



Notes of a sermon preached at the Dedication of the First Baptist Church, Toronto.

By Rev. John Chipman, D. D.

My dear friends, I claim your presence while I propose to address a few words to you on this very interesting and solemn occasion.

Perhaps I may just say a little before calling your minds to a portion of God's word which may be regarded as a bit of history. One hundred and forty years ago my grandfather, Handly Chipman, was born in the State of Rhode Island.

I felt some little uneasiness this morning as my esteemed brother, the Doctor, was addressing you, for he was going very close upon a few thoughts which had arranged in my own mind and purposed speaking upon and presenting for your consideration, and I humbly trust your acceptance.

There must have been on the mind of this great Architect at that time what would seem to us to be a mass of confusion, but out of which the beautiful earth and the stars and everything that you see so grand and good, has been made.

I stand before you and proclaim unto you God's blessed truth. It is not trite with any here. I respect you as fellow-sinners and you can be saved alone by the grace of God; but where are you, and who has made you to differ, and why are you so comfortably placed in such an exalted position as are so many as are constant in the Church of Christ?

I have been more than half a century—five years more than half a century—in the ministry, and I have tried to preach God's Gospel. I have wept for my fellow-sinners; I have sought to increase the number of God's people by trying to be faithful. I humbly trust that God has used me as an instrument to his glory. I am the simple means used when he wishes me. You know there is a great difference between the earthen vessel and the treasure con-

tained in it. I am, and so are you, but earthen vessels; and the treasure we have in the vessel, and we carry only the crude vessel that holds the treasure. There are grand vessels too. I mean to say that we are just what God has been pleased in his purpose to make us by his grace, and so we must look for more from the treasury put more by the angels that have been provided for carrying on church work in the Holy Ghost and His regeneration; for no man can regenerate save God alone.

I saw a man some time since, an offender in the judgment of all Christians, who was very much carried away with Romanism, and I was trying to impress upon this dying brother that I, or any one else, had just as much power as the mighty Kope, or any person, anywhere, to do the things that were done by him about the one Saviour who is able to save.

Now, just let me remark to you in respect to this, that the omnipotent power of God has purposed to impart something to the relationship of Christ; and do you know that it is said in the Apostle's teachings that we were chosen in Christ before the world began, and every stone that was there, and every stone that was to be set in the building, was set before the world began.

I saw the plan of this house before it was finished. A picture was made—a design that had to be followed. It is very probable that the architect, understanding his business, had almost every piece marked and fixed in his mind before setting about his work; its dimensions, length, breadth, height, every part, so that the preparation could be made for the work after he was made understanding. Now is that possible, do you think? I learned the carpenter's trade and worked at it two years. My employer had to erect a building, and we were to do the work of erecting it. I could not square a piece of timber himself, but he knew perfectly in his own mind just how it ought to be done; so he told us what to do, and we did it, and it came together so nicely, just as if every joint had been fitted or tried.

Now just let me remark that there is one grand fact told with reference to this point, and that is, these very persons are represented who constitute this glorious building; they are represented as being in Christ Jesus in this respect; sitting together in heavenly places in Christ Jesus. And God loves these old-fashioned revivals, and instructs his children to sit together in heavenly places in Christ Jesus. Oh, yes, in these grand uprisings, spiritual uprisings, Christ manifesting himself, man in the enjoyment of the peace of God that passes all understanding, we find heaven is begun below. I have sat in my seat and waves of glory have rolled over my soul. I have felt that there was but a little space between here and the home of God. Sitting together in heavenly places; in the sweet places of consecration, where his people retire for communion with him in their closets. But it is only in the Apostle's day? Was it only among the followers? It is not possible for you now? Do you not experience it occasionally here? I know you do, and individuals have experienced it. And having experienced it in a measure, what will it be a greater degree in the glorious hereafter?

"Ye also are builded together for an habitation of God." How solemn! how important. "Are ye builded together for an habitation of God." It is meant that we in this matter are just as the material, the brick and the stone, there and that we are here as the cement that is employed to unite them together. In this way do we come together in the construction. Christ is here tonight; he is here now with us, but he is not occupying a pew with us; he is not here in his divine ministry. "I," he says, "I am with you always." He is here in the heart of all who believe on him; and my dear fellow-sinner, he is waiting for you to open the door of your heart unto him. I will not hesitate in saying these things before you. God fills us with his presence, so that there is no room for individuals. The home of the Spirit is filled with the presence of God. Oh, know what it is to experience the peace and presence of God; and I know I have the sympathy of them that have experienced the love of God, and I want my fellow-sinner to know its sweet blessedness. I would like to persuade men to become reconciled to God, and that you might be filled with the presence of God, the unseen one. He dwells in the heart. Do you want the truth? What do men think of this? A word from the scriptures; He says in the prophet of Isaiah, dwell in the high and holy places, with him that is pure of a conscience and humble spirit, and to revive the spirit of the contrite ones."

This is a fact that is gospel, and the prophet proclaimed it into an ear. And now he says what the Lord says to us, "If any man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." Yes, and sisters too, and every person who loves the Lord Jesus Christ.

My dear brethren, when your pastor was so kind as to ask me to come here and to take part in the opening services of this beautiful new building, I hesitated some time as to what subject of thought to pursue, and after carefully considering the matter decided on this chosen of God or Christ. I looked over the beautiful earth, the fields, the sun, nature in all her grandeur, and said "The field is very large, and I need a large field, because I cannot enter upon a small field," and I prayed to God most earnestly before I left my home that it might be his pleasure that I might drop a seed on this soil for his glory. You understand what I mean.

I preached a few years ago on these words of Christ, and there was a young lady in the congregation, and when I said "Why cannot I be saved?" I tried to represent to her the grand truth that God was rich in mercy and to ask Him to direct and guide her. From that moment she had no rest until I had spoken a year ago she came into the presence of God, and when I saw her I quoted that passage, and she said to me "Is not that a dead passage of scripture? That is what led me to seek Christ." Another brother said to me "I was a drunkard, and when I saw her I quoted that passage, and she said to me "Is not that a dead passage of scripture? That is what led me to seek Christ." Another brother said to me "I was a drunkard, and when I saw her I quoted that passage, and she said to me "Is not that a dead passage of scripture? That is what led me to seek Christ."

After his baptism he loved me, and I loved him, and he was a converted man, and my heart was warmed with the love of Jesus. That is the service that we are engaged in, leading men to Christ, the Church in Christ Jesus. "In whom ye also are builded together for an habitation of God through the word of His Spirit. That is just what it is in the heart, and do not let us rest in our hearts, as that God rests in our hearts.

Now, poor sinner, just a word to you, and I will close. If there is in you heart desire to seek the face of Christ, there is encouragement. Just seek his face and love; let your desire pursue the course indicated in God's blessed word. He knows that you are a sinner. Do not let your own weakness hinder you. When you are found in the church you are unworthy, and you are unworthy when you come to die, but God loves you and will forgive you if you will but seek his face.

THE CROSS AND CONSECRATION. The Cross is the key to Consecration. Nearly all written on Consecration is on the superficial side of separation from the world. Let us grasp the higher thought of separation unto service.

Fellow-Christians, when you died with Christ on the cross you died to the world that you might live again to God. Consecration is the surrender of our life to the Lord who may serve Him in the ministry of our life.

DO YOU DYE COTTON AND MIXED GOODS? The only household dyes that make perfect, bright and unfading colors in dyeing Cottons and Mixed Goods, are the Diamond Dyes. These popular dyes give colors that will not wash out with soap or fade in sunlight.

Refuse all cheap and worthless imitations. The only household dyes that make perfect, bright and unfading colors in dyeing Cottons and Mixed Goods, are the Diamond Dyes. These popular dyes give colors that will not wash out with soap or fade in sunlight.

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is God's, while he is simply God's steward. Nothing but God is in the world to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.

THE IMAGE OF THE HEAVENLY. Our faces darkened by the shade of sin, And by the sorrows that with life begin; Upon the resurrection day will shine In all the grandeur of the Light Divine.

Our forms, distorted by remorseless pain, And strife with error that is strife in vain; In beauty, without blemish, shall arise When Jesus comes to give the final prize.

And as we bear the earthly image here With all the ills that man has learned to fear, So shall we bear the Heavenly Image there In all the joy that heavenly ways declare.

But of that joy the keenest mortal eye Or fancy winged to soar above the sky, The faintest mortal thought cannot attain; Or touch the ecstasy that's unobtain.

Imagination could not strive to paint The picture of a resurrection saint! And only in the resurrection light Will God unveil this rapture waking sight.

ADDITION F. BROWER. Lookport, June 18, '98.

The supreme court of Indiana has decided the consolidated liquor cases, involving the constitutionality of what is known as the Nicholson law. The law is found to be valid. It provides that liquor selling may not be carried on in the same room with other business, and gives the county commissioner discretion to inquire into circumstances in passing on applications for license. The court holds that the relicense feature of the law which the liquor people denounced as virtual local option is valid; relicense must be applied for by applicants and not general, but signatures to relicense may not be withdrawn when the case has been submitted.

Can there be a more abjectly pitiable spectacle than that of a man who has been dismembered by the rolling water, or a more ghastly wreek upon the lonely shore—than the habitual drunkard? He cannot resist a chemical process, he has made himself the negro slave of a dead thing; he has impoverished that which is divine within him to the meanest and loathliest of all the fiends. What is this but demonic possession? What is this but the undying worm and quenchless flame, self-introduced, self-kindled in the heart.—Canon Farrar.

Faith has two hands; with one it pulls off its own righteousness, as David did Saul's armor; with the other it grasps Christ's righteousness over the soul's shame, as that in which alone it dares see God or be seen of him.—Sinclair.

HOT WEATHER, COMFORT AND HEALTH. Pain's Colery Compound Makes Life Happy and Enjoyable.

A half to a teaspoonful of Ready Relief in a hot cup of water will give relief in all cases of pain or sickness. It is the best remedy for all cases of pain or sickness. It is the best remedy for all cases of pain or sickness.

Summer Complaints. A half to a teaspoonful of Ready Relief in a hot cup of water will give relief in all cases of pain or sickness. It is the best remedy for all cases of pain or sickness.

RAJWAY'S PILLS. Purely vegetable, and without pain, elegant in taste, delicate, and safe. It is the best remedy for all cases of pain or sickness.

Cure SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, CONSTIPATION, PILES and ALL DISORDERS OF THE LIVER.

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After... Taking

a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into mole-hills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

Ayer's Cathartic Pills.

Always in the house. It will prove beneficial on all occasions of pain or sickness. It is the best remedy for all cases of pain or sickness.

It is Highly Important that Every Family Keep a Supply of

RAJWAY'S READY RELIEF. Always in the house. It will prove beneficial on all occasions of pain or sickness. It is the best remedy for all cases of pain or sickness.

Hot Weather, Comfort and Health. Pain's Colery Compound Makes Life Happy and Enjoyable.

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WHY was Isaac Pitman's Shorthand? Because it is the best shorthand system ever devised.

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HOTEL KENSINGTON, St. James St., St. John, N. B.

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Christianship has no children named Rigby and Quarlesomeness.

Ripans Tabules cure indigestion. Ripans Tabules cure bad breath. Ripans Tabules cure torpid liver.

Ripans Tabules cure constipation. Ripans Tabules cure pleasan laxative.

It is a blessed thought, desired, and though we are unable the way we hope. It is not the church nor the gift. And again, "Of whom bought water of the well of the king of dust of Adullam."

Always we should...

Sabbath... BIBLE... Lesson IV. July 26. GOD'S PROMISES... Read the whole of Matthew 23, 18. GOLDEN... "In thee, O Lord, do I trust... SUGGESTIONS FOR SUBSCRIBERS... "Longdom, and their High... We now come to another development of God... We can look at it from the promise of redemption of the promise of redemption. It is the kingdom of God, with favoring promise from that time. These clearer and more definite all down the ages... comfort and strength of God satisfies our longing of his kingdom and all... EXPLANATION... I. DAVID'S DESIRE TO BUILD A HOUSE... The Kingdom of God... launched, with favoring promise from that time. These clearer and more definite all down the ages... comfort and strength of God satisfies our longing of his kingdom and all... EXPLANATION... I. DAVID'S DESIRE TO BUILD A HOUSE... The Kingdom of God... launched, with favoring promise from that time. 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Messenger and Visitor. \$2.00 per annum. When paid within thirty days, \$1.50.

ALL CORRESPONDENTS intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor. WEDNESDAY, JULY 18th, 1896.

ACADIA.

A communication appears in another column from the pen of Mr. John Edmund Bars of the Hotchkiss School Lakeville, Conn. Mr. Bars is an alumnus of Acadia; he is also a grandson of two men whose names have been most honorably connected with the College from its beginning and who have done much and given much, in different ways, to promote its prosperity.

But while it would not be a noble or prudent thing for us to put our trust in Baptist millionaires in the United States, with a view to obtaining relief from the responsibilities which rest upon us in connection with our educational work, we should not, on the other hand, underestimate the important fact that we are giving untold value year by year in educated men to our neighbors.

Acadia College and the schools connected with it are a noble inheritance and a priceless possession of Maritime Baptists. They have cost a good deal. They are worth unpeppably more than they have cost. They have done great things for us and we should love and cherish them with jealous care.

There is room for many to share in it. There is no reason why a national boundary should be regarded as a barrier to the outflow and the inflow of the life currents of a christian institution. From every place enriched by the life forces pulsating from Acadia let help return to her.

There is likely to be abundant opportunity for our people to share to the full extent of their ability and generosity in our educational work. A college in these modern days cannot be endowed once for all, as provision is made by an annuity for the maintenance of an aged person.

JOSEPH HOWE.

A book bearing the title—The Life and Times of the Hon. Joseph Howe—has been recently issued from the office of Progress, St. John. The author is Mr. George E. Fenety, formerly editor of the St. John Daily News, also author of a number of books, pamphlets and newspaper articles, having reference for the most part to men and events that have been prominently before the public eye during Mr. Fenety's long life time.

The book is a volume of 876 pages and in appearance and mechanical features generally is a very creditable specimen of the bookmaker's art. The book is certainly not so careful and well digested a piece of biographical and historical writing as the reader is naturally led to expect from the somewhat ambitious title. Recollections and Anecdotes concerning Mr. Howe and his contemporaries, would be more accurately descriptive of Mr. Fenety's work.

But if the book is not beyond criticism as to general conception and literary details, that does prevent it being a very readable and quite valuable volume. If the style cannot be characterized as correct and elegant it is sprightly and entertaining and the reader is not generally left in doubt of the writer's meaning; and if the plan of the book leaves a good deal to be desired in the way of philosophical arrangement and completeness, the reader will be thankful to have so many interesting reminiscences gathered together and so many events, important or otherwise, related by one who was an eye-witness or an ear-witness of the things which he relates.

Mr. Fenety has of course written with appreciation, but there was no danger of his overestimating Howe's genius. Unquestionably he was a man of intellectual proportions far beyond the ordinary. When we think where he had his birth-place, in a colonial town of a small and sparsely settled province, at that time so isolated from the great centres and currents of the world's life, how little he owed to the schools, how largely he was what is called a self-made man, how the heavy foot of ancient oligarchical power was on the breast of the young province whose democratic instincts and rights he aspired to voice and vindicate; when we consider the quality and versatile powers of his intellect, his wide and varied knowledge, the breadth of his horizon especially in matters of political concern and national development, his wondrous command of language, his grace and mastery power as a writer and as a debater, his almost peerless oratory, his warm humanity and love of country, and that geniality of soul which attracted the people to him as a brother man; when we think of all that Joseph Howe was in himself and to his countrymen, of the grand fight he waged and great victory he won in the interest of popular liberty, we feel that we are in the presence of a man whose genius it is impossible not to admire and whose worth it is impossible not to honor.

The report on Statistics, presented by Bro. B. H. Eaton, showed that letters had been received from 47 churches. The number of churches in the Association is 54, and from letters and information from other sources it is learned that they are all under pastoral care, except Upper Aylesford, Jeddore, Jeddore East and Kentville, and in these the pastors have resigned quite recently. One new church, that of New Canada, an offspring of the New Germany church, has been formed during the year. Seventeen churches report the ownership of parsonages. Twenty-eight lectionaries are reported as against twenty five last year. The number of Sunday Schools reported is 88. Assuming that the churches not reporting have as many schools as they had a year ago, the total would be 97. The number last year was 95. The number of scholars enrolled in these schools is about 6,829. Thirty-one churches report baptisms, the whole number being 463, 113 less than last year. The total membership of the churches is about 10,000.

The report was discussed at some length, especially the matter of non-resident members, to which the report called attention. The importance of taking means to have absent members connect themselves with other churches was emphasized. The report was adopted. The Circular Letter, written by Rev. Stephen March, was read by Bro. C. W. Romeo. The subject of the letter was: The necessity of maintaining in our churches a greater regard for Bible doctrine. The letter was ordered to be printed and sent to the churches.

A resolution of thanks to Rev. J. Murray for his long service as secretary of the Association was adopted. A history of the Keupit church, prepared by Rev. G. Weathers, was read by Rev. J. Murray and was ordered to be passed to the pastor of the First church, Halifax, for preservation. The following resolution, moved by Rev. W. J. Keirstead, was adopted: Resolved, That this Association recommend all the pastors to preach educational sermons and present from time to time the claims of our institutions.

THE NOVA SCOTIA CENTRAL ASSOCIATION.

(Continued.) MONDAY MORNING.

The report on Statistics, presented by Bro. B. H. Eaton, showed that letters had been received from 47 churches. The number of churches in the Association is 54, and from letters and information from other sources it is learned that they are all under pastoral care, except Upper Aylesford, Jeddore, Jeddore East and Kentville, and in these the pastors have resigned quite recently. One new church, that of New Canada, an offspring of the New Germany church, has been formed during the year. Seventeen churches report the ownership of parsonages. Twenty-eight lectionaries are reported as against twenty five last year. The number of Sunday Schools reported is 88. Assuming that the churches not reporting have as many schools as they had a year ago, the total would be 97. The number last year was 95. The number of scholars enrolled in these schools is about 6,829. Thirty-one churches report baptisms, the whole number being 463, 113 less than last year. The total membership of the churches is about 10,000.

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The report on Benevolence, prepared by Rev. H. N. Parry, was presented by Rev. A. Cohoon, and after slight amendment was adopted. MONDAY AFTERNOON.

A resolution was moved by Rev. M. W. Brown and adopted as follows: Resolved, That this Association place on record its conviction that the managers of our Book Room should make arrangements as early as practicable to make colorpage a part of their work.

The following resolution moved by Bro. W. J. Gates was adopted: Resolved, That this Association hereby repeal its previous strong deliverances in favor of the prohibition of the liquor traffic, and hereby authorizes its moderator and clerk to petition the Local Legislature to prohibit the sale of intoxicating liquors and also to petition the Dominion Parliament to prohibit the manufacture and importation of intoxicating liquors in Canada.

The Association then adjourned its session to permit the sisters of the W. B. M. U. to hold a meeting. This meeting which was presided over by Miss Johnson, of Dartmouth, and participated in by a large number of ladies, was one of great interest. A report of it is expected for the W. B. M. U. column.

On the resumption of business by the association the report of District No. 2 of the Hants Co. churches received attention. Presented by W. W. Rees; pending reception, was discussed by Bro. Hatt, Wallace, Murray, Chute and Cohoon.

Kings Co. District report presented by the Moderator, Bro. McKennie, Cohoon, Wallace, Murray, Shaw, Freeman, and E. O. Read discussed various phases of the work. The last named made reference to the good work in progress at Waterville, and the recent erection of their beautiful church happily free from the incumbrance of debt.

H. Alford Porter offered the report on behalf of the Lunenburg Co. District Com. This was spoken to by Bro. Gates and Wallace.

Rev. Howard Bars closed the session with prayer. MONDAY EVENING.

Resignation of the clerk, due to his proposed return to college in the fall, being accepted Rev. E. O. Read was appointed in his stead. Rev. W. E. Hall moved thanks to our entertainers, if the choir, to Bro. Goucher for his able associational sermon, and to the railway authorities. Rev. Messrs. Williams and Goucher responded in a happy manner.

A Praise service was conducted by Rev. D. Hatt for 20 minutes, in which a large number participated in prayers of thanksgiving. The evening was then surrendered to Rev. E. O. Read. On the platform with him were Revs. M. F. Freeman, Isaiah Wallace, and Williams, who with Mr. Read had all served as pastors of the Gaspereux church. The text of Mr. Read's sermon was 1 Pet. 1: 7, "The proof of your faith." He conceived the proof to exist, (1) in

what it brings to us, (2) by the manner in which faith is tested in our lives, (3) love for a risen Saviour, (4) the joy that arises in the christian soul. It was an earnest sermon and captured the undivided attention of his audience.

Rev. D. H. Simpson then led a prayer meeting which was characterized by spontaneity and deep feeling. The association adjourned at 9.30. No invitation was presented for next year—a somewhat significant thing.

The charming scenery of the beautiful valley, the pleasant weather, the thoughtful attention of Pastor Williams and his helpers, the abundant hospitality of the people and the spirit of harmony and earnest good fellowship which prevailed in the meetings, all conspired to make this session of the Association one to be pleasantly remembered.

P. E. ISLAND BAPTIST ASSOCIATION.

The rural district of Alexandra is prettily situated on the south side of the high ridge which lies between Charlottetown and Hillsboro Bay. Neat farms and comfortable homes are seen all along the beautiful slope, and the view which opens before them is one of the most picturesque on P. E. Island. The new Baptist house of worship, recently erected in this community, is very creditable to the friends by whose efforts it has been built. It is gratifying to know that the debt on the building has been almost entirely liquidated. The Baptist church at Alexandria had its origin about 1832, under the faithful efforts of Rev. Benjamin Scott, who was ordained as their pastor in that year. It has since steadily for upwards of sixty-four years as a spiritual beacon in this part of the province, and it has had many devoted workers in the ranks of its membership. Associated with the brethren at Ulig and Belfast, this church has done a good work in the past, and it gives promise of still nobler results in the future. The field is at present without a pastor, but we learn that they have an excellent man in view.

The P. E. I. Association held its twenty-ninth annual meeting here, commencing on Friday the third last, and closing on the following Monday evening. A large number of delegates and other friends were present. Rev. C. W. Corey was chosen as Moderator, and Bro. Arthur Simpson was retained in the office of Secretary, which he has so efficiently filled for many years past. Bro. I. A. Corbett was chosen as an Assistant, and Bro. Lemuel Wood as Treasurer. At the commencement of each session devotional exercises occupied half an hour. The remarks and prayers and songs of praise were marked by warmth and earnestness. They gave inspiration to the sessions. Brethren felt the presence and power of the guiding Spirit. Kindliness of feeling and harmony of action were manifest throughout the meetings. Not one discordant element marred the enjoyment of the occasion.

Denominational literature formed the first topic of discussion. The report on this subject, presented by Rev. W. H. Warren, expressed the conviction that Baptists are not sufficiently zealous in the matter of disseminating the literature which relates our history, explains our peculiarities and emphasizes our views of New Testament doctrines and ordinances. The light which God has given us should not be hidden under a bushel. Baptists have an inspiring history and a splendid literature. Every home and Sunday school library should afford a prominent place to the admirable books issued by our various publication societies. The Messenger and Visitor was commended in terms of warmest praise, and the Baptist Union and the Baptist Book Room at Halifax were referred to in a similar manner. A lively discussion followed the reading of the report, heartily endorsing the sentiments expressed.

Rev. W. H. Robinson presented the report on Missions. It was a well-prepared and comprehensive review of the chief points connected with our missionary enterprises at home and in foreign lands. Sympathy was expressed in behalf of those who have lately been compelled, on account of failing health, to leave their fields of labor and return for a time to America, and the hope expressed that Bro. and Sister Higgins may soon be able to take up the important work they have been obliged to relinquish. Attention was called to the work accomplished in the home field, and the pressing need of enlarged liberality in aid of home missions. Nor was the great Northwest passed over without due consideration. This excellent report was laid on the table to be discussed subsequently by speakers chosen to deliver special addresses.

Friday evening was entirely given to the representatives of the B. Y. P. U. Unions who were present. The rapid growth of these societies, the valuable work done by them and the methods they have adopted for developing the spiritual energies of young people were forcibly presented by Pastors D. Price, J. C. Spurr, W. H. Warren, and C. W. Corey. Fourteen of these societies are at work in various parts of the Island, and the churches are being greatly strengthened through their assistance.

Rev. M. C. Higgins reported that no deaths had occurred during the past year in the ranks of our pastors and prominent laymen. Grateful praise was offered to the Lord for this mark of unmerited favor. An admirable digest of church statistics was then read by Rev. J. C. Spurr, showing that steady advancement had been made by our Island churches within the past twelve months. About one hundred and forty-eight baptisms have taken place during that time, giving the largest increase to the membership of our churches that has been reported within the past decade. All the parsonages are under the watch-care of zealous laborers, and the outlook for the future is exceedingly cheering. About \$400 has been expended by the H. M. Board in sustaining missionaries and assisting churches on the Island. The duty of making good this appropriation by contributions from Island churches was fully recognized. A year of almost unprecedented business depression accounts for the smallness of these contributions of late. But the prospect brightens as the signs of an abundant harvest become more unmistakable.

Systematic benevolence found a vigorous advocate in the person of Bro. N. J. McDonald, of Montague. As it was decided by the Association to request the publication of this report, we present it herewith: "Your committee believe that it is the duty as well as the privilege of this Association to inquire into, care for, and help the development of the churches composing its membership. Perhaps the best available means of judging the spiritual life of our churches is by the fruit they bear. Spiritual life cannot exist apart from benevolence, and true benevolence will manifest itself in beneficence. If the benevolent impulses of the members are not fostered and trained, the neglect will bear fruit in weakened spiritual growth. We presume that the greatest part of the beneficence of our churches is seen in the money contributions to the religious enterprises of the denomination. Concerning these contributions the Year Book gives us some information. "We find that in 1895 there were on the Island 1858 resident church members, and that they contributed for denominational purposes \$1,485.74, or an average of nearly 80 cents per member. For this amount the churches contributed only \$775.07, or an average of but 42 cents per member, the balance having been contributed by individuals, by W. M. A. Societies and by collections taken at the P. E. I. Conference meetings and at the Association. In other words, the Baptists of this Island contributed for denominational purposes 43 cents per member through church channels, and 38 cents per member through other channels. "Your committee are of the opinion that, of the aggregate amount, the proportion contributed by the churches would have been much larger if all the churches had been systematic in their beneficence. "Your committee would recommend that the pastors be urged to give to beneficence more prominence in their preaching, that they endeavor to establish in their respective churches the most suitable working system, and, by instruction and oversight, strive to insure its continuous success. "Your committee strongly deprecate the custom, obtaining in some places, of raising funds for religious purposes by appealing to other than the benevolent motives of the people. We believe the tendency of all methods which seek outside the motive of love for some inferior one is subversive of christian beneficence. "Your committee recognize in the P. E. I. Conference an effective means of stimulating the beneficence of our churches. We would recommend that the members of our churches, and especially the deacons, attend its sessions as often as possible. We are of the opinion that such attendance would best promote the welfare of our denomination on the Island and throughout the world, and more active sympathy between pastor and people in maintaining systematic beneficence. "The discussion following this outlook report was long and animated, resulting in the decision that all the churches be requested to have the report read in their respective pulpits. "Temperance came up for consideration in the form of a short but incisive report prepared by Rev. A. C. Shaw. The magnitude of the dire evil was indicated and its overthrow was relegated to christian workers. Every church member was regarded as pledged in the very nature of his profession, to be a total abstainer from intoxicating drinks. On the church and the home rests the responsibility of meeting and destroying the demon of strong drink. A number of speakers took part in the discussion of this important matter. "On Saturday evening a large concourse of people listened to an admirable report of education, read by Rev. C. W. Corey and to the stimulating addresses which followed. The report outlined the policy of Acadia College and quoted the opinions of eminent Baptist educators, in relation to the excellence of the work done in our institutions at Wolfville. Its publication in our denominational paper was requested. "Prof. Jones was present among the friends of his native community, and in a most pleasing and timely address he referred to the influence for good which Acadia College had exerted upon the Baptists of P. E. I. and of the world generally. He strongly urged the young men and young women of this fair island to avail themselves of the advantages offered at Wolfville. The Professor was at his best, and his words made a deep impression. He was followed by Bro. I. A. Corbett and Rev. C. W. Corey, who fittingly referred to the character of the

training given at Acadia and the worth of the men who occupy the position of instructors. Sunday was ushered in with cheering showers. A full house, nevertheless, listened to the associational sermon, preached by Rev. D. Price, from Psalm 67: 1-2. The Missionary Prayer was the speaker's theme, and the general verdict was that the preacher showed great wisdom and ability in the presentation of his subject. A resolution was subsequently passed, requesting the publication of this excellent discourse. In the afternoon Rev. E. Bosworth preached a very impressive sermon to those who were brave enough to make their way to the place of worship through the pelting storm. In the evening missionary addresses were given. Rev. Mr. Bosworth with great clearness pointed out the present spiritual condition of French Canadians. He unmasked the pitiful religious frauds which have been practiced upon this people by adherents of the Romish church, illustrating his remarks by diagrams and idolatrous trumpery employed by ecclesiastics of that body. Rev. W. V. Higgins followed with a telling address relative to the work which he and his missionary co-laborers have been attempting in the Talagu field. His words were listened to with deepest interest.

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Halifax Notes.

The Episcopal Synod which held its session in Halifax last week, like other bodies of christians, had little business in its discussions. The bishop's salary is made up, as usual, by investment and partly by the churches. The churches in the judgment of a part of the Synod have failed to raise their part of the salary. Others again take the ground that the churches have raised all that they engaged to do. The Synod, however, referring to the country churches stigmatized them as "dead churches." This was not well received by the rural clergymen.

The Rev. Dymon Hague, of St. Paul's, Halifax, preached an able and orthodox sermon before the Synod. His speech was plain and unostentatious. It is refreshing to christians, devout and loyal to God's Word, to know that the pure gospel is sounded out of the midst of bawling, sacramental and sacerdotal.

The Rev. W. F. Eldon, pastor of the First Baptist church, Connecticut, supplies the pulpit of the First church during the absence of the pastor. The Rev. W. M. Weeks, of the Walmer Road church, Toronto, is occupying the pulpit of the North church for three weeks. Rev. Dr. Kempton had his heart cheered last Sunday in enjoying the privilege of receiving three members into the Dartmouth church by baptism.

On Monday last the district committee met in the Baptist Book Room. The attendance was good. The prospect now is that the churches on the field under the supervision of the committee will raise about as much for benevolent objects as they did last year; but will not come up to the amount assigned to them. One church, however, the Tabernacle, has already exceeded the sum assigned to it. Its spiritual prosperity of last winter has expressed itself as it ought to do in a material way. The West End pulpit has been supplied in the absence of the pastor, the Rev. G. B. Lawson, by the Rev. E. M. Saunders.

The churches of Halifax county, except those of Jeddore, are all supplied with pastors. The Rev. L. J. Slaught- while has removed to Fort Hillford. Jeddore is an inviting field. A good man is needed to take the place of the zealous and efficient pastor who has served the church for the last few years.

Acadia's Needs. The announcement of the large bequest of the late G. F. Paysant has been received with thankfulness by every friend of the College. But it is quite possible that wrong expectations have been awakened respecting the aid the Governors may receive from this source in sustaining the general work of the College. The bequest was designed to found theological chairs and to aid students in their degree of study for the ministry. It is very carefully limited to these subjects. The Board, therefore, in accepting the bequest and applying the income according to the terms of the will, are simply adding another source of study to what is already provided, depending on this income to meet the expense. This will mean weightier responsibilities for the Board, greater care and anxiety for the Treasurer and Investing Committee, and more labor for the new President; but it leaves the existing courses of study and the means for sustaining them just where they were before. It is necessary that this should be clearly understood. For some years the opinion seems to have been accepted too generally that because special funds were given for special purposes, the College could not be in need of so large annual contributions. The consequence has been an accumulation of debt. The Board has needed thirty-five hundred dollars a year from the churches to enable it to meet the annual expenses of the College. The annual receipts have for some time been less than this.

We are all thankful that it was in the heart of our deceased friend to make such generous provision for theological education at Acadia. But let it be remembered that the College is just as much in need of aid from the churches as ever. We have not reached the end of the Convention year. May we not hope that the encouragement inspired by this generous and timely bequest for an enlargement of our educational work that has been long desired, will find a fitting expression in a large increase in the contributions for the needs of the College this year? A. W. SAWYER.

"Old Acadia." I feel that the hearts of the Maritime Baptists will throb with quickened pulse, when we consider the recent gift bestowed upon our beloved Acadia. "The School of the Prophets," established at Wolfville, has taken carried forward its work, and its work has been its glory. Here have been inspired some of the best minds that now grace the professions of the land. The value of the school is being more generally recognized, and the circle of its influence is ever widening. The recent and generous endowment will greatly aid in increasing Acadia's strength. May she ever prosper!

I notice, however, that the liberal donation by Mr. Paysant has one qualification, viz.—that a chair in theology shall be established at Acadia. The idea is not new to those who are acquainted with the earlier history of the institutions. The primary purpose of their foundation was that here might be afforded a course in Theology, preparatory to the christian ministry. For a time this purpose was met; but gradually, wilyly, and we believe, half unconsciously, Acadia has out-grown her theological course and

concentrated all her energies in strengthening her arts course, until today she stands proudly abreast any Canadian college. At length the idea is practically and meaningfully revived by a generous donation with a view toward reverting to the original purpose of the institution. We feel, also, that the spirit embodied in this gift has its ardent sympathizers throughout the provinces, and that the restoration of a chair in theology at Acadia will be received with joy by all who move in the right direction. Personally, I think that there are other departments quite as deserving of pecuniary aid as that in theology; and that the generous gift of Mr. Paysant might have come unqualifiedly. On the other hand, there is a diversity of opinion.

The question now is, how can the wishes of the donor be met, and at the same time, the interests of Acadia best be advanced? The suggestion is made that within recent years Acadia has opened up a wide and liberal course in classics commencing with the Junior year. This marked a pronounced advance, and those who have been privileged to pursue the course of the present curriculum, have fully appreciated the value of the opportunity. Now, I think we have a good opportunity to add to our classics a substantial course in theology. Such a plan would offer pecuniary aid to the ministerial students of our denomination and those who are sent forth from Acadia to preach would feel the strength of such privileges as this would afford to them. I know that all the divinity students fully appreciate the superior course in Philosophy which obtains at Acadia. Add to this a parallel course in Theology, and our young men emerge with a comparatively good preparation for preaching. It would be most gratifying to have this become a substitute for a regular Theological course. But I am convinced that its proper introduction at Acadia would greatly aid our ministerial students until they could pursue a full course at the Theological Seminary. A further suggestion occurs to me. The governors are now casting about for a successor to Dr. Sawyer in the presidency. Cannot a strong man be found who will assume the presidency and the teaching of the optional course in Theology for the two upper classes? The latter, with the superintendence of the institutions, will be sufficient; and will afford a good opportunity for his travel in the constitution of the college and advertise the superior advantages there offered. I believe that with little effort the number of Acadia's students could be doubled; and that professors, pastors and friends should unite in boosting the institutions. I rejoice in the generosity of Mr. Paysant and hope he is but one of many whose sympathy with Acadia is to assume a practical and tangible form. I hope his wish may be fully met, so that the interests of Acadia may be greatly furthered, and that increased prosperity may attend her work. A. H. C. MOSS, Chester, N. S., July 7.

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olve the patronage of rich Americans, we are robbing ourselves of something more valuable than the money we thereby save. Not only the discipline of giving is lost, but the sturdy self-sufficiency of our people is also gone. Acadia in the days past been a church with character. This largely made up for the absence of proper equipment. The idea of the perpetual fight for existence and health, the conquest won by the long struggle in the past had most inspirations for a student than he himself knows. If "the old fathers prayers and tears," are to be worth much to us, we must keep up the fighting prayer—perhaps we may dispense with the machinery of prayer, and do the fighting and the praying ourselves. This is too good an inheritance to be given into the hands of snug Americans.

But even if the acceptance of foreign help is not harmful to itself, the shame of it! The summer hotels have the Yankee traveller as their lawful prey; the man of yardsticks and bushels may trade where he can, and will but our college does not exist to receive any such pupils as these. Acadia College is not a thing to be sentimental over, sentimental to an expensive degree. It is not good that Nova Scotia and New Brunswick and Prince Edward Island Baptist churches should be recipients of Massachusetts crumbs. Of course I do not refer to the New England Alumni; that association has a perfect right to exist, and is educative to the Massachusetts. But really, if it be necessary for us to take this act, it were better to close the college or cast in our lot with Dalhousie.

Taking it for granted that the annexation of Acadia College would be an idea as impracticable as to entertain the annexation of Canada in the case of a man with normal backbone, let us all brace up. Let the governors not be content with respectability and fair exteriors, but acquaint themselves with what is being done in education. This is absolutely necessary if they wish the support of the younger alumni, and of all who know that Acadia "University" is a hollow mockery, but who love and reverence Acadia's halls, and may heaven keep her sons, her governors, her senators, her faculty and her supporters from all toadyism, trucking, shirking, narrowness, and stinginess; and may she remain in possession, unshaken, and ideal, distinctively and entirely Canadian. JOHN EDMUND BARRS.

Charlotte County Baptist Conference. This conference held its meeting with the Penfield B. C. As part of these present representing other churches had to be on hand the previous day on account of travelling by train, a meeting had been arranged by the brethren of Penfield for the evening. The church has been most actively sustaining religious services without a pastor, and came to this special appointment with a desire of hearing a sermon, and was not disappointed. Rev. W. C. Goucher spoke from words found in Matt. 17: "Forasmuch as ye will not let me trouble you; for I bear in my body the marks of the Lord Jesus." This was all present a grand omen of good meetings for the following day.

The devotional service Tuesday morning was conducted by Bro. Edward J. Lalor, of St. Stephen. When the hour arrived for opening the conference, Bro. Goucher, who so admirably fills the office of chairman, was in his place and with his eye vigorous and his heart fervent, he presented his report. This session consisted of reports from churches and other matters of interest. A communication was read by the secretary from Bro. F. E. Seelye, of Baillie, expressing his regret for not being able to attend the county conference. Quite encouraging reports were given by representative brethren present. Ten were reported to have been added to the churches by baptism and several by letter since our last meeting. The Penfield and Beaver Harbor churches are anxiously hoping for a settled pastor. These brethren are warm and enthusiastic in church work and attentive to the interests of their churches. All the churches of the county are giving more than usual attention to Sunday school work.

As there seemed a lack of interest in the meetings by lay brethren it was Resolved, That the churches be requested to send two or more delegates appointed by vote of the church to the county conference. The church is organized at by Bro. Beals in a recent issue of the MESSENGER and Visitor of giving up the associations and giving more time and strength to district meetings was discussed but no notice was taken. A cordial invitation was given by Bro. Lalor for the next meeting of the conference to be held with the St. George church and was accepted. Session closed with prayer.

The afternoon session opened with an half hour devotional service conducted by Bro. R. H. Davis, of St. George. The house was well filled and with such a fine congregation it was deemed best to have a sermon. Rev. H. H. Lavers preached from Matt. 8:11. The impression made was good, giving comfort, encouragement and assurance, and also warning. Then followed a paper by Bro. Goucher, subject, "The claims of the Sunday school on the full membership of our churches." This paper was highly praised and spoken of by a number of the brethren present. The need of a missionary pastor for this and perhaps the adjoining counties was strongly urged. The conference resolved that Bro. Lavers make overtures at the Southern Association urgently requesting that a strong missionary pastor be appointed by the H. M. B. to perform labor in Charlotte County. Session closed with prayer.

A good congregation assembled for evening service. The secretary spoke from words found in John 1:29, "Behold the Lamb of God which taketh away the sin of the world." The sermon was interesting and of great service, when a large number took part. The chairman extended the thanks of the conference to the people of Penfield for their extreme kindness. Resolved, That the text of the conference be forwarded to the officers of the Shore Line railway. A collection of \$3.16 was taken for D. W. I. R. SKINNER, Sec'y-Treas. Oak Bay, July 8.

concentrated all her energies in strengthening her arts course, until today she stands proudly abreast any Canadian college. At length the idea is practically and meaningfully revived by a generous donation with a view toward reverting to the original purpose of the institution. We feel, also, that the spirit embodied in this gift has its ardent sympathizers throughout the provinces, and that the restoration of a chair in theology at Acadia will be received with joy by all who move in the right direction. Personally, I think that there are other departments quite as deserving of pecuniary aid as that in theology; and that the generous gift of Mr. Paysant might have come unqualifiedly. On the other hand, there is a diversity of opinion.

The question now is, how can the wishes of the donor be met, and at the same time, the interests of Acadia best be advanced? The suggestion is made that within recent years Acadia has opened up a wide and liberal course in classics commencing with the Junior year. This marked a pronounced advance, and those who have been privileged to pursue the course of the present curriculum, have fully appreciated the value of the opportunity. Now, I think we have a good opportunity to add to our classics a substantial course in theology. Such a plan would offer pecuniary aid to the ministerial students of our denomination and those who are sent forth from Acadia to preach would feel the strength of such privileges as this would afford to them. I know that all the divinity students fully appreciate the superior course in Philosophy which obtains at Acadia. Add to this a parallel course in Theology, and our young men emerge with a comparatively good preparation for preaching. It would be most gratifying to have this become a substitute for a regular Theological course. But I am convinced that its proper introduction at Acadia would greatly aid our ministerial students until they could pursue a full course at the Theological Seminary. A further suggestion occurs to me. The governors are now casting about for a successor to Dr. Sawyer in the presidency. Cannot a strong man be found who will assume the presidency and the teaching of the optional course in Theology for the two upper classes? The latter, with the superintendence of the institutions, will be sufficient; and will afford a good opportunity for his travel in the constitution of the college and advertise the superior advantages there offered. I believe that with little effort the number of Acadia's students could be doubled; and that professors, pastors and friends should unite in boosting the institutions. I rejoice in the generosity of Mr. Paysant and hope he is but one of many whose sympathy with Acadia is to assume a practical and tangible form. I hope his wish may be fully met, so that the interests of Acadia may be greatly furthered, and that increased prosperity may attend her work. A. H. C. MOSS, Chester, N. S., July 7.

Letter from Rev. J. H. Saunders. We are not left without tokens for good in our church work. Eight months of very pleasant pastoral labor have been enjoyed. Better than any previous of the early days of ministerial life in Yarmouth I find very refreshing, the preaching of the glorious gospel of the Son of God a joyous thing. What a pity it is that in our churches most favored with religious opportunities the knowledge of this gospel is so scant, the illustrations of it in daily living so few, the joys of it so low, the light of it so feeble, the darkness around our churches so dense. Multiple means for the church work is no suitable substitute for the knowledge of the scriptures. This knowledge can only be attained by a careful study and practice of Bible precepts. Pastors and evangelists may encourage by baptisms and other means, but "Baptists" must drink at the fountain head if they would be intelligent Christians. The Milton church is a small one in the sisterhood of Yarmouth churches, and has had much in her history of a discouraging cast; just now the outlook is more hopeful. The necessary repairs of our church property has placed a heavy financial burden upon us, which we are attempting to meet by the hope of succeeding. In this we have been greatly encouraged by a donation of \$200 from our good sister Mrs. A. Lovett, whose heart is with us in this work. We have appointed and pastored our parsonage. The church is thoroughly repaired and now ready for the painter; when their contract is completed we will have a very fine property. The good sisters of our church are of the Dorcas class, and are all praise for their helpfulness in this work of repairing the house of the Lord. The Lord has been pleased to bless us with valuable accessions to our membership. Five have been baptized, and eight by letter of dismission from other churches. Our young people have entered upon a course of Bible study which we are sure will be of great profit to them. As I read the Messenger and Visitor from week to week I appreciate very fully the editorial grind demanded in its make up. "My dear brother, Bro. Editor, abide in strength." In the news from the churches, and the chronicles of denominational affairs which the Messenger and Visitor supplies I read more between the lines than is printed, because of my wide and pleasant acquaintance with the brotherhood of these provinces. I am glad to be absent from their joys, and in all their trials to sympathize. May the grace of God abound richly in all our churches and in all departments of our denominational work. The Messenger and Visitor included, July 7.

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BEST FOR WASH DAY USE SUPRISE SOAP BEST FOR EVERY DAY.

DENOMINATIONAL NEWS. Churches and individuals contributing to the river—our Jordan. The privilege of their contributions to the treasurers of denominational funds. Rev. A. Cohen, Wolfville, is treasurer of Maritime Convention funds for Nova Scotia. Rev. J. W. Manning, N. S., is treasurer of Maritime Convention funds for New Brunswick and P. E. I. Rev. T. H. E. is treasurer of the funds of the N. S. Convention.

MILTON, QUEBEC CO., N. S.—The Milton Baptist church is as present without a pastor, we are open for correspondence. F. Y. SHIELDS, Church Clerk. DOAKTOWN.—Baptized yesterday afternoon at the close of the Sabbath school, two rejoicing souls. These two brothers, with a sister baptized on the 22nd and a brother by letter, were received into fellowship of the church in the evening. M. P. K. MATLAND, ANNA CO.—Yesterday Bro. Marple

FREDDIE'S EXPERIENCE AS AN AWAKENED.

BY REV. J. T. CUNNINGHAM.

It had been a day of more than ordinary tribulation to Master Freddie. All day were tribulations as he was off in the wood with his friends Willie and James. These were pleasant, enthusiastic and good-natured, who gladly acknowledged him as their authority in all matters pertaining to their games or excursions. But when a cruel fate called him to school or placed him under parental authority, he lost his royal hue and became absolutely funeral. The day concerning which I write had included in its category of crimes against impetuous boyhood a final examination at school, and the reading of a good-sized onion bed. To Master Freddie both history and onions were things to be despised, and to have them both brought to his notice in one day was just a little too much for his constitution.

It isn't my wonder, therefore, that when he went to bed he dreamed. True, he ate a little larger share than usual of short-cake for supper, but I will not, be so foolish as to bring any charge against that delectable article of food as causing a boy's dreams. Shortcake and a boy's stomach were made for each other, just as the eye was made to enjoy the light. Anyway, he dreamed, and found himself in Nolawtown. He had been roused by a funny apparition. It was a man, supposedly, but such a queer jumble. True, his features were quite like ordinary features, but they seemed to have used their own judgment as to location. There is no law but custom, that we know of, that makes the middle of the face the place for the nose; but custom has crystallized into a law, and that's where we want the nose every time. But this man's features were made to no law, and hence they disposed of themselves quite fantastically.

"Hello!" he said, the voice coming from somewhere he no one could determine.

"Hello yourself!" answered Freddie. You see, he was a bit cross after all, because of that short-cake.

"You're the boy that had to go to school today and weed onion beds." Freddie weeded onion beds at school, but Freddie didn't care to quibble about forms of speech.

"I didn't have to if I didn't want to, or if I didn't want to." "Well, you thought it wouldn't pay too to anyway."

"Well, what of it?" "Oh, nothing, only I come from a place where we don't have to do anything we don't want to."

"Don't you have to go to school now?" "No, not any more, only when I feel like it." "I didn't suppose there was any such place as that anywhere. It must be about perfect."

"It's pretty near that, but, of course, there are some drawbacks," said the voice. "But will you go along with me?"

I would not be a true historian if I did not mention the struggle Freddie had right there with his conscience, but the temptation was too great, and he yielded.

"That's the kind of a fellow." They passed through a beautiful country. The farms were neatly kept and regularly laid out, and handsome men and women were seen everywhere. These were carefully trimmed, and the white houses and red barns made a most pleasing contrast.

"Oh, but this is beautiful. Is this a part of Nolawtown?" asked Freddie. "Not much," said the voice. "You'll find out when you get there. These fellows do all of this for contrast. But they just make slaves of themselves."

It didn't take long for the country to change. There was first a large stretch of moor, and then a stretch of water. It was just too funny for anything, so Freddie thought. There wasn't a street in the whole region under that name. One could trace where streets were once laid out when it was known as Lawaburg, but since the new management things had all changed. For instance, Mr. Reacher had made up his mind that the best place for his store was to be a crossing, so he built right in the middle of the stream. There was no law, so he could do as he pleased. Freddie saw a barn built right up against a very beautiful house, because the owner of the barn wanted just that spot and he took it. It is pedestrian way to a hurry he didn't wait to go around a house, but opened the door and went straight through. There was no law to prevent it.

All of this seemed very funny to Freddie. There were school houses, but the children could do as they pleased, so I leave my boyreaders to guess how many scholars the teachers had. The preachers didn't find Nolawtown very encouraging, either.

It was noon when Freddie arrived at Nolawtown, and he was reverently hungry. He ventured to remark something to that effect, so he went home with his guide. I will not attempt to describe that house. There being no law, of course housewives did as they pleased, and it happened to please his hostess not

to get any dinner that day. There being no law, she didn't have to be polite if she didn't want to be, and it so happened that it wasn't her polite day. The result was, Master Freddie continued to feel the gnawings of a hungry stomach, for we must remember that he was still subject to the great law of gravitation, and that he had to have food if he was to feel comfortable. This state of affairs failed to possess any humorous side for our young hero.

But by and by he espied a restaurant, and he entered it. It was certainly a very tempting place. He saw a denizen of Nolawtown disposing of a splendid array of eatables, and was delighted to find that the whole bill of fare was served in a quantity of short-cake. He had some money, being a stranger, and ordered a similar meal. But the waiter only brought a piece of dry bread.

"See here," Freddie exclaimed, "where's my dinner?" "There it is," said the waiter. "But I paid for the same kind of a dinner that gentleman had, and I want my money's worth."

"You forget that you are in Nolawtown, and we don't have to give you anything that doesn't suit us, and that piece of bread just suits us."

That was a bitter pill for Freddie to swallow, even if it was a bread pill. But it was a lesson, and he learned that providence in it, for I know of no surer way to convince a boy that things aren't right than to make him uncertain about where he is to get his meals. The boy being father to the man, this is how it comes about that a man's heart to a man's heart is through his stomach.

But Freddie had more money, and there were more restaurants in Nolawtown so he entered another and ordered a meal. This was promptly served, and Freddie had just drawn his chair up and was smacking his lips over the prospect when three burly farmers who had been enjoying a little rest pulled up their chairs and began to help themselves to Freddie's dinner.

"See here!" he exclaimed, "that's my dinner, and you've no right to take it away from me."

"No right," said one. "Ha, ha! That's a good one. We can't have anything about rights here, and with that each helped himself so plentifully that Freddie was left with nothing but empty dishes to satisfy his stomach's craving."

"Well, you can pay for the dinner if you are going to eat it," said our hero. That was easily said, but before Freddie was aware the proprietor was upon him and forced him to pay for the dinner. He had ordered but had not eaten, and going out into the street, he felt miserable enough. Of course, there being no law in the place, his guide was under no obligations to show him any attention, and he was now busy attending to whatever pleased his fancy.

A beautiful watch and chain had been given Freddie the previous Christmas, and he had proudly put the watch in his pocket, and the chain was dangling from his wrist. Three big unruly boys now met him.

"Say, Bill, see the gold chain," said one. "I'll bet he hasn't anything but a rusty nail at the other end," said Bill. "Let's see," said the third.

Just how it would have ended I cannot say, for at that moment Freddie heard his brother Jack asking him what in the world was the matter with him, making the matter in hand, was very suddenly awakened and sound himself in a great perplexity.

"Nothing's the matter with me," said Freddie, "except I had a bad dream." "That comes of eating so much short-cake," said Jack, and soon all was silence again.

The next morning Freddie heard his father telling his mother that the little patch of green corn was in need of hoeing, and that he had to have a man up to hoe it. Freddie's father was a lawyer, but liked his own vegetables.

"I think I'll have plenty of time to hoe it after I come home from school," said Freddie, coming in from the sitting room. "I rather think I shall enjoy the work."

The father looked at the mother, and then Jack, who had awakened him in the night, spoke up and said "dream in the night. There was no law, so he could do as he pleased. Freddie saw a barn built right up against a very beautiful house, because the owner of the barn wanted just that spot and he took it. It is pedestrian way to a hurry he didn't wait to go around a house, but opened the door and went straight through. There was no law to prevent it."

"There's nothing I like and despise it is washing day!" The disgruntled exclamation, with its strength of expression all of keeping with the everyday-day matter in hand, was vented forth by a young girl of eighteen, who on coming late to breakfast on Monday morning, inhaled an odor from the kitchen which failed to impress her pleasantly.

"We kept the dining-room door carefully closed as long as we could," her mother replied, "but Mary could not wait any longer, so opened the boiler, and hence the odor of steaming clothes, which I confess is not appetizing."

"I wish there was no such thing as washing day," Miss Helen went on when about finishing her breakfast, "or else that clothes could all be sent to a laundry and never a stiff nor a scent from them be known about the house. Now I've left school I notice things of that kind more than I ever have before, and dislike them in proportion."

"And I've been wanting to have a talk with you about 'things of that kind' for some time," responded Helen's judgmental and resolute mother. "While you were in school there was nothing to be said, your time was fully occupied and nothing more could be required. Now things are altogether different. It has often happened me, dear, that little matters have vexed you in what I must regard as a selfish way, because not a moment's consideration has been given to other people. It is comparatively very few families who care to keep their clothes and send a week's washing out of the house to be done elsewhere. And what is more, it would be a needless expense. Moreover, washing day is a time when the girl in the kitchen needs considerable help and encouragement. In my father's house it was always the custom on Monday for some one to take entire care of the dining room, after both

breakfast and dinner, other than our one servant girl. I have thought that hard, but I have to stand over a wash tub, rubbing, rinsing and cleaning soiled clothes in the thorough way that our good Mary does. It all seems very commonplace to me, but do not start or look dismayed; I have been promising Mary for some months past that as soon as you left school she should have considerable assistance in her work, and I have been carrying out my agreement. No one in this workaday world can really afford to despise labor of any kind. It is true many of us are kindly enough having to do in many of the more laborious kinds of work, but it went very strongly against all my old-time ideas, as they might be, when I heard you just now speak in tones of repulsion of what must of necessity be a most odious and hateful household. After you have kindly aided Mary for awhile on washing day, as I know you will willingly, bring brought to see why it is a simple duty, and to care for a very occasional odor of sud or a little soap-scent. I do not believe my daughter has ever yet reflected on how much she really owes Mary for the dispatch, the neatness and promptness with which she has done her work."

"I've noticed," Helen began in a mild tone, "that her washing and ironing is always out of the way on Wednesday morning, no matter what the weather. It is so arranged that she can get it done before she has to go to school. It is easily told, my dear Mary, with her energetic, systematic habits, laughed at the old-fashioned idea that neatness must always be put out doors to do the work."

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night. They are seldom aired, but on account of their having been taken to them, both from above and below, they have no odor.

Many of the Sioux live in log houses, although a large portion still adhere to the canvas and skin lodges.

Indian children are named until several years of age. Not infrequently these names are given to children in their infancy, and they have retained the name of about ten years, then there is a separation, and the girls romp about the tepees, while the boys gather on the banks of the neighboring stream and sport about the water, or throw spears and shoot arrows at marks. Their games are totally indifferent from those indulged in by the American boy.

When a girl has attained the age of ten years, she is instructed to some extent in her duties as a wife, and taking care of either a tepee or a log-house. At the age of fifteen she has quite a voice in the family, and is permitted to vote upon questions of importance. She is expected to work unless the task meets with her approval. Indeed, until her marriage, the young lady has unlimited liberty, even more so than the more cultured and refined miscegenated communities. When she becomes a married woman, she is expected to dress as procured for her—but very few Indians nowadays wear buckskin—and a beautiful and bright-colored blanket is presented her by her father.

She wears a high collar, a white waist, ornamented with silver pieces, and a quantity of necklaces and half dollars. Her moccasins and leggings are a marvel of artistic workmanship, often being covered with several pounds of beads. Her hair is parted down the middle, and straight back and the part is painted invariably a bright yellow. Formerly, necklaces of bare teeth and claws were worn, but now beads of European manufacture are the place of such savage ornaments. The children are provided with necklaces of elk teeth or wolf teeth, both of which are highly esteemed, but the young lady does not deign to use such ornaments.

She frequently paints her cheeks yellow, and occasionally a bright red. She wears a blanket thrown over both shoulders, with one corner thrown about her head so that the face only is visible, somewhat after the manner employed by the ancient Romans in wearing a toga. The young lady is quite shy, and many of them are a model of propriety. They would think no more of conversing with a total stranger, whether he be red or white, than would any young girl in this country.

Indian men do not usually obtain their wives by barter. Formerly this custom was in vogue, but of late years it has fallen into disuse. A father may accept a wife, or a young man may take as a mark of respect from him who furnishes his daughter, just as we erect a fine house, or give valuable wedding presents to our young people when they marry. It is in no sense a purchase or a sale on either part.

To me, one of the customs of courting is very strangely in keeping with the wild, yet romantic life of the Sioux. A young man desiring to make love to a girl, or to win her affection, visits her for several days and constructs a new lodge. There are five or six holes in the instrument, and eight or ten notes can be produced upon it. The sound is weird and plaintive. Some beautiful moonlight nights about the time of the full moon, when the young man leaves his home, and strolling himself about one hundred yards from the home of his intended, plays for one or two hours a series of strange melodies, and then returns to his home. The sound he beats on the summer, and one like him, perhaps a prairie dog on the plain near by, disturbed by the music, may raise his small voice in protesting bars; or a great white owl, in a scrub oak, may emit a note which is as sweet to the maiden's ears as the voice of the lover himself. She listens attentively, and when she concludes that he has played sufficiently long to assure her of his sincerity, she comes out and walks forth from her home. Thereafter the young man rushes forth. Then ensues a scene such as only those who have been lovers can appreciate.

Another means of courting, although not so generally followed, is very peculiar and deserves mention. The young man goes and stations himself near the home of the one he most highly esteems, and awaits her coming. When she appears, he goes up to her and assures her of his high regard for her, and converses for ten or fifteen minutes and concludes by asking her to become his squaw. If she favors the suit, she commences to get her things ready, and goes away with him if not, she takes and laughs at his words and leaves him disconsolate. Frequently three or four young men will go to see the same young lady upon the same evening. They are very gentlemanly and courteous, however, and generally wait patiently until the young man who first came has tried his persuasive power. Strange to say, there is no rivalry or jealousy; that a young woman should have a number of admirers is taken as a matter of course; and, although those in waiting may be impatient, they are not envious. They are all rejoiced at the maiden's refusal to listen to the words of their rivals, there is no outward indications visible.

The young girls being free from the common duties that devolve upon the women, have especially bright and vivacious countenances. The married woman of thirty still looks young, although her voice has a certain hardness, or sternness. The woman of forty shows wrinkles all over her face, and there is a certain sadness in her face, and if one looks closely, you can read the following story: "My husband sits in his lodge and smokes most of the time. Once a week, when cattle are issued at the beef corral, he goes out with me in our wagon, and when we get home he prepares for me certain portions to be dried deviously wholly upon me. I have to cut out most

of the wood, bring the water, and make fire to the squaw, two or three miles distant, for provisions. On ration day, when flour, beans, rice and meal are issued, I go to the commissary department with the dawn of day and stand in line with four or five hundred other women several hours, patiently waiting the opening of the doors. When I receive my heavy load of provisions there is no one to help me carry them back home except my children." And while the woman told you this you would feel very sorry for her; but when she told you, with proud and haughty bearing, her reason for not permitting her lord to help her, you would lose your sympathy. "To you white people this is deplorable, to us it is right. My husband is a warrior (or a chief, or medicine man), and it is degrading for him to do woman's work. I would no more think of asking him to aid me in the ordinary duties of a wife, than I would think of asking their wives to aid them in their business, or at their offices. My sphere is entirely different from his, and while it is hard work, it is a labor of love."

The missionaries on the reservation find it extremely difficult to infuse European ideas into the minds of the Sioux, especially regarding the treatment of women. While the men are perfectly willing to have their girls educated, they will not consent to have them placed on an equality with the men. Time alone can change this prejudice and raise Sioux women from their low condition to the high and noble position which is attained and held by women of civilized nations. A woman compelled to toil as a slave appeals to no sentiment in a man's nature save that of pity and compassion. Education and Christian civilization can elevate them.—Christian Index.

To the question, "To what do you attribute your remarkable vigor at such an advanced age?" Dr. Newman Hall, the eminent English Congregational minister, replied: "Sober habits, attention to the laws of health, going to bed in a decent time, and not working hard late at night. I have never been a diner-out, nor indulged in heavy suppers. I take a cloth bath all the year round, and have always been a walker; I can now do ten miles at a stretch without fatigue. My night and hearing are perfect. I believe one application brings comfort. My father and mother were total abstainers, and I have been one for sixty years. Statistics show that people who from early life are total abstainers live on an average seven years longer than other people. I have never smoked."

I KNOW MINARD'S LINIMENT will cure Diphtheria, French Village. JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will cure Croup, Cape Island. J. F. CUNNINGHAM.

I KNOW MINARD'S LINIMENT is the best remedy on earth. Norway, Me. JOSEPH A. SNOW.

Teacher—Why did freedom shriek when Kosciuszko fell? Tommy—Mebbe he fell on her new hat.

Piles Cured in 3 to 6 Nights. Dr. Agnew's Ointment will cure all cases of Itching Piles in from 3 to 6 days. One application brings comfort. For Blind and Bleeding Piles, it is peerless. Also cures Tetter, Salt Rheum, Eczema, Barber's Itch, and all eruptions of the skin. 50c.

Heart Disease Believed in 20 Minutes. Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effect a cure. It is a powerful remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces.

First Deaf (Mute)—Are you for McKinley? Second Deaf Mute—Sure. He's just like one of us, except that he doesn't make signs.—Puck.

Hay Fever and Catarrh Relieved in 10 to 20 Minutes. One short puff of the breath through the nostrils, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses the Powder over the surface of the nasal passages. Painless and delightful to use. It relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness.

On Lower Broadway—"What's the matter here?" "Man broke his neck." "What story did he fall from?" "Didn't fall—tried to see the top of the building."—New York Truth.

Relief in 5 Hours.—Distressing Kidney and Bladder Diseases relieved in 5 hours by the "SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy.

Emily (playing house)—"Now, I'll be mamma, and you'll be papa, and little Ben and Bessie will be our babies." Why (after a moment, anxiously)—"Ain't it about time to whip the children?"—Tit-Bits.

Rheumatism Cured in a Day.—South American Rheumatic Cure for Rheumatism and Neuralgia. Radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause and the disease. The remedy is simple. The first dose greatly benefits. 75 cents.

Nerves Are the Messengers of Sense.—The Telegraph System of the Human Body. Nerves extend from the brain to every part of the body and reach every organ. Nerves are like fine—good servants but hard masters. Nerves are fed by the blood and are therefore like it in character. Nerves will be weak and exhausted if the blood is thin, pale and impure. Nerves will surely be strong and steady if the blood is rich, red and vigorous. Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood. Nerves do their work naturally and well—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

Hood's Sarsaparilla The One True Blood Purifier. All druggists, etc. Prepared only by C. L. Hood & Co., Lowell, Mass. Hood's Pills are the best family cathartic. Hood's Pills and Liver Stimulant. 25c.

Intercolonial Railway. TRAINS WILL LEAVE ST. JOHN. Express for Campbellton, Piquash, Point de Chene and Halifax. Express for Miramichi and Point de Chene. Express for Sussex. Express for Robbinston, Miramichi and Sydney. Buffet Sleeping cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 2:30 p.m. and Halifax at 2:30 o'clock. All trains are run by Eastern Standard Time.

TRAINS WILL ARRIVE AT ST. JOHN. Accommodation from Sydney, Halifax and Miramichi (Monday excepted). Express from Miramichi and Quebec (Monday excepted). Express from Robbinston. Express from Sussex. Accommodation from Point de Chene. Express from Halifax. Express from Robbinston. Express from Miramichi. Express from Robbinston. Express from Miramichi.

GATES' SUPERSEDES ALL PILLS. INVIGORATING THE BEST CATHARTIC SYRUP. Home Testimony From Actual Experience Is Always The Same.

Read the following:—well of pleasure as well as a duty to speak of remedies that have done for you what is claimed for them. I therefore take pleasure in recommending the excellent preparations of Dr. Williams' Pink Pills for Pale People. I regard it in every way superior to laxative and griping pills so commonly used, in that it relieves the three-fold function of a cathartic, an appetizer and a tonic.

UP TO DATE! WOODILL'S GERMAN BAKING POWDER Profit in it to grocers. Satisfaction to consumers. Than in any other.

Manchester, Robertson & Allison, 27 and 29 King Street, ST. JOHN, N.B. DRY GOODS, MILLINERY, CARPETS, HOUSE FURNISHINGS, CLOTHS AND TAILOR'S TRIMMINGS, WHOLESALE AND RETAIL.

Manchester, Robertson & Allison. AFFAIRS IN CRETE are in a state of great uncertainty. Some understanding seems to exist among the Powers, or perhaps between all the powers except France and Russia. The latter is now generally understood to be exercising a practical protectorate over Turkey, and seems to be aiding the Turks to strengthen their forces in Crete. A massacre of Christians may take place at any time.

According to Nature, the phenomenal Elishaher Lake, in the Grand Duchy of Baden, which has the peculiarity of appearing and disappearing at uncertain periods, has recently again made its appearance after a lapse of time. Said a bicycle boy, Now then, I will ride like the racing men. But he got into trouble. For he went through a double, and couldn't bend back again.

Sunlight SOAP MAKES HOME BRIGHTER. HOME IS VERY DEAR. Like a ray of sunlight it brightens and cheers, and encourages and comforts. It makes homes bright and hearts light. BOOKS FOR WRAPPERS sent to Lewis. The "Sunlight" wrapper book will be sent, or a cloth-bound for 50c.

July 15. The di are scro consump people, pe either. leanness, Means of Everybod oil makes In Scot cod-liver hidden, th it is ready. When you your drug store that you don't know. Buy a 20 Profy While driv day last winter six or seven question. "Please may I answered?" "Yes, if you He climber I again ask



Highest of all in Leavening Power—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

### SUMMARY NEWS.

**Domestic.**  
 W. G. McFarlane has been elected an honorary member of the Women's Canadian Historical Society of Toronto, as a tribute to his valuable work for Canadian history and literature.

The summer resort on Kennebec Island was formally opened on Thursday. A large party went up on the Storm King, accompanied by the Harkins company and band. A tent large enough to hold 400 people has been put up.

The St. John Exhibition Association is offering much larger prizes than last year in the Stock and Agricultural Departments of the last in-coming exhibition. The prize list is in the hands of the printers, and will be issued to the public after July 15th. Copies can be had on application by post card to the Secretary at St. John.

New that the smoke of political battle is passing away, it would be well for our manufacturers, farmers, stockmen and others to make preparations for the St. John Exhibition, which opens at that city on Sept. 22nd. Entry papers have been well distributed throughout the Maritime Provinces. Applications for copies may be made to C. A. Berrett, St. John, N. B.

**AN ELECTION 103 YEARS OLD.**—Mr. Joseph Matheson, M. P. F., sends the *Hall's Chronicle* the following interesting paragraph: "I had the pleasure on June 23rd of driving to and from the poll with Captain Sylvester Sampson, who has attained the age of 103 years. The captain is in good health and enjoyed the drive very much. I would like to know if there is any other elector that can produce an elector of 103 years."

The returning officer in Lisgar, Man., has declared Richardson (Liberal) elected by 43 majority. The recount in Marquette confirms the election of Dr. Hoche (Conservative) by 67 majority. The clerk of the crown in chancery will not surrender the ballots of the contest in North Leeds and Grenville. Mr. Frost, the Conservative candidate, who was declared elected by nine majority, will not dare to take his seat, owing to the uncertainty respecting his legal right to it. He is liable to a fine of \$500 a day for every day he sits in the House if the courts declare Mr. Lavel was elected. Judge Creighton, on account of Judge Chase's (Lib.) majority in North Grey 32. The decision regarding ballots marked outside the disc is similar to that of Judge McDougall in the East York case. The recount in Bolton will be before Judge Bell Wednesday. The majority from 87 to 59. Major Sam Hughes in North Victoria has only 25 majority.

A very sad drowning accident happened near the end of Casey Cape, Kent Co., on Saturday last. Theodore Casey, a young man of 24 years, had been engaged in fishing lobster, and on the return of the boat from the morning yield to the traps he and a companion proceeded to take two of the boats to a sheltered spot at a little distance from the factory. Casey was in the hinder boat and the wind being very light at the time he was standing up in the stern of his boat managing it, when it is supposed, he suddenly swung around and knocked him into the water, for the next instant his friend heard cries for help, and looking round he saw the unfortunate man struggling for his life. Mr. Casey's companion immediately brought his boat about and steered for his friend, but the wind was so light and the boat consequently so slow in reaching the spot that the unfortunate man sank before the aid reached him.

**United States.**  
 Harry Denny, of Millerton, N. Y., nineteen years old, was killed at Sharon on Wednesday while coasting down a steep hill on his bicycle. He lost his balance, fell to the ground, and died within two hours.

Fire at Buffalo, N. Y., Wednesday night, caused by the explosion of an oil lamp, destroyed a three-story brick building, causing the death of two women and an infant, and seriously, if not fatally, injuring one man.

The national convention of the socialistic labor party at New York, on Thursday, nominated Charles H. Matchett, of Brooklyn, for President of the United States, and Matthew McGuire, of Patterson, N. J., for Vice-President.

In a severe wind storm at Pensacola, Fla., Wednesday, nearly every business house was unroofed and damaged. In the harbor vessels dragged their anchors and the Swedish barque *Svea*, Norwegian barque *John Ludwig* and the Italian brig *Desden* went ashore.

A man from Minneapolis who went to St. Louis to attend the Republican convention saw a fine looking young woman standing on a street corner waiting for a car. He fell in love with her forthwith, and as he was a handsome young chap he found no trouble in attracting her attention. They became acquainted before the car came along and were married within seventeen hours of their first meeting.

The two latest and most wonderful medical discoveries are those pertaining to the discovery of the microbe which produces insanity, which is claimed by Dr. Warren L. Babcock, of Philadelphia, and the discovery of a new anti-toxin for the cure of lock-jaw. Dr. Babcock believes he has proved that insanity is contagious, although common experience is against this theory. However, the criminal instinct is now believed to be a symptom of mental disease; and a cure for insanity would mean, in a sense, a cure for crime. Dr. C. H. Wilson, of Brooklyn, has discovered a practical anti-toxin for the prevention or cure of tetanus, which has a protecting power of one to three million. That is to say, he has in this discovery an anti-toxin of which one dose weighing one-third millionth as much as the person to be immunized, will, if injected, protect such person from the disease, and if twenty cubic centimetres of the serum developed by Dr. Wilson be injected into a human being, he need not worry any further about suffering from lock-jaw.

**British and Foreign.**  
 In the House of Lords the deceased wife's sister bill has passed its committee stage.

A passenger train has been derailed near Batraki, in southeastern Russia. Forty persons were killed and injured.

The Russian consul general at this city has received a report from several governors of the northern section of Russia, in which it was stated that Explorer Nansen who attempted to reach the north pole, had not been heard from by them. The report is the result of the inquiry which was instituted at the time that Nansen was said to have been successful in his northern expedition.

The banquet tendered the Honorable Artillery Company of Massachusetts by the Honorable Artillery Company of London on Thursday evening was the crowning social event of the visit. It was given at the Holborn restaurant, and covers were laid for 415 persons. Among the guests were the Prince of Wales and Ambassador Bayard, besides scores of other distinguished gentlemen.

It will probably be found that the estate of the late lamented Baron Hirsch will realize \$20,000,000, after deducting the \$20,000,000 already generously expended for the benefit of the Jewish community in the Argentine scheme. Of this, one half is devoted to charitable purposes under the supervision of four trustees, who, in addition to all their expenses are to receive for five years, as compensation for their trouble, the sum of \$20,000 per annum. The remainder is absolutely at the disposal of the baroness, who is thus left in possession of about \$40,000,000.—London Telegraph.

Inasmuch as the Paris government levies a tax of 10 francs, or about \$2, on every cycle, it is possible to estimate with some degree of exactitude the number of riders of the wheel in France. According to the budget of the financial year which has just been brought to a close, the number of bicycles on which the tax has been paid during the last twelve months amounts to 322,000, producing a revenue of 3,220,000 francs. Roughly speaking about one person in every 150 inhabitants rides a wheel, the number having tripled since the first institution of the tax in question three years ago.

**LEWIS-ALLEN.**—At the residence of Mr. and Mrs. Wm. Bethune, Pembroke Shore, Yarmouth Co., N. S., on July 8th, by Rev. Byron H. Thomas, James F. Lewis, of Overton, to M. Gertrude Allen, of Pembroke.

### DEATHS.

**ALEXANDER.**—At Blissfield, June 17, Earl Vernon Alexander, aged 4 months, son of Guy Alexander.

**BREANEY.**—June 22nd, at Stillwater, Minn., Ida, youngest daughter of D. A. Bleakney, aged 12 years.

**KELLY.**—At Bear River, Yr. Co., N. S., June 17, Lucinda Kelly, wife of Charles Kelly, aged 48 years. Her sister Elizabeth, a consistent christian life and she received the summons joyfully and without fear.

**MCGREGOR.**—At Tremont, June 17, after a lingering sickness, Laura B. McGregor, aged 25 years. Her sister was a member of the Lower Aylesford Baptist church, and held a very large place in the esteem of all who knew her.

**WEST.**—At Lynn, Mass., on June 29th, after a lingering illness, Edith West, daughter of the late Joseph West, of Aylesford, N. S., aged 30 years. She was a member of the church at Aylesford, to which she remained very devoted until her death.

**DODER.**—At Aylesford, July 5th, Charles Dodge, a respected citizen, passed away at the advanced age of 78 years. He leaves behind a widow and three children, to the care of his wife, Mrs. John Dodge, of Windsor. May grace sustain the bereaved ones.

**CHARLTON.**—At Port Lorne, Anna Co., N. S., July 7th, Baron Charlton, aged 59 years. Bro. Charlton was an esteemed member of the Wilnot Mountain church. He died of an aneurism of the heart, and trusting only in His merits. He leaves a widow and many relatives to mourn their loss.

**GREENO.**—Margaret, wife of Deacon William Greeno, died at Brookville, June 23rd, in the 74th year of her age. She was one of the excellent of the earth, always at her post in the prayer meeting, the Aid society and the conference. When sickness came she cheerfully submitted to the Lord's will, living still in the sunshine of faith. She leaves a sorrowing husband and three children. She was spared to see her children grow to man and womanhood, and two of them confess Christ. The Lord bless them all.

**BORGALL.**—At Port Medway, on Sunday morning, June 26th, Prissilla, the beloved daughter of the late George and Hannah Borgall. Her christian life, while not demonstrative, was real and deep. In her struggle with the great enemy, death, she was conscious of that peace which the world cannot give or take away. All of this family have now gone but one, Mrs. Verge, and she has not only the deepest sympathy of the church and community, but a sure hope of a blessed reunion with those who have gone before her.

**CHOCKER.**—At Meadow Vale, N. S., June 17, after a brief illness, William Crocker, aged 75 years. Our brother was baptised by the Rev. Ezekiel Masters when he was but thirteen years of age. He lived and died in the triumph of faith. For many years he was a faithful supporter of the Baptist cause. A devoted christian wife and daughter and a large circle of relatives mourn the brother's departure. Many friends join in sympathy with and prayer for the bereaved ones in this sorrowful hour of their loss and adieu. May God's promise sustain and His presence cheer.

**CROSBY.**—At Port Maitland, Yr. Co., May 22, Stanley, aged 11 years; May 23, Ethel, aged 13 years; and on May 24, St. Annie and Fannie Crosby, twin sisters, aged 8 years. They are the beloved children of N. Ira and Fannie Crosby. They were taken away by diphtheria and it was greatly feared that the other four children would be taken, but the hand of Providence interposed and it is hoped that the disease is permanently stayed. The essay of our brother and sister was very sad, as the community, on account of alarm and of medical authority, were prevented from rendering the practical sympathy so valuable in such circumstances.

**PHALEN.**—At South Hamdon, Hants Co., N. S., June 24th, Deacon William Phalen, in the 74th year of his age. Our brother experienced religion when about 20 years old. Since then he has walked in christian fellowship with the church, filling honorably the office of deacon for over thirty years. As a church we shall miss his faithful presence, but he was scattered. As a community we have lost a citizen who was respected by all who knew him. During the last days of sickness his sufferings were great, but his faith in God remained unshaken and trusting in Jesus he sank peacefully to rest. He leaves an aged widow, three daughters and four sons to cherish the memory of a devoted husband and father. The sorrowing hearts promise of God to rest upon you can look forward to a happy reunion.

**COLWELL.**—At the residence of his son, Charles J. Colwell, Jemseg, Queens Co., July 7th, John Colwell, aged 82 years. Our brother, at the time of his death, was one of the oldest members of the Jemseg church, having been baptised some sixty years ago. The greater part of his long life, therefore, was spent in the service of God. Though never one who loved the preeminence he was always, when his health, found as his post and was ever ready to take part in the services of the church, as also to bear his share of its pecuniary burdens. His spiritual life was deep and true. He was not subject either to undue elation, or undue depression; but pursued an even tenor of religious experience. His walk with God was calm and constant. He was held in great respect throughout the community as an upright man and a consistent christian. His funeral which took place on July 9th was attended by a large company. After the interment a most suitable and solemn service was conducted in the Baptist church by the pastor, Rev. G. W. Townsend, who preached from the words, "Let me die the death of the righteous, and let my last end be like his." Numbers 23:10. The deceased leaves behind five sons, all of whom are baptised believers, and one of whom, Rev. Ingram A. Colwell, is the present pastor of Hopewell Baptist church.

**ACKNOWLEDGMENT.**  
 We wish to acknowledge the kindness of the young people of the Baptist congregation at New Tasket. Recently they sent to our home a lot of groceries and a small sum of money amounting in all to about \$6.00. We have also received favors of like sort from others both at New Tasket and at Weymouth and take this opportunity to express our thanks.

**PASTOR AND MRS. H. A. GIFFIN.**  
 Weymouth, July 9th.

**Kindly Remembered.**  
 On the eve of my departure from Ohio for Harvey, N. B., my Bible class in the Ohio Sabbath School presented me with a beautiful Oxford Bible, a most acceptable gift. May God bless the donors in our prayer.

**T. BISHOP.**  
 Ohio, July 9.

**To the Friends of Grande Ligne:**  
 I have on hand a large supply of Grande Ligne Envelopes, Lead-in, "Historical Sketches," by President Ayer, and Secretary Lafleur, Annual Reports, Plainwriting Letters, etc., and will be pleased to send a package to any one needing them, who will accompany an order for a limited amount, with the sum of five cents to cover the cost of postage.

**A. T. DYKEMAN.**

**Corticelli and the World's Fair.**  
 The Chicago World's Fair medals and diplomas have at length been distributed, much to the gratification, we may be assured, of those who are entitled to receive them. Mr. W. B. Wyman, manager of the Corticelli Silk Co., St. John, yesterday received through the Department of Agriculture at Ottawa, the medal and diploma awarded to their company. The medal is of bronze, enclosed in an aluminum case, and is issued at the great fair. The diploma is

**ON YOUR VACATION TAKE**  
 A POCKET KODAK.  
 It can be loaded in daylight and is small enough to slip in the pocket, yet it does all that a larger camera will do and just as well, but on a smaller scale. Booklet, Free.

**Price loaded for 12 exposures, \$6.00**

**J. ALLAN SHARPE,**  
 40 Dock St., St. John, N. B.  
 Jan 15 1897, n.r.

**Dollar Saving People**  
 Should think of the amount they can save by buying their furniture from F. A. Jones. For instance, a side board with mirror for \$77.

**F. A. JONES,**  
 16 & 18 King St.  
 He Pays the freight.  
 Write him or see him.

**NEW QUICK-SKILLING GOODS!**  
 POPULAR PRICES.  
 Picture Frames, Pictures, Novelties, Posters, Artotypes, Porcelain Enlargers.  
 Write for Prices. Agents wanted.  
 THE MANITOWAG FREIGHT CO., Ltd.,  
 P. O. Box No. 17, St. John, N. B.

**Life and Times of the HON. JOSEPH HOWE,**  
 (The Great New Brunswick and St. Lawrence Governor)  
 with brief references to some of his prominent contemporaries.  
 With Portraits and other Illustrations.  
 Price \$1.50. Will send by mail upon receipt of price, by

**J. & A. McMILLAN,**  
 ST. JOHN, N. B.

Jose Maceo, rebel leader, and brother of Antonio Maceo, second in command of the rebel forces, has been killed in a fight in the province of Santiago de Cuba. In an engagement between Spanish troops under Gen. Bernal and 1,800 insurgents, the latter left thirty dead on the field.

Good News travels as fast as bad. News spreads quickly, and when a good thing is found the merits are soon learned by every one far and near. This accounts for the fast growing popularity of Fibro Chamis as an interlining which makes outdoor work possible in any weather. The first man who readied his wind and rain proof warmth quickly told his friends so that they too might enjoy this inexpensive comfort. It might seem impossible that this fabric so light in weight and without bulk should furnish so much healthful warmth; but when you realize that its merit lies in being a complete non-conductor of heat or cold, you understand why a layer of it through your clothing gives such warmth—it not only keeps out the cold, but keeps in the natural heat of the body.

A large and handsome steel engraving, and under the ordinary heading contains the following special award:

**CORTICELLI SILK CO. (CANADA)**  
 St. John, Province of Quebec.  
 EXHIBITS' SPOOL SILK.

**AWARD.**  
 For spool embroidery and sewing silk, materials and hand button-hole buttons, brooches, knitting, and rope silk, filé, and telegraph lines, and yarns for manufacturing purposes. These silks were of a superior quality, with even dye, and good twists of great strength. All wash silks warranted fast colors, with no fading without injury to color or texture. They are most lustrous, and of a variety of kinds and sizes, put up both in skeins and spools, for decorative art embroidery, and are most valuable, especially for the very large variety of shades in every color. This exhibit deserves mention for the unique display of real raw silk from cocoon, and an interesting feature with this silk reel in the electrical heating of the water in the small tanks which contains the individual cocoons. E. J. KERRALL, — ELLA E. LAFLEUR, Judges. Free Department Com. — Individual Judge.

This is certainly very emphatic and gratifying testimony of the excellent, if not indeed almost perfect quality of the silk manufactured by the Corticelli Silk Company in St. John, and it is all the more significant from the fact that the award was not made until after the most careful scrutiny and repeated tests and examinations. The Corticelli Silk Company is one of the most successful enterprises in Canada, and the impartial endorsement as to the quality of its output will no doubt, be sure to enhance it still further in public estimation.

A man named Pitt had his right foot badly damaged on board the government dredge Mackenzie, working at Wallace, N. S., on Tuesday. His foot caught in a wheel and the heel was severed completely off. He was brought to the hospital by train and will be laid up for some time.

## We Are Agents For The "Standard" Patterns and Publications.

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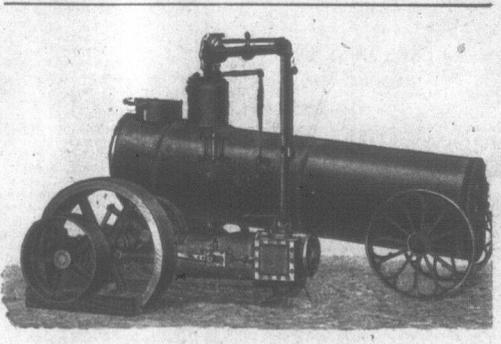
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—CHICAGO aims to be the structure in the world. feet in height with square. It is to be Tower and is to be with a capital of \$500 is based on business principles and the projectors of it the tower with a thousand search lights and a telescope.

—GREAT excitement Paris on Tuesday of last passed attempt upon the President of France. A was entering the gro Champ for the purpose of troops a man standing revolver. The man was seized and disarmed. He fired with only a blank without any designs upon President. The man's name is generally credited.

—THERE has been, at vent in which no one was vexed with only was that of the Deaf and held recently in Philadelphia convention would be a for the dear people to get necessary to get together three and discuss side detours, for they could hearts content with out meeting or putting the temple.

—"Rear in work," is *School Times*, "is better work. Rest from work There is no real gain in tired in it, if not of it. is refreshing. One gains power as he works who The rest which Jesus gives seek it in His service is yoke, not rest away from the believer is doing more he have refreshing rest christian's rest is found and in the trow."

—In publishing Mr. K. "Church and State" we ted to doubt the wisdom now a discussion of the question. We are not p line the validity of our line of argument, but our subject were presented some months ago and at not propose 10 or into and of the subject. The res Western Association is no criticism as to its form, has probably got a prett of its meaning.

—THE timely rains and of the past week have ca in this part of the coun rapidly. There have be der storms and some de and property are report cause. On Monday even a violent rain storm, ec high wind and thunder swept over a part of New the vicinity of Quapan the I. C. R., a heavy hail perience. Hailstones c size fell, breaking the w and of the railway cars considerable damage to nately the hailstorm seem extended over any wide

—A WASHINGTON des further step was taken by and the United States se in the master of the ce British claims against the for seizures in previous y sea. The treaty providi commission of two to ad provide, in addition to c tive on the part of each for a third commissioner that the two original com to agree. The British ge William L. Putnam. The will meet at Victoria, B. C. until next autumn.

—THE death of Ex-Gov Russell, of Massachusetts, St. Adelaide de Fabou Quebec, during the night Mr. Russell, accompanied and another friend, had ton to St. Adelaide for ing. They were tenting, retired in the evening M apparently in good health companions tried to arou morning they discovere dead. His death, which have resulted from heart apparently been painless struggle. Mr. Russell ha in excellent health; it been in attendance at the Paris Convention, but, he was injured by the Convention, was appar physical condition.