

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME XLIII.
VOL. VI, No. 24.

Published Weekly by the Maritime Baptist Publishing Company.
SAINT JOHN, N. B., WEDNESDAY, JUNE 11, 1890.

THE CHRISTIAN VISITOR,
VOLUME XLIII.
Printed by G. W. DAY, North West King St.

CROWDED OUT.—The Week is crowded out from this issue owing to the press of other matter.

BACCALAUREATE SERMON.—The Baccalaureate sermon at Acadia was preached by Rev. J. W. Manning, of Halifax. The text was 1 Cor. 3:10, "Let every man take heed how he buildeth." The analysis was simple and enabled the hearer to follow the course of thought with satisfaction. The preacher spoke of foundation, construction, and completion of character. These points were well developed and illustrated, the diction was choice, and the delivery impressive. The special application to the class was timely and appropriate. When will there be a sermon to the graduating class of Acadia Seminary?

STUDENTS FOR THE MINISTRY.—Nothing is more vital to the welfare of God's work in connection with our denomination than the supply of ministers. There are times when churches presided over by pastors do not have any cheering success; but it is certain that pastoral churches cannot long maintain themselves. It is therefore ground for thanksgiving to God that so large a number of young men at Wolfville have the ministry in view. President Sawyer informed the Governors that as many as forty-six students at the College and Academy this year, had avowed their intention to devote their lives to this high calling. Doubtless there are others of the number in attendance who will finally feel upon them the "woe is me if I preach not the gospel." We may safely reckon on over fifty who will become preachers. This, in the 296 male students at Wolfville during the last year, is a very large proportion. Doubtless Dr. Sawyer is correct when he says that the proportion is larger than at any other college in America. Let us thank God and take courage. At the same time, let us remember that the number of consecrated young men God has given us emphasizes the obligation to do all we can to help them in preparation for their work. Let us also bear in mind that our College has been one of the great factors in bringing about this state of things.

THE ANNIVERSARIES.—Our columns are now being filled with reports of the yearly meetings of our religious societies in England and the United States. The Boards to whom have been committed the several branches of denominational work have been reporting the operations—and so far as possible—the results of the year's labors. Never before in all their history were these reports more cheering. Great successes and but few disasters have attended the past year's operations. At home the contributions have increased, which gives unmistakable indications of an increased knowledge of the ways of the Lord in the churches. There is a grand—compare with former efforts—coming to the fore in the support of all the religious enterprises of the Baptist denomination. The Foreign Missionary spirit shows a happy increase in the number of candidates offering themselves for labors in heathen lands. In the home fields the self-sacrificing laborers are many, and their number is increasing. From all the reports given, it is shown, most conclusively, that the hardships and self-sacrifice of the laborers, in what is known as the home missions, are far greater than the foreign missionaries are called to endure. The reports show that it is not an uncommon thing for home missionaries to endure great trials for lack of proper financial support, while no such trial is allowed to come to the foreign missionary. The subject of training for mission work—both in the home and foreign departments—is receiving more attention than heretofore. The subject of higher education along denominational lines, and independent alike of state aid or state control has taken definite shape, and now commands such financial backing as it has heretofore failed to enjoy. The influence of this condition of things in the United States will not fail to have a favorable influence in our Dominion. Our church anniversaries are near at hand. We hope that the reports of our Boards will show a commendable increase in all that pertains to the advancement of Christ's glory in the world. Our resources, yet undeveloped, are doubtless far beyond our highest computation of them; and our brethren, in their plea for aid to the several departments of our work, sometimes make startling calculations as to what large sums we are able to contribute, if we would. From year to year two facts are reported that should move us to proper endeavor. The first is that by systematic effort the benevolence of churches is being increased; and the other fact is that many of our churches, and hundreds of our church members, are not contributing at all for the support of the

churches in their Christ-appointed mission to a lost world. The following terse hint of what may be done by our church members was given at the women's missionary meetings in Chicago:

Miss Burdette deplored the fluctuations in the receipts of the society; told of the story of "Aunt Zanne," who, after asking the Lord to show her what more she could do for Africa, heard Him say, "Put down that pipe," and she did it, and gave the money regularly for Africa.

HOW TO TRAIN CHURCH MEMBERS TO GIVE.—Dr. McArthur who has just completed his twentieth year of continuous service as pastor of Calvary Baptist church, New York, and who has great success in leading his people up to generous giving, lays down in the *Christian Inquirer* the following rules for the direction of pastors in this most important duty. We commend them to the earnest attention of all for whom they are written:

1. He must begin with Christians when they are young in years and in the Christian life. A willingness to give Christ's cause must be demanded, when persons are received into the church, as an evidence of conversion. When converted, we profess to give all to Christ in joyous, absolute self-surrender. We then become the glad slaves of Jesus Christ. Self is destroyed; Christ is enthroned. We, as dead, are buried with Christ in baptism, and are raised to walk with Christ in newness of life. How can you be Christ's, and lack the mind of Christ? Through rich, He became poor. He knew the blessedness of giving Himself. If Christians are not trained when young, nothing short of dynamite or an earthquake will move them when they have grown old in miserliness. For such, there are terrible revelations at the judgment-seat of Christ. The beloved Dr. Nathan Bishop used to say to the writer, "Take them when they are young." He knew no rule of giving except that all belonged to God.

2. The religious teacher must begin with Christians when they are comparatively poor. If they are not taught to give when relatively poor, they will not give when absolutely rich. Strange as it may seem, the accumulation of wealth often closes and hardens the heart. It is the loss of money which, in many cases, opens heart and hand. Such is the ingratitude of many, that the more God wishes His benefits upon them, the narrower and meaner they become. There is wealth enough in the Baptist denomination to support all our enterprises and to make great advance in several directions. As compared with some denominations, we have not many men of great wealth; but we are not poor. Many men of wealth fail of their full duty; but others of them are doing grandly. The chief difficulty is with the rank and file; the comparatively poor must be taught to give. In some churches, which have a wide reputation for giving, it is supposed that the few rich members do all the giving. That is a mistake. Every man, woman and child is taught to give. Take out all the contributions of the rich, and the balance would be greater than the totals in many churches of far greater wealth. All must be taught to give; then the storehouse of blessing will be full.

3. Pastors and other teachers must insist on the duty of giving from high motives. It is blessed to give because of the good which others receive; it is also blessed to give when Christ is honored. Giving must be considered worship. It is often as much a pastor's duty to take a collection for the Lord's work as to administer baptism or the Lord's Supper. A revival which a collection for Christ's work will hurt, is a revival worth neither helping nor hurting. All giving which ministers to a worldly spirit, whether in picnics, fairs, or in any other way, is utterly beneath the dignity and glory of Christian service. When the Magi laid their gifts at the feet of the infant Jesus, they taught the world an example. Giving is worship. The pastor should give needed information, present the cause himself, and urge the highest motives; then some, at least, in many churches, will learn the blessed truth that "It is more blessed to give than to receive."

ANNIVERSARIES OF THE BAPTISTS OF THE NORTH.

THE WOMAN'S HOME MISSION SOCIETY had a delightful anniversary in Chicago, commencing Monday, May 19. The treasurer's books show receipts for the year, including balance of last year, to be \$39,320.08. The disbursements in this department have been \$34,049.45, leaving a balance of \$4,270.63. In the training school department, for current expense fund, the receipts were, including balance, \$5,675.96, and the disbursements, \$5,477.78, balance \$198.18. There were contributed \$9,681.28 towards the training school building fund, which, added to the amount on hand, made \$31,938.58. The disbursements from this fund were \$28,148.64, leaving in the treasury \$3,789.94. This shows a disbursement for the year for all purposes of \$67,675.57, leaving a balance of \$8,970.75 on hand.

The meetings continued for two days, and were full of interest. The reports of the several committees were able, and packed with choice information as to the extent and character of work done. The report on missions called for additional laborers. It also recommended special attention to the children, and to preparation of laborers for their work.

The report on the training school stated that 175 students have been enrolled; 94 of these have been appointed missionaries of the society. The work and claims of this institution were ably presented by platform addresses. Among the good things said are the following:

Prof. E. B. Huriburt, of the Morgan Park Seminary, and lecturer in the Training School, spoke for the school, arguing that its own history is a demonstration of its right to be. Not all who have zeal have knowledge, and not all who want to do special work for Christ have the needful mental fitness. Many must be taught. For these the school is opened. He argued the acknowledged need of special training for special work, and Chicago the fit place for the school. Proposed that the course of study be lengthened, and that graduates of colleges and other high schools become pupils here.

Mrs. L. E. Gurley, of Troy, N. Y., made an argument for the placing of women in the position of teachers; cited Deborah, Huldah and Priscilla against Paul; asked that the building be put in a proper form, fitted for the uses of the school. Several subscriptions were announced. Mrs. J. F. Richardson announced by telegram a gift of \$3,000 for a scholarship to be called the Georgiana Gilmore scholarship.

On Thursday afternoon and evening, May 22, the

WOMAN'S FOREIGN MISSION MEETING was held. This year they met at a time when no other society was in session. The church was filled to overflowing.

Mrs. A. J. Howe presided, speaking brief sentences of greeting. "Aunt Lizzie" Aiken led from the platform in prayer, the congregation joining with unusual heartiness in hymns of praise. Miss Dr. C. H. Daniels gave further words of welcome, representing the work of the Western society. The Master has brought you here, she said, from all parts of the land as representatives of the Lord's work. The women in the garden did not take the disciples' words; be their spirit ours. The welcome that is here extended is emphasized by the largeness of the present opportunity in missionary annals. Thirty-four missionaries are under the society's appointment, eight of them now at home; four have died; eight are preparing to go abroad. The Bible women are doing excellent work. Twenty-one of them were instrumental in bringing 600 souls to Christ in one year in Ongole. Forty-six per cent. more converts are reported this year. Eighteen vice-presidents are at work in this country. There are 209 Temple Builders organizations, and 300 mission bands. The past has been blessed; the future promises richly.

Mrs. O. W. Gates, of Newton Centre, Mass., responded, speaking for the Society of the East. She found reason for rejoicing especially in two features at present prominent: (1) The growing interest among the young, and (2) the spirit of fervent prayer that is abroad. These are a promise and a pledge of the good things God has to bestow.

In the evening, at the request of the ladies, Dr. Mabie, of Minnesota, presided, and Dr. A. J. Gordon gave an address. He made the motto of his address to be "More missionary mothers, more missionary motive, more missionary money." He said:

"We talk of 'the fathers of missions,' but what of the mothers? He spoke of the mother of Ziegeberg, who left a treasure in her Bible; of the mother of Christian Frederick Swartz, etc. We are in an era of great progress, and therefore an era of great peril. Our safety is only in religion in the home. Motives? 'Have we not missionary motives enough? Yes, but we spoil them.' There are too many who have undertaken to tell the story of the Cross without having experienced the grace of Christ. We must know Christ and must know the power of the Holy Spirit. More missionary money: We do not need more rich men to give us the money, but we need that the whole body of us give as the Lord has prospered us, and then we shall have all the money we need. A woman who worked in a mill in Lowell, Mass., earned the money to educate and send out five native preachers, and after she was sixty years of age she earned enough to send still another. We do not want more men, but we want more men. It was a noble address."

Just what our sisters over the border are doing and purposing to do, is very fully outlined in the reports of this anniversary. A talented sister, who may be regarded as a representative, delivered an address, in which she spoke of the value of organization, and especially in the church. More than all else, she thought, was the need of women's organization. She deprecated the interpretation put upon the words of Paul, "Let your women keep silence in the churches," holding that this interpretation—taking the words as they stand—is responsible for the slow progress which the gospel has made. "Tradition, like a

band of wrought steel, binds the church to-day, and it is the business of women to break that band. Woman is still weak, but she is destined to rise, and then the bands will fall off. Women must have places in the boards of control of our missionary organizations," etc.

Where there is so much to be done by the church of Christ for the salvation of the lost world, and when there are so many open doors to useful labor for every believer, it is to be regretted that any serious differences, as to methods of work, or as to the position, the different workers shall occupy, should arise to prevent the most hearty and harmonious co-operation of all the workers, be they male or female. Our motto should be, "We then as workers together with Him." One step in the right direction has been taken by our sisters of the United States. They held their meetings this year at times when no other meetings were being held, and they held them publicly. This gave all who wished an opportunity to meet with them. Let this become the universal practice, and it may help to remove other differences which now exist. In organizing for Christian work no barrier should be placed in the way of any disciples, strong or weak, learned or unlearned, that in the least will hinder them from doing their very best work. Doubtless our churches have been at fault in failing to organize their membership, and it may be that our sisters have had reason to complain, in common with many others. But multiplied organizations, even in the churches, will not cure this evil, unless they are thoroughly co-operative.

AMERICAN BAPTIST HOME MISSION SOCIETY

met on Monday morning, May 26. The president, in his opening address, said: "It is under circumstances of peculiar interest that we meet with this church in this place. It was in Chicago, in 1833, that the first Baptist church, organized under the auspices of this society, was formed here." This fact lent especial interest to the gathering, as here this society could see such abundant fruit of its labors, in the large membership and magnificent churches of this city.

The following is a summary of the annual report of the Board:

The number of missionaries has been the largest in the history of the Society since its organization, as many as ten years ago; the greatest number of baptisms in many years; more than seven church edifices erected every month; new school buildings completed; a very large enrollment of students; the occupation of new and important mission fields in this country and in Mexico, and the payment of all the year's obligations with a balance in the treasury for new and somewhat enlarged work the coming year. The total receipts of the year, including conditions, and permanent trust funds (not including church edifices repaid) have been \$448,444.94. These have come from forty-seven states and territories, also from Ontario, British Columbia, Mexico, India, Japan, China and Burma. Illinois is historic Home Mission ground. Within the first year after the society's organization, nine of its fifty missionaries were laboring in Illinois. Since then more than three hundred localities, not mentioning many frequently visited by itinerant missionaries, have received missionary aid from the Society.

The society's operations have been conducted during the past year in forty-seven states and territories, also in Ontario, Manitoba, British Columbia, Alaska, and in six states of the Mexican republic. The whole number of laborers supported, wholly or in part, has been 333, being 43 more than last year. Among the foreign population there have been 190 laborers; among the colored people, the Indians and Mexicans, including teachers, 245, and among Americans, 400. The society aids in the maintenance of 21 established schools for the colored people, the Indians and Mexicans. There are seven day schools for the Chinese in California; also one in Utah, two in the Indian Territory, and three in Mexico. The missionaries have represented thirteen nationalities or peoples, viz., Americans, Germans, French, Swedes, Danes, Newguineans, Indians, Negroes, Chinese, Mexicans, Bohemians, Poles, Portuguese. In the church edifice department the number of churches aided by appropriations from the gift fund, general and designated, is 71, and the number aided by loans is 33, making the total number of churches aided by both funds 104, which is 17 more than last year. These churches are located in 29 states and territories, and Mexico.

The subsequent meetings were given to field reports and addresses on topics related to the work of the Society. Among these the vexed race question found a place, and raised a discussion which brought out the fact that it is not easy for the brethren North and South to fully understand each other as they talk of the negro citizen.

On Tuesday afternoon, Rev. Henry A. Delano reported for the committee on temperance as follows:

"Whereas, We recognize in the saloon an enemy of sane and appalling force—menacing the purity of the Christian church, the virtue of society and the safety of government, and

principle and duty to antagonize with uncompromising zeal its presence and ravages, therefore

Resolved, That we declare ourselves among its most pronounced and relentless foes, believing that it has no defensible right to exist, that it can never be reformed, and that it stands condemned by its stringent laws as a thing unchristian, un-American, and perilous utterly to every interest of life.

Resolved, That we profoundly deplore the result of the action of the Supreme Court decision, whereby prohibitory law in Maine, Kansas, Iowa, South Dakota and other states are rendered less efficient, and extremely impeded, and we sincerely hope that the Congress of the United States may speedily rise to meet the exigency of the case that the last estate of the liquor traffic may be more than the first.

Resolved, That we stand pledged by every legitimate means to work and pray (as God shall give us wisdom and light), to vote for the absolute abolition and overthrow of the iniquitous traffic in state and union.

The following preamble and resolution was also presented and passed:

Whereas, Our attention has been called to the threatening aspect of the lottery question in our Northwestern States; therefore

Resolved, That on the grounds of public policy and of the plainest Christian ethics, we heartily commend our missionaries for the resistance which they have made in cooperation with other good citizens to the legal recognition and license of the lottery system in the state of North Dakota. We believe that the influence of the lottery is in every way baneful and corrupting—a most flagrant evil and reproach to society and the commonwealth.

The general verdict appears to be that the whole session of the society has never been exceeded in interest.

W. B. M. D.

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

PRAYER TOPIC FOR JUNE.

For a rich blessing on our Associational meetings.—1 John 3:14.

At the third quarterly meeting for the year of the executive board of the Woman's Baptist Missionary Union, the following correspondence was presented by the secretary and read, the contents noted and action taken thereon: Letters and quarterly report from Miss Wright, Chicago, Ill.; letters and quarterly report from Miss Gray, Bimlipatan, India; letters from Mrs. Churchill and Miss Fitch, Bobbili, India; Mrs. Hutchingson, Wolfville; Miss Sophia Jackson, Liverpool, N. S.; Rev. Alexander Grant, Winnipeg; Hon. T. R. Black, Amherst, N. S.; Mrs. O. W. Gates, Boston; Mrs. Mary Smith, Amherst; Mrs. J. W. Manning, Halifax; two letters from Mrs. Archibald, returning missionary. The missionaries' letters were, as usual, good and full of hope for the future.

Mr. Grant asked the union to support a pastor at Regina, N. W. T. A resolution was passed expressing hearty sympathy in the North-west work and a determination to do all in their power at the annual meeting for the above-named purpose.

The treasurer's quarterly report was received with so much joy that all with one accord arose and sang the doxology. The report showed that eleven hundred and nineteen dollars and two cents had been received.

We are now working on the last quarter of our denominational year. Steady progress in missions is observed in many of the churches and Aid Societies. Sisters whose hearts have been touched with living zeal, have made extra efforts in this line, and these have been followed by the blessing of God. Already the fruit is being gathered.

In March the Cumberland Co. Aid Societies held a convention in Parisboro, with helpful results. Last week a convention, consisting of the W. M. A. S. of Pictou and Colchester, was held in Truro, an account of which we have in this column. Weak societies have been visited and many encouraging words have been spoken, thus strengthening the work the dear Lord has placed in our hands. The treasurer's quarterly report is certainly interesting; for it can thank God and take courage. But, sisters, can not we all do our part in adding to its interest for this quarter? Shall we not, God helping us, place a pastor at Regina, N. W. T., in addition to the obligations we took upon ourselves last August? For this we require money, as well as love for the cause. A few life members have been made during the year. More might be done in this line. There are faithful workers in the W. B. M. U. throughout the Provinces, whose names are not on the life-member list. Could not the societies where these sisters are make a little extra effort, if need be, to place their names on this list? This will not only greatly increase the

funds, and be a token of appreciation for faithful and acceptable service, but the effort will reward itself in creating a deeper interest in the work, and be a healthful stimulant. Last Dec. some of the Fredericton sisters proposed making their president, Mrs. Dr. Spurden, a life-member. This necessitated something out of the general routine. Arrangements were made, the money was collected, and a social was held at which a fine programme was rendered, Mrs. Crawley's excellent paper, recently published in the column, being a part. The life certificate was presented to their esteemed president, and, although she was completely taken by surprise, suitably replied in words of pathos and love. Each meeting since has evinced a growing interest. If others will do likewise, the same blessing may be experienced. These are some of the ways of casting the net, and from it we may expect a successful draught of fishes.

A convention of the W. R. Aid Societies of Colchester County, met in the Prince street Baptist church, Truro, on May 29th. The devotional meeting in the morning was deeply interesting, the Master's presence being very evident. Mrs. Manning from Halifax, occupied the chair.

The afternoon meeting was opened by singing "All hail the power of Jesus' name." The president, Mrs. P. R. Foster, addressed the sisters in a few well chosen words. Mrs. J. E. Goucher read an address of welcome from the society of Prince street church, which was replied to by Mrs. Brown. Ten societies were represented by their delegates, and from each reports were given. These showed great interest in the missionary cause, and breathed a spirit of consecration to the work.

After singing "There is a work for each of us," Mrs. Sibley, from Wittenburg, read a very interesting paper on Foreign Missions. Extracts from Mrs. Churchill's letters, were read by her sister, Miss Faulkner, giving an insight into the discouragements, anxieties and trials of missionary life. These had a good effect, awakening new sympathy for the poor heathen, who have never heard the happy news of Christ dying for them.

Mrs. Foster then read a very fine paper on Mission Bands, which resulted in a discussion on the importance of these societies and the best means of interesting the young, which was much enjoyed by all.

Of the fifty-four sisters present, quite a number expressed the opinion that this convention, which had been brought about by the untiring efforts of the County Secretary, Mrs. Foster, might be a permanent organization, meeting annually.

The mass meeting in the evening was presided over by Rev. J. E. Goucher. The floral display was very fine, and the music of the choir was delightful. One of the first things on the programme was the address of Mr. Goucher. He referred to the appeal of last year for a reinforcement of missionaries, and stated that nine of the number called for had responded. He thought the increased enthusiasm in the mission cause was the result of that appeal and prayers. W. M. Aid Societies were doing a noble work, and that was a great factor in bringing the world to God.

Mrs. Manning's paper "Some reasons why we should be interested and actively engaged in Foreign Missions," came next. She said "This is the 'Missionary Age,' and that the promise made long ago 'I will give the heathen, etc.' is now fast being fulfilled." She impressed the duty of consecrating one afternoon a month to the Aid Society.

After this, our missionary elect, Rev. M. B. Shaw, was called on. His address was earnest and eloquent. We regret that want of space forbids repeating some of the grand things he said. He was listened to with marked interest, many feeling that they would not have another opportunity of hearing him before his departure. We can assure him that he will carry with him to his foreign field, our sympathy and prayers.

ETNA J. YUILL.
Great Village, May 31.

It is now more than 2,000 years since it was first proposed to cut a canal through the Isthmus of Corinth, but the work is at last underway, directed by a Polish engineer, and promises to be completed in 1892. The canal will be only four miles long, and will obviate the comparatively long voyage around the Peloponnese. The excavation already reaches from sea to sea and is in some places 225 feet deep. The extreme depth of excavation at the deepest, when completed, will be 250 feet.

PROFESSIONAL CARDS.

C. W. BRADLEY, DENTIST, MONCTON, N.B. Office Cor. Main & Bedford Sts. Jan 1

CLIFFORD SAYRE, M. D., PHYSICIAN AND SURGEON, MONCTON, N. B. Specialties: Diseases of the Eye, Ear, Nose, and Throat.

DR. DELANEY, DENTIST, HALIFAX, N. S. OFFICE—87 HOLLIS STREET, 2 Doors South Saller. Jan 1

EATON, PARSONS & BECKWITH BARRISTERS, SOLICITORS, &c., 35 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

KING & BARRS, Barristers, Solicitors, Notaries, &c. HALIFAX, N. S. EDWIN A. KING, Q.C. WILLIAM L. BARRS, LL.B.

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor in Equity, Conveyancer, &c. OFFICES: Room No. 7 FROSTLET'S BUILDING, Prince William Street, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, SAINT JOHN, N. B.

W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

JAS. C. MOODY, M. D., Physician, Surgeon & Accoucheur, Office and Residence, corner Gerrish and Grey Streets, WINDSOR, N. S.

S. W. CUMMINGS, LL.B., BARRISTER, SOLICITOR, &c., KENT'S BUILDING, TRURO, N. S.

SLEIGH ROBES, A full stock on hand and prices low. C. & E. EVERETT, Furriers, 11 King Street.

FUR COATS, Black Seal Skin, Black Siberian Wolf, Hk's Trieste Lamb, Hk's Jap Wolf and Grey Jap Wolf Coats for sale low. C. & E. EVERETT, Furriers, 11 King Street.

PATENT EAR MUFFS, Five gross just received of these useful articles, which will be found invaluable to ladies or gentlemen whose ears are exposed to the cold weather. Sent anywhere in Canada on receipt of fifteen cents in stamps. C. & E. EVERETT, 11 King St., St. John.

VENETIAN BLINDS, If you are wanting either Venetian or Shutter Blinds, send your order to us as we guarantee satisfaction.

HARDWOOD FLOORING, A large lot of kiln-dried Flooring on hand. DOORS, SASHES, WINDOW-FRAMES, BALUSTERS, &c. A. CHRISTIE W. W. Co. CITY ROAD, ST. JOHN, N. B.

JAMES CURRIE, Amherst, Nova Scotia, General Agent for the NEW WILLIAMS' Sewing Machines. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand.

A. F. RANDOLPH & SON, WHOLESALE PROVISION MERCHANTS, Direct Importers of TEAS from China. Full lines of Grocers' Sundries always in stock. FREDERICTON, N. B.

Day and Evening Classes will re-open, after Xmas Holidays, on THURSDAY, Jan. 2nd.

WE were never in so complete working order as at present. Our departments (Business, Short-Hand, Type-Printing, and Telegraphy) is in charge of a Specialist of actual practical experience; our assistants are also capable and experienced, and all signs indicate that the year 1900 will be the most successful we have ever known.

Students (Ladies or Gentlemen) can enter at any time. Strangers mailed to any address. T. G. O. HALL.

SHORTHAND, Thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. FRENCH, ENGLISH instruction and practice on all the standard machines. Short-hand and Type-Printing supplied. Send for Circulars to address, Short-hand Institute, St. John, N. B.

Sabbath School.

BIBLE LESSONS.

Second Quarter.

STUDIES IN LUKE'S GOSPEL.

Lesson XII. June 22. Luke 12: 22-34.

TRUST IN OUR HEAVENLY FATHER.

GOLDEN TEXT.

"Your Father knoweth that ye have need of these things."—Luke 12: 30.

EXPLANATORY.

I. GOD WHO GIVES THE GREATER, THEREBY ASSURES US OF HIS CARE FOR THE LESS. 22. And He said unto His disciples, Jesus turns from the multitude to those who believe on Him (although all withheld their hearing), (1) because He would lift their thoughts into a more lofty and spiritual region than would be comprehended by unbelievers. (2) Because the disciples alone could fully appropriate the promises. Therefore I say unto you, because of the danger and evil of covetousness, and the folly, shown by the preceding parable, of spending life in laying up treasures for yourselves. Take no thought, Be not anxious. For your life.

"Life" here is the original the same word that is usually translated "souls" in the Old Version, "the principle of existence," "the basis of sense." Then follows the regard in which they were not to be anxious for their life. What ye shall eat. Make not your physical and temporal wants the special and great objects of thought and care. The precept has special reference to a concern for the future, as is evident from Matt. 6: 34. Neither the body, what ye shall put on. The mere outward things that comfort, adorn, and protect the body.

23. The life is more than meat: food. The argument may be twofold. (1) Since God has given us life and bodies, we may be sure that if we devote them to Him, He will see that we have the means of obtaining the food and clothing which are necessary for their existence and welfare. He will not bestow the greater, and then make the gift useless by withholding the less. (2) We should give our chief attention to that which is most important, and which makes the best use of our life and our bodies, for the service of God and man, and not be anxious about such lesser things as food and clothing.

What, then, are we to take thought about? Why, about our work. What are we not to take thought about? Why, about our life. The one is our business, the other is God's. But you turn it the other way. You take no thought of earnestness about the doing of your duty; but you take thought of care lest God should not fulfil His part in the going on of the world. A man's business is just to do his duty. God takes upon Himself the feeding and the clothing. Will the work of the world be neglected if a man thinks of his work, his duty, and he will be done, instead of what he is to eat, what he is to drink, and wherewithal he is to be clothed? I think that the work of the world will be only so much the better done.

II. ILLUSTRATION FROM GOD'S CARE OF THE BIRDS.—24. Consider the ravens. For they neither sow nor reap. Notice it is not said to us, "sow not, reap not, gather not into barns." The birds are not our example to follow in their habits, for God hath made us to differ from them: the doing all these things is part of our "how much better are ye." And God feedeth them. Not in idleness, not by putting food in their mouths while they sit still in the trees and sing and wait; but by providing the food which they can obtain, and providing them with the means of seeing and obtaining food. Not idleness, but industry; is taught us by God's care of the birds. How much more are ye better than the fowls. Jesus no doubt could point to ravens and other birds while He was speaking.

We never knew an earthly father take care of his fowls and neglect his children; and shall we fear this from our heavenly Father?

III. THE IMPOSSIBILITY OF CARING FOR OURSELVES. 25. Which of you with taking thought, By being anxious, do maketh great that anxiety may be the uselessness of anxiety is now set forth. Can add to his stature: or his age, the duration of his life. One cubic. "Plans which give themselves no care, yet make an enormous increase, while ye by your anxieties do not in the least hasten your growth."

26. If ye then be not able to do that thing which is least. The really great things are the formation of the body, the giving of life. Why take ye thought (anxiety) for the supply of food, the government of the world, the control of the powers that surround us. There are a thousand things connected with our welfare that are as much beyond our control as the march of the stars through the sky. Let us commit to that part of our lives to God, without anxiety, and only see to it that we do our duty, serving Him faithfully, carrying out the principles of His kingdom.

IV. PROOF FROM GOD'S CARE OF FLOWERS. Consider the lilies how they grow. Many were doubtless on every hand within sight of his hearers. They toil not, they spin not. They do not work in man's way for their gorgeous array. They simply live in the way God intended, and fulfil their mission. Solomon in his glory was not arrayed like one of these. Solomon represented to the Jewish mind the ideal of regal magnificence (see 1 Kings, chap. 10).

28. If then God so clothe the grass: every kind of herb, including the lilies, which is cast into the oven. The grass and coarse herbage, in the scarcity of other fuel, was cut, and dried in the sun, and used for fuel. How much more will He clothe you, who are infinitely better than the lilies. It is not possible that God should take better care of the lilies than of His children. Eye of little faith. In comparison with the faith you ought to have, contrasted with the worthiness of God to be trusted, His loving kindness that delights to minister to the wants of His children.

V. ANXIETY BELONGS TO THE WORLDLY, NOT TO THE CHILDREN OF GOD. 29. And seek not ye what ye shall eat, etc. The emphasis is on ye. The Greek for seek has the idea of consciousness and anxiety. Do not make these the main object of your lives, so as to neglect higher duties, or to put yourselves into temptation to sin.

Neither be ye of doubtful mind. The word in the original is derived from "major," and is explained by some: do not rise in fancy to high demands, creating imagined necessities, thus making yourselves more ill contented and more disposed to unbelieving anxiety. Others interpret it: do not fluctuate in your anxious, tossed between hope and fear.

30. For all these things do the nations of the world seek after: the heathen, worldly people. To make worldly things the chief end of life, to be absorbed in the pursuit of earthly wealth, the supplies of bodily wants, is a mark of a worldly man, is a proof that one is not a disciple of Christ. It partakes of the nature of heathenism.

VI. THE PROMISE OF GOD FOR HIS LIFE. 30. And your Father (whom you love and trust and obey) knoweth that ye have need of these things. He does not merely care for worlds and empires, but takes an interest in the personal welfare of each of us. God does not say to us that we have so earthly needs, or that it is a matter of indifference whether our wants are supplied. But He would (1) lift up our souls above an absorbing interest in them, to higher and nobler things, that are best here and endure forever. (2) He would show us the true way to obtain them; and (3) cause even these lower things to be a means of increasing our faith and love and ennobling our character.

31. But rather seek ye the kingdom of God. Implying what Matthew expresses, seek it first. Make this your chief aim: for the heavenly riches. Treasure in the heaven that state in which the human will is the free agent of the divine will; where God's principles prevail, where His love is supreme, where His will is done as it is in heaven. And all these things: food, clothing, and all that is necessary to our welfare. Shall be added to you. Shall be given in addition. God will see that these necessary wants are supplied. So Jesus a little later on said to His disciples, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God sake. Who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18: 29, 30).

32. TREASURES IN HEAVEN. 32. Fear not, little flock. A few lambs among wolves; a few unarmed and untrained disciples in the midst of hostile countrymen, a hostile empire, a hostile world. For it is your Father's good pleasure to give you the kingdom: the kingdom of God which they were to seek first.

33. Sell that ye have. Take of the property you have already acquired, in order to give alms. Be more anxious to give than to accumulate. Provide yourselves bags (purses) which was not old: for the heavenly riches. Treasure in the heavens that faith not. These treasures are those of character, in ourselves and others, good deeds that make others happier and better, the rewards which God bestows upon faithfulness, the souls saved by your labors, the blessings of heaven, the unsearchable riches of Christ. No thief can take these away, nor moth corrupt.

34. For where your treasure is: that which you most prize and love and seek for, that into which you put your life, there will your heart be drawn. Your highest love, your chief interest must necessarily follow the treasure. (1) The treasure is a test as to where the heart is. (2) The treasure is a means by which we can bring our heart into the right place. We can't have two hearts, one in heaven in which we cannot feel much interest. The cure is to invest in them, put labor, care, thought into them, and the heart will follow. Thus we become interested in the Bible, in the poor, in missions, in any department of Christian work, by investing our treasures in them.

35. Burden-Bearers. "Bear ye one another's burdens, and so fulfil the law of Christ."

It was Tom and Lucy's text for the day, in the Scripture scroll that hung over the wall, and Tom, who never found it hard to remember, responded promptly when mamma asked for it at breakfast; but Lucy, who was two years younger, and had stopped to play with baby when nurse was called out of the room, came colored painfully when her turn came. She could never learn in a hurry, and there had been very little time this morning after her baby brother had been taken off her hands.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

"I—can't remember," she stammered, and tears started to her eyes.

Tom whistled. "Well, if you can't learn a little text like that, I'll give up," he said.

But papa looked lovingly at his little daughter.

most was that we should love one another. And it is following very closely in the footsteps of Him 'who loved us, and gave Himself for us.' Children, you have often lightened mother's burden when it was heavy. I long to see you set out in life as loving, Christ-like little burden-bearers for all about you. Every heart has its load, and though you cannot lift it, you may make it easier to bear. Remember the little flower pressing up through the prison stones, that helped the weary man to bear his months of imprisonment, and do not be afraid to try. If you cannot open prison doors, you may bring a little brightness inside of them."

Tom was thinking. "I suppose Mr. Edwards finds it something of a burden, teaching us boys," he said. "I wonder if it would cheer him any if I tried to keep out of mischief and studied harder?"

Papa's eyes twinkled. "Ask him," he said.

"And there's Joe Brown," Tom went on. "The boys make game of him, because his clothes are shabby. I guess he wouldn't mind so much having to wear them if I showed him it didn't make any difference with me. He's the smartest boy in the class, and they all know it."

"Try it," whispered mother.

Lucy had slipped away to pick a bunch of flowers for the new girl who sat next to her in school.—Selected.

The following story of the present Lord Chamberlain when he was plain Mr. Hardinge Giffard, and before he wore the silk of a Q. C., is now going up and down amongst the papers: At an assize in South Wales he was cross-examining a hostile witness, who had been particularly shrewd in his replies. "They sometimes call you a Devonshire dumpling, don't they?" asked Mr. Giffard, with a mischievous twinkle in his eye. "I believe they do," replied the witness. "But you are not a Devonshire dumpling?" quoth the barrister who was destined one day to sit on the woolsack. The witness waited till the laughter in court had subsided. "Hey, but if I had been a dumpling," he drawled out at length, "you lawyers 'ud a' gobbled it up before now!"

Alonso Howe, of Tweed, suffered thirty-five years with a bad fever sore. Six bottles of Burdock Blood Bitters cured him, which he considers almost a miracle.

Sick woman: I'm so apprehensive, dear doctor, about being buried alive. Doctor: You shan't be, if I can prevent it.

James Cullen, Pool's Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Electric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose, while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to get as much, I shall be only too happy to have my name connected with your prosperous child."

Live within your income, because it is very inconvenient to live without it.

Department of Railways and Canals. Mr. L. D. Dion, a prominent official of the above department, Ottawa, writes: I am very glad to give you to-day the testimony that Nasal Balm has completely cured my catarrh, for which I suffered for nearly three years.

Reason and experience both forbid us to expect that national morality can prevail to the exclusion of the religious principle.—Washington.

A specific remedy for indigestion or dyspepsia in any form is found in King's Dyspepsia Cure, the only preparation of the kind in the market. Cure guaranteed or money refunded. One dollar a package. Sample package to any address on receipt of three cent stamp. Sole proprietors, King's Dyspepsia Cure Co., New Glasgow, Nova Scotia.

EXTENSION OF TIME. Is often asked for by persons becoming unable to pay when the debt is due. The debt of Nature has to be paid sooner or later, but we all would prefer an extension of time.

Father's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases. Delicate Children who otherwise would pay the debt very speedily may have a long Extension of Time. Try FOTHERGILL'S BLOOD, BROWN'S BLOOD, & Co., Chemists and Druggists, Halifax.

JOHNSON'S ANODYNE LINIMENT Established 1810. -UNLIKE ANY OTHER.- AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Tonsillitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Influenza, Cholera Morbus, Diarrhoea, Dysentery, Neuritis, Toothache, Nervous Headache, Stiffness, Lame Back, Swellings in Body or Limbs, Stiff Joints and Strains. AS MUCH FOR INTERNAL AS FOR EXTERNAL USE. It is unnecessary how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills. ORIGINATED BY AN OLD FAMILY PHYSICIAN. All who have tried it, and request it, shall receive a certificate that the money due is refunded if not satisfied. Retail price by mail 25c. 50c. Express and duty prepaid to any part of United States or Canada. Send for the pamphlet sent free. GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

Baird's Quinine and Iron Tonic!

THIS preparation is invaluable as a restorative Tonic for all forms of DEBILITY and WEAKNESS, FALLOU, PALPITATION and DYSPEPSIA. It Purifies and Enriches the Blood, thus giving Tonic and Vigor to the whole system. Enquire of your Dealer. Price 50 cents.

For Cramps; Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus and all Bowel Complaints, NO REMEDY EQUALS

PAIN-KILLER.

49 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for

Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

Sold Everywhere at 25c. and 50c. a Bottle.

Beware of Counterfeits and worthless Imitations.

MACHINE BELTING.

OUR NEW SEAMLESS RUBBER BELTING DOES NOT BREAK OR OPEN AT THE PLYS; BUT GIVES BEST SATISFACTION.

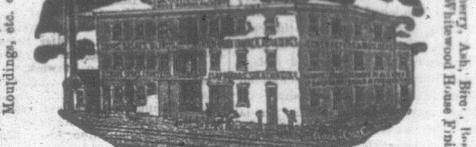
WE SUPPLY: Emery Wheels, Files, Cast Iron, Rabbit Metal, Leather Belting, Steam Packings, Machinery Oils, Lath Ties.

Send for our Catalogue of Mill Supplies and Rubber Goods. ESTEY, ALLWOOD & CO., 68 PRINCE WILLIAM STREET, ST. JOHN, N. B.

RHODES, CURRY & CO.,

AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS.

1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc. BRICKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers of & Dealers in all kinds of Builders' Materials. Send for Estimates.

CONSUMPTION SURELY CURED

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. GLOUM, M.D., 50 West Adelaide St., TORONTO, ONTARIO.

HALL'S BOOK STORE, Fredericton.

BAPTIST HYMNALS, SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS.

Head quarters for School Books, Sheet Music and Music Books.

The Representative MUSIC HOUSE.

W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S.

PIANOS and ORGANS

BY THE GREATEST MAKERS. Don't fail to write or call for prices, and we will save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

H. C. CHARTERS, DEALER IN

STAPLE AND FANCY DRY GOODS, No. 217 MAIN STREET, MONCTON, N. B. (Opposite the City Market).

BEST VALUE FOR THE MONEY! OUR MOTTO.

ASK YOUR MERCHANTS FOR

Yarmouth Woollen Mills

TWEEDS, HONESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear being manufactured of all Pure Wool Stock.

MESSENGER and VISITOR. \$2.00 per annum. When paid within thirty days \$1.50.

WEDNESDAY, JUNE 11, 1900.

THE ANNIVERSARIES AT WOLFVILLE.

It is doubtful whether any of the anniversaries in connection with the general work of our denomination, even if we include our Convention itself in the reckoning, has a larger place in the interest of our people than those which mark the close of the year's work at Acadia. It may not be that the interest is in all cases due to an intelligent apprehension of the worth of our institutions of learning to our denomination and to our country generally—it may be that it is largely due to the sympathy which naturally goes forth toward young men and maidens in the earlier struggles and efforts of their career, and to the character of the exercises themselves—nevertheless, the fact of the interest and the manner of its expression are both to be prized, and constitute one of the most hopeful indications for the future of our college and its associate institutions.

THE EXHIBITION OF THE STUDENTS OF THE ACADEMY.

The attendance was very good. A large number of governors and other friends of the institution were on the platform, to show their sympathy in the good work done by Principal Oakes and his associates. We are glad to be able to report that the year has been one of very successful work. There have been 75 in attendance. The discipline has been well maintained. The course of study has been broadened. This has resulted in cutting down the matriculating class quite materially; but must be of great advantage to both academy and college, for the future. The work of the academy is of vital importance to our whole educational system. It lies at the foundation. The character of the training here given and the mental habits formed will, in nine cases out of ten, determine the student's work in college and the course of his after life. Besides, it is becoming more and more true that our college must become more and more dependent upon our academies for its students. The position of head of an academy is one of great difficulty, as well as of great responsibility. We are glad that one so well qualified has been secured to fill it, and we bespeak for Mr. Oakes and his associates the warmest sympathies and the most earnest co-operation of all who are in a position to aid him.

THE PROGRAMME OF EXERCISES.

Music: Miss Ring, Prayer, Rev. E. Wallace, Piano Duet, Tarantelle, First Piano, Miss Newcombe; Second Piano, Miss Harding. Essay: "Fishery Protection." William R. Parsons, Halifax, N.S. Essay: "The Chignecto Ship Railway." Charles H. Read, Port Elgin, N.B. The Ariel Quartette, Sing to Me Ever. Misses Nelson, Eaton, Allen and King. Essay: "Fields for Woman's Work." Miss Etta Cook, Wolfville, N.S. Violin Solo: Miss Mamie Fitch. Essay: "Academic Endowment." L. A. Gooney, Grafton, N.S. Essay: "The Food." Miss Helen Blackadar, Hampton, N.B. Trio, Ross on Swift. Misses Nelson, Crowell and King. The following students had essays prepared, but were excused from delivering them: Lew Wallace, F. C. Ford, A. Payzant, J. E. Higgins and W. J. Moore. The participants in the exercises all did very creditably. There was none of the formidousness so often seen in the efforts of fledgling speakers. The subjects were all of present interest, and the facts in connection with each were presented in a direct way which claimed the attention of the audience. The composition of the addresses and essays was good, and the delivery quiet and very creditable in orators of such youth and inexperience. Not the

least interesting were the essays by the Misses Blackadar and Cook. The latter promises to make a stalwart supporter of woman's rights. There were some very effective touches of sarcasm in her essay. Some facts brought out in Mr. Gooney's address will be referred to in another connection. His plea for enlarged facilities and an endowment for the Academy was a very strong and vigorous one.

At the conclusion of the addresses, Principal Oakes presented certificates to seven who had completed the course, and had matriculated into the college. Eight others hope to be able to pass their matriculation examinations in time to enter college next autumn.

Miss Blackadar then presented a copy of Webster's Unabridged Dictionary to Mr. E. R. Morse, on behalf of the class. Mr. Morse replied in a few earnest words. He has resigned his position to take a post-graduate course at Harvard. His resignation is much regretted by all. After a few words by Mr. J. Parsons, C. Goodspeed and Dr. Saunders, the exercises were closed by the singing of the National Anthem.

THE PUBLIC EXHIBITION OF ACADEMY SEMINARY.

was held on Wednesday evening. Never were the manifestations of interest in the Seminary more marked. During the afternoon the people kept streaming into Wolfville by train and by private conveyance along the various roads. When 7:30 arrived, the spacious college hall about the entrances being occupied. The sight of the young lady students as they filed in, clad modestly in white, and filled up the large space reserved for them in the centre of the hall, was a very pleasing one. It is cause for gladness that the report of the year's work at the Seminary is one of great and cheering success. The Boarding-House has had its accommodations severely taxed. In all, 84 young ladies have attended classes in the Seminary, 53 of these being residents in the building. The work has gone on agreeably and earnestly. Miss Graves has lost none of her old-time power to win the esteem and love of those under her charge, while her studies in Europe have added to her eminent fitness for her responsible position and work. Her return has given a great impetus to the Seminary. The eight ladies who assist her as instructors have all proved themselves efficient fellow-workers. It is also cause for special gladness that nearly all the young ladies are professed believers, and that an earnest religious life pulsates through the Seminary.

THE PROGRAMME OF EXERCISES.

The following is the programme of exercises, and although a rather long one, the audience listened with the closest attention to the close: Professional March from "Tannhauser." Misses Bligh and Christie. Prayer: Dr. Saunders. Essay with Satire: Power of the Individual. Evelyn E. A. Lowe, Amherst. Improv'd Op. 66. Miss King. Essay: "The Hermetic Art." Jennie Seaborn Walker, Yarmouth. Sextette: Rocked on Rippling Waters. Misses Nelson, Coffill, Crowell, Eaton, Dixon, King. Essay: "The Venerable Bede." Bliss Tremaine Franklin, Wolfville. Piano Solo: Miss Seaborn. Essay: "Les quatre genres de la France." Elsie Chipman, Berwick. Vocal solo: La Fioraja. Miss King. Essay: "Aurora Leigh." Mabel Evangeline Archibald, Sackville. Quartette: Those Evening Bells. Misses Nelson, Eaton, Allen, King. Essay: "The Divine Art." Alice Monita Brown, Yarmouth. March, Fifth Symphony. 1st Piano, Misses Harding & Bill; 2d Piano, Misses Newcombe and Corning. Essay: "Three Great Pictures." Miss Annie Laura Halfkenny, Wolfville. Vocal solo: In Questo Semplice. Mary Elizabeth Nelson, Bridgewater. Essay with Valedictory: "Women of Fiction and of History." Ina Maria Chipman, Berwick.

A general remark or two may be ventured. The great improvement in the music was subject of general remark. The young ladies who supplied the music at the exhibition in the afternoon as well as in the evening, sang with great sweetness, showing careful voice culture and training. We are glad that the weakness in the music department, which many have noticed and lamented in the past, is being so efficiently remedied, and hope that advance may continue to be made.

The diction of all the addresses was chaste and elegant, and the elocution, in the main, excellent. In this connection Miss Halfkenny's delivery of her address is worthy of special mention. Miss Lowe showed good powers of independent thought. Miss Archibald's analysis of Aurora Leigh evidenced close study of Mrs. Browning's masterpiece. Miss Shaw showed a good degree of fluency in the enunciation of French. Miss Brown's essay had some passages of great beauty.

At the close, Dr. Sawyer, who presided during the evening, presented their diplomas to the nine graduates, and addressed to them a few words, urging them to strive and live up to the high ideals they had set forth in their essays. After short addresses by Attorney-General Longley and Rev. A. Cohoon, the exercises closed with God Save the Queen.

Thursday is ever the great day of anniversary week, because that on which the crown of our educational institutions holds her field day.

THE PUBLIC EXHIBITION OF THE COLLEGE.

When eleven o'clock came, the hall was found to be comfortably filled, with some compelled to stand. Our people will be glad to know that our College has continued to raise the high water mark of the attendance of the past. During the year 184 have been in her classes. This is the largest number of students ever attending upon the arts course of any college in the Maritime Provinces. In view of the fact that our College does its work so quietly, advertising herself all too little in the public press, depending only upon the results of her training, as seen in the students sent forth, this leading position in point of attendance, is the highest testimony to the sterling character of the mental training given by the faculty. Doubtless the conviction which has gone abroad from the past history of the College, that it is a place of moral safety and religious power, has something to do in leading Christian parents to choose it as the intellectual home of their children. Denominational loyalty and the interest aroused by long struggle for its maintenance has counted for something in giving our College a hold upon her constituency. At the same time, both these factors could not have maintained the high status she holds as the most largely attended institution of our Provinces, were the work of instruction not done in the most solid and efficient way.

Our people will be pleased to know that, while not marked by any great revival, an earnest Christian life has prevailed the past year, and it is confidently believed that many of the students have had their aims elevated and their purposes deepened.

The following is the programme of exercises. The number of graduates presented all being heard. Those marked by an asterisk did not appear upon the platform:

PRAYER.

ORATIONS BY MEMBERS OF THE GRADUATING CLASS.

- The Dual Language Problem in Canada. W. B. Wallace, Wolfville, N.S. *Emanuel Swedberg, F. J. Bradshaw, Berwick, P. E. I. *The Ethics of Vice, H. G. Harris, Wolfville, N.S. Cicero's "De Natur Deorum," J. E. Eaton, Truro, N.S.

MUSIC.

- *The Effect of Science on Literature, F. S. Messenger, Paradise, N.S. *Logic as an Instrument in Education, J. B. Pascoe, Dorchester, N.B. The Hudson Bay Route, G. P. Raymond, Hebron, N.S. *Tennyson and Browning, J. F. Herbin, Windsor, N.S. *Mythology, an Index to the People's Character, H. F. Waring, St. John, N.B.

MUSIC.

AWARDING DIPLOMAS, CERTIFICATES, CONFERRING DEGREES, ADDRESSES.

NATIONAL ANTHEM. BENEDICTION.

The first speaker was the son of Bro. I. Wallace, whose fame is in all the churches as an earnest and successful Christian worker. He argued, most effectively, that, while the existence of two languages in the Dominion tends to prevent oneness of sympathy, nevertheless coercion would but increase the difficulty. The only safe remedy is in the slow process of assimilation of tongues. Mr. Eaton's presentation of Cicero's philosophical dialogue was well and clearly done.

Mr. Raymond's subject was one of present interest, and gave a large number of facts bearing upon it. Mr. Waring gave many illustrations of his theme, and spoke with calmness and force.

Miss Jackson, the only lady of the graduating class, was dignified and self-possessed in the delivery of her essay, which was well thought out and discriminating. Mr. Woodworth gave a rather dark picture of the present condition of politics—dark, alas, it is to be feared, because true—and argued that our youth should be taught the ethics of politics as well as of other relations of life, and have their patriotism aroused by appropriate studies. In this way the youth of the country would be guarded against and raised above the corruptions and crooked methods so prevalent in politics to-day.

Mr. C. A. Eaton was the orator of his class. His voice is clear, his modulation very flexible, his manner easy and his general delivery most effective. His language also was picturesque and forceful. He was heard with hushed attention.

Mr. Chipman gave us a poem. We shall not attempt to describe it, as we hope to publish it for the benefit of our readers.

The graduating class, consisting of the nineteen whose names are on the programme; received their degrees in the usual form. This is the largest class ever graduated from Acadia or from any college in our provinces. We understand it was stated that the class of sixteen from Dalhousie this year was the largest from any Maritime college up to that time. This is an error, as Acadia had seventeen graduates last year. The young gentlemen who go out from College hall this year are full of promise. Eight of them have devoted themselves to the Christian ministry. It is expected that Acadia will graduate a class of about forty next year.

Dr. Sawyer's address to the class showed what had been gained by their course, and the added responsibility thus involved.

The degree of M. A. in course was conferred upon Rev. M. B. Shaw of Berwick, C. H. Day of Yarmouth, and Rev. J. A. Faulkner of Stratton, Pa., and the honorary degree of M. A. upon Rev. J. E. Goucher of Truro and S. Seldon of Halifax.

We are sure the honorary degrees conferred will be highly appreciated by all.

Announcements were made of the splendid donation by Mark Curry, Esq., of Windsor, to provide for the support of a professor in History and Political Economy in perpetuity, and that the Governors have decided to call this the Mark Curry professorship; of the donation of \$200 by the graduating class, and of \$100 each by the other classes and by the students of the Academy—in all \$600—toward the erection of a gymnasium. The announcements were received with applause.

Dr. Sawyer then called upon gentlemen for impromptu addresses.

Judge Graham spoke earnest words of his indebtedness to the College, of the excellence of the work done, of the influence it has exerted upon the denomination, and the progress which the college has made since he was a student.

Attorney-General Longley spoke with his well known wit and force. As a dispassionate observer he bore testimony to the solid worth of Acadia, as what he might, perhaps, with truth, call the leading educational institution of the Maritime Provinces.

The exercises closed with the National Anthem.

It was the general testimony that the excellence of the anniversary had never been surpassed. We heard a lady, not a Baptist, remark: "The Baptists should be proud of a gathering like that of to-day."

On Thursday afternoon we visited the studio and found quite a number of sketches and paintings of various kinds, executed by the lady students. Not being an artist, it is impossible to give an independent judgment on the work. Some samples of painting on China impressed us as very well done. Miss Harding is enthusiastic in her work, but labors under disadvantages through want of adequate models and casts. Neither is the room occupied as a studio one to stimulate the imagination or awaken enthusiasm. The report of the Principal of the Seminary speaks in high terms of the work done. As many as thirty-one have taken instruction in one or more of the various branches of painting. It is hoped that measures may be taken, at an early date, to provide better accommodations for this as well as for other departments of the Ladies' Seminary.

THE ASSOCIATED ALUMNI

has become a recognized power in the forces upon which our College depends. It is fast gathering in to itself the interest of the old graduates and deepening it by making it practical. The chief business of the meetings of the Alumni this year was in reference to the proposed Alumni professorship. It was found that the \$1,200 which it was proposed to raise for the salary of a professor until an endowment sufficient to bring in an income to this amount can be raised, had not all been secured, although it is hoped that it will be obtained before Convention. About \$1,100 have been subscribed for the endowment of the professorship. Some difference of opinion existed as to the disposal of the amount contributed and to be contributed before Convention towards the \$1,200, mentioned above. It was finally decided that this amount be handed to the treasurer of the Board of Governors to be used at their option.

It was also resolved to assume the responsibility of the salary of a professor of a new chair, and that the Governors be requested to name the chair.

The following are the officers of the Society for the current year: Principal Oakes, President; H. H. Bligh, Esq., Vice-President; S. Cummings, Esq., Secretary-Treasurer; H. S. Beckwith, Esq., Dr. J. B. Hall, Revs. A. Cohoon, J. W. Manning, C. W. Williams, D. H. Simpson, C. Goodspeed, Executive Committee.

Attorney-General Longley was nominated a scholar, and the nomination ratified by the Board of Governors.

THE SENATE

held their sessions and gave earnest consideration to several important matters.

THE BOARD OF GOVERNORS

spent much time over the reports from a joint committee of the Senate and

Governors on the relation between the two bodies. It was finally decided to appoint a strong committee to bring in the draft for an amended and consolidated charter for the consideration of the Governors in August next.

The notice of the Board was called to the absence of any announcement of anniversary exercises in the public press—especially in the MESSENGER AND VISITOR. It was found that no one especially had the matter in charge. A resolution was adopted that the Executive Committee attend to this in the future, and also see to it that reports of occurrences of interest during the College year should be sent to the denominational paper.

There has been a growing feeling in the denomination that our College should provide instruction for our theological students—especially for those who cannot pursue a full course of special preparation for their work. This feeling has grown so strong and has taken such hold of the membership of the Board itself, that the matter came up for serious consideration. It was finally decided to appoint an instructor in English Literature, thus making it possible for Dr. Sawyer and Prof. Kierstead to give what will be equivalent to the work of one man to theological instruction. A committee was appointed to nominate the instructor made necessary by this action, to outline the course of theological instruction, and to report at the meeting of the Governors at the Convention. We are sure this action will be hailed with great satisfaction by our denomination generally. Of course additional expense will be involved; but it is hoped that the brethren and sisters especially interested in theological education in connection with our College will gladly make up the amount required.

In view of the offer and request of the Alumni mentioned above, the Governors decided to institute a chair in Physics, to be called the Alumni Professorship of Physics in the department of the Natural Sciences, and the Senate was requested to present a nomination at the meeting of Governors in August.

Through the success attending the work of the College, Academy and Seminary, all the room in the present building is crowded and overcrowded. Especially is this true of the Ladies' Seminary. Miss Graves having called attention to the inadequate facilities afforded by our present Seminary hall, this, in connection with the general need, led to the appointment of a committee, including Miss Graves and Miss Harding, to report on a policy for the Ladies' Seminary and recommend such steps as shall remedy the present state of things. As never before, parents are feeling that their daughters must have education as well as their sons. While this is the secret of the large numbers attending the Seminary, it is to be hoped that it is also the assurance of an interest in female education which shall make it easy to obtain the funds necessary to make a long step in advance. Miss Graves says in her report that there were never so many old and new students making application for rooms at the close of the year for the year following, as at present. Indeed, we heard that most of the rooms were already engaged. The Governors are oppressed with the responsibility forced upon them through the very success of our educational work, and are at their wits' end to know what to do. If someone would but supply the means to erect a building, it would enable them to go forward with confidence. Is there not some one to do this? Our people have met great crises in the history of our institution with great courage in the past; shall we go back upon our record, now that God-given success is making its demands upon us?

THE PRIME FACTOR IN CHURCH WORK.

A well defined organization and discipline are necessary to the united and systematic effort of the many, in one line of action. Two cannot walk and work together unless they are agreed. This agreement, whether written out in full or otherwise, must be intelligently understood and endorsed by all parties associated for the forwarding of any purpose. Then united endeavor is the demand of all enterprises. In this day of stirring demands for Christian labor, it is not to be wondered at that organizations embracing the best united labors of the old and young, the learned and the unlearned should be rapidly multiplying. Nor need we be astonished that many old and conservative Christians are not a little bewildered by these sudden changes of religious tactics, and much in doubt as to their propriety and results. It may be well for us to remember some facts which lie on the surface of religious life. First, that organization embracing all the ability of the redeemed host is according to Christ's ordaining; and, as we have seen, it is also necessary to their best concerted action. Second, that societies composed of imperfect individuals are not beyond improvement. As the work of religious reform—which is the work of the church of Christ—progresses in the world, great changes in the church's methods of working may be expected. Indeed every earnest Christian is working to this end. With the changes for the bet-

ter which are being introduced, it will not be a wonderful thing if the hand of him who as a roaring lion is going about seeking whom he may devour, is seen in them. This always has been so, and is likely so to continue.

In the light of these facts, it is well for us to look at this whole subject of religious organizations. By this we shall see that the oft-repeated plea for the introduction and continuance of them—that they are doing good—is not a sufficient justification for their support. The fact that these many societies are doing good, must not be allowed to cover up the fact that they may also be doing evil. A bigoted zeal may prevent adherents recognizing the evils done; but it will not prevent the fatal results of evil doing, even under a religious garb. Then there is evidently a latent longing in this sin-cursed world for change—for something new and sensational—not always for something good. This may arise from the conscious unrest of an evil life, which hails with delight any alternative. To many the latest course is always the best—just the thing wanted—and just the thing the many have been looking for. In all religious and moral reforms there are also to be found a class of workers who are inveterate shirkers. A multiplication of organizations affords them choice opportunities to indulge their propensity. Individual effort is swallowed up and indistinguishable in the large corps of workers. These organizations also afford chances for promotion to official places, and the gratification of selfishness of a low type. Not infrequently the financial prospects of individuals are wonderfully brightened, and their anticipations more than realized in these growing institutions. It is to be expected, therefore, that the growth of many reform and religious institutions of the modern pattern, shall be phenomenal. And it must not be forgotten that their rapid growth is not a proof of the genuineness of their principles, or prophetic of their usefulness. They may be of the early cloud and morning dew kind, in that they soon pass away; but differing from these in that they are most harmful in their influence.

Again, it is not a valid objection to a religious organization that it puts at fault the ordinary methods of church work. The fact is that many, if not all of our church forms and habits, need reviving. As in the commercial and national life of our times, constant revision is in order, so must it be in the work of our religious life. Christianity is ever and must ever be a live issue in the world. Any attempt to fossilize it is a failure. Any attempt to secularize it is also a failure. "As it was in the beginning, is now and ever shall be," while it has just application to religious principles, has no sensible application to church life and work, in a variable world like this. The afflictions of the churches of Christ are now suffering from the crase for organizations which is an eye-opener to this important fact. In religious campaigns there is no place for nesting, no place for more than temporary resting. The conflict of good and evil is perpetual. Centennial seasons in our churches will not end the fight. The most perfect organization of religious forces, in itself, is not the mightiest factor in the conflict. It is evidently being over-estimated in our day. "When we turn to the New Testament we can discover but little done by Christ to organize His disciples. His last general directions for discipling the nations do not give any guidance as to many particulars which in our modern missions we deem indispensable." As a plan in itself has no force, and as it is the man in the plan that makes it succeed, so our Lord's reliance was on personal Christian character, on the power the truth would have on the hearts of His disciples, and on the stimulus it would give to life and action.

The perfection of Christian character was the endowment given the church by the first outpouring of the Spirit. Individual consecration, faith, holiness and power were so great that it put in the shade what there was of organization; and it overshadowed it so deeply that we in this day, as we attempt to exalt religious organizations, find no examples of them in apostolic times except the church. But what we do find is the incarnation of the holy One in His people, giving to individual Christians a force and power irresistible. As this was the prime factor in church work then, so is it now, and so it ever shall be.

ACKNOWLEDGEMENTS.—

Allow me to acknowledge through the MESSENGER AND VISITOR the following sums in aid of our building fund: H. P. O. Box 42, Dartmouth, N. S., \$2; A. E. Parker, Clarence, N. S., \$2; Lover of the Cause, \$2; J. W. Nobles, Penobscot, N. B., \$1. We heartily thank these friends. Through God's blessing we have been very much encouraged in our work. We have now over a thousand dollars in cash and subscriptions, and work on the building has commenced. We need help still. One was baptised last Sunday, the first in Alberta. GRACE COOK, Calgary, May 29.

CAUTION!

In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Croup, consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. WHELAN'S BALM OF WILD CHERRY.

Rev. S. J. Archibald

The MESSENGER AND VISITOR brings the sad, though not unexpected intelligence of a faithful minister. My and pleasant relations with brother (Rev. S. J. Archibald) my short stay in Woodmead to bear this word of money to my very high character and worth. I doubt write more at and worth.

No one could be introduced with him and not be the guilelessness of his open-hearted, sympathetic pastor, he greatly endeared his people.

In the Jacksonville church, intelligent, true-hearted men and women, with my privilege to become acquainted, and often heard in words of affectionate who was then so earnestly devoted to their people to-day rests from earthly ministry. As Archibald was earnest, full, and instructive.

His was not a nature contented with embracing whole truth when once seen, hence his break with a Christian body which was identified from his greatly loved.

Though he had been few years, he was as familiarly interested in every one of our denominational work as we with us always.

But my purpose in expressing my high personal character and worth of acquaintance I shall ever whose memory I can not tionately to cherish.

I join with the many mirrors of our departed felt sympathy for Mrs. family, in their great trials.

Sussex, N. B., June 4.

Fishing Again

Dear Timothy,—Yes, that my last is open to of being too vague—"va for the most part. You take it as if I attempt supplement the former particulars as to modes

It is well to bear in fisherman is very cautious his voice. He does not less noise; never shout fish. If you go down the lake of peace to men, the sage of souls just waiting for it; and gently Jesus Himself did, His endeavor to do.

"We all carry in our belief, that somewhere there exists a paradise; cares by which we are watered by the river of ever one appears whose he has lived in that Eden that river, we cannot him and listening to (Imago Christi).

Of course, now and then will come, but in general—fing your net over the they will not be thrown resistance. Next time ed to thrash with you about, remember "N by power, but by M. Lord of hosts." Give gin, and don't imagine it all yourself.

There is more good fish way. When an old angler, he puts a line and pocket-book, and when tries the pool, and is so warded. An old father some good hints when used to talk to people them. The honorable bid him good day, and in the most pleasant way how is it with your honest this morning?" The paring would sometimes meet, tist, with a sunny smile how was his reverence him with the assurance not born again, "post never see the kingdom at a friend's house, when of the young men were when the servant of God and with the utmost out, "If it possible, Ja still out of hell?" I wounded to the quick.

He was saddened, the gun, and inwardly the minister. Here to do it—but, of course hand of the Master was preacher, "instant in son," ate his dinner, and At the next conference came, and going forward knelt down and begged pardon, confessed his self to the church, and

Rev. S. J. Archibald.

The Messenger and Visitor to-day brings the sad, though not altogether unexpected intelligence of the decease of a faithful minister. My very intimate and pleasant relations with our departed brother (Rev. S. J. Archibald), during my short stay in Woodstock, prompts me to bear this word of personal testimony to my very high appreciation of his character and worth. Others will no doubt write more at length of his life and work.

No one could be intimately acquainted with him and not be impressed with the guilelessness of his heart, and the transparency of his conduct. Warm hearted, sympathetic and faithful as a pastor, he greatly endeared himself to his people.

In the Jacksonville church are many intelligent, true hearted, earnest Christian men and women, with whom it was my privilege to become personally acquainted, and often heard them speak in words of affectionate regard for him, who was then so earnestly and unselfishly devoted to their best interests, but who to-day rests from the toils of earthly ministry. As a preacher, Bro. Archibald was earnest, practical, helpful, and instructive.

His was not a nature that could be contented with embracing less than the whole truth when once it was clearly seen, hence his break a few years ago with a Christian body with which he had been identified from his youth, and which he greatly loved.

Though he had been with us only a few years, he was as familiar with, and as deeply interested in every department of our denominational work as if he had been with us always.

But my purpose in writing is only to express my high personal regard for the character and worth of one for whose acquaintance I shall ever be thankful, and whose memory I can never cease affectionately to cherish.

I join with the many friends and admirers of our departed brother in heartfelt sympathy for Mrs. Archibald and family, in their great trial and irreparable loss.

E. J. GRANT.

Fishing Again.

Dear Timothy.—Yes, I acknowledge that my last is open to your criticism of being too vague—"vague generalities" for the most part. You will, then, not take it as a rebuke if I attempt it again, and supplement the former letter with some particulars as to modes of gathering in.

It is well to bear in mind that the fisherman is very cautious in the use of his voice. He does not make any needless noise; never shouts when near the fish. If you go with your Master's message of peace to men, think that there are lots of souls just waiting for that—longing for it; and gently and clearly as Jesus Himself did, His servant should endeavor to do.

"We all carry in our hearts a secret belief that somewhere in the world there exists a paradise unvisited with the cares by which we are pursued, and watered by the river of God; and whenever one appears whose air assures us that he has lived in that Eden and drunk of that river, we cannot help welcoming him and listening to his message."

Of course, now and then, an explosion will come, but in general try to be easy—fling your net over them so deftly that they will not be thrown into the mood of resistance. Next time you feel impelled to thrash with your arms, and to shout, remember! "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Give Him a large margin, and don't imagine that you are to do it all yourself.

There is more good fishing done by the way. When an old angler goes on a journey, he puts a line and a few flies in his pocket-book, and when he sees a chance, tries the pool, and is sometimes well rewarded. An old father in God gave me some good hints when I was a boy. He used to talk to people wherever he met them. The honorable councillor would bid him good day, and Father B. would in the most pleasant way reply, "And how is it with your honor's eternal interests this morning?" strongly emphasizing eternal. The parish priest and he would sometimes meet, and the old Baptist, with a sunny smile, would inquire how was his reverence's soul, and leave him with the assurance that if he was not born again, "positively he would never see the kingdom of God."

Once, at a friend's house, when at dinner, one of the young men was entering the room, when the servant of God raised his hands, and with the utmost solemnity, cried out, "Is it possible, James, that you are still out of hell?" The man turned, wounded to the quick. He was maddened. He took down the gun, and inwardly resolved to shoot the minister. More than once he tried to do it—but, of course, the restraining hand of the Master was upon him. The preacher, "instant in season, out of season," sat his dinner, and went his way. At the next conference meeting, James came, and going forward to the stand, kneeled down and begged the old man's pardon, confessed his sin, offered himself to the church, and was directly bap-

tized. "Very rough," you say. Yes, very, my brother, but it pays a fisherman better than smiling and chatting, and going his way, feeling comfortable, and leaving the fish perfectly comfortable. Better put a hook in the jaws of one, and leave him—so. You are after souls; just think of the awful possibility of their blood being found on your skirts. Two boys found an immense eel, near his hole on the mud-flats. They had nothing but a stick, and their bare hands; but they tackled him, and clinched him, and proudly bore him home. "And some save with fear—pulling them out."

You believe in the power of the words of the living God. Do you expect them to do any execution as you read them in the houses? There is a grand chance to fish there. Prepare yourself by thoroughly absorbing a passage, the more unfamiliar the better. Go away back to the Book of Judges, or to the narratives in Samuel, or into the little-read minor prophets. Read something appropriate, of course; but don't take anything at random, like David's utterance—"Moab is my wash-pot," etc. Explain the narrative, so that Johnny and Sarah can see the whole meaning, and all the household will be interested. Then put in the harpoon. Ask them about their own souls, and leave them with the iron sticking in. "Thou art the man!" follows the story of the ewe lamb, and brings the big sinner to his senses.

Go out to the barn, and ask a pointed question of the boy foddering the cattle,—"Have you any food, my son?" McCheyne, looking at the foundry fire, asked the man who was tending it, "What does that remind you of?"

Hoping that you may do this to a greater extent and in better manner than your elder brethren have done,

I am, my dear son,
Yours intensely,
BARNABAS.

Letter from Bro. Churchill.

HIRAMANDALAM, April 10.

Here I am at this place to-day, a sort of advance guard of our party, on the way to Deodungar, or Devagiri (the hill of God). I am travelling with native bandies and have made the distance from Bobbili, 65 miles, in three nights, part of the time travelling at the rate of a mile an hour. The rest of our party, Mrs. Churchill, Miss Fitch and Mr. Laflamme, are at Palkendash to-day, resting, and are coming on to-night in the jirikhasas, at the rate of nearly four miles an hour. We expect to reach Kimeedy to-morrow morning and go up the hill Saturday. What a relief it will be to get up out of the heat of the plains. The weather is so far rather cooler than usual for the time of year, but still it is decidedly too hot for comfort, and the heat is steadily increasing.

But it is not my purpose to write at present of this trip. I wish to say a little of a tour made last month in company with Mr. Sanford up into the Jeypur country. I have long been wishing to make the trip, but the way has not seemed open till this season, when it appeared to be quite necessary to go up and see to things a little, if we are to continue our work there. I have been at times quite doubtful whether it is wise for us to try to labor there at such a distance. But the work seemed to come to us from the Lord, and I did not feel that we could throw it down until He made the duty to do so quite plain.

Owing to Mr. Sanford having to go away with his family at Bangalore, we were a month later in getting off than I had planned, and it was with some misgivings that we set off, for the hot season was just setting in, when the hill fever is considered to be much more dangerous. Our first stopping place was Souaki, nine miles from the foot of the hills.

A few days before, a tiger had attacked a bandy man on this same road and had injured him so severely that he died, and the same night we went up, a tiger had come out at Souaki and had killed a calf.

As we ascended the mountains we soon began to find the weather cooler, especially at night. On the second day we met Mr. Marsh, formerly tutor to the Bobbili Rajah, coming down with the Rajah of Jeypur, whose tutor he now is. After his first salutation, he encouraged us with the assurance that we were bound to get fever at that time of the year. We hoped he might prove a false prophet and passed on.

Our fourth stage brought us to Korapat, a government station, in a fine appearing country, but very feverish. The German missionaries have a station here, but their men have suffered so, they are talking of abandoning it. They have only one man there now, Mr. Reimers, who lost his wife a year or two since, with fever, and who has come near dying several times since himself. He has been touring about the country considerably and told us of a visit he had made to a tribe of people, living in the forest to the south. They are in some ways a very low type of humanity. The women go practically naked, wearing only a short, narrow piece of cloth across the right hip. They do not sleep in the houses at night with the men, but all the women of the village sleep by themselves in a hole in the ground, roofed over with grass, while the men sleep by themselves in the houses and take care of the chil-

TEA SUGAR FLOUR. FULL LINES OF. Staple Groceries and Dry Goods. WHOLESALE ONLY.

Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers. I carry a very large stock of SUGARS, bought in Moncton, Halifax, and Montreal at bottom prices. TEA is a specialty to which I give closest attention in buying and matching. Qualities second to none. SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET. ST. JOHN, N. B.

When asked why the women did not dress differently, they said it was because some of their ancestors had committed some fault, and they had in consequence been condemned to dress thus and must not change till God gave them another order. Mr. Reimers told them God had given the order and he had been sent by Jesus Christ to tell them.

It was very interesting to listen to him in his quaint, broken English, telling of his experiences. It is in many ways a hard, trying life they are living up there, and the Lutheran missionaries deserve credit for their brave spirit. From Korapat the road soon descends to the great central plain, the distance across the mountain country being from 40 to 50 miles.

The highest point to which the road rises is about 4,000 feet, and the highest hill is 5,300 feet. On the way down the western slope, we passed a village, where the people were manufacturing iron from the ore. The process is very simple, but the iron is very superior. A trench is dug in the ground ten or twelve feet long, four feet wide and two feet deep. In the bank or side of this trench fire-pieces are scooped out with a hole through the top. The fire-pieces are filled with charcoal and iron ore finely broken. As it burns away fresh supplies of coal and iron are filled in through the hole in the top. When a sufficient quantity has been melted for the usual sized lump, the iron is gathered up, much of it in small bits and hammered together into pieces weighing about two pounds. The bellows amused me. They were made of a thin strip of wood five or six inches wide and bent into a circular form, just like our cheese hoops at home. The cover is of leather, quite loose, so as to permit of its being pressed down into the hoop or raised a good deal above it. One end of a cord is tied to the centre of this cover and the other end to a spring pole. A boy stands on two of these leather covers and treads upon first one and then the other. As he presses down with one foot the air in that hoop is expelled, while at the same time as he lifts the other foot the spring pole pulls up the other cover and allows the hoop to be filled. It was very primitive, but at the same time rather ingenious and efficient.

Six days of travel brought us to Kotafraud, where Satya bahdi, our preacher, lives. We arrived there Saturday evening, rather tired. Sunday morning, Sookreeah from Chicooli, whom we had taken as an interpreter, preached in Ooriya. Quite a large number gathered and listened well. Some heathens who were present testified to Satya bahdi's diligence in work. Sunday afternoon we had our Christian men at the bungalow, instructing them and giving Satya bahdi a going-over for allowing his wife to have the Lutherans pour water on her, because she was likely to die. He admitted his fault and promised to do what he could to correct it. But while we were thus engaged, the Lutherans were at his house instructing his wife in their views, and next day we found she was determined not to listen to anything we could say. Her principal objection I could see to being immersed in, that it would compel her to come out before the world, a thing which she shrinks from, while the Lutheran practice permitted her to remain in private. From what I saw of her, I fear she is still an unconverted woman, and was moved only by fear of death. The Lutherans are teaching up there that baptism is necessary to salvation. I was anxious to meet them on this ground, but the man in charge of the station had just been driven away, nearly dead with fever. On Monday forenoon, while we had our men together teaching them at the bungalow, the Lutherans were at Satya bahdi's house again, instructing his wife, and it was of no use for us to argue with her. The son and daughter profess to believe in Christ, but do not want to be baptized. The mother and the Lutherans will probably try to keep them from us. The old man baptized at Chicocolee year before last, came in from his village forty or fifty miles away to meet us. He professes to be preaching most of his time, and reports several ready for baptism. His village was so far away, and the season so far advanced, we felt it out of the question to go with him this year, and he was much disappointed. Another man, baptized at Rimli three years ago, who lived in a village near Jeypur town, came to Kotafraud, over thirty miles, to meet us. He told us his wife was believing, and was anxious to be baptized, but could not come so far. He was very anxious to have us go to his village, but as our plans would not

permit of our doing so, he went on ahead of us, promising to meet us at Jeypur next day with his wife. But the next day, when the time for starting had come and they had not put in an appearance, we gave up looking for them, and started on our way a little disappointed. When we had gone more than a mile from the town, our bandies stopped and when I asked the cause, some one said that the man had come. I looked out of the bandy and there he was with his wife and child. Mr. Sanford and I got out of our bandies and sent them on, while we stopped to talk a while with them. We soon found that the woman had come with the full intention of being baptized. She said she had long desired to do so, but there had been no opportunity. When asked why she wished to be baptized, she said, the Lord Jesus Christ commanded all who believed to do so. Her husband was a Christian and she wished to walk the same road with him and bear the same yoke. When asked if he had not better wait till some other time, both she and her husband objected, saying, "we know nothing of the future." She had brought a change of clothes. I said to Mr. Sanford, "well this looks like business, but where is there any water?" Sookreeah pointed to a small tank just a few rods from us and said there was water. I had noticed it, but thought it was only a mud hole, but on looking we found it a nice tank. So that question was settled. Then came the question as to my own clothes. Our bandies had gone on two or three miles and at first I thought it would hardly do to go into the water and then walk so far in my wet clothes. But the woman seemed so honest and so much in earnest I did not dare to put her off. So we knelt under a mango tree and Mr. Sanford and Sookreeah prayed, and then we went down into the water and I baptized the woman. We came up out of the water, and after commending her to God's keeping grace they started for their village and we hurried on after our bandies. We were reminded of the baptism on the road from Jerusalem to Gaza.

At Jeypur we had occasion to call on the manager, Mr. Taylor, with reference to a piece of ground at Kotafraud, which was granted for the use of our mission and on which we had a chapel for several years. A Brahmin is trying now to get it away from us for the purpose, we were told, of building a house upon it for his concubine. How the case will be settled we do not know as yet.

Three or four forced marches brought us back to Bobbili on the fourteenth day from setting out. We found the change in the climate very marked. We quite escaped the fever which all said we should get. But Sookreeah came back sick with small-pox and was ill at Bobbili for several days. With this exception our trip was prosperous, and we trust that God was done. We have it in our hearts to go up another year and spend a longer time and visit all the villages where our Christians live. Mrs. Scott of Truro, who took such an interest in this work has gone home. Who will take up the work she has laid down of giving and praying for the Christians in the Jeypur country? G. CHURCHILL.

Missionary Meetings. During the month of June Bro. M. B. Shaw expects to address missionary meetings as follows, and requests the brethren to make necessary arrangements:

- June 15.—Canard, a. m. Kentville, p. m.
- " 17.—Canning.
- " 22.—Fredericton, N. B.
- " 24.—Association at Gagetown. Falmouth.
- " 27.—
- " 29.—Halifax.

INTERCOLONIAL RAILWAY.

'90. Summer Arrangement. '90. ON AND AFTER MONDAY, 9th JUNE, 1890, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7.00 Accommodation for Point du Chene, 11.45 Fast Express for Halifax, 13.35 Fast Express for Quebec and Montreal, 15.35 Express for Halifax, 22.30 A parlor car runs each way daily on express trains leaving Halifax at 6.30 o'clock and St. John at 7.40 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 10.30, and take sleeping car at Moncton. Sleeping cars are attached to through night express trains between St. John and Halifax.

Trains will arrive at Saint John, Express from Halifax, 6.10 Fast Express from Montreal & Quebec, 8.30 Accommodation from Point du Chene, 12.55 Day Express from Halifax & Campbellton, 1.45 Express from Halifax, Pictou and Montreal, 22.30 The trains of the Intercolonial Railway to and from Montreal are lighted by electricity, and supplied by steam from the locomotives. All Trains are run by Eastern Standard Time.

D. FORTINER, Chief Superintendent, Railway Office, Moncton, N. B., 9th June, 1890.

"PLANET JR." ALL STEEL HORSE HOE & CULTIVATOR.



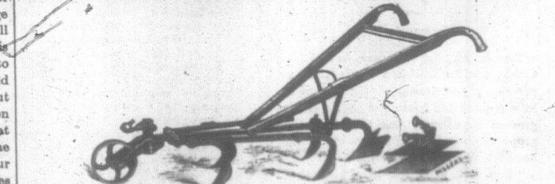
WITH PATENT LEVER EXPANDER. THE LATEST AND GREATEST IMPROVEMENT EVER MADE IN CULTIVATORS.

W. F. BURDITT & CO., St. John, N. B. AND THEIR AGENTS THROUGHOUT THE MARITIME PROVINCES.



119 HOLLIS STREET, HALIFAX, N. S.

"Teach your sons that which they will practise when they become men." THIS is a good, practical, common-sense school, for the teaching of the essentials of a business education. Book-keeping, Arithmetic, Writing, Bookbinding, Correspondence, Business Laws, Business Practice, Photography, Typo Writing, etc., thoroughly taught by teachers of experience and ability. Send for Circulars. FRAZER & WHISTON.



STAR CULTIVATOR

IS ALLOWED TO BE THE BEST CULTIVATOR MADE, AS IT HAS REVERSIBLE HILLERS & FEET, & ALL STEEL BUT THE HANDLES.

We have also a full line of—

FARM MACHINERY: Mowers, Rakes, Plows, Harrows, Dandy Churns, Top Huggies, Planters, Express Wagons, Trashing Mills, and Driving Harness.

Call at 32 to 36 DOCK STREET, ST. JOHN, N. B. OR SEND FOR PRICES. P. S. McNUTT & CO.



FOWLER & CO., MERCHANT TAILORS

GENTLEMEN'S OUTFITTERS. Largest Importers of Foreign Manufacture of

FINE COATINGS, TROUSERINGS & C. First-class Cutters of the Berlin School of Cutting. Experienced Workmen.

Opposite Court House, - AMHERST, N. S.

W. K. McHEFFEY & CO.,

38 WATER STREET, WINDSOR, N. S., ANNOUNCE THEIR SPRING IMPORTATIONS OF

DRY GOODS AND CARPETS

NOW ABOUT COMPLETED. Samples of Carpets and other goods sent by express or mail on application. P. O. BOX 346.

THE KARN ORGAN

STILL THE UNIVERSAL FAVORITE. Excels all others in Tone, Durability, and General Excellence. WARRANTED FOR SEVEN YEARS.

THE KARN PIANO will be placed upon the market early in the New Year. In point of merit it will excel all its competitors in the Dominion, and will stand unchallenged in the musical world as a High-class Piano.

D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS WOODSTOCK, ONTARIO.

