced using them, about the first of January last. I have taken ten boxes. I am now able to go around without assistance and do all my household work." Dr. Williams' Pink Pills cure by going to the root of disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

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For 25 Surprise Soap Wrappers we give FREE:

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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.

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A live agent in each district to introduce the "Life of the HON. W. E. GLADSTONE" as described by one of the world's most popular and brilliant men, Dr. Gussulua. Liberal terms to agents. Prospectus and full instructions for successful work sent on receipt of 50 cents. Act promptly and success is yours.

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was my great affliction for a number of years. Doctors did not help me. By a friend's advice I began using your medicines, and was perfectly cured after taking three bottles of

Ayer's Sarsaparilla."

J. MURPHY, 178 Mulberry St., Newark, N.J.

Personal.

The many friends of Rev. D. H. Simpson, of Berwick, have learned with regret that about a week ago he had a leg broken by the kick of a horse. This accident will of course lay Mr. Simpson aside from work for several weeks. We hope, however, that no permanent injury will result from the accident. Mr. C. W. Rose, who recently graduated from Acadia, will supply the Berwick pulpit for some weeks.

—The latest despatches from Cuba tell of a sharp engagement at Laquesima, between the roughriders and troops of the First and Tenth Cavalry regiments and Spanish troops. The American troops were advancing towards Sevilla, and unexpectedly encountered a force of Spaniards strongly posted in block-houses, situated on a wooded height. The Americans who were taken at a great disadvantage suffered severely from the fire of the enemy, but behaved with great bravery. The Spaniards were unable to resist the impetuous assault of the invaders, and were driven from their position with heavy loss. The American loss in the engagement as reported was 16 men killed and 60 wounded or missing. The Spanish loss is said to have been much heavier.

Danger Ahead

When Children are Weak and Sickly in Summer Time,

Paine's Celery Compound Makes Them Healthy, Happy and Joyous.

The Great Medicine is Blessed by Thousands of Mothers.

Try It for Your Boys and Girls.

WELLS & RICHARDSON CO.,

DEAR SIRS:—I think it a duty to write you for the benefit of all who have delicate children, and to make known what Paine's Celery Compound has done for my child. She has been delicate all her life. I have tried many medicines, and have had her under allopathic and homoeopathic treatment with but little benefit. Almost in despair, and as a last resort, I tried Paine's Celery Compound, and after using three bottles she is now perfectly well and strong. I have also used your medicine myself for complications arising from overwork and loss of rest, and am greatly benefited thereby. I would strongly urge all who are in any way afflicted to do as I have done, "try Paine's Celery Compound," and be convinced of its wonderful curative power. Yours gratefully,
MRS. A. R. SPINCHCOMBE,
William St., London, Ont.

News Summary.

W. W. Doherty's mill at Mill Creek, Restigouche county, was destroyed by fire Friday night. No insurance. Three year ago the mill was burned.

The Presbyterians living in and about Markhamville, have commenced the erection of a church on land donated to them by Lt. Col. Markham.

Mr. Thomas Frawley, of Brookline, Mass., has begun laying the foundation at St. George for what is said to be intended for a large summer hotel. The work is to be pushed forward to completion at once.

About 12,000 tons of coal is being loaded on shipboard at Valparaiso, Chili. As coal is worth about \$18 a ton there, the purchase excites great curiosity, and it has been suspected that it was being made on Spanish account.

The boys, McCann and McCaslin, who escaped from the reformatory, were captured Friday evening on Sheriff street by Messrs. Bustin and Priest, of the reformatory. On the way to the North End police station young McCann again escaped.

George H. Johnson, secretary of the Sydney board of trade, had interviews Thursday with the president and vice-president of the St. John Board, and pressed them to take up in common with other boards, the matter of an efficient fast line service between Canada and Great Britain. Mr. Johnson advocates North Sydney as the proper port of call in summer.

John Powell, the thirteen-year-old farm boy who killed the four-year-old son of his employer, Mr. B. S. Wheeler, near Austin, Manitoba, and then killed himself, was a Bernardo boy. Powell before he did the deed upset nearly everything in the house, and broke all the windows. The only reason assigned for his crime is that Mr. and Mrs. Wheeler would not let him go to a picnic.

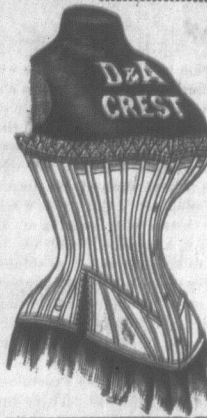
Supplies for the militia that will meet on the military grounds, Sussex, next week have been awarded as follows: Forage for horses and straw for tents, as well as the privilege of running a canteen, have been given to Mr. W. H. Culbert. Messrs. S. H. White & Co. will furnish fuel and bread. Miller Bros. will furnish beef. J. A. McArthur has the contract for supplying the groceries.

Mr. A. P. Lowe, of the Geological Survey, has left for two years' work in Labrador. It has been said that gold exists in Labrador in paying quantities, and an abundance of iron and coal in different localities. The journey into the upper country is tedious and long, and once well in there it is not possible to get out the same season. Mr. Lowe therefore goes prepared to remain over all next winter and summer. The geological formations will be noted, and the survey means the production of a map such as is not at present in existence.

The forest fires have done a great deal of damage in the lower part of Gloucester. Thousands of acres of splendid woodlands have been entirely destroyed. Fences have been swept away in the inland districts, and in a great many places the growing crops have been entirely wiped out. Two houses were burned Wednesday of last week in St. Rose, in the upper part of the parish of Inkerman. Saturday a terrible fire was raging along the line of the Caraque Railway between St. Joseph and Burnsville.

The 22nd public recital of the St. John Conservatory of Music and Elocution took place in Mechanics' Institute on Wednesday, June 22nd. There was a good attendance, and each number of the programme showed results of careful conscientious training, which reflected great credit on teachers. Among the best numbers were the exercise by the kindergarten class of 20 children, the Aesthetic drill by the class in elocution, the piano concerto by the Misses McGaffigan and the reading from Dickens by Miss Harding, which was of a strong emotional character and showed her mastery of dramatic expression.

North Sydney Reporter: A young Frenchman, who gave his name as Paul Walker, and a young looking woman, arrived at Port Morien in April last. They stated that they had come from Shediac, N. B., and the man was in search of work. Wm. Curry, lobster packer, engaged him. Sunday morning last Curry's smack was found missing and so was Paul Walker and his young and handsome wife. Upon enquiry, Mr. Curry learned that the boat was seen going out of Port Morien harbor at eleven o'clock Saturday night. It is supposed that Paul Walker, tiring of his job, decided to leave with his wife, possibly for St. Pierre. During Sunday morning a gale sprang up from the southwest and continued all day. If Mr. Paul did not put into Ingouish or some other harbor he would have a hard time of it.



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Fraser's Great Clothing Sale

Will continue until July the first. Keep this in mind so that you can attend the Sale as soon as possible.

We mention a few of our prices during the Sale:

Men's \$5.00 Blue Serge Suits, \$2.50
" \$6.00 Tweed Suits, 3.50
" \$12.00 Blue and Black, Clay Worsted, all Wool, 6.00
With many more,
Boys' 2 Piece Blue Serge Suits, 1.50
Children's Blouse Suits, 80c.
" Blouses, 30c.
" Colored Corduroy Vests, to wear with Fannelroy or Brownie Suits, 50c.

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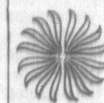
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PLEASANT TO TAKE
And with the curative powers of no other like remedy PYNYPECTORAL will meet the requirements of the best cough cure in the world.

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Perhaps they're the source of your ill health and you don't know it.

Here's how you can tell—

If you have Back Ache or Lame Back.

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If your Urine contains Sediment of any kind or is High Colored and Scanty.

If you have Coated Tongue and Nasty Taste in the Mouth.

If you have Dizzy Spells, Headaches, Bad Dreams,—Fool Dull, Drowsy, Weak and Nervous. Then you have Kidney Complaint.

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At Stanley on Sunday Mr. Peter McNaughton's house was burned with much of the furniture. Mr. McNaughton's brother, who expects to soon remove from Stanley, had all his household furniture stored upstairs in the house and it was all consumed in the flames.

The situation in the mining regions of Catalonia, Spain, is most serious. There are 17,000 people out of employment, and more factories are expected to close shortly. A renewal of rioting is expected, but the authorities are doing everything to prevent this.

THE CHRIST VOL.

Vol. XIV

The N.

This Association history in the me it was entertain one of the most time Provinces, for the beauty an Along the St. the year, there is ing and delight elevation from th and delightful vie

It was much rep was not larger, many at home w the churches the less than in some

On Friday af order by the Cler absence of the others resulted pastor of the ent Hayward, in a fe come to the As appointed Cler M. S. Hall, Tre

Visiting brethren Wortman, Rev. A. H. Chipman The Clerk and read a list of th

Todd, J. D. Pres of arrangement, a partial report motion adopted.

Rev. J. H. C Committee on U rged the import and interested history. If our

power, then our familiar with the denomination, from such literat Room of Halifax supplied with th in our schools an

VISITOR also is a paper which, wh mental and mor of every Baptist adherent.

The suggestion generally approv lowed its reading man, T. Todd a man, and the rep

The report on man, the chairm statement of the Seminary and th a total of 319 stu ing number, an

The report refer now occurring, p retiring and told fill their places. Western N. B. to own and through their work or fail

Rev. H. A. Ch spoke of his love est in her welfare dents, referred institutions at W needs at this ti Movement Fund. in their endorseme and A Freeman. The meeting clos

At 8 p. m. a n Freeman. His to verse, and his the