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# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LX.

THE CHRISTIAN VISITOR,  
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, AUGUST 17, 1898.

No. 33.

**Britain and Russia in China.** It will be a great triumph of diplomacy over the methods by which international difficulties and disputes were wont formerly to be settled if the relations between European nations disturbed by the crumbling to pieces of the Chinese empire shall be readjusted on anything like a stable and satisfactory basis without an appeal to the stern tribunal of war. The tension in the relations of Great Britain and Russia is just now very great, and different opinions are expressed in high quarters as to whether the issue will be war or peace. Russia's policy of territorial aggrandizement is necessarily opposed to Britain's policy of an open door for trade in China. It seems certain, too, that Russian diplomacy has so far prevailed in China that the Court at Pekin, with Li Hung Chang as its representative, is largely, if not completely, under Russian control. The cause of the indignation now so strongly expressed in England against Russia is the interference of the latter in the matter of the Niu-Chwang railway. This railway is projected to run between the two treaty ports of Tien-Tsin and Niu-Chwang. The Chinese government had negotiated a loan for the building of this road with the Hong-Kong and Shang-Hai Bank which in this matter is understood to be backed by the British government. But Russia, through its minister at Pekin, M. Pavloff, has objected to the loan and has warned China not to proceed with it on pain of incurring Russia's displeasure. As opposing this move on the part of Russia, Lord Salisbury has offered China Great Britain's guarantee against interference on the part of any foreign power. But the Pekin correspondent of the London Times states that the Tsung Li Yamen (the Chinese Foreign Office) has given formal assent to all the conditions imposed by the Russian Minister regarding the contract for the Niu-Chwang Railway extension loan, these conditions being in direct conflict with the terms of the signed contract and designed to block the completion of the final contract. Dealing with the subject in the House of Commons on Thursday, Mr. Balfour took ground which seemed a virtual acceptance of the conditions thus dictated by Russia. Mr. Balfour contended that there was no evidence of preference having been given to foreign manufacturers or traders in China, nor of an intention to put up barriers against British subjects. He argued that the question of equal facilities of trade was distinct from the question of concessions and intimated that the government's critics were expecting impossibilities. This evidently looks too much like a backdown in the face of Russian aggression to be reassuring to those who have been led to fear that British prestige among the nations and British interests in the East are suffering through a lamentable lack of firmness in Lord Salisbury's foreign policy.

**Hooley and Hooleyism.** Investigations in the British Bankruptcy Court into the affairs of the bankrupt promoter, Hooley, have brought to light matters of a sensational character. Hooley, it appears, was accustomed to pay large commissions to titled personages in consideration for the use of their names and influence in forwarding his schemes. "He testifies once a week," says a well known London correspondent, "and then for seven days there are denials, disclaimers and explanations from Peers of the realm and leaders of fashion. . . . One duke has resigned his directorship, two Earls have offered to turn over the gratuities received from Hooley to the Registrar, and another Earl is seriously ill; but the shareholders who have been dazzled by the great names and lost their money do not appear to have any real redress under the English law. . . . Whatever happens to Hooley and his Earls as the outcome of this Panama of smart London, there will be no end of moralizing. Already journals like 'Vanity Fair'

treat Hooleyism as one of the many sides of social degradation and explain how common it is for smart people to receive commissions for chaperoning girls in circles above their station or introducing nobodies into exclusive sets or for arranging marriages between heiresses and sons of Peers. Hooley may become the Luther of a social Reformation if he persists in nailing his thesis to the doors of the Bankruptcy Court."

**Uncle Sam and Cuba.** Punch has a cartoon which represents a Cuban insurgent gorging himself at the expense of the United States commissariat, while "Uncle Sam," in military accoutrements, stands by and addresses the Cuban as follows: "See here! if I'd known what a durn'd, worthless, ill-conditioned skunk you are, I wouldn't ha' lifted a hand for you! But—now I'm here—guess I'm going to stay and lick you into shape!" This hits off the Cuban situation with humor that is strongly flavored with truth. "Uncle Sam" is naturally a good deal disgusted, and complains that he was fed on lies about Cuba. But it seems rather unaccountable that an old gentleman so astute and intelligent should have put so much confidence in the declarations of Cuban leaders, jingo politicians and other interested parties. A few thousand dollars judiciously spent in getting trustworthy information might possibly have saved more than as many millions now dissipated in war, not to speak of the bloodshed and the suffering. But, right or wrong, "Uncle Sam" is in Cuba, and it certainly looks as if he must feel obliged to stay there, until by some means he shall get the affairs of the country into some kind of respectable shape, even if that shall involve "licking" the Cubans whom he started out to put in full charge of the country. The problem which the United States government has now on its hands in the West Indies is one of great difficulty. The outcome will probably be the annexation of Cuba as well as Porto Rico. The intention of annexing Cuba was, of course, distinctly disclaimed by the United States when entering upon the war, and the policy of annexation is likely to meet with much opposition in that country. It is to be expected that on the part of the insurgent population in Cuba there will be strong opposition to annexation, though it is said that some of the more intelligent leaders are now disposed to regard it with favor, recognizing, probably, the hopelessness of securing stable government on any other basis. Spain, and the Spanish population of Cuba, will probably much prefer that the island be annexed to the United States than that an independent Cuban government should be placed in power. All things considered, therefore, the issue is likely to be annexation. But the task of establishing a stable form of government of any kind in Cuba is evidently not an easy one. To control the insurgent population, to protect the lives of Spanish population, to garrison the towns, as they are vacated by the Spaniards, with forces sufficient to maintain peace and order, to relieve the necessities of a million famished people, to deal with the race prejudice between whites and negroes, which is said to be quite as strong in Cuba as in the Southern States, and so to lay necessary foundations for permanent government, forms a task of no little magnitude, and every philanthropic principle prompts the hope that the United States may prove equal to so important an undertaking.

**Peace.** The war between the United States and Spain, after lasting nearly four months, is now virtually at an end. On Friday afternoon a protocol which will form the

basis of a treaty of peace was signed at Washington by Secretary Day, on the part of the United States, and M. Cambon, the French Ambassador, on behalf of Spain. The terms of the protocol are as follows:

1. That Spain will relinquish all claim of sovereignty and title to Cuba.
2. That Porto Rico and other Spanish islands in the West Indies, and an island in the Ladrone, to be selected by the United States, shall be ceded to the latter.
3. That the United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace which shall determine the control, disposition and government of the Philippines.
4. That Cuba, Porto Rico and other Spanish islands in the West Indies shall be immediately evacuated and that commissioners, to be appointed within ten days, shall, within thirty days from the signing of the protocol, meet at Havana and San Juan respectively, to arrange and execute the details of the evacuation.
5. That the United States and Spain will each appoint not more than five commissioners to negotiate and conclude a treaty of peace. The commissioners are to meet at Paris not later than the first of October.
6. On the signing of the protocol, hostilities will be suspended, and notice to that effect will be given as soon as possible by each government to the commanders of its military and naval forces.

In accordance with the stipulations of the protocol, President McKinley has proclaimed a suspension of hostilities and the necessary orders to this effect have been given through the proper channels to the commanders of the military and naval forces of the nation. France has lent a friendly hand to Spain in her extremity, and Spain has done wisely to accept her neighbor's good offices and make peace with her powerful antagonist. The terms are, of course, humiliating to Spanish pride, but they are as easy as could be expected under the circumstances. It cannot be said that the United States has taken an undue advantage of its opportunity. It acquires Porto Rico and one of the Ladrone islands. It will also annex Cuba if it so desires, and probably will find it difficult to avoid doing so. It can probably have the Philippines also if it chooses. Whether the acquisition of these islands will add to the strength and prosperity of the nation is a question. There is no question, however, as to their adding to its responsibilities and difficulties.

**Wheat.** The Toronto Globe of Wednesday last published an interview with a prominent Ontario miller, bearing on the prospective price of wheat. The miller quoted, professes to believe that the price now being quoted for wheat in Ontario, 65 cents, is too low, and that farmers will not be wise to sell at that figure. The reasons given for this opinion are that the quality of Ontario wheat this year is very superior, that on account of prevailing short crops for some years the world's supply of wheat had been nearly exhausted, and that the crop of the present year is exaggerated in the estimates being made. Millers who are manufacturing flour out of high priced wheat will not, of course, wish to see a sudden fall in the price of wheat, which must proportionately effect the price of flour. But there seems to be no doubt that the wheat crop of the present year is a very large one, and the strong probability is that the price must decline. The New York Tribune considers the estimates trustworthy which place the wheat crop of the United States for the year at 700,000,000 bushels. Of this it is estimated that not much over 400,000,000 bushels will be required for food and seed. With poor crops in other countries, there might be a demand for 200,000,000 bushels of the surplus in Europe, but with the prevailing good crops abroad, it is probable that not more than one hundred, or at most one hundred and fifty, millions of the United States crop will be called for in Europe. The corn crop will be something below the average, and this will make the consumption of wheat somewhat larger than it would otherwise be, but it seems probable that the United States will have this year from 100 to 150 million bushels of wheat more than can be consumed in the country or marketed abroad. The Tribune thinks it would not be surprising if the price of wheat should fall this year to 35 cents per bushel.

## The Coming Plebiscite.

(TORONTO GLOBE.)

The announcement that the plebiscite on prohibition will take place at the end of next month brings the individual elector face to face with a great problem and one of surpassing interest. It is not too much to say that students of sociology all over the world are watching for the result of the coming vote. The plebiscite itself is a novel thing on this side of the Atlantic, for, although it has been used on several occasions in certain States and in our own Provinces to determine public opinion on such questions as the suppression of the liquor traffic, this is the first time of its application in the national sphere to a great issue of social reform in the settlement of which party ties and prejudices are cast aside. It must be gratifying to all patriotic Canadians to see in the discussion that has been in progress for months no sign of party spirit, no attempt to make party capital, but rather a desire to raise the question above the level of partisanship and deal with it solely from the standpoint of good citizenship. In this spirit it is to be hoped the campaign will be conducted to the end.

In the discussion of prohibition one can scarcely fail to be impressed by the fact that an overwhelming proportion of the people of Canada believe strongly in the effectiveness of legislative action following upon and securing the fruits of temperance work. There are still some among us who oppose prohibitory or restrictive legislation on the ground that the State has no right to dictate to the individual as to what he shall eat or drink; that it is the abuse of liquor that constitutes the evil, and that those who use it properly should not be deprived of a natural right because a few in the community cannot control their appetite. Those who still cling to this position are either extreme individualists, who advanced similar objections to vaccination and Public Schools and sanitary laws, or they are engaged in the liquor traffic and use the argument for individual liberty as the one most likely to appeal to the average man. It is true that were the drunkard only injuring himself as the glutton does, a large part of the excuse for united public action to suppress drunkenness would be removed. But the cases are not at all analogous, and the sneer of the anti-prohibitionist who says "they will be regulating what we shall eat next" is not warranted. If the glutton while under the influence of his vice sallied forth to do murder, or beat his wife and neglected his children, if our prisons and hospitals and poorhouses were filled with the victims of gluttony, it is entirely probable that there would be a strong movement against it. Drunkenness in its effect on the community is all embracing. It may be a natural right to use liquor, just as it is a natural right to dig a well in one's garden. If, however, the whole community is put to great expense, and its safety and health endangered because the well provides fever-producing water, our natural right to use the water vanishes, and if we would remain in the community the well must be filled up.

This brings up for consideration the "moral suasion" and "voluntary action" wing of temperance reformers. In effect they tell us that if prohibition is attempted the result will be to arouse against it the feeling that is always roused among free men when coercion is attempted. Some indeed go so far as to say that men who do not drink now and never think of entering a saloon would at once develop an uncontrollable thirst and drink out of a bottle in the cellar of some dive to vindicate their right to liberty and the pursuit of happiness. Admitting that there are some men so constituted, and that this would occur to a certain extent and would be accompanied by more or less deceit and perjury, there is the reverse side of the shield. The average man who becomes intoxicated does not do so of set purpose. It is the open door that entices him. On no other basis can we explain the very great decrease in drinking in Toronto of late years. The cutting off of a large proportion of the licensed houses and the refusal of the commissioners to give licenses in the residential districts have made it possible for one to walk miles along the uptown streets without passing a saloon, and the men who, when walking together, would go in and take a drink if a saloon were near are too indifferent to walk a mile or so to find one. In the matter of treating, therefore, which is the commonest road to intoxication among those who are not habitual drunkards, half the battle is won by the removal of the saloon. The question of compulsion versus voluntary temperance does not enter into the transaction. The treating habit is largely continued because of the opportunity afforded by the open saloon door, and very few of those who now treat would continue the practice if it involved a visit to some disreputable, out-of-the-way dive.

The advocates of natural liberty and voluntary action constitute but a small part of the people of Canada. The great mass of the people are not only strongly in favor of temperance but also of legislative action. In large sections of the Maritime Provinces there is even now practical prohibition. It has been said that Quebec will

oppose a national prohibitory law, but if this should prove true it certainly is not less temperate than English-speaking Canada. In a notable speech in the House of Commons Sir Wilfrid Laurier pointed out that throughout whole tiers of counties in that province there were no houses licensed to sell ardent spirits, and that Quebec, through the devoted philanthropy of its clergy, was in the very forefront of temperance reform. If, therefore, that province votes against a prohibitory law it will be largely because of the failure to realize the need for it rather than because of opposition to the temperance movement. The question that seems to be most frequently asked in Ontario is not as to the justice of prohibition but whether temperance sentiment is strong enough to secure the enforcement of a prohibitory law. It is recognized by the leaders of the temperance movement that a prohibitory movement that had not behind it the active sympathy and support of a large majority of the people would be a serious blow to the temperance cause, and that it would be better to wait longer for such a condition of public opinion as would ensure the permanent retention of prohibitory legislation than to force prohibition upon an unwilling people by a majority of a few thousands. It cannot altogether be forgotten that prohibition will involve the levying of some \$7,000,000 of taxation that is now obtained from liquor upon some other article of commerce, or the raising of revenue by way of death duties, a poll tax or the like. No matter how this burden is imposed there will be grumblers, and the tendency will be to lessen the popularity and estrange the supporters of abstract prohibition. Looking at the question as a whole, however, and recognizing its difficulties, but recognizing also the advance in moral and material well-being that would unquestionably follow effective prohibition, we cannot see any reason why temperance men at the supreme crisis in the history of the movement in Canada should fail to record their votes for prohibition. To stay away from the polls means moral cowardice. To vote against prohibition, even when one has doubt as to whether the time is fully ripe for it, will be wrongly construed both at home and abroad as a vote against temperance. Every vote for prohibition, on the other hand, even if the measure is not adopted, is evidence of the strength of temperance sentiment, of the ripening of public opinion in favor of prohibition and of the desire that Canada should occupy a high place among the enlightened nations of the earth.

## P. E. Island.

Notes by a Pastor who Re-visits Scenes Once Familiar.

BEDFORD, P. E. I.

His ministry began here in 1862 and was completed in '69. The years have wrought many changes in families and within the church, but the appearance of the place of worship gives pleasing evidence of progress. This has been remodelled within and without, so that one would not take it to be the same as of old. About \$2,000 have been expended in the reconstruction, and the result is a structure pretty and comfortable. The church had been united with Summerside. It has now to stand alone, while really too weak to give a competent support to their pastor. In Bro. Warren they have one of our best preachers, and one greatly beloved. He is at present in England with his wife and son. Meanwhile the church is without the regular ministrations of the Word. This field comprises Bedeque and Freetown. The scenery here is beautiful, the farms productive and the people prosperous. Two young men of promise were last year students of Horton Academy. One of these is expected to enter College this fall. One of our old Sunday School scholars is now President of Cornell University. Spheres of usefulness await others who are coming on.

CAVENDISH

is about twenty miles away on the North Shore, and facing the Gulf of St. Lawrence. This is a fine farming settlement. The writer's first visit to this place was in company with the late Jno. Shaw, in 1862, and was the occasion of a movement that resulted in the organization of a church and the building of a comfortable place of worship. At that time there were only two baptized persons to represent the Baptist cause. The number as last reported was 56. The brethren here have been distinguished for kindness to their pastors and for generous giving to denominational enterprises. Benjamin Simpson, of precious memory, late Professor of Chicago University, was a son of Deacon Jeremiah Simpson, of Cavendish, as is also the present pastor of the Berwick church. Another has been honored with the [not legible.] Four grandchildren are students of Acadia, and one is on the foreign field. The Baptist community here have contributed a number of their sons and daughters to enrich other places both at home and abroad. Bro. Charles Jackson, their present pastor, is held in high esteem by young and old. His field also embraces Rustico Road and St. Peter's Road, in the vicinity of Charlottetown, some twenty miles distant.

CHARLOTTETOWN.

Rev. C. W. Corey is the efficient pastor of the church in this town of 12,000 inhabitants. He has rejoiced in the addition of over a score of members during the year, a good proportion of these being promising young men. I had the privilege of attending two of the meetings of the B. Y. P. U. and was pleased with their expressions of interest in their pastor and church. They were represented at the recent convention in Buffalo by two of their number. This church has suffered, with many others,

from the loss of members by removal and death. Some of the old standard bearers are missed, among them are George Davies, the successful and generous hearted merchant, and Dea. James Desbrisay, the faithful and beloved. These "seemed to be pillars." Thank God there is life in the structure, and the Lord has his chosen to take the place of the dying. We were sorry to hear of the serious illness of Miss Mary Davies, one of the foremost workers in the Woman's Aid, and in other Christian enterprises.

ALEXANDRA AND HAZEL BROOK

are situated 6 or 8 miles East of Charlottetown. These two churches have each a membership of 49. Each has a comfortable place of worship. We had the privilege of attending a prayer meeting at Hazel Brook. This place was the home of the late Dea. Robert Jones. They have here a beautiful meeting house, built in modern style, with circular seats. I had the privilege of visiting the old home of Professor R. V. Jones, at Alexandra. Three brothers live in a row of beautiful farms, that bear the marks of skillful and productive husbandry. I was thankful for once to find a family wise enough to remain at home to cultivate the paternal acres.

UJIG AND BELFAST

are some nine miles further on. These two churches are a few miles apart, with an aggregate membership of 120. From the first named have gone forth a goodly number to adorn the various professions. It would be difficult to find a community of its size that has sent forth so many to distinguish themselves as pastors, physicians and lawyers—one has become an honored Judge. Of this place we have precious memories. Here we have experienced the showers of blessing that have watered the earth. Here we have rejoiced with that godly, now sainted Samuel McLeod, over precious souls born into the kingdom of grace.

Pastor J. C. Spurr has the oversight of this important field. Since the Association he has had the privilege of baptizing several happy converts, and hopes to receive others soon. He brings ripe experience and a consecrated spirit into the work and we may hope for good results in the upbuilding of the churches.

All the 27 island churches are supplied with the preaching of the word, but a few of them only for the summer. The pastors are men of ability and worth. Under their wise leadership we may have the assurance that the cause will go steadily onward. The names of the most have been omitted as the writer did not have the privilege of meeting them in their homes. But he heard expressions of opinion respecting some, and they were golden.

M. F. P.

## Isaac's Harbor.

Rounding a headland on the east, after leaving Country Harbor, another harbor is entered about three miles long and less than a half a mile wide. Bold, high lands look down on Country Harbor; lands gently sloping east and west border the other harbor, bearing the name—Isaac. On this name hangs a tale. Isaac Webb, an ex-slave, one of a number of this class who followed their masters to Nova Scotia after the revolutionary war, made for himself a home on the east side of this harbor's mouth. There he lived and trained his family. He was monarch of all he surveyed. Coasters and fishermen, taking shelter in this hospitable arm of the sea, never failed to visit Isaac Webb. Soon, Isaac and his family were known to a large number of coasting mariners.

Where did you go for shelter from the storm? one skipper would ask another when meeting after a gale. Went in to Isaac's, would be the reply.

In 1833, Simon Giffin, in whom was the enterprise of the typical Puritan, having coasted in this region, saw his chance. He and John McMillan put into a schooner the material for building small houses and paid Isaac Webb a visit. Isaac, being of a social turn, as was his wife and children, was glad to see the white-faced brethren come as neighbors. The houses, not pretentious by any means, were erected, and the pioneers returned for their families. Now Simon Giffin was from Lewis Head, Ragged Island,—a Baptist, and a Baptist deacon withal. About the 20th of November, 1834, Deacon Simon and his wife, Henrietta,—maiden name Chadsey—and John McMillan and bride, 18 years old, maiden name Fitzgerald, sailed up through the mouth of Isaac's Harbor. The Webbs were delighted to see them. Land, such as it was, was plenty; the harbor and adjoining sea were full of fish and swarmed with fowl. Depend upon it, the Giffins and McMillans received a right royal welcome from the sable-skinned Webb and every member of his household. A warm grasp of black hands, a fine exhibition of white teeth framed in ebony, told the newcomers that a thousand welcomes bubbled up out of the hearts of their dark-skinned neighbors, who looked to the pioneers, in their great joy of being so welcomed, as white and fair as blue eyed Saxons.

But the name of Simon's wife—Chadsey—is suggestive. Early in the seventeenth century, Roger Williams fled from Massachusetts to the wilderness, among the Indians. Rhode Island Baptists came of that winter's journey by this learned, heroic Englishman. The Chadseys were from Rhode Island. The faith and zeal of Roger Williams were in the veins of Henrietta Chadsey when, with her husband on that bleak November day, they made themselves neighbors of Isaac Webb. The Chadsey blood flows now in the veins of more than a hundred people around Isaac's Harbor. Let those who feel justly proud of being the inheritors of the Rhode Island Baptist sentiment, see to it that in faith, love and fidelity to principles they do honor to their ancestry. Now for

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another exhortation. In the name of good taste and historic sentiment, don't change the name of Isaac's Harbor! French Cross was the name of a spot on the shore of the Bay of Fundy in Kings County. Yes! in the winter of 1755-6 a group of Acadian French, who had fled up the Annapolis River from Granville, rather than be driven like sheep into a vessel to be sent they knew not whither, after lingering in the plain and burying enough dead to name a place, a little above Kingston Station, the French burying ground, went to this spot on the shore of the Bay. There, at the mouth of a little brook, which supplied them with fresh water, they spent the winter. Over the graves of their dead they erected a cross. Hence, French Cross. Tell it not in Gath, the people have changed the name to Morden. Don't change Isaac's Harbor to Morden or any other name. Isaac's Harbor it is, Isaac's Harbor let it be forever.

Well such was the beginning of that prosperous settlement now surrounding that fine sheet of water, containing now about twelve hundred people. Many of the houses could not be supported in Halifax on fifteen hundred dollars a year. There is a Baptist church which will seat about five hundred people, and a small Presbyterian church. At the mouth of the harbor, and half way up on the east side, a little back from the water, gold crushers are grinding up the hard quartz as pigs crush small apples. Two columns of black smoke tell where the flint grinders are at work, and the dull thudding of these pestles disturbs the stillness of the quiet summer evenings. Don't forget that when the smoke rose first from those rude dwellings, the incense of family prayer went up with it, and passed by it streaming up through the atmosphere and by the careering stars, till it fell on the ear of him who sits upon the throne and looks upon the high and low of earth on one grand level.

The prayer meeting came into existence and Deacon Simon was its leader. When the Puritans began in poverty around Boston Bay, they founded Harvard. These Puritans at Isaac's Harbor established their Harvard—a small log school house; and, as one of the sons told the reporter, the schoolmaster thrashed me, I thrashed the schoolmaster and father thrashed me. That was high-toned discipline. The result is that between the master, the father and other helpful agencies, a first-class man, a thorough Baptist and an honored deacon has been produced. That little log school house put intellectual life into the place. It throbs there still. Who took the Payzant prize last spring at Acadia Seminary and bore off other honors? Miss McMillan, daughter of Stephen McMillan, son of one of the pioneers of Isaac's Harbor. As it should be Isaac's Harbor is mostly Giffins and McMillans.

Dr. Trotter preached to a crowded house on a recent Sabbath morning. The slips for pledges were distributed. In the evening 69 slips came back on the plates, and on Monday morning enough additional to swell the amount to \$1,400. Dr. Trotter must not forget the log school house and the master in it.

Had Isaac's Harbor had its foundations laid in rum, cards, dances, rows, no prayers, no prayer meetings, what would have been its state today? I would like to hear an answer from the people who will vote against prohibition, who advocate wine, dancing, cards and worldliness generally? Spots between Halifax and Port Mulgrave can be found to illustrate the policy of no prayer meetings, no school houses, no temperance societies in their early history. Beginnings look to endings. Begin with rum and worldliness and death, intellectual and spiritual, is sure. Begin with faith, temperance and prayer and life in labor, trade, intellect and spirit, come of it, as sure as light of sunrise. Sow to the flesh—corruption: sow to the spirit—life-everlasting. REPORTER.

### Dr. Cramp on the Second Coming of Christ.

The following quotation is taken from Dr. Cramp's book "Paul and Christ" published in 1873. Page 168. The italics are mine. Was not Paul mistaken respecting the second coming of the Saviour? Did he not at first, look for that event as likely to occur in his own life-time? "Admit it, what follows? Nothing more than this, that the will of God was gradually made known, even to inspired men. From the Lord's last teachings it might be inferred that his return to earth, to complete his triumphs and punish his foes, would not only take place suddenly, but might occur at any time, so that Christians should expect it, as we find in fact that they did. The Corinthians are described as "waiting for the coming of our Lord Jesus Christ," 1 Cor. 1:7. Five years or so before that letter was written, Paul had assured the Thesolonians that "that day would not come, except there come a falling away first," 2 Thes. 2:3. The preliminary sign, the revelation of "the man of sin," had not appeared; but the time of his appearance was not revealed, nor the length of his continuance. The time might be long, or it might be short. No one could tell, and therefore Christians might very properly be spoken of as "waiting." Eighteen hundred years have passed away since then, and the Lord has not yet come. Some Christian brethren profess to be looking for him daily; but others think that though He will certainly come "as a thief in the night," the predictions of the Word of God must be first fulfilled, and great changes be experienced, both in the world and in the church. These revolutions will require the lapse of many centuries; or on the other hand, who can tell?

in the latter times, "a nation may be born in a day." "It is not for you to know," said the Redeemer, "the times or the seasons, which the father hath put in His own power," Acts 1:7. Let us work and wait. "The vision is yet for an appointed time, but at the end it shall speak, and not lie," though it tarry, wait for it; because it will surely come, it will not tarry," Hab. 2:3. The glorified church is *waiting and wondering* "How long, O Lord?" *Apostles and martyrs are astonished at the delay*, Rev. 6:9-11. But,

"God is His own interpreter,  
And He will make it plain."

Fallbrook, Cal., July 23.

M. B. SHAW.

### The Master's Call.

Life is a perpetual call to service. There is always something to be done if not always some one to do it. Duties transpire and expire, but duty itself ceases never. Responsibilities are incessant, impertunate voices are always calling us.

And to these urgencies of life every one, unless it be the tramp or other social vagabond, to a greater or less extent responds. If any will not work, neither shall he eat, is, broadly interpreted, the universal rallying-cry to self-respecting effort. Every man, unless mentally or physically incapacitated for exertion, is required by public opinion, if not self-interest, to be in some sphere or other a laborer. These demands upon men's energies are of very various sorts. Many of them are but the wayward impulses of the men themselves toward worldly advantages of which they would possess themselves at any cost, after the manner of infatuated Klondike searchers after frigid fortune. Others of these calls to effort are the guileful solicitations of the devil himself, seeking recruits for seemingly promising but really very ill-rewarded enterprises of sin and shame. Numbers of the voices that invite humanity to lavish outlays of time, thought and effort are of questionable virtue. The service enjoined is but the service of self, which is the service of sin.

Among all these voices that call to the soul there is now one accent that outspeaks its competitors in sweetness if not invariably in volume, with unwearied patience inviting men to a line of labor clearly in contrast with the self-absorbed services of the world. This is the call not of a subordinate Satanic usurper, but of a superior divine majesty. The accents are not insinuating, but imperative. Though it be a "still, small voice," it is yet a firm, sure voice that speaks. The gentleness of tone is not weakness; the persuasiveness of intonation is no mark of indecision. The call of God is the master's call. Such an invitation was that announced through Martha's instrumentality to the lingering and perhaps dilatory Mary of old, and so the message comes to the men of our own age, in tones of stirring command, in notes of ardent urgency. "The Master is come and calleth for thee!" is the clear echo to-day, even after all this lapse of time, of that ancient plea. And this call of Jesus, which is for all time, is an individualizing invitation. There is to it a personal directness which none can escape. "You are wanted!" is the idea. There is no passing of the responsibility on to another. Though duties are sometimes transferable, duty is not to be so evaded.

And if there ever was an age when men were "wanted" for the kingdom of God, it is at this present time, when countless openings offer on every side and the responsibilities of ten centuries in one seem rolling at one sweep upon the church. We have no reason to complain of a lack of historic opportunity. What we need to realize is the potential sublimity of small opportunities. The heroic age is not passed, it is now upon us. Ours accordingly may well be that fine prayer of the English poet, De Vere:

"Teach us in all that round us lies  
To see and feel each hour,  
More than Homeric majesties,  
And more than Phidian power;  
Teach us the coasts of modern life  
With lordlier tasks are daily rife  
Than theirs who plunged the heroic oar  
Of old by Chersonese;  
But bid our Argo launch from shore  
Unbribed by Golden Fleeces."

The Master's call seems as if anything to grow more distinct, more full of pathetic pleading, as time goes by. Especially to the church does he look with hope. For the words, "The Master calleth for thee," it should be remembered, were addressed to a Christian. Belief was the guarantee of service. But before Mary was summoned to ministry she was called to communion. Jesus would have a talk with her. Perhaps he urged her to a more energetic temper and method of life. It has been said of the poet Wordsworth that he failed because his intellect was contemplative, out of any close sympathy with action. So many Christians, whether in this respect Mary-like or not, require to be urged to give more vigorous outward expression to their inward faith.—New York Observer.

### Jesus and the Woman of Samaria.

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

There are three undisputed spots in modern Palestine in which we are sure that our blessed Master once set his feet. One of these is the ancient road from Bethany as

it sweeps around the shoulder of the Mount of Olives; a second is the rocky knoll above the village of Nazareth, and the third is the sacred soil around the mouth of Jacob's well. When the Jewish patriarch first dug that well to water his flocks, he little dreamed that the promised Messiah would, in the coming ages, visit that spot, and make it the scene of one of the most beautiful episodes of his incarnate life. Millions of souls have been spiritually watered from that well.

Jesus was on his way from Jerusalem to Gallilee, and he must needs go through the rich valley that lies in the heart of Samaria. He reaches the outskirts of Sychar at the warm noonday, about the middle of May—warm and weary from his long journey. No dwelling opens its doors to him, and he can only get food for himself and disciples by sending them on to the village. Some conjecture that John stayed with him, and listened to the conversation which he was yet to report in the Book that bears his name. Presently an humble and ignorant woman out of the neighboring village comes to the well to draw water. She certainly did not come there for instruction, much less for her salvation. Her only errand was to fill her goat-skin vessel and take home enough for her household wants. It was "accidental," as the world phrases it, that the woman met anyone there; there are no accidents in the divine purposes. Every true Christian has had just such a day in his or her experience as that woman of Sychar had—the day in which Jesus first met us as a Saviour and bestowed on us the precious gift of eternal life. There is not a morning that dawns on us when we can predict what may befall us during the day—what meetings with our Master we may have, in opportunities to serve him, in the comfort he may give us, in the spiritual refreshment he may bestow. Jesus is often waiting for us at the well.

Assuredly that humble villager as little expected to figure in Bible history over the world to the end of time. Woman kind had very little expectation of any sort in those days, except to serve their husbands and toil through the drudgeries of their hard lot. They were hidden in the background; as they always are now in all those lands which Christianity has never visited. One of the first things which Jesus did was to recognize woman's immortal nature, to set her in her true place, and to summon her to her high calling. The disciples themselves held her at such a low estimate that, when they returned from the village, they "marveled that he was talking to a woman!" If they had known just what a suspicious sort of a woman she had been in her domestic history, their wonder would have been greater still. Their omniscient Master knew all about her, and just because she had had a sinful and erring past, his infinite tenderness of compassion went out to her. Sychar's sinful daughter was to head a procession of women, just as Tarsus' sinful son was to head a procession of men in the kingdom of Immanuel.

Jesus speaks first. When the vessel has come up from the cool depths of the old historic well, he says to the woman, "Give me to drink." She discovers at once by his dress and by his pronunciation that he is a Jew, and expresses her surprise that a Jew should ask such a favor from a Samaritan woman. There was an hereditary feud between those who worshiped God on Mount Moriah and those who worshiped him on Mount Gerizim, and no bitterness is as bitter as that of religious bigotry. Jesus did not come into our world as a petition-breaker. That day not only womanhood went up, but old hateful walls of bigotry went down. It was enough that the loving Saviour saw in that ignorant and erring woman a fit subject for his divine compassion and converting grace, and without any preface he at once startles her by telling her that if she knew who he was she would have asked of him the "living water."

There has been much difference of opinion as to just what our Lord meant by the water of life. Some of the ancient ritualists claim that he meant baptism; Calvin held that he meant the Holy Spirit; Grotius that it was evangelical doctrine; the devout Tholuck held that Christ meant the word of salvation, and still other interpretations have been ventured. But it is not the most simple and direct supposition that Jesus offered to that poor sinning woman saving grace that should cleanse her soul and satisfy all her wants, and ensure to her life everlasting? He brought her to conviction of sin; he won her to himself. First she was made to see herself a sinner; then she saw Jesus as her Saviour. Is not that, after all, the one main thing to which all the efforts of ministers, teachers, Christian parents, evangelists and every soul-seeker should be directed? All preaching—in a pulpit or out—is a crass failure that stops short of Jesus Christ.

That is the crowning lesson of this beautiful story; and that was the crowning joy that filled this woman's heart. She had found the Christ; the Christ had found her! What cares she to be drawing any more water out of the old familiar well, when a new fountain of life was springing up in her own soul? Her soul-thirst is satisfied, and leaving her water-pot, she hurries off with the good tidings into the village. Matthew Henry quaintly says that she "left the water jar in kindness to Christ, that he might have it to drink from at his noon-day meal;" she left it also that she might make more haste into the town with her "good news" of the discovered Messiah. Her short and rousing call to her neighbors has the true note of all gospel preaching; it is the clarion word, "Come!" Come and see a man who has told me all things that ever I did; is not this the Christ? It is no wonder that a crowd pour out to behold the extraordinary visitor, and were so impressed by him that they besought him to spend two days in their town.—United Presbyterian.

## Messenger and Visitor

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—A proposal, begotten of a genuine Christian spirit, has been made by the Bishop of Lincoln, looking to the establishment of a memorial to General Gordon of Chinese and African fame, in order to show more adequately the nation's appreciation of that distinguished Christian soldier. The Bishop proposes the raising of a national fund with the object of establishing a Gordon hospital at the scene of the General's death, the institution to be open to every suffering creature in the district. It is said the proposal is receiving favorable discussion in the English press.

—The statistics of the Presbyterian church (North) in the United States for the year 1897 show an increase of four in the number of churches, making the total 7,635, and a gain of 14,965 in the number of communicants, making the total church membership 975,877, and of 9,702 in Sunday School membership, making the total 1,034,164. But in the number of infant baptisms there has been a decrease of 5,188 as compared with the preceding year. As there is probably no decrease in the number of births in Presbyterian families, the decrease in infant baptism appears significant.

—It may probably be quite a healthy instinct which leads us to think a good deal of our opinions and conclusions, for why, it may be asked, should one take the trouble to entertain opinions unless he thinks a good deal of them and considers that they are worthy the favorable consideration of other people as well as himself. But, as a correspondent elsewhere in a semi-humorous strain intimates, one may cultivate so high a regard for his own opinions as to leave himself very little time or strength to bestow upon those of other folks who perhaps value their opinions not less highly than he does his. A due regard for the rights and amenities of debate in deliberative bodies demands that every man shall look not only on his own opinions, but every man also on the opinions of others. It was probably a wise man who defined a bore to be "a fellow who persists in talking all the time when I want to be talking myself."

—For sometime past Mr. Joseph Cook has suffered from ill-health, incapacitating him for mental labor and preventing his voice being heard, as formerly, in the discussion of important issues in the religious, political and social spheres. It is interesting to note that Mr. Cook has broken his long silence in a letter to the editor of the British Weekly, written from his home in Ticonderoga, N. Y. Mr. Cook strongly advocates a limited international amity and a limited alliance among all English-speaking nations. He says that if the despotic governments of the world could combine to crush the free governments, England and America would no doubt join their fleets and armies in the support of Anglo-Saxon liberty and civilization. There ought to be a high international tribunal for the settlement of all great matters of common interest to advance nations. This great result the great battle between America and Spain seems likely to hasten.

—The aphorism that "the only good Indian is a dead Indian," evidently does not express the sentiments of Bishop Whittle in reference to the American red men. The bishop is quoted as saying: "The North American Indian is the noblest type of wild man in the world. He recognizes a Great Spirit, has an abiding faith in a future life, passionately loves his family and will lay down his life for his tribe. He is the soul of hospitality. If his bitterest enemy came to him he would be treated with as much courtesy as if he were a friend. The Indians are also a truthful race, unless dominated by drink. I have never known an Indian to tell me a lie. Last

year I heard an officer in the army say: 'I have lived twenty-one years with the most war-like Indians on this continent; half of the time I have been hunting them, and the other half they have been hunting me, and I have never known an Indian to tell me a lie.' And every officer in the army will endorse this. They are also very honest and have a dry humor. Many years ago I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hundred miles!'"

—Some American newspapers are discussing the question whether the national flag should be raised over a State prison. The "Christian Advocate" holds that it is quite proper to fly the flag over every institution owned by the government of the country, and that there would be much more consistency in denying the use of the flag to the saloon keepers, for the saloon is an institution in which citizens are disqualified to serve their country in any capacity, often transforming them into law-breakers. This certainly is not overstating the truth concerning the evil influence of the saloon, but if the saloon exists under the sanction of the nation's law there would seem to be no reason why it should not be permitted to fly the national flag. The significant question is not whether it should be permitted to hoist the national flag over the criminal-making saloon, but whether that evil institution should find place under the flag which is regarded as the symbol of the nation's glory. It would be hard to name anything more disreputable which finds shelter under the American or the Canadian flag than the saloon and its products.

—That "when one member suffers all the members suffer with it," is true in a measure of bodies whose component parts are less intimately related than are the members of the human frame or those of the ideal Christian church. The reputation of the British Peerage is now suffering because the venality of a few of its members has been demonstrated by the revelations incidental to the proceedings of the Bankruptcy Court in the matter of Mr. E. Terah Hooley. The fact that some English lords and earls have yielded to the temptation to sell their influence for money no more proves the venality of the British Peerage as a body than the fact that, now and then, a professed Christian minister is revealed in his true colors as a scoundrel, proves that the Christian ministry as a class is not composed of good and honorable men. Such revelations simply illustrate the truth, known from ancient days, that greatness of soul is not conferred by a patent of nobility and that a wolf's nature is not changed by arraying him in sheep's clothing. Still some unreflecting persons will jump to the conclusion that the revelations of the Hooley case have destroyed all confidence in the integrity of British nobility, just as from the discovery that occasionally a minister's black coat is found to cover a scoundrel's back, some persons rush to the conclusion that Christian ministers as a class are unworthy of confidence.

—The Halifax Chronicle intimates that it will not submit to be lectured by anybody as to its right to sell its space to those who represent the liquor traffic, in order to serve their interests in opposing prohibition. We suppose that there is, indeed, a good deal of liberty enjoyed by the people and the newspapers of this free country. If a paper wishes to sell some or all of its columns to the liquor men in order that they may oppose prohibition or in other ways promote their interests, it is free to do so, and there is a sense in which it is nobody's business. If the people do not like that kind of a paper they are at liberty not to patronize it. Only we think that every newspaper should sail under its own colors whatever they are, it should be honest with its readers. If a paper's contributed articles or editorials are paid for by the liquor men of the country, with a view to promoting their own personal interests, that paper should be candid enough with its readers to inform them that such is the fact, and not leave them to come to the very natural conclusion (which conclusion it is evidently intended by the writers of the articles the readers should reach) that the articles in question are bona fide

contributions to the literary department of the paper, published because of their supposed interest and value to the public, and not because they are paid for at so many dollars per column. If a newspaper publishes matter paid for by those who are working in the interests of temperance, not for any merely personal end, but to serve the public good, there should be no objection to publishing that fact also. The men who have to pay for space in a newspaper for such a purpose are not likely to object to its being made known.

—The Hon. Arthur Balfour, leader of the government in the House of Commons, has recently completed fifty years of life. It is probably a surprise to many persons to learn that Mr. Balfour has reached so mature an age, as it is only within the past few years that he has come into prominence politically. He has come, however, to be recognized as a Christian statesman and a power for righteousness in Parliament. Alluding to Mr. Balfour's jubilee, the British Weekly says that "happily he may reasonably look forward to years of active life in which much may be accomplished, and he may be pardoned if he thinks of the past and of the present with pride. There is no sign of any decay in his great influence. He has besides a large culture and is a man of tolerance and breeding. More than all he is a Christian man, and his conduct as a politician shows that he tries to carry his Christianity into his life. No politician has held his place better. His reigning good sense, his gentle manners, his great and various ability, his steady refusal to stoop to meanness and malice, have made him an honor to the House of Commons and one of the pillars of the State." The British Weekly does not believe that Mr. Balfour's books will be long remembered, but says that "they show a singular sensitiveness to what is passing in the minds of thoughtful men, and there can be no doubt that his resolute adherence to Christianity has had much to do with that return to faith on the part of the higher minds of England, which is one of the most reassuring symptoms of these last years of the century."

—"Two important steps toward better understanding and co-operation among Christian denominations in the United States," says the Standard of Chicago, "have recently been taken. One was the beginning, at the National Congregational Council at Portland, Or., of a movement for a council of all Protestant denominations in Washington in 1900; looking towards some form of federation similar to that of the 'free churches' of Great Britain, not the surrendering in any degree of denominational independence but the co-operation of denominations for certain ends of common interest. The other event, of more definite and perhaps more practical nature, was a conference of representatives from the Foreign Mission boards of the Presbyterian, Northern and Southern Methodists, Northern Baptist and Friends denominations held in New York to consider the prospect of Mission work in Cuba, Puerto Rico and the Philippines when opportunity shall arise. Dr. S. W. Duncan, of our own union, was made chairman. It was learned that the Baptists, Presbyterians and Methodists contemplate work in the Philippines, the Southern Baptists, Methodists and Presbyterians and some others in Cuba, the Northern Methodists and the Southern Baptists in Puerto Rico. The conference did not end in talk. Resolutions were adopted requesting the various boards to appoint committees of two to represent them in the division of such fields as they desire to enter. This is a wise and admirable method of arranging for greater missionary comity in these new fields than has been possible, or at any rate easy, in the older fields."

### The Healing of Naaman.

The story of Naaman and his healing, which is the Bible lesson for the week, abounds in valuable instruction and suggestion for young and old. The narrative is characterized by movement and dramatic force. This Naaman, the Syrian, who appears so prominently in it, is a highly interesting character. Commander-in-chief of the Syrian army, he is a brave soldier, an able general, a man honored of the king and great in the eyes of the people. But great and honorable as Naaman is, he is not free from trouble. A terrible disease has fastened upon him and this affliction, like a gathering storm, is fast shutting out all the brightness from his life. What dignity or reputation can compensate a man for being a leper? But many a man who has a clean skin is more foully diseased than was Naaman. It

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is certainly important to have a healthy body, but it is still more important to be a healthy soul. However much a man may possess to make him admired, honored or envied of his fellowmen, if withal it has to be said of him, as is recorded of so many of the kings of Israel and Judah, that he did evil in the sight of the Lord and that his life was out of harmony with God, then it is after all a dark picture.

The little Hebrew maid in the household of Naaman is also an interesting person. She plays a humble part, it is true, but not an unimportant one. She is a captive and a bondmaid, far away from home and kindred, but her troubles have not driven all the sweetness and helpfulness out of her nature. She would do good to her master, and she bears her testimony to the gracious power of God according to her knowledge. She felt sure that the prophet could heal her master. Perhaps she had known the boy whom the prophet brought back to life. At all events she had a conviction and she uttered it. Her life, too, must have been such as to commend her faith, else she could not have won the ear of her mistress, and Naaman would not have been so strongly impressed by her story. If anyone has a real conviction of a truth it is always worth while to declare it, and no one is too humble or obscure to live a good life, to cultivate a helpful spirit and to be the means of accomplishing much good.

The great lesson of this story of Naaman seems to be that a humble spirit is a necessary condition of finding favor with God. This most important lesson, which men find so difficult to learn, the Bible is constantly teaching. Naaman greatly desired to be healed of his leprosy, and he had some hope that the prophet in Israel, of whom he had heard, might be able to heal him. But Naaman had his own ideas as to how the desired boon should be obtained. First, he would secure a letter from his master, the king of Syria, to the king of Israel. If Elisha had any power to heal leprosy, the king would certainly know about it, Naaman thought, and the prophet would certainly obey the king's command. So Naaman took a letter to the king. He also took much gold and silver and ten changes of raiment—a very costly present; for he did not intend to accept a favor from the king of Israel or his prophet for nothing; he would make it worth the prophet's while to heal him. And, then, would it not add greatly to the prophet's reputation if he could heal the leprosy of the great Syrian captain? But when Naaman presented his master's letter to king Joram, the king fell into a panic and rent his clothes, to think that the king of Syria should send to him with such a request. And when Naaman went to see Elisha, and with his grand equipage stood at the door of the prophet's house, the man of God would not deign to see or speak with him, but simply sent his servant to tell Naaman to go and wash in Jordan, and he should be healed. Then the great man was astonished and indignant. His proud heart swelled in wrath that he, the greatest man in Syria, with all his equipage and costly gifts, should receive at the hands of Jehovah's prophet no more consideration than might have been accorded to a beggar. And as for the muddy Jordan, was there any virtue in its waters more than in the beautiful rivers of his own land, that he should wash in them? So, like many another proud man, Naaman turned away from God's prophet and the humbling word of grace, and would have gone home to rot and die in his leprosy and unbelief. But the great general had some wise servants who ventured to intimate to their master that it was not well to thus treat the prophet's direction and promise with contempt and cast away all hope of healing. The condition required was easily fulfilled. It was the wise thing to test the prophet's word and see what virtue there might be in it. Naaman listened, and remembered that he was a leper, doomed, unless some miracle of healing came, to die of a lingering and horrible disease. And the proud man put his pride beneath his feet and went and obeyed the prophet's word, just as many another proud heart, impelled by the sense of its sin and helplessness, has humbled itself to accept the grace of God in Jesus Christ, and has bathed in the fountain opened in the house of David for sin and uncleanness. It was a happily decisive moment in the life of Naaman that day when he put away his pride and turned his chariot toward the Jordan. It is a like happy moment in the life of any soul when

in its extremity it turns to make proof of the grace of God revealed in Jesus Christ.

### Convention Debates.

For the most our debates in Convention are conducted with due regard to order, decorum and despatch. Sometimes when perplexing subjects are being considered, brethren lose self-control and words are spoken that would better be omitted. Generally the Convention listens well, but occasionally a speaker gets into controversy with his audience. At one meeting which I remember well a brother wished to make some statement, but he could not get his ideas before the body owing to interruptions. In his embarrassment the brother appealed to the President asking why the Convention would not listen to him (the brother) as well as to others. The President did not answer, but I could have given some reasons why the brother's remarks would not be received. There were several things that made him an unwelcome speaker. He speaks at least five times when he ought to speak once, apparently thinks no motion ought to pass without a speech from him. He speaks about five times too long considering what he has to say, for after the first few sentences every one knows what he is going to say, but still he goes on with endless words. He speaks in a querulous tone, determined to find everything wrong, and ordinary people will not endure unlimited scolding. He speaks with a superior sort of air, as much as to say, I know all about this and the rest of you are very stupid. Then there is not very much in what the brother says. Besides all this he has no sense of the fitness of things. If the Convention has reached the last session and it is between midnight and five o'clock in the morning and the report on Sunday Schools or on Temperance has to be finally passed on, when every one is tired beyond measure and speeches despised, still this brother must make a long speech on the abstract ideas connected with the reports, and seek to advance all the news that has done service ten thousand times, ideas good enough in a general congregation on Sunday but which are thoroughly useless when forced on the 25 or 30 brethren who conscientiously stay to see Convention through its business. For these reasons the brother has made himself a great bore, and some one ought to labor with him and urge him to keep his mouth closed for, say ten years. This brother is one of a number. Some ministers are bad, but some lawyers are intolerable. Yes, pray for the Convention. Pray that the brethren may know when to speak, and especially that they may know when to refrain from speaking.

BAPTIST.

### Educational.

In the primary department of the public schools there are as many girls as boys. When the high school is reached, in almost all communities the girls outnumber the boys. But if we look to our institutions at Wolfville, we find in attendance there about twice as many young men as young women. Various reasons may be suggested for this difference. Young men see more ways in which they can turn an education to some practical account in getting on in the world. Also young men find more opportunities for earning something in the years of study by which they can, at least in part, provide for the expense of an advanced education. These two reasons will largely account for the difference of attendance; but they also make manifest a serious disadvantage under which young women must labor in seeking for an advanced education. This fact should make a strong appeal to persons of benevolent purposes who are inquiring for ways in which money may be usefully applied. Scarcely any other application of money could give more satisfaction than an investment by which a number of young women of noble purposes may be enabled to pursue a thorough course of wisely arranged studies whereby they may become fitted to be leaders in the social and religious life of our people. To equalize the conditions for the young women and the young men who desire a broader education, the indebtedness that has been incurred in equipping a first-class Seminary ought to be cancelled, and then scholarships should be created by which the tuition fees of a number of worthy and needy young women may be paid.

But there are many families whose means will permit the daughters to have educational advantages in advance of what may be open to them in the public schools. Inquiries have been made respecting a place for such studies. In some cases attention has been directed to some school at a distance, in which the expenses will range from five hundred to seven hundred dollars a year. Repeatedly, visitors in Wolfville, who were acquainted with the high-priced schools of New England, have given expression to surprise that such excellent advantages can be found in Acadia Seminary can be offered at such a low rate. It is the testimony of competent judges that the Seminary has an efficient staff of teachers. All reasonable demands in respect to the several departments will be satisfied. The home-life of the school is of

itself a precious privilege worth the yearly charge. The associations in the school are wholesome and ennobling. The religious life is genuine and pervasive. The number in attendance last year was large, and the work in the various courses and departments was prosecuted with marked success. The numbers this year should be still larger. The conditions are all favorable and promise a more successful year. Parents who are seeking for a safe home where their daughters can have the advantages of wisely arranged courses of study will, I am persuaded, find all reasonable expectations fulfilled if they send their daughters to Acadia Seminary.

A. W. SAWYER.

### Evangelistic Work in Manitoba.

The need of an evangelist, whose entire time would be given to work throughout this country, has been pressing upon us with increasing urgency for several years. There are special opportunities for such work now. Most of our churches are mission churches, and are young and healthful and vigorous. These are mostly in good districts, towards which the fresh currents of immigration are setting, bearing new material for Baptist churches. If Baptists lay hold of this material at once they can have it, if not it will drift away whither who can tell? Many of these little churches could be made self-supporting in a very short time with special evangelistic help. Many districts, where simply a form of godliness, without the power, has been maintained, are thirsting for the water of life, and whoever brings it to them will have their sympathy ever after. An example is at hand which I take the liberty of citing: On settling here a year ago I visited some outlying districts where we had a few people. A monthly service was held at one of these points during last summer. This spring other convenient points were taken. The church secured a student to assist the pastor.

Bro. D. G. McDonald gave us a few weeks special services; over 70 persons professed conversion. I have baptized 24 and we expect more soon. Several of our people who have been working with other denominations have taken their place with us. At one of these points, where we had three members, a church will be established with about 25 members. At another point where we had eight members before, 13 were recently converted. These points, together with a small town where we have opened services, will make an important field, for which we are now seeking a permanent pastor. This field will be nearly self-supporting at once. This case can be repeated in many other places throughout the country if Bro. McDonald can be retained in the work. It can be seen at a glance what this kind of work now will be to our future in this growing west.

Our difficulty heretofore has been to secure a suitable evangelist and funds for his support. Now we have the man. Brother D. G. McDonald is so well known and beloved by the Maritime Baptists that the mention of his name is the signal for his praise in all the churches, and he has already endeared himself to the churches here as in the East. At our convention held in Winnipeg he was asked to give himself to evangelistic work in this country and a resolution endorsing him was passed most enthusiastically. He is now on the field doing great work. Our difficulty now is to secure the necessary funds. The greatest need for evangelistic work is amongst the weak churches and new fields, where not much money can be raised at present. The mission treasury is empty, but the amount needed for this special work is not large. About \$800 outside the field will meet all expenses. A number of the Young People's Societies of the Maritime Provinces having signified their willingness to help us, our Board appointed a committee, consisting of Pastors W. C. Vincent, H. H. Hall and H. G. Mellick, to communicate with them in the matter. These three brethren have undertaken to find the amount needed to support Brother McDonald in the work. Their field was limited to the Maritime Provinces, where Bro. McD. is so well known. We would be glad to hear from any Society or individual who would like to take a share in this great enterprise.

I consider this one of the most important moves the Baptists of the west have ever taken for the speedy evangelization of the country and establishment of the Baptist cause. Help us with a little money and much prayer.  
Emerson, Manitoba. H. G. MELICK.

—Mr. A. W. McLeod, who was formerly Secretary of the Y. M. C. Association of St. John, was ordained to the work of the Christian ministry, as pastor of the Baptist church at Pullman, Wash., on June 15. The report of the ordination services, published in the Pacific Baptist, says: "All were highly pleased with the qualifications of the candidate for the work as brought out in examination, and many expressed themselves as feeling the brother to be exceptionally good in his fitness for this work."

## The Story Page.

### A Fresh Air Girl.

BY GRACE MILDRED THOMPSON.

Miss Chalmers had discovered a village. The village did not know that it was discovered, and therefore did not claim to be a summer resort, or "the healthiest town in the state."

"I am the only city boarder in the place," she said, with a sigh of satisfaction. "There will be no lawn tennis, or walking, or riding parties, to tire me almost to death. Absolute rest is what I need, my physician says."

She slept well the first night, arose refreshed, and decided to spend the day in a hammock. Mr. Semple the tavernkeeper—he insisted that his place was a tavern, not a hotel—handed her a letter. It was brief and to the point:

"DEAR EM:

"We are short of places for 'fresh air' children. There is no time to hunt 'round. Be getting ready; I may send you a detachment any minute. FRANK."

"Just like Frank!" cried Miss Chalmers, indignantly; "she's selfish. She knows I need rest. But I know Frank; she'll send them. Today, as likely as not."

She consulted Mr. Semple. "I've heard of 'em," he said. "But we ain't never had no 'experience with 'em hereabouts. They had some of 'em over to Snathville last year. Snathville folks say they wuz a bad lot—kicked the geese, rode the calves, and sich. I don't believe anyone here will have 'em."

"They've got to have them," said Miss Chalmers desperately; "they are coming."

She consulted the minister's wife: That excellent lady looked frightened. "Most of our people have children of their own to look after," she said; "and many of them have friends with them for the summer. No one can take them on such short notice."

"Give me a list of the people who could if they would," said Miss Chalmers resolutely.

The minister's wife gave the list reluctantly. Miss Chalmers called upon them all, but without success. They have heard of Snathville's experience. They would contribute toward paying the board of the children at the tavern, but would not receive them into their homes.

Miss Chalmers was not used to being defeated, but she went to meet the evening train not knowing what she was to do with the dozen or more children who would probably arrive. The only passenger to alight was a girl of about twelve years of age. The conductor, who knew Miss Chalmers, cried out: "Here's your fresh air girl, Miss," and the train rolled on.

The girl's face was expressionless. Her hair and eyes faded yellow. Her clothes were clean, and there was an air of primness about her that made her seem older than she really was. Her name was on the trunk: "Ann Godiva Smithers." She slept on a cot in Miss Chalmers' room the first night. It had been a hard day for Miss Chalmers; her head ached, and she could not sleep. She tried to keep quiet that she might not disturb the girl who seemed to be sleeping quietly.

Suddenly a voice asked, "What's the matter, Miss?"

"My headaches," answered Miss Chalmers, "and I cannot sleep."

"What you been eating?"

Miss Chalmers answered meekly, as if she were being interrogated by a physician, or a trained nurse, "Nothing but toast, and I drank some weak tea."

"Then it's nervous," said Ann. "I thought it might be stomach."

She went to Miss Chalmers' bedside and stroked her forehead gently. In a little while the patient slept peacefully. When she awoke in the morning the girl was gone. While she was wondering what had become of her, Ann returned. "I've been in the kitchen," she said. "There's lots of unnecessary work in this house. That woman's too easy; she ain't a good contriver."

Miss Chalmers did not know what to do with her charge. Ann solved the problem herself. At the breakfast table Miss Chalmers asked, "Who lives in the white house on the hill?"

"Miss Pettigrew," answered Mr. Semple, "the ugliest woman in town."

"Daniel!" cried Mrs. Semple, warningly.

"She is, Minty," insisted Mr. Semple. "I've heard you say so a hundred times."

"If you please, Miss, I'll go and see that woman," said Ann.

Mr. Semple laughed.

"It's not to be thought of," said Miss Chalmers, decidedly.

But Mr. Semple had faith in Ann. "Let her go," he said. "Miss Pettigrew can't more than eat her. She can carry up the mail to introduce herself."

Miss Chalmers yielded to Mr. Semple's advice and Ann's entreaties. "I'm used to ugly folks," said Ann; "they ain't ugly with me long."

Mrs. Pettigrew opened the door in response to Ann's knock, and looked at her sourly.

"Good morning, marm," said Ann; "I've brought your mail. I'm a fresh-air girl. I'd like to sit down and talk with you, if you ain't busy. I think we'd like each other if we were a bit acquainted."

The woman looked at her in a dazed sort of way, and then asked her to enter. "I s'pose thot me'ddin' Miss Semple sent you here," she said sharply. "I don't like children; I may as well tell you first as last."

"I don't get along with children myself," said Ann, "cept babies. I suppose we were all babies once. Not all at the same time, of course."

"Well, what do you call yourself now, I wonder," said Mrs. Pettigrew in astonishment.

"Ann Godiva Smithers is my full name," was the reply. "But I shan't mind if you call me Ann. I don't want you to call me Smithers. I wouldn't call you Pettigrew."

"You hadn't better," snapped Mrs. Pettigrew.

"Let's not quarrel," said Ann. "I've been admiring that chair tidy. I wish you'd show me that stitch. I don't ask you to do it for nothing. I'll wash dishes, do scrubbing, or anything else to pay you."

She had found the way to cross old Mrs. Pettigrew's heart. The woman's tidies were her point of contact with humanity. By noon they were fast friends. Mrs. Pettigrew sent for Ann's trunk, and the girl stayed three days.

"They set and visit like a couple of old ladies," said the hired man.

Mrs. Pettigrew happened to speak of the minister's family. "They've got a raft of children," she said. "That allin' baby ain't out of his mother's arms a minute. He won't let anyone else do for him. I guess Miss Simpson is about wore out."

"I must go and take care of that baby and give her a rest," said Ann.

Mrs. Pettigrew entreated her to stay.

"I ain't had such a good time since Pettigrew died," she said, with tears in her eyes.

"I'll come again next summer," said Ann, but could not be induced to remain.

She presented herself at the parsonage and proposed to take the baby out for a ride. The child "took to her" at once. He seemed like another child when she brought him back. At the almost abject solicitation of the minister and his wife she stayed with them a week. The doctor said she had done more for the child than all the medicine in the world could do. Somehow, in addition, she managed to be of service to every one else in the ville, suffering from any real or imaginary trouble.

One day Mr. Semple, in her presence, mentioned a poor family that lived three miles from the village. "They say they've got diphthery out there," he said. "They're an awful poor lot; they don't even know how to live decent when they're well, let alone care for sick folks. There ain't any one here that'll care to go an' nurse them. Folks is scared enough of diphthery when decent folks has it."

"I know about diphthery," said Ann. "I had a brother that died of it."

An hour later they missed her. Miss Chalmers searched the village; no one had seen her.

"She's gone out to them Stukeleys, sure as you're born," said Mr. Semple. "It would be just like her."

"We must get her back at once," cried Miss Chalmers. "Who'll go fur her?" asked Mr. Semple.

"She is in my charge, and I am responsible for her welfare."

Ann had a good start, and got there half an hour before Miss Chalmers and the doctor arrived. To their relief they found that the illness was of a trifling nature, and not the dreaded diphthery. Ann stayed ten days. "I'm needed here," she said. "They've got to be put all to rights."

At the end of three weeks she announced that she must return to the city. Mr. Semple invited her to stay with him as long as she pleased. The minister's wife with tears in her eyes: "If you will stay and see the baby through the hot weather, we will pay you any price."

Mrs. Pettigrew offered her a home for life. "I've got no one but myself," she said, "an' I'm wuth property. You see me through, and I'll do well by you."

But Ann declined all invitations and withstood all inducements. Every one was at the depot to see her off. The men shook hands with her and the women kissed her.

She made them a little speech standing on the platform of the car. "You folks must take care of each other more," she said; "you're too separate. You'd like living here better if you'd live so as to be more alive. Good-bye!"

They watched the train in silence until it was out of sight. Then Mr. Semple said slowly: "That air girl was cut us. She come out here for the fresh air, an' she freshened up our hearts a bit, I guess. She wasn't what you call pooty, an' she did even have what you could call reg'lar feety; but just the same, I shouldn't wonder if we'd been entertaining one of the Lord's angels unaware."—Wide Awake.

### How Aunt Millie Learned "Why Not?"

BY MRS. A. H. BRONSON.

A pleasant little party had gathered to take tea with dear old Aunt Millie in her quaint, old-fashioned parlor. It was full of old-time relics; choice bits of China ornamented the narrow mantel, and pictures telling of the time when photographs or even ambrotypes were yet unknown. Shadows of dear faces cut out, with here and there an oil painting, rare and precious. "My grandfather and his two brothers who fought in the revolutionary war, my dears," the old lady would say proudly. "And this is my grandmother," glancing at a stately lady in stiff ruffles and powdered hair, and then a deep sigh followed as she slowly and almost reluctantly took carefully from a drawer in an ancient mahogany writing-desk two lovely paintings on ivory. "My own dear father and mother," and then after a moment's hesitation, another, "My dear husband and our little son, united in their lives and in their deaths not divided," written beneath in the finest of fine characters, as distinct as print. "Why how could that be, I wonder," cried Sue, the youngest of the three, who now for the first time were visiting their great aunt, in such a gay, modern tone, that the others looked daggers at her, and with thoughtful Ella, whose guests they were for the summer, shuddered.

"I cannot explain it now, dears," she said very gently, "Ella knows, and she may tell you sometime, but we want everything cheerful tonight," and taking the cherished mementos and slipping them into their velvet cases, she carefully replaced them in the drawer and locked the desk. Then ringing a tiny silver bell, the signal for the "tea" to be brought, she motioned them to be seated at a round and much carved mahogany table, while Betty, the faithful old servant, placed the dainty dishes upon it. Soon they were eating and drinking with as much zest as if sorrow and care never could touch their young hearts. All but Aunt Millie, who, while she anxiously attended to their wants and answered their eager questions as to this or that ancient cup or bowl, and Ella, who sat next her and skillfully led the conversation to the lightest topics, scarcely touched the delicate, though satisfying viands.

"What a lovely wine glass," exclaimed Alice, taking up a fragile bit of cut glass, which did duty as a vase for a stem of white roses. "Auntie, why can't we finish up this festive occasion by pledging you in the social glass? Just a tiny bit, you know, it would look so lovely, and—"

Here Alice stopped, for Ella was holding Aunt Millie from falling, and the other girls sprang to her aid.

"Hush," said Ella, "she is coming to; call Betty; we will lay her on the lounge, there!" Then signing to the terrified company to leave the room, she proceeded to loosen the dress and apply the usual restoratives.

Before long she joined them on the veranda. "Will you go directly home," she said hurriedly, "and send mother at once; the doctor has been sent for and will soon be here. I must stay till mamma comes, and then I will join you," and she hurried back to the sick-room. Ere long they were sitting quietly in their friend's own room, for they were too disturbed to remain in the parlor, and waiting in tearful silence for her return.

Her first look reassured them. "Good news, my dears," she said, dropping into the nearest chair. "She is doing well, the doctor says, and will soon be sleeping quietly."

"And now I will tell you the story of the pictures, for that will best explain the sudden attack. I blame myself," she went on, "for not being more careful; I had indeed forgotten that this was the anniversary of the terrible experience which made her in one hour a widow and childless, or I should not have taken you there today. I noticed her excitement as soon as she took out the pictures—though she tried hard to control it. I am so sorry!"

When Aunt Millie was first married she was surprised to find that her husband never drank wine, not even at the dinner table with guests present. She sometimes rallied him on his "peculiar habit" as she called it, for you must remember that this was before the time of the temperance or rather total abstinence agitation, when wine and often stronger liquors were used at gentlemen's tables as regularly as soap and meat, with no thought of danger or harm. She was therefore not only surprised but almost if not quite mortified that he did not take his glass with the other gentlemen. The day when they were discussing arrangements for a dinner party to be given in honor of their little son's first birthday, she spoke of it with some earnestness, and again asked him why he never took it.

He looked earnestly at her for a moment his face very pale as he said, "Millie, I do not dare. I am afraid to taste a single drop."

"Afraid!" she exclaimed, "my husband afraid to trust himself with a little glass of wine?"

Then she changed her tone as if by sudden light had burst

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upon her. "Oh, I think I know how it is," she said, "You are very sensitive and perhaps it seems to affect you more than it really does. I remember that brother Joe had to be careful, or mamma for him, that he did not take a second glass; it made him, well rather free and forward you know," and she smiled as if recalling some ludicrous instance, "but he was easily excited always, would fly into fits of passion, but you my strong minded husband you could never forget yourself; come, let me put your name down for the first toast for our little son's health and long life?"

There was no answer, only a look full of sadness as he arose and left the room.

If he had answered her, if he had told her "why" just then and there all might have been different. The dinner was given; friends near and dear, some distinguished strangers, many well-wishers were present, and at the close the little son and heir was brought in. Donald, pale but firm, proposed his health, lifted his glass, put it down, then as he caught his wife's eye fixed upon him in entreaty, raised and drained it, filled it again, and when the ladies left the table there were some anxious glances cast upon the now highly excited host, but not by his wife.

"Didn't Don do splendidly to-night?" she whispered to her friend, Miss Mary. "I knew I could cure him of his fanatical notions about wine. I'll have a good laugh at him by-and-by."

This was the beginning; alas! not the end. The appetite so long and so bravely kept in check only by total abstinence, once more asserted itself in full power. No need now for his wife to urge the wine upon him. Her care was to keep him from it. One day he had been out driving with a friend, and had stopped at their club for "refreshments." Just as the gentlemen alighted from the light buggy, the nurse came down stairs with little Don dressed for his daily outing.

"Here, give my boy to me," he cried, "he shall have a ride with his papa."

The nurse hesitated and even attempted to retreat, fearing danger, but Donald, seizing the child, attempted to spring into the carriage with him in his arms. The whip which he still held, touched the horse, who jumped forward, reared and plunged, and father and son were thrown to the ground, the carriage passing over them. When taken up baby Don was dead, his father only breathing. "Indeed, love, I do not dare to taste it, even," came from his lips and all was still. Of course Aunt Millie was crazed with grief. For weeks her life was despaired of, but she rallied, and, as you know, has devoted her lonely life to "helping and saving," how many no one can know. She regained some of her cheerfulness after a time, but has had returns of the prostration which overcame her at first, when the anniversary comes, or anything occurs to bring it especially to mind.

"Oh, girls, can she ever forgive me?" sobbed poor Alice. "I'm afraid I've killed her!"

"No, not this time," said Ella, kindly, "and if it is the means of making us all more careful in future I am sure we shall have little cause to regret this sad ending of our visit, and that she, dear soul, will rejoice even in it."

"More careful!" burst out Alice, wiping away a fresh shower from her eyes. "I will never again so much as look at a glass of wine, even if it is right under my eyes, and as for asking any one to drink it, I think I'll die first!"

"Amen," said Ella, solemnly, and all the girls whispered it after her.—Standard.

A Jealous Pet Horse.

In a boarding stable in New York there is a horse whose name is Tatters. He is the pet of Mrs. D., who owns and drives him. She always gives him an apple or carrot before starting on a drive and another on returning, the latter being given after his bridle has been removed, and he has learned to wait patiently for the dainty until that time.

On the same floor of the stable is Mr. B.'s horse Phil. Mrs. D. used frequently to give an apple to Phil after giving one to Tatters. The latter would manifest displeasure at this in a mild way, but his demonstrations never went beyond the shaking of his head and laying back of his ears.

But one evening, while Tatters, who had just come in, was waiting for the removal of his bridle, Phil, who was ahead of him, was the recipient of an apple from Mrs. D.'s hand as she stood talking to Mr. B.

A moment later the groom had removed Tatters' bridle, and at once his mistress offered him his apple. He turned his head away and refused to touch the fruit. Mrs. D. followed him into his stall and tried to coax him, but he began munching his hay and would not look at her.

Then Mr. B., and after him the groom, tried to induce Tatters to take the apple, but to no purpose. He was hurt because his mistress had given an apple to Phil before giving one to him, and he would not forgive the affront.

His owner's feelings were much like those of the horse, and she left the stable with tears in her eyes. Before starting out the next day, she had a friend give a carrot instead of an apple to Tatters, in the hope that if he had not forgotten the unintended affront the carrot might break the association with the apple.

He took the carrot eagerly. Then he took one from his mistress' hand, and you may be sure she has never since then given apple or carrot to another horse while Tatters was in sight.—New York Observer.

The Young People

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

KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Prayer Meeting Topic—August 21.

B. Y. P. U. Topic.—Some reasons for praise, Isa. 12: 1-6.

Daily Bible Readings.

Monday, August 22.—Isaiah 18. A call to the inhabitants of the world to hear, (vs. 3). Compare Isa. 2: 2. Tuesday, August 23.—Isaiah 19. God's worshippers in the future, (vs. 25). Compare Eph. 2: 10.

Wednesday, August 24.—Isaiah 20. Isaiah's symbol in His Name, (vs. 2). Compare Ezek. 3: 1, 2.

Thursday, August 25.—Isaiah 21. Nations punished in His Name. Compare Jer. 25: 13, 14.

Friday, August 26.—Isaiah 22: 1-14. An unpardonable iniquity, (vs. 14). Compare 1 Sam. 3: 14.

Saturday, August, 27.—Isaiah 22: 15-25. Why take place? (vs. 25). Compare Isa. 14: 27.

Prayer Meeting Topic—Sunday, Aug. 21.

Some reasons for Praise. Isa. 12: 1-6.

1. "Thine anger is turned away, etc." Surely it is great cause for praise that God "has reconciled us to himself by Jesus Christ." 2 Cor. 5: 18, 19; Eph. 2: 16; Col. 1: 20. God became reconciled to us before we had any thought of him. His love is of such a character that we do well to keep it continually before us as our ideal. Rom. 5: 10. Be God-like in your life and you can then proceed in the language of the lesson.

2. "God is my salvation, I will trust and not be afraid." We have no occasion to fear anything when God is our "strength," we must guard against fearfulness because it is closely related to want of faith in God.

3. "The wells of salvation" to draw from, daily and hourly, will keep you refreshed for your work by drinking deep draughts. Draw, and use freely, and come at once to be refilled; don't wait till you are almost famished.

4. God tunes your heart to sing his praise and invites you to call upon his name, so be sure to proclaim it; and declare his doings by becoming a living example of what he can do. Let us strive continually to be so loyal to Christ that the world shall always see Christ not us, (vs. 6).

Amherst '98.

Seventh Annual Convention of the Maritime Baptist Young People's Union, Amherst, Nova Scotia, August, 18th, 19th, 1898.

PROVISIONAL PROGRAMME.

Subject to the approval of the Convention, and such changes as it may be wise to make.

OPENING SESSION—AUG. 18.

8-8.30—Preliminary exercises.

8.30-9—"Echoes from Buffalo," Rev. J. B. Morgan, Aylesford, N. S.

9—Address: Subject (to be announced). Rev. E. E. Chivers, D. D., Chicago, General Secretary of the International B. Y. P. U.

FRIDAY MORNING—AUG. 19.

6.30-7.30—Workers' Conference, subject: "Our Christian Culture Studies," conducted by Prof. E. W. Sawyer, Wolfville, N. S.

9-9.30—Address, subject, "Our Christian Culture Studies," Rev. E. E. Chivers, D. D.

FRIDAY EVENING SESSION.

8—Addresses: (a) "Our Baptist Young People and Education," Rev. Mr. Hatch, Wolfville, N. S. (b) "Our Baptist Young People and the Evangelization of our own Country," Rev. J. A. Gordon, St. John, N. B. (c) "Our Baptist Young People and the Temperance Problem," Rev. W. B. Hinson, Moncton, N. B.

SATURDAY MORNING—AUG. 21.

6.30-7.30—A Young People's Model Prayer Meeting, Leader, Mr. A. E. Wall, Moncton, N. B.

9-9.30—Address: "The Young People's Prayer Meeting," Pastor Henry F. Adams, Truro, N. S.

9.30-10—Unfinished Business.

SUNDAY MORNING—AUG. 21.

6.30-7.30—Consecration hour. (Leader to be announced).

MONDAY MORNING—AUG. 22.

6.30-7.30—A Workers Conference on "Junior Union Work," conducted by Rev. G. R. White, Fairville, N. B.

9-9.30—Address: "Junior Work," Mr. George A. McDonald, Halifax, N. S.

9.30-10—Unfinished Business.

TUESDAY MORNING—AUG. 23.

6.30-7.30—A Young People's Model Thanksgiving Service, Leader, Rev. David Price, Tryon, P. E. I.

9-9.30—Address: "Thanksgiving, an imber in Christian Work," Rev. D. A. Steele, D. D., Amherst, N. S.

9.30-10—Unfinished Business.

Respectfully submitted by the Secretary, H. G. ESTABROOK.

Serving Christ is a wide word, and covers the whole life: You will not finish it up on Sunday, or confine it to certain evenings or meetings or special duties of any kind. Be Christ's man everywhere. Carry his spirit with you as Jacob carried the odor of the vineyard and the barley ground in his garments when he came into his father's presence. This world is not so blind but that it can smell the fragrance of goodness. Carry Christ with you into trade, and into your shop, and into your social circle, and into the car when you travel, and into your own home, as well as into your closet and to the communion table. You cannot spend a half hour with some of Christ's choice ones without being stirred and quickened and inspired by them. The reason is that they were full of Christ, and warned you; they were charged with the electricity of the Holy Spirit, and you felt and caught the spark. This world is only a training-school of service; up yonder before the throne they "serve him day and night in his temple," and how will you do it if you have never learned? Heaven was never made for idlers.—Helpful Thoughts.

The Christian is a servant of God. The word is often found in the Scriptures. It is employed by God to describe men, and it is used by men to describe themselves as to the Deity, in their phrases and their prayers. There is nothing humiliating in it. It is an honor to be a servant to the State, a public servant. It is a higher honor to be a servant to the Creator of the universe. The name is given to the Son of God as our Saviour. By the knowledge of him "shall my righteous servant justify many," says Jehovah by his prophet Isaiah 53: 11. Now a true servant takes pains to know his master's will. Do you, dear reader, follow this course? Do you search the Scriptures, study God's providences, ask him daily in your closet to show you what he would have you to do? Do you expect the real reward from him? Or are you looking for it in the favor or the applause of your fellow creatures? Letters are often closed with the superscription, "Your obedient servant," where there is no intention of serving. The phrase is formal, conventional. Can you look up to God in sincerity and say, as in the eighty-sixth Psalm, "Give thy strength unto thy servant"?—John Hall, in Golden Rule.

Our Juniors.

Into the Country.

Oh! what fun! Jump and run!  
Here and there in shade and sun!  
Out of the city dust and heat—  
Into the country cool and sweet.  
Tumbling about on fresh haymows,  
Or down to the pasture after the cows;  
  
Wading here in brown brooks clear,  
Picking blackberries growing near;  
Supper; then more frolic and fun;  
Home to bed when the day is done.  
Peace to the house! God guard from ill!  
Sleep, little children, as long as you will.  
—Sunshine.

One of God's Gifts.

She was only about as tall as the great piano itself, and yet Geraldine's tiny fingers had already made out many of the tunes she had helped to sing in the Sunday-school. Sometimes after the house had been searched in vain for her, mother would find her seated on the piano stool in the dim old-fashioned parlor, singing as happily to herself as the birds in the treetops near by.

Sometimes it was "Jesus bids us ahine," sometimes it was "Birdie, stay a little longer," or some other of her favorite little songs. She was a happy little girl, and she had found a new way also of giving happiness to others.

When Grandmamma was alone, sometimes she sent for Geraldine to sing to her, and when auntie was sick, she also wanted Geraldine; and one of the happiest days for the sick children in the hospital ward, and one they had talked of for many weeks after, was when grandmamma had taken Geraldine with her on her visiting day, to sing for them also.

And so this little girl learned also how her gift of song could be a blessing to others as well as to herself.—Apples of Gold.

A boy had been up for an examination in Scripture, had failed utterly, and the relations between him and the examiner had become somewhat strained. The latter asked him if there were any text in the whole Bible he could quote. He pondered and then repeated: "And Judas went out and hanged himself."

"Is there any other verse you know in the Bible?" the examiner asked.

"Yes. 'Go thou and do likewise.'"

There was a solemn pause and the proceedings terminated.—Catholic Standard and Times.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

For our Conventions that a special blessing may descend upon all present and wisdom be given to guide in all matters of business.

The W. M. A. Society of the Baptist church at Amherst held its annual Thank-offering meeting on June 30th. It was intended as a celebration of our 28th anniversary, and should have been held on July 6th, but for various reasons the former date was most convenient. The meeting at 3 p. m. was well attended and interesting. Opened with singing "Come thou fount," etc. A psalm was read and appropriately commented on by our President, who called on Mrs. D. A. Steele to lead in prayer; another hymn was sung followed by prayer by Mrs. J. H. McDonald. The roll was called by the treasurer, Mrs. Alex. Christie, who also gave report of money received during the year, and later on read a fine selection of poetry. Music was interspersed, led by Mrs. Chubbuck. Mrs. C. Christie, County Secretary, gave a brief account of her work, while Mrs. G. B. Smith, who had just returned from Florenceville, interested us with a description of the meetings and what had come under her notice while absent, and taking the Psalm read at the opening of our meeting as a key note, urged more thorough consecration of life and work. Home Missions was represented by Mrs. James Moffat, treasurer of that department. A feeling prevalent is that while we are not doing too much for Foreign Missions we are accomplishing far too little for our Home Missions, and it is hoped that in the future greater effort will be made on behalf of the latter than has ever yet been. Miss Annie Hickman gave a reading which was highly appreciated. Amherst Point and Salem were heard from through Mrs. Adams Logan and Mrs. Hugh Logan.

At six o'clock tea was served in the dining room of the church to about seventy ladies and perhaps a dozen gentlemen. All seemed to enjoy the repast, though the absence of our pastor, Rev. J. H. McDonald, was regretted. At 8 p. m. a public meeting was held presided over by Rev. D. A. Steele, D. D. After the usual opening with singing, reading of Scripture, prayer, etc., a short report of the year's work was read by the secretary, eight little girls gave a very taking recitation, a quartette and Miss Miles' solo were very pleasing parts in the programme, as well as the selections by the choir. We were favored by having Rev. Mr. Churchill, returned missionary, with us who gave a very fine address. His remarks on the manners and customs of the people of India, his own and Mrs. Churchill's work among those of Bobilli, more especially, were deeply interesting to all. The envelopes were opened between meetings, and at the close of the evening the treasurer, Mrs. Alex. Christie, announced the amount of \$105 as a result of our pleasant gathering. This sum included the evening collection of \$9 and \$25 which was given by two sisters to constitute our pastor, Rev. J. H. McDonald, a life member of the W. B. M. U. Two dollars have since been added, making a total of \$107. AMELIA E. BLACK.

A Glimpse of Heathenism.

This evening, being tired of studying, we set out for a stroll. Owing to an unexpected shower the air is delightfully cool. How restful to look into the clear, near sky, to hear the soft twittering of the birds and to watch the fading glories of the setting sun. We are happy in the seclusion of our pathway when suddenly, on turning a corner, crowds of beggarly looking mortals, surrounding a small but brilliantly lighted temple, come into view. How eagerly they gaze while the sacrifice is being swung, while the water is poured on its back, (this is carefully caught and is regarded as a sacred draft), while the huge knife is flourished for the deadly blow. Twenty or more sheep or goats have been slain. Now begins the deafening tom-tomming and the shrill piping. Two wild looking men appear, dressed to represent and do honor to the goddess Parvati, Sivas' Consort. Their heads are encircled with a gaily decorated wooden frame and with powder or paint in dazzling colors, their bodies are completely covered; their hair almost touches the ground and at every movement hundreds of tiny bells are set in motion. I am told that important an feature of this Parvati worship is the pinning of a pig to the ground or wall so that its prolonged squealing may "scare away all the devils."

THE GREATNESS OF THE WORK.

You may well say, "It is no doubt the greatness of the work that grows upon you as you are brought face to

face with heathenism in all its horrible and disgusting forms." How horrible and disgusting! What pen can portray! What words can describe! I am daily learning that the most minute description can give only a faint idea of the terribleness of heathenism. As I walked homeward how heavy was my heart and I could not help repeating, "Oh, if the Christians at home only knew, if they only knew, would they not with all their hearts, with all their minds and with all their might give the Gospel to this deluded people. Yes, the work is great; it is a Herculean task and if Christ himself were not the originator and motive power who would undertake it? The love of Christ constrains us, "Christ moves within us and moves us." He draws us into His life and bears us forth in the outflowings of His heart. The Captain of our salvation came to this earth that he might destroy the works of the devil and the conquest is sure. May the church of the living God shine clear as the sun, fair as the moon and terrible as an army with banners and her mission will not fail.

AFTER MANY DAYS.

We have just received word from Mr. Corey, Kimeri, that seven men have offered themselves for baptism and have eaten with the Christians as a sign that they have broken caste. One of them was a teacher in Mr. Armstrong's school, over 20 years ago; three or four of the others were pupils. "Cast thy bread upon the waters, for thou shalt find it after many days."

TRUTH VICTORIOUS.

Three missionaries of other denominations have recently been immersed at the hill station, Conoor. An A. B. M. U. missionary when addressing a Union Conference there last year said that he could not believe that anyone was authorized to talk about being filled with the Holy Spirit when they refused to follow the Lord Jesus in baptism.

At Multan in the Punjab, a few Sundays ago, a Mohammedan gentleman in government service, who has been an engineer for nine years was immersed in the C. M. S. mission church. The Punjab mission news says: "Several Mohammedans were present throughout the ceremony and watched it with great interest. Is it not to be regretted that all the churches in the diocese are not provided with fonts of this kind in which adults can be immersed. Our Prayer Book expressly directs baptismal immersion and there can be no question that it conveys the spiritual meaning of the rite in a way which sprinkling can never do."

You remember that at the close of the recent gracious revival in Pundita Ramabai's Home, 250 widows were baptized by immersion.

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But error wounded withes in pain  
And dies among her worshippers."

Chicacole, India. MABEL E. ARCHIBALD.  
June 11.

Amounts Received by the Treasurer of the W. B. M. U. from August 2nd to August 9th.

Lawrencetown Mission Band, toward support of Mabel Beatrice Held, \$3.75; Truro Immanuel church, F M, \$11.54, H M, \$5; collection Eastern Association, F M, \$2.09; North Range, F M, \$5; East Jeddore, Reports, 10c, Tidings, 25c; Avondale, F M, \$12.55; Tekkali building \$1; Argyle, Yarmouth Co. Mission Band, toward Mr Morse's salary, \$5.20; Argyle, F M, \$2.70, H M, \$1.10; Three Mile Plains, Junior Union, for Tekkali building, \$3; Amherst, Mr Nelson Forest, in memory of his deceased wife, toward building at Tekkali, \$100; Falmouth, F M, \$20; Springfield, F M, \$9; Amherst, F M, \$6.50, Reports, 30c; Cavendish, F M, \$8.41; St John, Brussels St, F M, \$14.75, Tidings, 25c; Cumberland Bay, Mission Band, L D Morse, toward his salary \$4; Ohio, F M, \$6, H M, 53c; North Temple, F M, \$2.50, H M, \$1.54, Tidings, 25c; Petitoctiac, F M, \$10.50; Elgin, F M, \$8; Tekkali building, 75c. MARY SMITH, Treas. W.B.M.U. Amherst, P. O. Box 513.

CORRECTION.—In MESSENGER AND VISITOR of August 3rd in moneys acknowledged from Billtown the donation of Mrs. M. P. Freeman should read, in memory of mother, toward Tekkali building, \$10.

W. B. M. U. in Account With Mrs. Mary Smith for Quarter Ending July 31st, 1898.

Received from W M A S, N S, F M, \$1,732.11; H M, \$544.40—\$2276.51; received from Mission Bands, N S, F M, \$311.08, H M, \$28.30—\$339.28; received from Sunday Schools, N S, F M, \$68.38, H M, \$19.56—\$87.74; received from W M A S, N B, F M, \$703.33, H M, \$219.75—\$925.08; received from Mission Bands, N B, F M, \$230.16, H M, \$6.59—\$236.75; received from Sunday Schools, N B, F M, \$26—\$26; received from W M A S, P E I, F M, \$140.79, H M, \$54.19—\$194.98; received from Mission Bands, P E I, F M, \$40.87, H M, \$12.61—\$53.48. Total, \$4,139.92.

DEBTER.

May 4, paid J W Manning, Treas F M Board, \$1306.25; J Richards, Treas G L Mission, \$102.11; H E Sharpe, Treas N W Mission, \$197.19; J S Titus, Treas H M, N B,

\$121.60; A Cohoon, Treas H M, N S and P E I, \$104.05; August 2 paid J W Manning, Treas F M Board, \$1,306.25; printing Tidings, \$8.15; L M Certificates, \$7.50; Treasurer's expenses, \$10; Provincial Secretary N B, \$10; Provincial Secretary N S, \$13.38; County Secretary Lunenburg Co, \$2.25; Drafts and postage, \$5.46. Total, \$3,188.09. MARY SMITH, Treas. W. B. M. U. August 3rd.

Acadia College.

FORWARD MOVEMENT FUND.

J Harlow, \$2; T A Habley, \$6.25; L J Walker, \$50; Annie J Moir, \$12.50; Wm Scott, \$1.25; Wm Judson, \$1; Wm Baglale, \$1; M J Crawford, \$1; Rev. A P Browne, \$5; E Newsome, 50c; J Moreside, \$1; J A Smallman, \$2; T W Johnston, \$3; D Campbell, \$1; Wm LeLurgey, \$5; Fred Wolley, 50c; Jean McNeill, \$2; T Bulman, \$10; W B Colbeck, \$2.50; J E Howatt, \$2.50; P Brown, \$5; H Crossman, \$1; Wm Crossman, \$1; E W, \$5; J F Herbin, \$2.50; A M Freeman, \$10.

CORRECTIONS.—G V Gibson, instead of G E Gibson, A Watson, instead of A Weston, Miss C S Outhouse, instead of E S Outhouse, S Dakin, \$1; Robert Prizzle \$200.00, instead of \$2.00. S. B. KEMPTON

Man's Likeness to Man.

While it is true that no two persons are alike, it is also true that no two are wholly different. The bond of likeness of man to man is greater than the separateness of unlikeness,—for man is made in the image of God. No one has a right to consider himself entirely incapable of forms of evil to which others have fallen a prey. If he has not yet fallen into them, so much the greater his need of gratitude. But he is like those who have so erred in that he is not out of danger. Neither is there any height of spiritual attainment reached by his fellows of which he ought to consider himself incap'able. In liabilities and possibilities men are much alike, even though in the end they have differed in degree. It is more essential for the mutual assistance of each to each that men should think more of that which unites them as one in kind, than of that which separates them as diverse either in kind or in degree.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

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The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents.

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Three says the seal from two yars or div... It takes the to make th tract. The from Hondu Ayer Co. p entire prod to be mak They must l remainder three from two you can best sarsapa You only ge

Get Sarsaparilla which is ma root importe

Denominational

Norton church \$8.49; Hampton W M, \$2.56... G L M, \$2; B... Band, G L M, \$5 and F M, \$22 meeting, F M, \$1 F M, \$3; Rev F... llection at Weste per J S Titus; I G L M, \$1) \$112.44. Before to Aug. 1st, \$288 PRINCE

Cavendish ch Aug. 1st, \$2. Total to Aug. 1st Total N. B. \$3446.01.

Treas. St. John, Aug

Rev. W. E. Baptist church, very acceptably sells St. church Mr. Needham alon on Tuesday eve of the Crayon

Rev. G. R. W. of the Hantspo upon his new September. Th he congratulated able and even brethren in St. parture as a lo good.

Rev. A. T. Dy completed a very years in Peter Leinster St, pul to learn that the man's health m to rest for a time hoped—from pas Dykeman expect Provinces. Thei ing the Seminar

Rev. Dr. Carey plates taking a x first of next mon with friends in C

There will be a Governor's of a vestry of the Bap Thursday, the 18



2  
3  
?

"Three from two you can't," says the schoolboy. Right! Three from two you can't, either in dollars or dividends or sarsaparilla. It takes the best sarsaparilla root to make the best sarsaparilla extract. The best sarsaparilla comes from Honduras, C. A., and the Dr. Ayer Co. practically controls the entire product. Yet others claim to be making "best" sarsaparilla. They must be making it out of the remainder left after subtracting three from two. But, "three from two you can't." You can't make the best sarsaparilla without best root. You only get the best when you

# Get Ayer's Sarsaparilla

which is made wholly from the best root imported from Honduras.

Denominational Work from July 30th to Aug. 1st.

Norton church, collection, J W M, F M, \$8.49; Hampton Village church, collection, J W M, \$2.56; Mrs Rebecca Allaby, F M, \$2.50; Mrs Jordan Crandall, F M and G L M, \$2; Brussels St church, Mission Band, G L M, \$50; Carleton church, H M and F M, \$22.24; Queens Co Quarterly meeting, F M, \$8.68; Rev. C. Henderson, F M, \$3; Rev P B Seelye, F M, \$2; Collection at Western Association, F M, \$7.97, per J S Titus; Fairville church, (F M, \$2, G L M, \$1) \$3. Total to August 1st, \$112.44. Before reported, \$2714.41. Total to Aug. 1st, \$2826.85.

### PRINCE EDWARD ISLAND.

Cavendish church, D W, \$2. Total to Aug. 1st, \$2. Before reported, \$617.16. Total to Aug. 1st, \$619.16.  
Total N. B. and P. E. I. to Aug 1st, \$3446.01.  
J. W. MANNING,  
Treas. Con., N. B. and P. E. I.  
St. John, Aug. 1.

### Personal

Rev. W. E. Needham, of the Calvary Baptist church, Brooklyn, N. Y., preached very acceptably for Dr. Carey at the Brussels St. church on Sunday evening last. Mr. Needham also lectures in the church on Tuesday evening, The Wit and Humor of the Crayon.

Rev. G. R. White has accepted the call of the Hantsport church and will enter upon his new duties about the first of September. The Hantsport church is to be congratulated in securing a minister so able and every way excellent. His brethren in St. John will regard his departure as a loss not easily to be made good.

Rev. A. T. Dykeman, who has recently completed a very pleasant pastorate of two years in Peterboro, Ont., supplied the Leinster St. pulpit last Sunday. We regret to learn that the condition of Bro. Dykeman's health makes it necessary for him to rest for a time—only a short time it is hoped—from pastoral work. Mr. and Mrs. Dykeman expect to reside in the Maritime Provinces. Their daughter is about entering the Seminary at Wolfville.

Rev. A. A. Shaw, of Windsor, was the preacher at Germain St. on Sunday last. The congregation was pleased to make his acquaintance, and his excellent sermons were listened to with deep interest.

Rev. Dr. Carey, of Brussels St., contemplates taking a vacation of a few weeks the first of next month, which he will spend with friends in Ontario.

### Acadia College.

There will be a meeting of the Board of Governor's of Acadia University, in the vestry of the Baptist church, Amherst, on Thursday, the 18th inst., at 7 p. m.  
By order of the Board,  
S. B. KEMPSON, Sec'y.

### The Maritime Convention. A FINAL WORD.

The Locating Committee of the Amherst church waited till the latest possible date before competing its lists. After giving six days of grace we have succeeded in locating 315 delegates within easy distance of the church. A few tardy clerks have since sent in a number of names, while we wish to do the very best possible for everybody, we can give no certain guarantee that these delinquents will be provided for, if they come at their own risk we will do our utmost for them. It has been intimated that an umber of the sisters of the W. B. M. U. are planning to come to Convention at the close of their meetings. While the Amherst church will be happy to entertain that body at some future date, and looks forward to that pleasure, the committee feels bound to say this year we can promise free entertainment only to those whose names were received before August 11th. *Verbum sat sapienti.*

### LOCATING COMMITTEE. Amherst Baptist church.

### NOTICE OF MEETING.

Notice is hereby given that the annual meeting of the Maritime Baptist Publishing Company will be held at Amherst, N. S., on Monday morning, Aug. 22nd, 1898, at 9 o'clock, for the election of Directors and the transaction of such other business as shall legally come before the meeting.  
B. A. STAMERS, Sec'y.

### Notices. Quarterly Meeting.

The Carleton, Victoria and Madawaska Co's Baptist Quarterly meeting will convene with the Baptist church at Andover, on the 2nd Friday in Sept., 9th, at 7.30 p. m. Preaching by O. R. Merritt, Lic.; Missionary sermon by Rev. C. Currie; Quarterly sermon, Rev. I. C. Blakney. As this will be the annual meeting, and officers will be appointed for the ensuing year, it is desirable that a large delegation be present.  
Woodstock, THOS. TODD,  
July 13, Sec'y-Treas.

The annual convention of the Digby county Sunday School Association, will be held in Digby, Aug. 26th, beginning at 10.30 a. m. Day sessions in Methodist Hall, evening session in Presbyterian church. Collection at evening session for county work. All Sunday Schools are requested to send delegates.  
New Tusket, C. F. SABBAN,  
Aug. 11th.

Yarmouth County Quarterly meeting convenes with the church at Carleton, Sept. 6th, at 10 a. m. Denominational work in its various phases will be the special theme of the morning and afternoon sessions. All Yarmouth Co. pastors attending convention are requested to give up-to-date addresses on the "topic." The W. M. A. S. of the county, occupy the hour from 3.30 to 4.30 p. m. The evening session will be arranged for at the first session.  
W. F. PARKER, Sec'y.  
Yarmouth, Aug. 8th.

The fifth Annual session of the N. B. Baptist Convention, will be held with the Havelock Baptist Church. Commencing Saturday Sept 10th at 10 o'clock a. m. On Friday preceding the opening of Convention the N. B. Baptist S. School Convention will meet. The evening session will be a S. S. rally addressed by different speakers. The Woman's M. A. Societies will have a public meeting to be addressed by various speakers—Probably on Sunday p. m. On Monday p. m. Sept. 12th the annual meeting of the Baptist Annuity Association will take place. Let all churches and societies to be represented see that delegates be sent. Travelling and other arrangements will be announced later.  
S. D. ERVINE, Sec'y.

The 53rd annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church at Amherst, N. S., commencing on Saturday, the 20th of August, at 10 o'clock a. m.  
HERBERT C. CREED, Sec'y.

The Convention of the Baptist churches in the Maritime Provinces meets in Amherst, Aug. 18th. Will the churches please remember to forward all names of their delegates to Rev. W. H. McLeod, Amherst, N. S., not later than Aug. 15th, and to certify to the attendance of delegates appointed or in other words send names of no delegates that will not attend, and thereby assist in carrying out the plans of the convention committee.  
Amherst, July 4. W. E. HARDING,  
Clerk.

The Baptist Institute of the Maritime Provinces convenes in its 10th annual meeting in the Baptist church at Amherst, N. S., on Friday, Aug. 10th, at 10 a. m. The programme will be published later.  
B. N. NOBLES, Sec'y-Treas.



Delegates to Convention.  
The usual blanks for credentials of delegates to the Maritime Convention will soon be sent out to the clerks of all the churches, accompanied with envelopes for return of the same to the Secretary, on or before the 15th of August. Will each pastor be kind enough to see that these blanks are properly filled up and mailed in good time. If delegates are appointed or changes made in the list after the printed form is sent in, or after the 15th of August, the names should be sent on a post card to the Secretary of Convention at Amherst, N. S.  
HERBERT C. CREED, Sec'y.  
July 15th.

### The Convention. TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the Baptist convention to be held at Amherst, N. S., from 19th to 24th August, at one first class fare, full local fare to be paid going, and return free on presentation of a certificate of attendance, signed by the Secretary to the Ticket Agent or Purser.  
The Yarmouth Steamship Co., Star Line, S. S. Co., Coastal Steam Packet Co., Charlottetown Steam Navigation Co., The Maritime Transportation and Salvage Co., N. B. and P. E. I. Railway, Central Railway of N. B., Elgin and Havelock Railway and Steamer, John L. Cann, Richmond S. S. Co.

The Canada Eastern Railway will issue return tickets from 18th to 20th, certificate of attendance to be presented on the return trip.  
The Canada Coals and Railway Co. will issue return tickets on presentation of certificates by delegates at the starting station.

The Intercolonial, Canadian Pacific, Dominion Atlantic Railway, Central Railway of Nova Scotia, Shore Line, Prince Edward Island, Salisbury and Harvey and Cumberland Railway and Coal Co., will provide standard certificates to delegates at the starting station, which when properly filled up will be accepted by the ticket agent at Amherst, for a ticket to return free. Purchase your tickets through to Amherst at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction stations.  
Certificates for all lines good until 27th August.  
Moncton, N. B. J. J. WALLACE,  
July 26th. Chairman of Com.

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METALLIC  
CEILINGS  
and WALLS?

They're Handsome, Durable and Economical—Fireproof, Hygienic, and in popular use for every style of building.  
We will send you an estimate with full information if you mail an outline showing shape and measurements of the walls and ceilings to be covered.  
Your satisfaction is sure.

### Metallic Roofing Co.,

1196 King St. W., Toronto [Limited].  
The Central Hotel, Berwick, N. S., was burned to the ground Monday afternoon. The loss is estimated at about \$2,500.

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

### A Martyr to Diarrhoea.

Tells of relief from suffering by Dr. Fowler's Ext. of Wild Strawberry.

There are many people martyrs to bowel complaints who would find Dr. Fowler's Extract of Wild Strawberry a wonderful blessing to them. It not only checks the diarrhoea but soothes and heals the inflamed and irritated bowel, so that permanent relief is obtained.  
Mrs. Andrew Jackson, Houghton, Ont., sends the following letter: "For the past two or three years I have been a martyr to that dreadful disease diarrhoea. I tried every remedy I heard of and spent a good deal of money trying to get cured but all failed until I happened to read of a lady who was cured by using Dr. Fowler's Extract of Wild Strawberry. I purchased a bottle and commenced taking it according to directions and was cured in a very short time. I cannot praise the remedy too highly for what it did for me."



### THE NEWTON THEOLOGICAL INSTITUTION,

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Fall term begins Wednesday, September 7. Entrance examinations at 9 a. m. in Colby Hall. Full course of study, three years. Many electives. Special lectures. Tuition free. Finely located, eight miles from Boston. Excellent buildings. Interior of Farnell Hall wholly rebuilt in best modern style. Students room heated and furnished. For further information address—  
ALVAH HOVEY.

President McKinley has appointed Judge J. M. Hobson, father of Lieut. Hobson, of Merrimac fame, postmaster at Greensboro, Ala. Mr. Hobson is a Democrat.

Advertisement for Pyny Pectoral. Text includes: "FOR all the ailments which attack the Bronchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as Pyny Pectoral." "Coughs and Colds Cured while you think." "THIS remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtues." "Big Bottles. 25 cents." "FOR SALE BY ALL Medicine Dealers, Davis & Lawrence Co., Ltd. MONTREAL and NEW YORK."

## Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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H. L. Coombs & Company, dealers in Soap and Stationery, will give premiums, for a short time, to introduce their goods. High Grade Bicycles for Gents' and Ladies; Gramophones; Gold Watches, guaranteed for 20 years; Handsome Desks, and many other premiums. Special Watches (perfect time keepers) given away with 10 Boxes Toilet Soap at 25c., and 10 Boxes Note Paper and Envelopes at 25c. High grade of goods. Send for Information Sheet, which explains how to earn any of the premiums. Hundreds of men and women, boys and girls already at work, and many have earned a premium in one day. Address—  
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## STUDENTS

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## A HEALTHY WOMAN.



Nine-tenths of all the suffering and disease in the world comes from the kidneys. Yet how few people there are who take any care of these delicate little organs. Backache, lame back, headaches, listlessness, all signs of kidney trouble, are almost universal.

### Doan's Kidney Pills

Tone and regulate the kidneys and help them to throw off the poisons from the system.

Mrs. A. Brown, 1 O. Box 900, Dresden, Ont., says: "For years I suffered from dropsical trouble which caused me much distress. I heard of Doan's Kidney Pills and got a box of them as Switzer's Drug Store. Before commencing to take them I was unable to button my shoes on account of my swollen condition, but by the time I had finished the first box I could do this without inconvenience. I have now taken a second box and have no hesitancy in recommending Doan's Kidney Pills for any Kidney or Dropsical trouble."  
Price 50c. a box, 4 for \$1.75, all Druggists. The Doan Kidney Pill Co., Toronto, Ont.

## The Home

### Summer Salads.

Tea is a meal that in a great many country families usurps the place of supper as the evening repast. A tea is a light, unsubstantial meal which is peculiarly adapted to summer weather. The old saying that "Fruit is golden in the morning, silver at midday and leaden at night" may be applied to all food, and should be well remembered in summer. It is doubly desirable in sultry weather that the evening meal should be a light one. The heavier stews and other substantial dishes that are so acceptable on the winter supper table pall upon the taste in hot weather. A properly seasoned dish of meat or fish salad takes the place on the tea-table of all other meat dishes at this season. This is an economical as well as a wholesome course, in spite of the nightmares which well-meaning people used to conjure up at the mention of a lobster or chicken salad.

The fancy of our Puritan ancestors that a French salad was something as deleterious to the digestion as the typical French morals were to the character is an old one. This, no doubt, the reason why so many conscientious women of an older generation cling to the coarse meats and greasy vegetables of the boiled dinner, abjured mustard and other condiments, and looked upon a French salad as a means by which men were led to ruin and intemperance. Men and women are led to the use of stimulants not by salads and condiments, but by food which does not supply sufficient nourishment. Coarse meats, indigestible boiled beef and mutton, and boiled vegetables that clog up the process of digestion and give the stomach and digestive powers the greatest amount of labor for the least amount of nourishment bring a natural desire for stimulants to restore the strength. On the other hand, a properly dressed salad made of delicate meats or fish, with mustard and other condiments to assist digestion, furnish nourishment with the least amount of taxation on the physical forces at a time when they are somewhat weakened by heat.

In France, where food is more intelligently handled and where mustards and condiments are liberally used, there is far less intemperance among the poor than in England and in America. In France the poorest peasant woman can concoct a salad or make a broth that a chef might be proud of. Intemperance occurs in the majority of cases in this country and in England among a class of people who are habitually underfed or fed on improperly cooked food. The fact that such a class exists is due only to their own lack of intelligence in using the food resources at their command. No one who has worked among the poor and unfortunate of the great cities can deny the fact of the existence of masses of people there who use the food they obtain so wastefully that want and intemperance are the legitimate consequences.

With salads, as with all food, it is essential that they be served at the right time. It is necessary for the woman who desires her children to grow up healthy and strong to prepare all the food for them in the manner that shall render it most acceptable and most nutritious. Centuries ago a great poet from whom we might not expect dietic wisdom, uttered an aphorism when he said, "That which is not good is not delicious to a well-governed appetite." A healthy person has a healthy appetite. Such a person "respects his dinner" and demands it shall be delicious. There is no reproach in this respect for food. On the contrary, there is a vast amount of mere animalism in consuming food in indifference to its quality. Let the summer tea be the daintiest of meals, let the salad of fish or meat be carefully prepared, and every dish suggest in its perfection the table of a woman of refinement.—N. Y. Tribune.

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### Dog Day Weather.

This is one of the most unwholesome seasons of the year—a time peculiarly try-

ing to the health of little children, to the invalid and to the aged. The diseases prevalent at this time are partly due to the accumulation of decayed vegetation which has begun to fester in the sun, and spread unwholesome germs, and in part to the exhausting effect of the heat. It behooves the housekeeper at this time to see that all the premises about the house are kept free from debris of any kind, that all drains and cesspools are flushed out and disinfected weekly, that garbage pails are purified, and that all sources of bad air are done away with by cleanliness and disinfectants. It is at this season of the year that that indefatigable little scavenger, the fly, makes his appearance in force. The sudden arrival of a horde of these insects always means the presence of some nuisance in the immediate vicinity that needs abating. The problem of the housekeeper is not to destroy the fly, but to abate the nuisances that call for the presence of the fly. Merciless exactor of Nature's law, the fly, does not stop his necessary work of consuming impurities in the atmosphere, because the trouble comes not from the immediate spot where he finds the impurities. As far as the atmosphere is infected by the nuisance of a stable, an impure cesspool, or an uncared-for garbage pail, there will be the fly at work doing what he can. Fly screens, fly traps and all the multifarious contrivances that have been devised never were successful, and, fortunately, never will be successful, in driving away flies. Cleanliness and disinfectants render these scavengers unnecessary. Such precautions alone will drive them away.

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### Afternoon Rest.

The necessity of a rest hour for a busy mother and housekeeper cannot be too strongly insisted upon. All other women are apt to take this rest except the woman whose "work is never done," and who needs it the most of all. It is not necessary to take a full hour's rest, but as much time as this should be allowed in the early afternoon after the work of the dinner is over, for the simple object of resting. The habit should be acquired of going to one's room and of shutting out the outside world as much as it is possible, together with all worldly care and worry. Bathe the temples, loosen the dress, and, if possible, put on a loose wrapper and lie down. Sleep may not come at once, but the habit is soon acquired, and in a short time the tired woman who adopts this remedy will fall asleep almost as soon as she touches the pillow. Even if her enforced nap does not last over half an hour, no period of sleep in the twenty-four covering the same amount of time will be so refreshing or give so much rest to tired brain and muscle.

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At Whitehaven, C. B., Inspector Jones, of the customs, on Saturday seized the schooner Minnie J., owned by the Munro family, for having brought contraband goods, and towed her to Canso for safe keeping. An effort was made to recapture her during the night.

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## An Ontario Farmer Rescued by Paine's Celery Compound.

WELLS & RICHARDSON CO.,

GENTLEMEN:—It is with very great pleasure that I testify to the value of your great medicine, Paine's Celery Compound. For nearly two years I suffered from indigestion and kidney and liver troubles. After trying several medicines that did not effect a cure, I decided to try your compound. Before using it I was so low in health that I could not eat or sleep. I could not lie in bed owing to pain in my back, and it was only by resting on my elbows and knees that I was enabled to obtain a slight degree of ease. Before I had fully taken one bottle of your medicine I began to improve. I have now taken in all fourteen bottles with grand results. I am a farmer and am now working every day. I am a living witness to the worth of Paine's Celery Compound. Yours sincerely,  
C. J. SMYK,  
Sheffield, Ont.

## FOR SALE

on easy terms of payment—One of the best properties in the Province of New Brunswick, for Grist, Saw and Carding or Woollen Mill. Situated in the Dutch Valley, only three miles from the growing town of Sussex, Kings Co. Double Dwelling, Barn, Orchard and Mill Dam, etc. Best locality in the county. Address  
GRIST,  
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ENGAGEMENT BIRTHDAY WEDDING **RINGS** JEWELS, JEWELLERY.

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

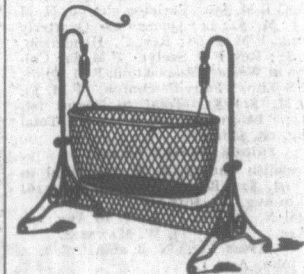
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Made of Enameled Iron and Wire. LIGHT, ARTISTIC and DURABLE! Three Gentle Motions Combined.

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Manufacturers of all kinds of Wire and Iron Work. Wire Forms and Display Stands for Milliners. Store and Office Fittings, etc.

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FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000. BELL'S PATENT BELLS. G. MENEELY & CO. SHEFFIELD. WEST-TROY N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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# The Sunday School

## BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

ELISHA AT DOTHAN.

Lesson IX. August 28.—2 Kings 6:8-18.  
Read 2 Kings 6: 1-23. Commit Verses 15-17.

### GOLDEN TEXT.

The angel of the Lord encampeth round about them that fear him, and delivereth them, Psa. 34: 7.

### EXPLANATORY.

ELISHA'S DEFENDERS.—Vs. 8-18. 8. THE KING OF SYRIA. Benhadad II., of Damascus.

9. AND THE MAN OF GOD. Elisha; so called because he was God's special servant and messenger, through whom God revealed his will. SENT UNTO THE KING OF ISRAEL. Josephus says the king of Israel was starting on a hunting party when Elisha warned him. BEWARE THAT THOU PASS NOT SUCH A PLACE, OR BEWARE THAT THOU PASS NOT OVER SUCH A PLACE, leaving it unoccupied. SYRIANS ARE COME (R. V., "are coming") DOWN. He must either avoid the place, lest he be taken unawares by the Syrians already there, or he must occupy and defend it, ready for the Syrians, who are on the way there.

10. AND THE KING . . . SENT TO THE PLACE several times, and in every case the prophet's warning was correct.

11. KING OF SYRIA WAS SORE TROUBLED. He was both enraged at the defeat of his schemes, and perplexed at the unaccountable and mysterious manner of his defeat. WHICH OF US IS FOR THE KING OF ISRAEL? He could account for these things only by some treachery among his intimate advisers.

12. AND ONE OF HIS SERVANTS. Perhaps some one who had been to Samaria with Naaman, and had conversed with the neighbors of Elisha. Perhaps they knew of his discovery of Gehazi's crime.

13. GO AND SPY WHERE HE IS, THAT I MAY . . . FETCH HIM, and take him away from the power of communicating with the king. It illustrates a curious phase of human nature, that he did not seem to think that the prophet might discover this plan as well as the others.

14. A GREAT HOST. Great for the purpose. THEY CAME BY NIGHT. So as to take the city by surprise, and Elisha in it, without any warning or opportunity for escape.

15. THE SERVANT . . . WAS RISEN EARLY. Something unusual had alarmed him; the noise of the chariots, or the alarm of the watchmen.

16. AND HE ANSWERED, FEAR NOT. He comforts him in two ways: (1) by his own faith and experience; (2) by a vision of those who defended him. THEY THAT BE WITH US ARE MORE THAN THEY THAT BE WITH THEM. We need not suppose that Elisha "saw" the angelic host of which he here spoke. He only gave utterance to the conviction of all God's saints when the world persecutes them (comp. Psa. 34: 7; 55: 18; 91: 11; 2 Chron. 32: 7, etc.). The prophet speaks not of a casual event, but of something continued and always true in the providence of God. And yet what follows seems to imply that Elisha's own eyes were opened to see his defenders, before he asked to have his servant see them. The Lord gave him the vision first.

17. LORD, I PRAY THEE, OPEN HIS EYES. His spiritual vision, his power of recognizing the great unseen realities around him. Nothing was created or changed for him. The heavenly host were really there, but unperceived, as the stars are in the heavens, and the flowers in the field, though the blind man sees them not. All he needs is opened eyes. BEHOLD, THE MOUNTAIN. The hill on which Dothan was situated. WAS FULL OF HORSES AND CHARIOTS OF FIRE. The symbols of the unseen powers and forces of God, which defended the prophet. "It is a picture commentary on the psalmist's words, 'The angel of the Lord encampeth round them that fear him, and delivereth them,' (Psa. 34: 7)."

18. WHEN THEY CAME DOWN, from the surrounding hills, to him, to take Elisha. Apparently he and his servant had gone out toward the Syrians. SMITE THIS PEOPLE, I PRAY THEE, WITH BLINDNESS. This was not a revengeful, but a loving prayer, for the tendency of the whole transaction was (1) to teach the Syrians about the true God and his goodness; (2) to lead Jehoram, the king, to go to God for his help; (3) to deliver the people from these raids. AND HE SMOTE THEM WITH BLINDNESS. This is not the usual Hebrew word for "blindness," but is a compound word, a thing not very common in Hebrew (found only in Gen. 29: 11). One part resembles the ordinary word "to blind"; the other is from a quite different root,

meaning "to shine." The resulting idea would be that of "coruscation" or "dazzling"; and the whole would denote "visual bewilderment, hallucination," rather than total loss of sight.

Then Elisha went up to the leaders, and offered to guide them to the place, and the men they sought. Some have thought that Elisha was guilty of deception when he said, "This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek." But he led them to Samaria. The fact is that Elisha told them the plain, simple truth. Dothan was not Elisha's home. He was so surrounded with his unseen defenders that the Syrians could not touch him at Dothan. They were blind, and could not recognize him. He brought them to his home, and there was found and seen by them. The fact that the Syrians did not comprehend precisely his meaning, and imagined that he would fulfil his word in some other way, does not in the least detract from the simple, open truth of Elisha's words.

Elisha led them twelve miles to Samaria, the capital. Here, their sight being restored, they found Elisha in his own city, but they were captives in the midst of their enemies. Jehoram wanted to kill them; but Elisha indignantly objected to this, and instead supplied them with abundant food, and sent them home. He "heaped coals of fire on their hearts." He slew his enemies by sparing them. Only when he had them in his power could he do this effectually; otherwise it would have been attributed to fear. As the result, the plundering bands which had been in the habit of ravaging the territory (2 Kings 5: 2) ceased their incursions for a time.

Practical Suggestions.—1. "Every hill may be a Dothan; every walk, Emmaus; every pillow, Bethel."

2. We cannot understand life, either for ourselves or for others, till we have some vision of the unseen world in its bearing upon the seen. So in the first chapters of Job, the scene changes from earth to heaven before we can understand the meaning of what was taking place on earth.

3. So the great moral changes in this world are made by unseen forces, often unrecognized as forces by those who hold the visible powers. So it was with the Roman emperors and Christians; so with the development of slavery; so with the development of freedom.

4. The Unseen Realities. There is nothing incredible, irrational, or unscientific in the idea. The consoling doctrine of mighty invisible agencies forming vast hosts under God's direction, working in nature, perhaps in its most interior depths, and all for the carrying on of his moral kingdom, is too clearly presented on the face of the Bible to be denied. This is a rational as well as a glorious belief. Well says an author of note, "To insist that nothing exists but what the human eye can see is more worthy the intellect of a Calaban than that of a Milton or a Newton."

5. The Christians' Defenders. All the multitudinous forces of the universe are with God's people, and against his enemies. And God has promised that they shall work good to those that love him.

6. Our great need is for opened eyes to see what there is. All the progress of civilization is through eyes opened to see in nature things before unseen, but ever there. Our religious progress is largely in the same way,—seeing new views of God, of heaven, of truth, new meanings to the promises. We are often in spiritual things like Hopeful in Giant Despair's Dungeon, having possession of the Key of Hope, but blind to it.

\* \* \*

There was a lively meeting between the directors and stock holders of the Electrolytic Marine Salts Company in Boston on Thursday. For nearly three hours the present condition of the company was carefully gone over. It was voted to liquidate all outstanding liabilities, and to employ additional legal counsel. It seemed to be the general impression that a dividend of thirty cents on the dollar would be about all the stockholders could expect. Treasurer Usher said he had but little hope of getting Jernegan back by extradition proceedings, for Lawyer Melville O. Adams stated that every point possible had been made to secure his arrest, but he did not think Jernegan could be extradited.

## UNABLE TO WALK.

A Distressing Malady Cured by the Use of Dr. Williams' Pink Pills.

From the Hartland, N. B., Advertiser.

Right in our own village is reported another of the remarkable cures that make Dr. Williams' Pink Pills so popular throughout the land. The case is that of Mrs. E. W. Miller. The Advertiser interviewed her husband, who was glad to relate the circumstances for publication, that others might read, and have a remedy put into their hands, as it were.

"For five years," said Mr. Miller, "my wife was unable to walk without aid. One physician diagnosed her case as coming from a spinal affection. Other doctors called the malady nervous prostration. Whatever the trouble was, she was weak and nervous. Her limbs had no strength and could not support her body. There was also a terrible weakness in her back. Three months ago she could not walk, but as a last resort, after trying many medicines, she began to use Dr. Williams' Pink Pills. Improvement was noted in a few days, and a few weeks has done wonders in restoring her health. Today she can walk without assistance. You can imagine her delight as well as my own. We owe her recovery to Dr. Williams' Pink Pills, and I recommend them for any case of nervous weakness or general debility."

Mr. Miller is part owner and manager of one of our lumber mills and is well known throughout the country.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

The Central Hotel, Berwick, N. S., was burned to the ground Monday afternoon. The loss is estimated at about \$2,500.

## Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philips, and all other persons whom it may or doth concern:

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, Spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records folio 541, 542, 543, 544 and 545, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven o'clock in the forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simon to one John Gregg, by Indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: 'Commencing at the junction of the Indians' town Road (now Main Street) and Douglas Road, thence running westerly along Indian-town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian-town Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of beginning.'" Together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereunto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgages.

Dated this fifth day of August, A. D. 1898.  
ALEXANDER M. PHILLIPS,  
Assignee of Mortgages,  
ARON A. WILSON,  
Solicitor to Assignee of Mortgages.

# MOTHER AND DAUGHTER CURED.

Mrs. Lydia A. Fowler, Electric Street, Amherst, N.S., testifies to the good effects of the new specific for all heart and nerve troubles: "For some time past I have been troubled with a fluttering sensation in the region of my heart, followed by acute pains which gave me great distress and weakened me at times so that I could scarcely breathe. I was very much run down and felt nervous and irritable.



"I had taken a great many remedies without receiving any benefit, a friend induced me to try Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt that they were doing me great good; so I continued their use and now feel all right. I can heartily recommend Milburn's Heart and Nerve Pills for nervous prostration."

Mrs. Fowler adds: "My daughter, now fifteen years of age, was pale, weak and run down, and she also took Milburn's Heart and Nerve Pills for some time, and is now strong, healthy and vigorous."

Milburn's Heart and Nerve Pills cure palpitation, smothering sensation, dizzy and faint spells, nervousness, weakness, female troubles, etc. Price 50c. a box or three boxes for \$1.25. Sold by all druggists. T. Milburn & Co., Toronto, Ont.

Mr. Melville Miller, Bensford, Ontario, says: "Laxa-Liver Pills made a new man of me. I was troubled with indigestion and pains in the small of my back, and after taking Laxa-Liver Pills for about three weeks they completely cured me." Price 25c. all druggists.

## Cruel Consumption Can be Cured

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

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

## Show Cases.

We are now manufacturing Show cases, in Quartered Oak Cherry, Walnut, etc., equal to any in Canada. Write for Circulars.

A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.

## THE LIFE OF J. M. Cramp, D.D.

Late President Acadia College

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From the Churches.

TRYON, P. E. I.—During the month of July, I had the pleasure of baptizing two believers at Tryon.

MILLVALE, CUMBERLAND CO.—Last Sunday, Aug. 7th, three happy believers followed their Master in baptism and were welcomed into the Millvale Baptist church. Others are inquiring the way.

ST. MARGARET'S BAY.—The Willing Workers' Mission Band of the First Baptist church, St. Margaret's Bay, is holding on its way. Its meetings are held monthly on Sunday afternoon immediately after Sunday School. The young people take great interest in it, and its contributions to missions are increasing...

FORBES' POINT, (WOOD'S HARBOR), SHELBURNE COUNTY.—October 17th, 1897, was a day long to be remembered in the history of this church. The week previous the forest fires had been raging in this vicinity, and on this day reduced our church to ashes. Steps were immediately taken to secure a new building...

ERNEST QUICK.

Lunenburg Co. District Meeting.

The district meeting of Lunenburg Co., convened with the church at Tancook, Aug. 1st and 2nd. A large number of delegates from nearly every church in the county were reported. The services opened by a very inspiring evangelistic meeting on Monday evening.

Tuesday, 2:30 p. m.—Session opened with a 20 minute prayer meeting, after which Bro. Jenkins took the chair and the regular business of the meeting was proceeded with. A resolution was introduced and carried, recommending the Home Mission Board, to appropriate \$100, to the "New Canada" church for the support of their pastor...

There is an English course of three years open to those who have University matriculation, or who have taken a course without languages, equivalent to the matriculation course. The subjects taught in this course are: Biology, English, Psychology, Logic, Ethics, Education, English Bible, Ecclesiastical History,

and the necessity of every temperance man registering his convictions at the polls, were especially emphasized. It is hopefully expected that this old County of Lunenburg will, on Sept. 29th, be found to have stood united for the cause of humanity and justice. The delegates returned to their respective homes feeling that they had truly been strengthened and encouraged by their meeting together.

ORDINATION AT CAVENDISH. In compliance with a request from the Baptist church at Cavendish, P. E. I., a number of clerical and lay delegates assembled at Cavendish on Wednesday, August 3rd, at 3 p. m., to consider the advisability of setting apart to the full office of the gospel ministry Bro. C. W. Jackson, Lic., whose services to the churches on the Cavendish field have been highly appreciated and remarkably successful.

The necessary expenses for the school-year, exclusive of clothes and travelling expenses, are as follows: Board, including fuel, light, room, \$90.00; Registration for Lectures, 5.00; Registration for Examinations, 5.00; Library, 1.00; Books, estimated, 15.00; Laundry, Stationery, etc., 24.00. Total for the year, \$140.00. Those who have not learned to economize closely, will spend more, while those who can practise rigid self-denial will not need to spend this amount.

Brother Jackson has the united support of his people, and holds a large place in their hearts. His faithful and able preaching of the Word, his fine pastoral work, and his genuine, and unvarying Christian character, have made his labors a real and definite power among those who are especially qualified to judge in such matters. He is a graduate of Acadia University, and has studied at Newton Theological Institute.

ADDISON F. BROWNE, Clerk. Theological Courses at McMaster University. Inasmuch as letters sent to me during my absence from Toronto are likely to reach me tardily, will the Editor of the MESSENGER AND VISITOR kindly permit me to give information through the columns of that paper, to those who have written or intend to write to me concerning the courses in Theology offered at McMaster University.

THE SEVERAL COURSES. There is an English course of three years open to those who have University matriculation, or who have taken a course without languages, equivalent to the matriculation course. The subjects taught in this course are: Biology, English, Psychology, Logic, Ethics, Education, English Bible, Ecclesiastical History,

Homiletics, Systematic Theology, Polemics, Apologetics, Pastoral Theology and Church Polity.

There is a four years' course open to those who have University matriculation, in which Greek and Hebrew are added to the subjects named above. A student taking this course may substitute certain electives for either Greek or Hebrew.

There is a course for the degree of Bachelor of Theology open to University graduates. The subjects taught in this course are as follows: Hebrew, three years; New Testament Greek, two years; English Old Testament, two years; English New Testament, two years; Homiletics, including Hymnology and the History of Preaching, two years; Systematic Theology and Polemics, two years; Ecclesiastical History, two years; Apologetics, one year; Pastoral Theology and Church Polity, one year. While this work will give full occupation for three years to a student, graduates of McMaster University, who, in required and elective studies, have taken two years of English Bible and one year each of Hebrew, Ecclesiastical History and Evidences of Christianity, are able to complete it in two years.

EXPENSES. The necessary expenses for the school-year, exclusive of clothes and travelling expenses, are as follows: Board, including fuel, light, room, \$90.00; Registration for Lectures, 5.00; Registration for Examinations, 5.00; Library, 1.00; Books, estimated, 15.00; Laundry, Stationery, etc., 24.00. Total for the year, \$140.00.

Those who have not learned to economize closely, will spend more, while those who can practise rigid self-denial will not need to spend this amount. The most of our students, in both Arts and Theology, pay their way, wholly or in part, by their own earnings. Nearly all of our ministerial students find employment on Home Mission fields during the summer. The more competent of these earn enough during the year to pay their way, but those who are without preaching and pastoral experience, unless their gifts are above the average, may not be able to do this at first. A young man who, on account of physical, intellectual, moral or spiritual deficiencies, is unfit for the ministry will not be helped to avail himself of opportunities for self-support as a ministerial student.

A FEW OTHER DETAILS. There are about one hundred ministerial students in Arts and Theology, at McMaster University. These, together with

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the Christian students who are looking forward to other vocations, than the ministry, many of whom are active in the Christian work, which is done under the direction of the Pyfe Missionary society, form a large Christian student community, representing our country from the Atlantic to the Pacific, and helping each other to large conceptions of the Christian life and of the opportunities which lie before the Baptists of Canada.

Our students are kept in close touch with mission work in India, Bolivia, Quebec, Manitoba, the North West territories, British Columbia, and other parts of our own country, and much is done to lead them to attach great importance to an earnest, evangelical, consecrated ministry. Beginning with the session of 1898-9 special instruction will be given in evangelistic methods by the Rev. Elmore Harris, B. A., than whom there is probably no one in our country better qualified, by natural gifts, pastoral experience, observation of the methods of distinguished evangelists and fellowship with many of the great soul-winners of Great Britain and America, to lecture on this vitally important subject.

The session of 1898-9 will begin on the first Tuesday in October and end on the second Wednesday in May. Ministerial students, except those who have been ordained, should be present Monday, 3rd October, that they may come before the Ministerial Committee on the evening of that day. O. C. S. WALLACE, Hebron, N. S., August 5th.

FALL GOODS

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M

McHUTCHIN 10th, by P. D. of Port Phillip Oxford.

HEARTZ-FL July 20th, by R. H. Heartz to J. Charlottetown

TEDFORD-H parsonage, Ple Aug. 3rd, by P. C. Tedford, Esq. N. B., to Miss N. S.

WELCH-THO bride's parents E. Pince, G. Thompson, all

PUBLIC COVER August 8th, by Publicover to

MACKENZIE home of the Sunbury Count John H. Mack Queens Count Sheffield, Sun

UPTON-PER bride's parents Aug. 4th, by P. Upton, of Old Perley, of Mau

THOMSON-B leton County, Jos. A. Cahill, Miss Inez M. I

LANGILL-H 18th, by pastor erick Langill, nessey, of Tatar

NEILY-SPIN County, N. S., Saunders, assis Everett B. Neil of Greenwood.

STEVES-CO the bride's par County, Aug. son, assisted b C. Steeves, of and Louisa S. Colpitts, Esq., of many valu couple started spend a few w will reside at

LEMON-A B., Aug. 4th, youngest child Lemon, aged C.

HENDERSON Hammond, yo Sarah Hender

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## MARRIAGES.

McHUTT-THOMPSON.—At Oxford, Aug. 10th, by P. D. Nowlan, Botsford McHutt, of Port Phillip, to May Etta Thompson, of Oxford.

HEARTZ-FLEIGHTER.—At Charlottetown, July 20th, by Rev. C. W. Corey, Frederick H. Hertz to Annie M. Fleigher, both of Charlottetown.

TEDFORD-HIBBARD.—At the Baptist parsonage, Pleasant Valley, Yarmouth Co., Aug. 3rd, by pastor N. B. Dunn, Benjamin C. Tedford, Esq., of Windsor, Carleton Co., N. B., to Miss Mary Hibbard, of Hebron, N. S.

WELCH-THOMPSON.—At the home of the bride's parents, June 25th, by the Rev. C. E. Pineo, Gordon E. Welch and Frances Thompson, all of Westport, Digby County.

PUBLICOVER-ZINC.—At West Dover, on August 8th, by Rev. A. E. Ingram, Isaiah Publicover to Emeline Zinc.

MACKENZIE-DAY.—On Aug. 3rd, at the home of the bride's mother, Sheffield, Sunbury County, by pastor O. P. Brown, John H. Mackenzie, of New Jerusalem, Queens County, to Marciana Day, of Sheffield, Sunbury County, N. B.

UPTON-PERLEY.—At the home of the bride's parents, Manguerville, Sunbury Co., Aug. 4th, by pastor O. P. Brown, James S. Upton, of Old Town, Me., to Mamey H. Perley, of Manguerville, Sunbury Co., N. B.

THOMSON-BRITTON.—At Windsor, Carleton County, N. B., on Aug. 10th, by Rev. Jos. A. Cahill, Mr. James A. Thomson to Miss Inez M. Britton.

LANGILL-HENNESSY.—At Pugwash, July 18th, by pastor C. H. Haverstock, Frederick Langill, of Pugwash, and Clara Hennessy, of Tatamagouche.

NELLY-SPINNEY.—At Greenwood, Kings County, N. S., Aug. 3rd, by Rev. H. H. Saunders, assisted by Rev. Wm. Ryan, Everett B. Nelly to Inez E. Spinney, both of Greenwood.

STEEVES-COLPITTS.—At the residence of the bride's parents, Pleasant Vale, Albert County, Aug. 10th, by Rev. F. D. Davidson, assisted by Rev. Mr. Young, Elmer C. Steeves, of Forest Hill, Albert County, and Louisa S. M., daughter of Fletcher Colpitts, Esq. The bride was the recipient of many valuable presents. The happy couple started for P. E. I., where they will spend a few weeks, and upon their return will reside at Forest Hill, Albert Co., N. B.

## DEATHS.

LEMON.—At Gaspereaux, Chipman, N. B., Aug. 4th, of convulsions, Frith B., youngest child of Mr. and Mrs. James Lemon, aged one year and ten days.

HENDERSON.—At Middleboro, Aug. 3rd, Hammond, youngest child of John and Sarah Henderson, aged nine months.

## STAMPS

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St. John, N. B.

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BECK.—At Elgin, N. B., Aug. 8th, the infant son of Mr. and Mrs. James Beck. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

ROBINSON.—At his home, at Tryon, July 25th, after months of severe suffering, at the age of 65, Bro. James Robinson. He passed away trusting in the Saviour.

BURTON.—On July 14th, our beloved brother, J. J. Burton, passed peacefully away at his home at N. E. Margaree, of consumption, leaving a wife and seven children to mourn their loss.

MOOD.—Deliah, wife of S. K. Mood, of Wood's Harbor, Shelburne County, aged 67 years, entered into rest Aug. 4th, after a lingering illness. For many years a member of our church here, highly respected and loved by all, she will be greatly missed.

BLACK.—At Amherst, N. S., July 27th, Cyrus Black, 2nd, aged 59 years. He was the son of the late Deacon W. Freez-Black. He was a man of unobtrusive and sympathetic nature, who bore his illness with the utmost fortitude and Christian resignation. The world has not learned to appreciate a man of his worth.

ORCHARD.—At Lockport, N. S., after a lingering sickness, Laveina, eldest child of Lorenzo and Margaret Orchard, aged 17 years and 7 months. She was greatly beloved by all who knew her, and the sympathy of this entire town is with the bereaved parents in their grief.

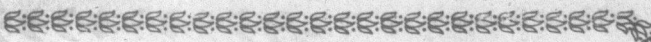
KINDRESS.—At Wallace River, July 17th, after a few hours illness, Bro. Isaac Kindress, aged 87 years, leaving a widow of 86, two sons and four daughters to mourn their loss. Our brother was a devoted member of our church and united with the Wallace church, of which he remained a faithful and worthy member.

COATES.—At Salem, Cumberland County, N. S., Isabell Coates, daughter of Israel Coates, aged 21 years. This sister was one of the most consecrated members of the Amherst church. Her delight was in the law of the Lord. Few young Christians had a more vivid conception of the presence of God whose she was and whom she served. The memory of her life is fragrant. While her friends and companions were looking forward to meeting in Convention with their brethren after the flesh she was called to the general assembly and church of the first-born.

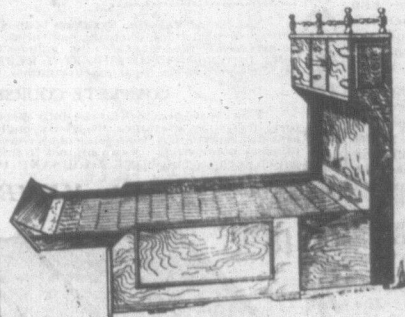
HICKS.—At Westport, July 29th, Charles Hicks, aged 75 years. Bro. Hicks came to Westport from Bridgetown sixty years ago and helped to make Westport what it is. He was diligent in business, he and his sons giving employment to twenty men, and was successful, and best of all Bro. Hicks was a Christian gentleman, energetic in church work. We shall miss him very much in prayer and conference meetings. He has left us a precious legacy, a Christian life of about thirty years, given to hospitality, and ever ready to give a reason of his hope. His funeral services were conducted by his pastor.

WOODBURY.—At Kingston, N. S., Aug. 8th, Ida B., beloved wife of Henry D. Woodbury. The death of our sister removes from our number one who was interested in all phases of church work. Having a deep spiritual life she took to her heart all the service and was ever a constant and useful attendant. She contributed regularly and benevolently to our mission work. She was widely known through the business she carried on in Kingston village, and the large gathering at the funeral attested to the place she held in the hearts of the people; it is said "no one would be missed as much as Mrs. Woodbury." We feel that our loss is great, to the community, to the church, and to the home. We are all mourning and turning our eyes Godward for light and comfort, and waiting for the revelations of His will. Revs. E. H. Howe and W. M. Brown assisted at the funeral service, the former speaking in glowing words of our sister's life while he was pastor of the church.

WRIGHT.—At Boston, Roxbury, June 27th, at his brother's residence, Millidge J. C. Wright, eldest son of D. E. Wright, of Lower Jemseg, Cambridge, aged 38 years, leaving a wife and one child to mourn their loss. He was afflicted with blindness for the last nine years. He was a member of the Main St. Baptist church at St. John, N. B. He professed faith in Christ under the labors of the Rev. W. J. Stewart, and lived a Christian life to the last, and bore his affliction with Christian fortitude. To die for him was gain. His remains were brought home to Lower Jemseg, and buried in the burying ground at that place; funeral on June 30th; funeral services conducted by pastor Rev. W. J. Blakney, and burial services by Rev. A. J. Golmer, Episcopal. His parents wish to convey through the press their sincere thanks to all the friends through the province who have shown so much kindness to their son in his visits amongst them these nine years of his blindness, and pray that God's blessing may rest upon them all for the kindness shown to him. The church and friends sympathize with the sorrowing family. May God comfort them and support them in our prayer.



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News Summary.

Advices received from Cartagena say the Italian consul there, who has just returned from Bogota, reports that the Columbian Congress has authorized President Caro to settle the Cerrutti claim.

Steamer Farralon, at Vancouver from Skaguay, has a million dollars in the safe in gold drafts. When the steamer left Skaguay, the town was in flames and the fire was fast approaching the dynamite stores, with no prospect of checking it.

The Associated Chambers of Commerce have commissioned Lord Charles Bessford on a special mission to China to investigate the prospects of commerce and report particularly as to the extent to which the Chinese government will guarantee the safety of British capital already invested and of contemplated investments.

The Spanish vice-consul of Halifax has forwarded to the state department at Ottawa a request for the sum of 1,500 francs found upon a victim of La Bourgogne disaster whose body was picked up by the Gloucester fishing schooner Florence. The money is wanted for relatives of the deceased.

There is much uneasiness felt at Fredericton over the mysterious disappearance of Mr. Harry Rowney, an employee at Aberdeen mill, who left his home at 5 o'clock Saturday afternoon, went to the mill and drew his month's pay, something over \$20, and has not since been seen. His relatives fear foul play.

Speaking of the difficulties of waging war in the tropics, it is recalled that the English expedition which went to Abyssinia under Lord Napier, of Magdala, had 16,000 English soldiers and 32,000 native attendants to take care of them. All English tropical expeditions are organized after this fashion. Every regiment has its watermen and its tentmen, its carriers, its co-oks and its attendants galore of all sorts.

Milltown had four fires within forty-eight hours and every indication points to the fact that each was set. Early Saturday morning the dwelling of Mr. Jeremiah Deacon was discovered on fire and was practically destroyed. Sunday morning an old unoccupied house at the Union was destroyed; Sunday night a shed in the rear of James Tupper's shop was slightly damaged, and within an hour the unoccupied house and barn of Mr. James Ross was also discovered ablaze and practically destroyed.

Fredericton business men are very anxious for the establishment of a shoe factory, which Mr. O. M. Hart has been booming for some time. Many prominent citizens have agreed to take stock, and the projector of the enterprise is to invest some thousands of dollars. At a meeting of the Board of Trade on Monday it was agreed to ask the City Council to grant a free site and exemption from taxation (water taxes included), and to take \$10,000 stock.

The gold production of the world in the calendar year 1897 is found on careful computation to have been \$240,000,000 and the increased production in the United States, South Africa and Australia in the first six months of 1898 indicate a production in the latter year of \$275,000,000. The production of gold now is equal to the combined output of silver and gold in 1890 and far in excess of the combined production of the two precious metals in 1873. In the year 1873 the production of gold was \$115,577,000, of silver, \$81,864,000, or a little over \$197,000,000 altogether.

Mrs. Edward Butler died at the hospital, Lynn, Mass., Aug. 10, from a shock which followed a terrible burning inflicted when her husband threw a lighted lamp at her Saturday night. Butler is held under \$10,000 bonds for appearance Saturday on a charge of assault, but his arraignment is expected to be on a manslaughter charge. This afternoon Butler was told that his wife was dying, and was taken by the police to the hospital, when, in his presence, Mrs. Butler repeated the story of her husband's act.

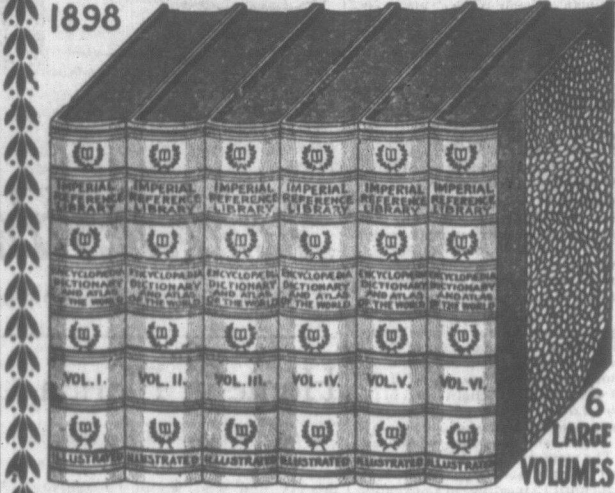
It is said the new imperial postal rates will come into operation on Christmas day, the consent of the Chancellor of the Exchequer having been obtained Wednesday. Hon. Mr. Mulock will leave for Canada on August 20th. It is definitely decided that he shall receive knighthood. Solicitor General Fitzpatrick and Hon. Charles Russell sailed for Canada by S. S. Dominion. The latter, in addition to carrying Sir Thomas Lipton's challenge for carrying America's cup, will assist in the solution of the Behring Sea question at the Quebec conference.

In the House of Commons Wednesday, speaking of Shan-Tun and the conditions there, Mr. Balfour said: "We must treat Germany as we expect her to treat us." Referring to Russia, Mr. Balfour said he saw no necessity for taking a pessimistic view of the situation and he would be surprised if the British concessionaries did not get their full share. Mr. Balfour said that it could not be pretended that the

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The United Magazine Syndicate is an educational and literary organization formed for the purpose of distributing the leading American magazines, scientific monographs, and high-class reference works among its members and patrons at reduced prices and on easy terms. The magazine list includes the most popular illustrated and technical publications; and the reference work now being distributed is THE IMPERIAL REFERENCE LIBRARY—1, test and best of all encyclopedias just completed at a cost of \$50,000, and issued in six royal quarto volumes. In connection with these publications, the Educational Committee has arranged a new and COMPLETE COURSE OF HOME READINGS FOR EACH DAY IN THE YEAR. This course provides for the daily discussion of live, up-to-date topics—problems in recent science, invention and discovery, history, biography, literature, electricity, engineering, mechanics, exploration, art, etc. It forms in itself a liberal education in all present-day happenings, increasing one's conversational powers, and furnishing a practical means of progressive mental development in every home-circle. As an adjunct to this, each Club member may freely participate in our national monthly "spelling bee," in which are distributed ONE THOUSAND DOLLARS EVERY MONTH IN CASH PRIZES.

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A GAZETTEER of unusual completeness and accuracy based upon the latest census reports, with many thousands of intelligent estimates for 1897 and 1898.
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UNITED MAGAZINE SYNDICATE

Eighth and Locust Sts. Philadelphia

British empire alone or in alliance with another empire could prevent the legitimate development of other commercial and military empires.

Mr. Samuel Freeze, of Doaktown, arrived home from the Klondyke on Tuesday. In conversation with a reporter at Fredericton Mr. Freeze told of his experiences in the Yukon country. His party consisted of four, and they travelled down the Yukon river pretty faithfully, but were unsuccessful in their search for gold. The George Black party was met at Miner's Creek. They were going up the Hootalinqua river, but their chances there, Mr. Freeze thinks, are very slim. According to him, the Klondyke is "no good." What gold there is upon the Yukon is located in very small areas, and these, and in fact the whole country, is long ago taken up and claimed by the earliest prospectors, and those who have gone in this last spring have no chance whatever. When Mr. Freeze left Dawson City fully 2,500 people were out of work. Mr. Freeze thinks the government has managed their part of the business very poorly, and he says that unless a miner "stands in" with the government officials he has no chance whatever.—Globe.

BERRIES Should be plainly addressed. Drop a Postal Card to the Up-to-Date COMMISSION MERCHANT D.G. WHIDDEN MALIFAX, N. S. And he will mail you SHIPPING CARDS. Mr. Hugill, of Montreal, states that he has completed arrangements with the government whereby the Furness Line will give a regular fortnight service all the year round between Liverpool, Newfoundland Halifax and London, Halifax and St. John.

HORTON ACADEMY, WOLFVILLE, N. S. This well-known School re-opens September 7, 1898. Its courses of study prepare boys and young men for College, for license to teach, for business and for mechanical pursuits. The ACADEMY HOME, well furnished, provides at moderate cost comfortable residence for the students. Several Teachers reside in the Home, promoting quietness and diligence in study, and assisting the boys in their work. THE MANUAL TRAINING DEPARTMENT, with increased equipment and Courses in Carpentry, Wood Turning, Iron Work and Drawing, offers special inducements to those looking toward engineering or mechanics. THE SCHOOL OF HORTICULTURE admits Academy Students to all its advantages free of charge. Location beautiful and healthful. Teachers of culture and experience. A family school. Board and Laundry \$2.00 per week. Apply for Catalogue to I. B. OAKES, Principal. Yarmouth News: An unusual sight was seen at Beaver River last week: Mrs. Russell Richards, a lady of 93 years, on a bicycle. Next!

August 17 Care of Dairy U The importance all dairy vessels a strongly urged especially during mer. Mrs. E. R. of The Jersey I ideas that be new and from which "In winter it is a to keep the pails sweet and clean, with its hot, muggy (most as bad), it is thing. Eternal wear sweetness then, a some instruction be amiss. It is m the dairy utensils bring them back they have been n We will suppose just strained thro er and also thro below it. The p must not be left dry upon them, b filled with cold w same. Once a fil upon the inside. more difficult of Never apply hot any kind until the with cold or luk water cooks the m what causes the y is sometimes seen strainer. Once o Dry ashes will rem with a cloth. So brick. Salt is go strainer if the littl Use a new toothbr handle to make t ting at the wire. I is perfectly clear, to free the particl in case a strainer h proper care they w After rinsing wit warm water, using cloth for the pur reaches every cr The scald in bolli ly dry, and set bot if convenient.—Fa \*

### The Farm.

#### Care of Dairy Utensils in Hot Weather.

The importance of strict cleanliness in all dairy vessels and utensils cannot be too strongly urged or too closely watched, especially during the hot months of summer. Mrs. E. R. Wood, in a recent issue of The Jersey Bulletin, presented some ideas that be new to some of our readers and from which we quote the following: "In winter it is a comparatively easy matter to keep the pails, strainers, churn, etc., sweet and clean, but when July comes, with its hot, muggy days (and nights almost as bad), it is altogether a different thing. Eternal vigilance is the price of sweetness then, and to the inexperienced some instruction along these lines may not be amiss. It is much less difficult to keep the dairy utensils smelling sweet than to bring them back to that condition once they have been neglected.

We will suppose the milk to have been just strained through the wire gauze strainer and also through the folded cheese-cloth below it. The pails after being emptied must not be left standing for the milk to dry upon them, but shall be at once either filled with cold water or else rinsed in the same. Once a film of dried milk forms upon the inside of the pail, it is much more difficult of removal.

Never apply hot water to milk vessels of any kind until they have first been rinsed with cold or luke-warm water. The hot water cooks the milk at once, and that is what causes the yellowish formation which is sometimes seen adhering to the pails and strainer. Once on, it is difficult to remove. Dry ashes will remove it if well rubbed on with a cloth. So will baking soda or bath brick. Salt is good to cleanse the wire strainer if the little holes get stopped up. Use a new toothbrush, first removing the handle to make it more convenient in getting at the wire. Persevere until the gauze is perfectly clear. If necessary, use a pin to free the particles. These directions are in case a strainer has been neglected. With proper care they will never become clogged.

After rinsing with cold water, wash with warm water, using a brush rather than a cloth for the purpose, since the former reaches every crack and corner better. Then scald in boiling water, wipe thoroughly dry, and set bottom up—in the sunshine if convenient.—Farmer's Advocate.

\* \* \*

#### The Farmer Should Count the Cost.

In conversation with an intelligent farmer from Western Ontario recently, he stated that some years ago he had an opportunity of renting his farm and going into some other line of business. Before deciding definitely in the matter he concluded to experiment a little while and find out what he was really making out of his farm. He accordingly kept track of every item that was spent upon the household, and what it cost to live, with the result that his farm was not rented, and he has had no desire to leave it since. Though offered a good rental, and in addition a good salary to travel in the agricultural implement line, this farmer concluded that he would make more money to remain on the farm.

There is a valuable lesson in this for every farmer in the country. A great many, who leave the farm to engage in other pursuits, never stop to compare the cost of living on the farm and away from it. As a rule the farmer does not miss what he and his family eat, as the bulk of it is grown on the farm; but, if cash had to be paid out for every item of food as well as clothing, many a farmer would be more contented with his lot than he is at the present time. The man living in the city, even on a fair salary, is not as well off as the average farmer if everything is taken into account. Rent, heat, water, light, food, etc., have all to be paid for in the city, while the farmer can get the larger share of these without any cash outlay. It would be well, therefore, if every one who contemplates leaving the farm would stop a moment and count the cost.—Farming.

#### Free Rural Postal Delivery.

The United States Government has been experimenting with this for the past two years. In 1896 the appropriation for the purpose of experimenting in this line was \$10,000; in 1897, \$50,000, and this year the appropriation has been increased to \$150,000. This increased appropriation will enable the Department to make a more extended trial than heretofore. The United States postal authorities seem to have every confidence in the scheme, and hope to make a permanent success of the venture. One of the difficulties the authorities have had to contend with in prosecuting the scheme is the bad roads, and it may be possible that a successful rural postal delivery cannot be fully carried out till all the highways throughout the country are in good condition.

If all the roads throughout the country were in good condition, a free rural postal delivery should prove a practical venture in the more thickly populated country districts. The cost of travel is the most important item to be considered, and if the roads are bad this will be largely increased. If the roads were all in good shape for wheeling, or if a bicycle path were made, it might be possible for the farmer to have the "boon" of a free postal delivery at comparatively little cost. With good roads and a good bicycle a postman could cover a large section of territory every day.—Farming.

\* \* \*

#### Where Raw Material for Twine Comes From.

Manila "hemp" is secured from a species of banana, native to the Philippines, the fibre being obtained by the natives scraping the leaves with a special knife requiring expert handling. It is one of the leading products of the islands, and is exported very largely to the United States, Europe and the Orient. Last year a total of 825,000 bales were shipped out, of which more than half came to the United States. Measured in pounds, total imports into the United States from the Philippines last year were 80,000,000 pounds. It is estimated that the present supply of manila hemp outside the Philippine Islands will be exhausted within three months, and cordage manufacturers fear they will soon find themselves without raw material unless relief comes speedily.

With the present general use of twine binders in the harvest fields, the obligatory return to the old-fashioned method of binding sheaves with straw would prove very burdensome to farmers. But this is only among the possibilities, and up to the present time we get no complaints of scarcity.—American Agriculturist.

\* \* \*

Lucy, the fourteen-year-old daughter of Rev. J. W. Millidge, Episcopal rector at Oak Bay, was drowned while bathing near her home Tuesday afternoon.

\* \* \*

#### Fraud Unmasked and Exposed.

For some years the ladies of Canada have suffered much loss and inconvenience from use of deceptive home dyes put up to look like the popular Diamond Dyes. These imitation package dyes were sold at very low prices to retail merchants, who in turn made immense profits on them when sold to women who were unfortunately influenced to buy them.

These imitations of Diamond Dyes were never sold more than once to any woman. They possessed no foundation qualities or good points to make them valuable or popular. They were made of the cheapest ingredients, the colors were dead, muddy and unsightly, and they ruined all materials they came in contact with. These common dyes are now so despised and shunned that storekeepers are glad to sell them at half price to be rid of them.

The Diamond Dyes are still marching on to new victories, and have always maintained their position by true merit alone. Beware of the imitation and cheap dyes that are still pushed on the unsuspecting by some dealers. If a storekeeper values your trade he will recommend you to use the Diamond Dyes.



Lasts long lathers free—  
a pure hard  
soap—low in price—highest  
in quality—the most economical for every use.

That Surprise way of washing—gives the  
sweetest, whitest, cleanest clothes  
with easy quick work. Follow the directions. Saves  
weary work—much wear and tear.

Surprise Soap is the name—don't forget.

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Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WITSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL so we can SELL to your friends after we have sold to you.

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and other bowel complaints to which children are liable there is no medicine equal to

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Denominational Funds, N. S., from July 12th to July 31st.

Mrs. W. H. Sibley, Wittenberg, \$1; Wolfville church, \$58.65, do, special, \$6.42; William Lent, Epsom, N.H., \$5; Ansley Bishop, New Minas, \$5; Little River church, \$15.80; Oxford church, \$7; Linden church, \$1.94; Martha J. Hay, Fredericton, \$5; C. H. H. Port Williams station, \$1; Caledonia church, \$3; St. Mary's Bay church, \$15; D. P. Soley, Lower Economy, \$5; Brookfield church, \$24.50; Port Clyde church, \$3.35; L. G. Hamilton, Carleton, \$5; Antigonish church, \$17.38; Little Glace Bay church, \$4.02; Arcadia church, \$25.80, do, S.S., \$3.80; Christian workers, Little River, Var. Co., \$13; Cheboque church, \$8.25; Argyle church, \$27.47; 1st Yarmouth church, \$17.75; Brazil Lake, S.S., \$8.25; Westport church, \$9.16; Bass River, \$18; Gabarus, \$1.75; Fourchie, \$1.25; Lockeport, \$31.45; East Jeddore, \$2; New Minas church, \$4.34; M. D. Forbes, Barrington, \$5; Weymouth church, \$1; Lower Aylesford \$33.10, do, special 60c; Berwick church, \$9.78; Hampton church, \$2; Rawdon church, \$5; Mrs. James Meadows, Wittenberg, \$1; Cambridge church, \$14.45; Waterville, B.Y.P.U., \$5; Mrs. Geo. Parker, Waterville, \$1; Newport church, collected by Mrs. Parker, \$8; Immanuel church, Truro, \$27.25; Pereaux church, \$3.05; Hammonds Plains church, \$6; Bear River, \$75.20; Bear River S.S., \$18.85, do, B.Y.P.U., \$20.60; Onslow West, \$20; Onslow East, \$19; Port Medway church, \$6; Mill Village church, \$3; White Head church, \$7; Crow Harbor church, \$17.50; Carleton, S.S., \$3; DeBert church, \$14; Kentville church, \$11, do, S.S., \$2.20; Wolfville church, \$8.25; Freeport church, \$12; Tiverton, \$8; Brooklyn church and S.S., \$2.28; Kingston church, \$24; Third Yarmouth church, \$10; Irene Kendrick, Barrington, \$1; Wilnot mountain church, \$13.15, do, special, 85c; Rev. D. W. Crandall, \$5; North Sydney church, \$28; "Norman," Parrsboro, \$10; Paimouth church, \$5.15; New Germany church, \$56; Annapolis, \$29.25; Round Hill, \$21.75; Annapolis, S.S., \$7; 1st Digby Neck church, \$3.50; Albany church, \$4; Tusket church, \$22.75; Canard church, \$18.16, do, special, \$3; Upper Canard, S.S., \$6.65; Lower Canard, S.S., \$8.15; Upper Canard, B.Y.P.U., \$2.86; Mrs. Ann Lovitt, Yarmouth, \$25; West Yarmouth church, \$17; New Canada S.S., \$2; Milford and Greywood, \$4.14; Bay View church, \$8.95, do, special, \$9; Louis Head church, \$3.70; 2nd Sable River church, \$1.30; Greenfield church, \$7; Kempt church, Queens Co., \$7.75; Digby church, \$12.50, do, special, \$8; Upper Wilnot, \$48.18; Jordan Falls church, \$3.50; Hebron church, \$65.37; Manchester church, \$10.32; Kempt, Hants Co., \$11.08; 1st St. Mary's \$3; Wine Harbor, Mission Band, \$8.82; Canso church, \$5.95; 1st Baptist church, Truro, \$90.46; forty-five dollars of this amount is from Thomas Johnson; Sackville church, \$7; 1st Baptist church, Halifax, \$32.17, do, S.S., \$25; Tabernacle church, Halifax, \$40; H. L. Kempton for Moser River church, \$1.20; Brookfield church, collection, \$8, do, special, \$5; Granville Ferry church, \$17.67; Williamston, B.Y.P.U., \$5; Temple church, \$80.06; New Tusket church, \$2; Cheboque church, \$11; Arcadia church, \$2.15; Rev. S. Langille \$5; Mrs. S. Langille, \$1; Waldec, \$1; Clements Corner, 50c; Obadiah Floyd, \$1; Burlington church, \$5; Billtown church, \$23; Brookfield church, collection, \$1; River Hebert, \$5; Ingilville, \$9.42; Lawrencestown church, \$2.17; N. Phinny, Lawrencestown, \$1; Mrs. I. Newcomb, Lawrencestown, \$1; Middleton church, \$25; Lower Aylesford church, \$1.85; Clementsport church, \$10; Lower Granville church, \$14; North Baptist church, Halifax, \$66.44; Dartmouth church, \$45; Indian Harbor church, \$5; 2nd St. Margarets Bay, \$8; West End church and Junior Union, \$8.55; Liverpool church, \$7.75, do, B.Y.P.U., \$1.37, do, Junior Union, \$1.39; Windsor church, \$107.31, do, special, \$104.34.—\$2078.11. Before reported, \$6911.37. Total, \$9999.48. Add to these \$544.08, reported by Rev. J. W. Manning, Treasurer F. M. Board and we have \$9533.56 total for the year. Wolfville, N. S. A. COHOON, June 4th. Treas. Den. Funds, N. S.

News Summary.

The clothing with which A. Gilmour clothes a man are made from cloth that is all wool and one yard wide. He has an announcement on page 12 that tells a good story.

Mr. Beaven has abandoned the task of forming a government in British Columbia, and Governor McInnes has sent for Mr. Semlin, the leader of the opposition.

The residence with contents at Leamington, owned and occupied by James Nelson, was destroyed by fire Friday morning. The inmates had to flee for their lives, not having time to dress. No insurance.

By special arrangement, live stock exhibited at St. John, N. B., may be conveyed to Halifax in time for the opening of the Nova Scotia Provincial Exhibition. They will be shipped directly from the Exhibition grounds.

Senor Sagasta has again assured the Queen Regent that he does not fear Carlist trouble; that the Carlists themselves appear to recognize that the country is not in the temper that would support a Carlist rising. They are now speculating on a return of the discontented repatriated army, hoping for mischief there. The government has decided to withdraw its prohibition of wheat export from and after Monday next.

In the House of Commons Thursday, Hon. Mr. Chamberlain said the Petersen-Tate contract was abandoned. The British government had not been asked to cooperate with the Dominion. Mr. Chamberlain also said that until the Imperial government received definite proposals from all the colonies no further steps would be taken in the matter of a Pacific cable.

The Hampton News says of the reported find of coal near Norton: A company is really trying to be formed, the property is bonded, and there is no doubt that money enough will be spent to find out whether it will pay or not to develop. Of course everyone trusts that it is coal and it will prove all its promoters wish.

Yarmouth Times: Chief Griffin left for Halifax today, taking with him Capt. N. K. Clements, who is to be confined in Mount Hope Asylum. The captain went quietly with the chief under the impression that he was merely going to Middleton on a pleasure trip. Those who saw Mr. Clements go away felt very sad, for he was one who was much esteemed in the community. He was one of our oldest shipmasters.

Halifax Echo: A letter received a day or two ago by a Halifax firm from a Demerara firm says: "The Canadian steamers are landing such perishable goods as fish in frightful order and causing much loss to shippers, and we find it most difficult here to make a claim unless the packages are much broken; dirt and stains we can only make them clean up." The Halifax firm replied that they were aware of the way Halifax fish were handled on the steamers and would not ship by them, only that they could not help it.

President McKinley has received warm congratulations from all parts of the country on the successful termination of the war. Scores of congratulatory telegrams were received at the White House and many reached the administration through Secretary of War Alger and Adjutant General Corbin. The President expressed himself as greatly gratified that the war should have ended with comparatively so small a loss to the American nation.

A Madrid despatch of Aug. 13th says: The protocol will be published simultaneously in the official gazette here and in Washington. The papers discuss the situation quietly and great relief is felt in government and court circles that President McKinley has not demanded a convocation of the Cortes to approve the peace preliminaries. The Cortes will not be summoned until autumn, by which time it is expected that the agitation of the extremists will have cooled down and the country have become more inclined to accept accomplished facts.

In all departments and classes where premiums are offered, entries will close on Monday, August 29th, fourteen days before the opening of the Exhibition. Entries received after that date, will pay increased fees. The application of this rule will be general throughout all the departments, being necessary to enable the Board to know in advance what exhibits to expect, and on account of the difficulty and increased cost of putting late entries through the books. Entry blanks, properly ruled, for entries will be found in the Prize List. Additional entry forms will be furnished on application.

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DEAR SIRS.—I have used MINARD'S LINIMENT in my stable for over a year and consider it the best for horse flesh I can get and strongly recommend it. GEO. HOUGH, Livery Stables, Quebec.



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This school re-opens September 7, 1898, with Miss Adelaide F. Truscott, M. A., as Principal, assisted by accomplished and experienced teachers, who are specialists in their departments. Miss Lita A. Gilmour will have charge of the Piano Department. A thoroughly modern and commodious building, second to none in the Dominion, affording every advantage for culture, study and health. Four Courses of Study: Collegiate, Piano, Vocal and Art. Terms more favorable than would be expected for advantages given. For admission apply to the Principal, at Waterville, Maine.

For Calendar giving full information apply to the undersigned.

A. COHOON, Sec'y Ex. Com.

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