

# Messenger and Visitor.

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**Great Britain and the United States.** In the British House of Commons, Sir Charles Dilke said the other day in connection with a debate on the Foreign Office vote: "The gravest foreign question at the present moment grows out of our relations with the United States; and if the matter is not dwelt upon it is because the Government is conscious that in these difficult matters it can count upon the support of the entire House." It seems very strange and greatly to be deplored that two nations having so much in common, united by ties of race and religion and bound by every consideration of moral principle and national interest to live on terms of peace and goodwill with each other, should, nevertheless, find it so difficult to deal with questions affecting each others interests in a courteous and friendly spirit. There are certainly no questions at present in dispute between the two nations, that should not easily yield to courteous diplomatic treatment. In the Seal question nothing greatly important in a practical point of view is involved, and the definition of the boundary between British Columbia and Alaska ought easily to be effected by mutual agreement or by arbitration. It is not necessary to contend that British diplomacy has always been characterized by a spirit of generosity, or that the views put forth by the British Government have always been right and just. But the British Foreign Office has always maintained the language of courteous diplomacy in the discussion of international questions, and during the past few years especially the mother country has exhibited a most conciliatory spirit toward the United States, of which her action in respect to the Venezuelan question and the proposed treaty of arbitration are evidence. It is much to be regretted in the interests of international peace and good will that a like tone and spirit have not formed expression in the legislative and executive action of the United States. The present cause of irritation may be unduly exaggerated. But in view of the fate which the proposed treaty of arbitration met in the United States Senate and the undiplomatic and insulting tone of portions of a despatch of Secretary Sherman recently made public, respecting the Seal question, it can create no surprise that many Englishmen are feeling themselves forced to the conviction that there is in the United States an influential, if not dominant, party, determined if possible to force the two branches of the great English speaking family into fratricidal war. That it is the practically unanimous desire of the people of Great Britain and Canada to live in peace and in the most friendly relations with the people of the United States is most evident. That millions of people in the great Republic cordially reciprocate these feelings of good-will, toward those who live under the British flag, is as little open to question. On the other hand it seems beyond question that there is in the United States a very considerable element of its population, and highly influential in its politics, deeply embittered against England and

eagerly desirous of bringing the two countries into armed conflict. How influential this element might prove itself to be at a critical juncture no one can tell. In view of existing conditions, however, it is certainly the sacred duty of all Christian citizens in both countries, not only to hope and pray for peace, but to use their influence to the full to promote honest dealing and friendly relations and to cultivate kindly and generous sentiments between the two great peoples of the one race and language.

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**Mr. Depew on the Jubilee.** That eloquent and optimistic American, Mr. Chauncey Depew, who, with many of his countrymen was in London during the Jubilee Celebration, has returned to America and has been pleased to relate to a New York reporter some incidents of his visit. Mr. Depew, loyal American though he is, carries his optimism and good nature across the sea with him, and is able to take broad and benevolent views of British as well as of American affairs. "Probably no year has been so interesting to Americans abroad as this," says Mr. Depew. "It takes several generations to prepare a historical pageant. None of the peoples of other countries entered into and enjoyed the occasion and its spirit with such freedom from jealousy or fear or with such satisfaction to the Americans. European nations, while cordial on the surface, were troubled critics of this exhibition of resources and naval power. The most superficial view of Continental politics and the European concert shows this." Mr. Depew highly appreciated the enthusiastic loyalty of the English people and their intense devotion to their Queen. He could liken it to nothing in the experience of our times except the love and reverence for Lincoln manifested by the people of the Northern States. Alluding to the great naval review, the effort upon France, Germany and Russia of the thirty miles of battle ships, cruises, torpedo boats and torpedo destroyers, Mr. Depew says, was significant: A German diplomat of distinction is quoted as saying: "Germany has the most efficient and formidable army, and we are invincible on land. Some of our people are advocating a like expenditure on the sea. But we would bankrupt ourselves in vain. We would never catch up, as England would undoubtedly maintain her present preponderance by building as fast as we did." Visitors from the colonies, too, have been impressed with the evidences they have had of the unimpaired virility and strength of the mother country. A Colonial Premier said: "These people at home are up to date and can take care of themselves and protect us without our help, though we are very willing to help." There is no doubt, Mr. Depew thinks, that these representatives of the colonies will carry home with them an intense, if at present rather vague, belief in the federation of the British Empire. "The celebration gave immense impetus and fervor to the idea of English-speaking people working peacefully and harmoniously together and to their dominant influence in the affairs of the world and the development of civilization."

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**The Klondike Gold Fields.** Wonderful stories are being told of the richness of new gold fields which have been discovered on the Klondike, a branch of the Yukon-River, and of the wealth which men who have been so fortunate as to spend a few months in this new Eldorado of north are bringing back with them. The reports as to thousands of dollars being secured as the result of

a few weeks work by washing out the gold of gravel beds are probably much exaggerated, but there seems no good reason to doubt that the deposits are of extreme richness, if not the richest ever discovered. The Klondike region appears to be so well within Canadian territory, that its ownership can hardly become a matter of international dispute. The country lies far north and is reached from Seattle or Vancouver either by a sea voyage of some thousands of miles through the Northern Pacific and Behring Sea and an additional voyage up the Yukon River of 1700 miles, or by a hard overland trip of some 600 or 700 miles. The reports as to the great abundance of gold in the Klondike country are said to have caused great excitement on all the Pacific coast, and by every available means men are making their way to the gold fields, eager to secure a share of the spoil. Winter in the Klondike country is said to last nine months and the cold is of course extreme, the thermometer registering as low as 68° below zero. The ground freezes to the depth of 20 feet, but the snow fall is not heavy. The short summers are quite warm and mosquitoes abound. One miner describes it as "a horrible country to live in, but very healthy."

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**Not Very Successful.** Loyal and self-respecting British subjects cannot feel that there is cause for congratulation at the results of the Parliamentary enquiry into South African affairs. A majority and a minority report of the committee have been presented. The majority report contains a pretty severe censure of Mr. Cecil Rhodes for his connection with the Transvaal raid. He is charged with pursuing a course of action which resulted in an astounding breach of international comity, seriously embarrassing both the Imperial and Colonial governments and with utilizing his position and the great interests he controlled in order to assist and support revolution, while deceiving the High Commissioner and concealing his views from the members of the Colonial Ministry and the directors of the Chartered Company. Two of the members of the Company, however, Mr. Beit and Mr. Maguire are found to have been cognizant of Mr. Rhodes' plans. Mr. Chamberlain, Secretary of State for the Colonies, the Under Secretaries of the Colonial Office and the late High Commissioner, Lord Rosmead, are exonerated from any charge of complicity, on the ground that there is no evidence to show that they had any knowledge of the intended raid. The minority report, presented by Mr. Labouchere, was doubtless colored by that gentleman's radical character and extreme views. It places the conduct of Mr. Rhodes and the men who acted with him in organizing the raid in the worst light and intimates that the failure of the Commission to sift the whole business thoroughly induces a suspicion that Mr. Chamberlain and the Colonial Office are not wholly free from complicity in the matter. While Labouchere's position is doubtless extreme and perhaps not uninfluenced by personal feeling toward Chamberlain and Rhodes, the reports of the investigation do not lead to the conviction that it was the desire of the commission to lay bare the whole truth in regard to the Transvaal raid, and the fact that Mr. Rhodes escapes with nothing more than a censure and that, though without official connection with the British Government, his influence in South African affairs continues to be dominant, are facts that will not tend to pacify the Boers or to convince the British Empire and the world that the recently concluded enquiry resulted in all that justice demanded.



## Sermon.

Delivered at the Central Association of N. S. and Published by Request.

BY REV. M. P. FREEMAN.

TEXT: "And I prayed unto the Lord my God," Dan. 9:4.

Prayer is a universal instinct. It springs from a sense of man's relation to his Maker. It is the expression of the soul's desire, a direct address to the Supreme Being in human language.

The hunger of the child is not prayer, but the asking for bread would be. The immortal soul has its hungerings. Its mute appeals to the world of sense; its frantic efforts in the rush of business, or the whirl of pleasure; its cravings for what may satisfy its desires may, in metaphor, be described as prayer; but in metaphor only. In true prayer there is an approach to God; an opening of the heart to the divine influence; a pleading cry, in human speech, whether inaudible or expressed.

Prayer is not meditation, as some affirm. You may bend the knee at your bedside; or, beneath spreading branches that are bathed in the light of the morning sun, become wrapped in serious contemplation. You may stand in the presence of the snow capped mountain, and be moved by a sense of the sublime in nature, and of the majesty of him who is infinitely greater than all his works, but you do not pray until you make a direct address to Him, whom you adore, in request for what your spirit craves.

In our religious speech we are constantly referring to prayer in such a way as to imply its great importance; and yet we have scarcely realized, as we might, the blessings it has to give. This is my reason for choosing a topic for this occasion so common-place.

I shall endeavor to show *where* and *why* we should pray, and yet without the assurance that I shall succeed, either to your satisfaction or my own. But I am sure of your indulgence and sympathy in treating a theme so vital to our Christian life.

I. *Where shall we pray.* Every place is holy, for God is everywhere. The devoted minister of the gospel, drawn into a ball-room, could kneel and pray and convert even the place of revelry into a sanctuary for the manifestation of the divine presence. But, in order to the maintenance of the habit of prayer and to secure the fullest development of the Christian life, we need special times and places for the soul's intercourse with God.

The first place I would mention is the closet. Some spot where you can be alone with God. Concerning this we have specific instruction. "When thou prayest enter into thy closet and, when thou hast shut the door, pray." Enter the secret place, shut out all intruders, friends, business, pleasure. Let every thing stand back; let there be a pause in life's routine; let the sun and moon stand still, while, in communion with Jehovah, you gather new strength for the duties and struggles of life.

Nothing can take the place of secret prayer, not even the pulpit, for, though a man may daily lead the devotions of the people at the sacred desk, his spiritual life will suffer loss if he does not draw new supplies from the closet. He cannot be a growing, happy Christian who is not often in this place of prayer.

Again, there should be daily prayer in the household. Though we may not be able to furnish the Scripture command for family worship, we nevertheless recognize its importance. Abraham was to be the founder of a nation that should become the channel of blessings to all the world because of his godly influence in his household. Wherever he went the patriarch erected an altar, upon which, in the presence of his family and dependents, he presented his daily offering to Jehovah. Joshua, amid the cares of state, did not neglect the culture of religion in his family. So well was he assured of their piety he confidently affirmed, "As for me and my house we will serve the Lord." Thus potent should be the influence of every parent and guardian.

For the daily family devotions, where God's word may be heard by all and his favor humbly sought, no express command is needed. The godly parent must have a concern for the spiritual welfare of those who are of his own flesh and blood, and this anxiety will find its natural expression in the establishment of the family altar. Its omission would entail serious loss. We sympathize with Philip Henry in his saying, "There is a plague and a curse in the home where God is not worshipped."

The prayers of believers should be heard in the church. In this term we may include both the spiritual and the material structure. For the maintenance of the former prayer is an absolute necessity. The design of the latter is to provide a place where God's people may meet together for worship. This purpose needs to be strongly emphasized. We go to the church to hear the sermon. Other parts of the service are of minor consequence. What precedes is "preliminary," and yet this includes praise, prayer and the hearing of God's holy word.

It is true that by the preaching of the gospel our Lord has ordained the salvation of men. Perhaps we are undervaluing this divinely appointed agency in our efforts to crowd the sermon into twenty minutes or half an hour. If, by the foolishness of preaching the Lord will save them that believe, let us give to the preaching all due honor. Let us make it more than a dry dissertation, or a learned essay, which the divine purpose never contemplated. Let us make the sermon a faithful exponent of gospel truth, let its aim be the conversion of sinners and the edification of the saints. Give the preaching its true place and it will rather help than hinder the spirit of devotion. It certainly should not exclude that part of worship that is the most spiritual and that brings the soul into direct and immediate communion with God.

The prayer meeting is especially devotional in its character. It gives ample opportunity for the exercises of prayer and praise. It was in the mind of Jesus when he gave the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." It took form in the days just preceding the advent of the Spirit; it out-lived the times of Pentecostal blessing; it has continued to the present as a mighty force in the kingdom of Christ and must so remain until the end of time.

II. *The necessity of prayer.* It is the natural result of our relations to God. We are dependent and sinful. Prayer is the expression of the one fact and the confession of the other. The act has a reflex influence upon him who prays. He becomes more sensible of the divine presence about him. Christ seems more near and real. Love becomes more ardent and the will more submissive. But this is not the explanation of its necessity, as some affirm. He who declares that his mind looks more to prayer as a power for uplifting the spirit to divine communion, or who affirms that its value consists in this, that it stops people from asking for what they cannot get, cannot be trusted as interpreters of the Saviour's words, "Ask and ye shall receive, seek and ye shall find." To such as these prayer is only, as Dr. Bushnell expressed it, "a kind of dumb-bell exercise, good as exercise, but not to be answered."

Prayer is weakness coming to the source of power; it is poverty approaching the stores of inexhaustible wealth; it is sinfulness asking for pardon, and pollution for cleansing. It is the deposit of faith in the Bank of Heaven that makes sure of large revenues of wealth. God gives his people a draft that they may fill out for themselves, that shall never be dishonored. "For every one that asketh receiveth, and he that seeketh findeth."

The rationalist pronounces this an absurdity. "God," he says, "cannot change his purposes at the request of man. Nature has her fixed laws that cannot be abrogated by the human will." That is as much as to affirm that nature is superior to the Creator, or that God is limited by his own works.

We are ready to confess the mysteries of divine providence. We are encompassed with mystery. There is a mystery in prayer. But what we cannot understand we need not know. Faith lays hold of the facts of Providence and builds upon the firm foundation of certitude. It does not attempt a solution of the riddles of the universe. It does not tear the bud asunder to find the secret of the opening flower. It plants the acorn, though it knows not the mystery of the oak within its shell. It believes God in the face of the impossible.

The objector affirms that prayer is useless because the divine plans must all be accomplished. But is it not included in the divine purpose? Is it any more unreasonable to expect an answer to your prayer than to believe the word of Jesus, "Him that cometh unto me I will in no wise cast out?" It is in God's thought to save you, but not without your trust in Christ as your personal Saviour. If, by yielding to gospel demands, you are to "make your calling and election sure," is it not also certain that if you would have good things of God, you must ask Him for them?

God, by Isaiah, revealed his purpose to deliver Israel from captivity two hundred and fifty years before that event occurred. One hundred years later Jeremiah repeated the promise. A score of years pass away and Ezekiel is commissioned to repeat the gracious word, but adds a necessary condition, "For this, moreover, will I be engaged of by the House of Israel to do it for them." The time draws near for the fulfillment of the promise, concerning which Daniel had learned from the books. And what does he do? Does he sit down and wait for the good word to be accomplished? In my text he tells us what he did—"I set my face unto the Lord God to seek by prayer and supplication . . . and I prayed unto the Lord my God."

The triumphs of the Messiah are conditioned by prayer. It brings down the power that makes the gospel mighty to the casting down of strongholds. In the seventy-second Psalm it is written "Men shall pray for him continually." In the second Psalm Jehovah makes

promise to the Son, "Ask of me and I will give thee the heathen for thine inheritance." The disciples were taught to pray "Thy kingdom come." The disciples are still praying, and the kingdom is still coming and, in answer to prayer, shall continue to prevail until the last of the saved shall have opened his heart for the enthronement of the King of Heaven. Permit an illustration of my thought.

On the first day of January, 1854, Mr. Jewett and wife, with three native helpers, in the early morning ascended the hill that overlooks Ongole and the surrounding country. They looked down upon the city and the fifty villages in sight. They could see many Hindu temples and Mohammedan mosques, but nothing to tell them that the one true God was worshipped there. With hearts burdened by a sense of the need of these perishing multitudes they knelt and each one in turn prayed to the God of missions to send a missionary to Ongole. These were earnest prayers and, even before they were ended, the answer came, as of old to Daniel. They returned to their lodgings assured that God had heard their cry.

Twelve weary years pass away, but their prayer is still in remembrance, and Mr. Clough and three native preachers are sent thither. In 1873, six years later, there was a native church numbering one thousand six hundred and fifty-eight members, and that in seven years grew to twelve thousand eight hundred and four. That work is still going on and twice ten thousand in the city and surrounding regions attest to the faithfulness of God to his promises. Thousands upon thousands, yet unborn, shall look up to "Prayer-meeting Hill" as a monument to the grace of God who heareth prayer.

The historian will have many events to relate that led up to the final conquest of Burmah by the British. In the Book of Providence there will stand recorded the prayers of the American Baptist missionaries, answered sooner than they had dared to hope. God's people are "working together" with him in the accomplishment of his purposes, and no where more effectually than before the throne of grace.

All our requests will not be heard. We do not dictate to God; we accept what he bestows. We must not put a too literal interpretation upon such passages as these, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Whatever we ask we receive of him." We are not to understand from James that prayer is an infallible cure of sickness. God will be true to all that He has promised and, when his spirit inspires the prayer, it shall be heard. There are passages, however, that we may understand in their literal sense and without reserve. "In every thing by prayer and supplication let your requests be made known to God," "Casting all your cares upon him, for he careth for you." Thus praying and trusting we shall have many assured answers to prayer; and, sometimes, paradoxical as it may appear, even when our petitions are denied.

It is seen that the necessity of prayer arises from the result of our relation to God, and that it is apparent from the place it holds in the progress of the Kingdom of Christ. Prayer is also a necessity to the individual believer. Without it there can be no growth in grace. Whether the sinner is to be exhorted to pray before he believes, may be an open question. That he will pray when he becomes a believer, is certain, and this may be put in evidence that he has accepted Christ as his Saviour. The words "For behold he prayeth," allayed at once the fears of Ananias respecting Saul of Tarsus. The young convert will soon discover the necessity of prayer. A brief experience will suffice to show that backsliding begins with its neglect. The tempter, finding the young Christian off his guard, will be sure to improve his opportunity. There will be an immediate decline of spiritual fervor, and he, who promised so well at the beginning, will be soon back again into the world, to the disappointment and grief of his brethren, and to the dishonor of the Christian name.

Few, however, will give up prayer at once. Many will retain, in some measure, the outward form of religion, but they will be feeble, stumbling Christians all through their course. Really there are but few of Christ's professed followers who know the strength, the stability and the joy that comes from the life of prayer. These find the secret of the Lord, and possess the covenant blessings. The closet testifies to their devotion to their Saviour; the family altar declares their settled purpose to serve the Lord; the prayer meeting witnesses to their fidelity to the church; and their daily life gives demonstration to the gracious work of the Spirit within. Enoch walked with God, and so may we. He had hindrances to piety, for he lived in a corrupt age, but he passed through all uncorrupted. To attain to similar excellence our life must be such as his, prayerful, circumspect and consecrated.

Our associational letters have revealed a very general neglect of family prayer. This is a serious, if not an alarming symptom: The aroma of piety is largely lacking in those homes, and the children reared amid such surroundings are far less likely, from that circumstance ever to become Christians; and even if they do their piety is likely to be of the lower type. The standard is in the home. Water rises no higher than its source, and, in fact, not so high.

These letters also show a too general neglect of the prayer meeting. Here we find the pulse of the church, and it is often so feeble that the very life is endangered from heart failure. A visit to a good many of our prayer meetings will suggest anxious thoughts with respect to the state of religion in the churches which they represent. Here indeed are the few, a noble, struggling band, the "pillars" of the church, the salt of the earth. These have come from their homes and their fields, wearied, perhaps discouraged. With hardly time, as they suppose, for secret prayer during the day, and with but small opportunity for a few minutes talk with God before leaving for the evening service, it cannot but be expected that the meeting will lack in spiritual fervor. Allow me to suggest to these dear brethren and sisters—the flower of the Lord's army—that pressure of business claims, and domestic cares furnish no excuse for the neglect of secret prayer, and that a little while with God before the prayer



meeting, will be an excellent preparation, for the more public duties awaiting them.

No where can you find pastors more self-sacrificing and faithful, or better instructed in the doctrines of the gospel than in the Baptist fold, and yet these devoted servants of God have not reached the highest degree of efficiency. Applied to myself I know that these words are true. In the review of my ministry nothing gives me greater regret than the thought of a too-much neglected closet. You, my brethren, have doubtless experienced more fully the blessedness of communion with the Father of spirits. But will you not agree with me in the confession that even larger results might have come from your work for Jesus, had it been more fully sanctified through prayer? May we not add a word of admonition for our younger brethren in the ministry. Be earnest and constant in the maintenance of the prayerful habit. Those whom we call "the fathers" had not the advantages of collegiate training, but they were men of prayer. Your mental culture will not enable you to dispense with spiritual power. It is only as you are divinely endowed that you will be able, as James Munro, of Onslow put it "to stand upon their shoulders. It remains to advert briefly to some of the evils that we think result from the lack of believing prayer.

1st. *Departure from the New Testament method of saving men.* A gospel church, with its pastor, and under the leadership of the Spirit, is fully equipped for service. If ordinary, or special work is to be done, there is in God all the resources needed to give success to the effort. There is, however, a feeling among our churches that they must look elsewhere when such efforts are contemplated. Helps are sought, and expedients used that indicate a too large dependence upon these, and a too feeble trust in the power of the Holy Spirit. Evangelists are useful, especially when they work along Scriptural lines. Our own missionary evangelists are doing much for the welfare of our churches. But is not an appeal for outside help a confession of weakness; and why this weakness, if not from the want of Scriptural piety? And why this defect? Is it not the result of the neglect of prayer? Success is assured when the Lord is with his people.

2nd. *The lack of funds for the Lord's work.* Prayer and money are very different things. One is an exercise intensely spiritual, the other is a material substance with so much of earthliness about it that our Lord represented it as "the mammon of unrighteousness;" and yet they sustain an intimate relationship.

Funds come slowly into the treasury of all the missionary and benevolent societies of these days. It is so with our own. There are college deficits and mission deficits, while other worthy objects appeal in vain for what they need. What is the remedy for this condition of affairs? Is it in good crops and commercial prosperity? Partly, but not chiefly. The great demand is for a deeper, purer, spiritual life among our people. Let the "spirit of grace and supplication" come upon our churches and leaders, and such results would follow as to fill our mouths with praise. God owns the world. He commands the gold, and it moves responsive to his will, into the coffers for the building up of his spiritual house. He can convert government and railway bonds into instruments that shall convey the gospel to the ends of the earth. But he waits, we say it reverently, for the prayers of his people.

We formulate our plans, we send out our circulars and our agents, but "it all ends in comparative failure. Few feel the holy impulse to give. Acadia, the "beloved," the "child of Providence," the means of untold blessing to our churches, and to the world, still labors under the burden of debt, that is crippling her energies; honored servants of God, laid aside from active service, are left to feel the pinch of poverty. Thousands in our own land are but poorly supplied with the preached word, while millions in other lands are left to perish in their ignorance and sin.

This condition of affairs makes it evident that we do not pray as we ought. Let the present agencies, by all means, be continued, but let us plead more fervently at the throne of grace. Let us plead in the spirit of John Knox, "Give me Scotland, or I die." Let us pray as did the sainted Rutherford, who wrote, "Woods, trees, meadows and hills are my witnesses that I drew on a fair match between Christ and Ainsworth." With Daniel let us cry, "O Lord, hear, O Lord, hearken and do, defer not for Thy name's sake."

We have our associations, and conventions and institutes for special, important purposes; but who proposes a convention for prayer? Who has the courage to recommend such an expedient for the raising of money to meet the necessities of the present hour? An ancient philosopher claimed that, with a fulcrum, he could move the world. We have the fulcrum, the unchangeable promise of God. With a praying church upon one arm of the lever, what burden placed at the other, can it not raise.

Peter is chained and lying in a dungeon and guarded by the imperial power of Rome, but the rage of the enemy is vain for "prayer was made earnestly of the church unto God for him." We hope by this our gathering to promote the interests of the cause that is laid upon all our hearts. But what, if instead of speeches and resolutions, we should fill up these days with prayers? We are the embodiment of helplessness, but there is an almighty force above us and about us, inviting us to prayer. Let us then wait upon Him, until the power comes, and the penitential blessing.

A few words by way of application, and I close. Living near to Jesus we shall realize our oneness with Him. Thus only shall we understand aright the import of his words, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Let us be filled with the spirit. He helpeth our infirmity. He maketh intercession for us with groanings which cannot be uttered." In our praying He shall be our teacher and our helper. Our lips shall give expression to the longings which He himself has implanted, and which, coming from our heart, goes back to their source to return again in riches blessing. Let us imitate our Sav-

our's example. The ideal is beyond the actual. It must be so. We shall cease striving to imitate the copy when we can equal or excel it. Christ's was the ideal life, and that was eminently prayerful. When the disciples and the people go to their homes, he seeks the solitude. When others are enjoying their "morning nap," he, "at early dawn awakens, as it were, the ear of his Father to get fresh supplies for the duties and trials of the day." While the tired world lies in the repose of slumber he spends the night under the chilling sky, in converse with heaven. When the cruel nails entered his quivering flesh, instead of groans, there went up the prayer for those who struck the blows. At the Father's right hand, amid the glories of heaven he is praying still. "He ever liveth to make intercession for them." By this divine example let us be stimulated to persevering prayer, and thus let it become to us a habit, that as a mantle shall fall easily and gracefully about us.

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### The New Brunswick Eastern Association.

The 50th annual session of this Association opened at Albert, a section of the Hopewell church, at 10 a. m., Saturday July 17th.

The Sabbath School Convention organized at Port Elgin, last year, was in session on Friday the 16th. A report of this meeting will be given in the near future. Pastor Colwell and his people had made excellent preparation for the comfort of the hundred delegates and visiting brethren that were present. In the absence of Rev. H. H. Saunders, the moderator of last year; Rev. H. G. Estabrook, clerk, called the meeting to order and Rev. C. C. Burgess was elected chairman. Rev. J. W. Manning offered prayer. The list of delegates being read, the election of officers was in order. These were as follows: moderator, Rev. W. B. Hinson; clerk, Judge F. W. Emerson; assistant clerk, Rev. J. G. A. Belyea; Treasurer, Deacon Wm. C. Calhoun. Among the visiting brethren invited to seats were Rev. Mr. Comben, (Methodist) of Albert; Rev. C. H. Corey, D. D., Richmond, Va.; Rev. J. B. Connell, Brooklyn, N. Y.; Professor E. R. Morse, Bristol, Tenn.; Dr. Trotter, Revs. W. E. McIntyre, J. H. Hughes, J. W. Manning, E. Bosworth and Mrs. Cox, Prov. Secretary, W. B. M. U.

During a brief prayer and praise service held at this time, Rev. J. H. Hughes gave interesting reminiscences of the early days of this Association. Since he first united with it, forty-nine years ago, 110 ministers have died and but three of the then members now remain.

Committees not completed were added to, Sabbath announcements and an order of business were reported, and adopted, the meeting closing with prayer.

Saturday, 2 p. m.—Rev. J. H. Hughes offered prayer. A. E. Wall and Rev. H. G. Estabrook, commenced the reading of the letters from the churches. Rev. W. Camp, chairman, read the report of the committee on Home Missions.

"We believe it is according to Christ's methods that our home fields receive the first attention. While we are not to stop at Jerusalem, we are to begin there. We would not lessen by one iota the zeal, enthusiasm and consecration manifested in Foreign Mission work; nor would we turn one dollar of the contributions now flowing into the Foreign Mission treasury into the channel of Home Missions. Rather would we pray for increased benevolence and interest in our work among the heathen. But we believe that it is possible to make our Foreign Mission work more effective by our devotion to our home work. Upon the purity and vigor of our Christianity at home depends the success, in a large measure, in Foreign lands; the church cannot be expected to exert an influence on a distant continent if its light and salt does not illumine and sweeten its own environment.

And unless the church prosecutes vigorously its home work, it will now be compelled to withdraw operations in the Foreign field.

There are then three reasons why this activity should exist in our Home Mission effort. I. Because it is Christ's method. II. Because the foreign work can prosper only when the home work receives special attention. III. Because of its relation to Christian education and foreign missions."

Sec'y McIntyre gives the following statistics of Home Mission work in N. B. during the year. Fields aided and supplied 22, two general missionaries employed since Sept. 1st, 1896; revivals under their labors at Baillie, Oak Bay, Mascarene, Cloverdale, Northampton, Ludlow, Blissfield, Harcourt, Point DeBute and Maugeville; additions by baptism on Home Mission fields since Sept. 1st, 1896, 162 persons; funds expended during year \$2,350.98; churches organized, three.

C. E. Knapp for the committee, presented the report on Foreign Missions.

"Fifteen foreign missionaries, male and female are looking to us as Baptists of the Maritime Provinces for support, and one sister is under appointment. We learn with satisfaction that seven churches have been organized since the mission was established, and that twenty-nine have been added to their membership during the year. The outlook is most hopeful.

We learn with much regret of the withdrawal from the services of the Board of Rev. W. V. Higgins and Miss Wright. The receipts of the year up to July 1st, have been \$14,738.54. The expenditures have been \$19,333.00, thus leaving a balance due the Board of \$4,594.55."

These reports were on motion laid on the table for discussion. The meeting closed with prayer.

Saturday evening's programme—Educational and Missionary—attracted a large congregation. Indeed all of the meetings of the Association were well attended by Baptists living in the near vicinity of Albert, as well as by the delegates. The meeting opened at 7.30 with excellent music by the choir and prayer by Rev. Mr. Snell, the newly settled pastor of the Havelock church.

Pastor Bishop, as chairman of the committee on Education, presented their report.

The report called attention to seemingly inspired work of the denominational fathers in the founding of the schools at Horton, "inspired by the conviction that the ideal soul culture embraced within its scope the most liberal mental training possible." By the education of ministers and men for other professions and occupations the influence of Acadia has been extended near and far, and nearly every community in the Maritime Provinces has to a greater or less extent, directly or indirectly, felt the effects of her work. Mention was made of the good work of the schools during the past year and the gracious religious influences that had prevailed. In the attainment of the desirable results which have been secured thus far, the report acknowledged gratefully the blessings of wise leadership and paid a hearty tribute to Dr. Sawyer for the many years of invaluable service which he has given to Acadia. Dr. Trotter, the new president, was referred to as one "eminently qualified both in mental acquisition, Christian spirit, good judgment and all other necessary qualifications, raised up of God to carry on the work." In conclusion the report spoke in high praise of the college for its beautiful and healthful situation, its provisions for the comfort and general welfare of the students, its staff of able teachers and its equipments for work, commending Acadia and its interests to the loyal and generous support of the denomination.

Dr. Trotter, the first speaker, was cordially received as he came for the first time before the Baptists of Eastern New Brunswick and was given an attentive hearing. Taking for his leading thought "What can the institutions at Acadia do for you?" he proceeded to outline carefully the work that the Academy, and the Seminary, and the College, and the theological department, that is to be, are and will be prepared to do for young men and young women of the Maritime Provinces. To the question "What do these Institutions expect you to do for them," he said:

(1) To be informed about them. They are not perfect nor are our churches. They are an instrumentality under God for the furtherance of his kingdom. Would that they could be brought near to them. They belong to the members of the Maritime Baptist churches. I am your servant and responsible to you. If ultimate failure comes yours must be the responsibility for that failure. (2) To give us your actual patronage and your assistance in securing patronage. There can be gathered at Acadia a larger number of students. The same teaching force and about the same plant could handle 500 students instead of 300 as now. (3) To help by your consecrated gifts. You sometimes get weary of this. Silver and gold are a means and have been a means for the promotion of His kingdom. There was a treasury in our Saviour's day. There is such now. This realm of learning must not be handed over to the world. Your boys must go where the name of Jesus is spoken and revered and the principles of Jesus are taught. Co-operation in giving must be continued. There is a special and heavy financial obligation. When August comes the financial policy of the Board of Governors will be placed before the Baptist body. This body must take the responsibility of the present and future policy of our Institutions. (4) The Institutions will expect that you pray for them. They have been in comparative poverty but rich in the prayers of their founders and supporters. God save us from being so rich that we forget to pray. Rather poverty and prayer than abundance and a prayerless and unsympathetic support. Pray for your Institutions and for the men whom you have placed in positions of such responsibility.

Rev. W. E. McIntyre, Secretary of the H. M. Board for New Brunswick, said:

"Parts of the province need care and help. Albert is reported to be three-quarters Baptist. Here so favored you must look outside and beyond you and become interested in a work that has for its aim Home Mission work, that will lead us almost into Foreign Mission work as we reach into Upper Canada. The French Mission work, now carried on by Bro. Schutt, in the County of Madawaska, should reach into Kent and Gloucester and Westmorland. There is ground here for six men to work among the French.

(CONTINUED ON PAGE FIVE).



## Messenger and Visitor

The Maritime Baptist Publishing Company Ltd

Publishers and Proprietors.

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

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### Editorial Notes.

—The Congregationalist of Boston appeared last week printed from new and beautifully clear type. The readers of the paper will certainly share with the publishers the satisfaction they feel in presenting their excellent matter in so attractive and legible print. Among the good things which the Congregationalist sets before its readers in its last week's issue are articles from "Ian Maclaren" and Dr. R. F. Horton.

—After a vigorous campaign a vote on the Scott Act was taken on Thursday last in Charlottetown, resulting in the rejection of the law by a majority of 113. It is much to be regretted, both in the interests of the city and of the province at large, that the temperance sentiment in Charlottetown was not strong enough not only to retain but to enforce the law. The results which have been achieved in Moncton and in Amherst during the past few months go to show that the Scott Act is capable of doing very effective service against the liquor evil in our larger towns when strongly supported by the united temperance sentiment of the community.

—It is stated that the Czar of Russia in response to a Christmas wish of the Czarina for more religious toleration in the Empire, has issued a ukase cancelling that of his father, Alexander III, which ordered that every non-orthodox person in Russia who married an orthodox person should sign a document declaring that he should baptize and educate his children in the orthodox faith. The ukase also permits children of mixed marriages henceforth to be educated in the religion of their parents, sons in that of their father and daughters in that of their mother.

—Speaking of vacations the Watchman says: "It is a capital mistake to spend a vacation in company with the friends and neighbors with whom you are familiar all the rest of the year. They have nothing to give you that you have not gained from them or that they will not give you in the coming months. We need associations with different people and with people of a different class. More than any other calling that of a minister demands large sympathy with the various phases of human life and character, and that freshness of view that comes only from a complete change of surroundings. We have nothing to say against the ministerial summer school which threatened to become popular. But if hard professional study is the requisite vacation change ministers need, it would be well for them to put the study in the working year, and during their vacation lie fallow. Whatever the truth about going to school in vacation, it is clear that during his season of rest a minister should get away as far as he can from his brother ministers. The farmer, the sailor or the woodsman can do more to broaden his outlook than the most agreeable professional companion."

—It is instructive to observe that the Apostle Paul in his missionary journeys and his work in the gospel always, so far as he could, associated himself with the Jewish communities in the cities which he visited. In this Paul's habit was in significant contrast with that of some modern Christians who, coming into a new community, stand aloof and criticise the churches on account of their various shortcomings. The narrowness, bigotry and other imperfections which characterized the people who assembled in the synagogues of Macedonia and Achaia did not prevent Paul from coming into fellowship with them so far as he could and remaining with them so long as he might without the sacrifice of principle. They were to him God's

people, they had more knowledge of the truth than others and were presumably the best people in the community. He was glad to enter their fellowship, even if it was not the largest possible, to receive their sympathy and to share with them all the spiritual light and blessing of which he was the minister. It was only when they made it impossible for him to continue longer with them that he turned away from them.

—A note from Rev. H. Morrow, of Tavoy, Burma, a missionary in connection with the A. M. B. Union, but well known by many of our readers—informs us that he expected to sail for America the last of this month. A year ago, when Mrs. Morrow had to come to America, Mr. Morrow's health was far from strong, but the need at the station seemed so great that he resolved to keep on working as long as possible. The result was that in May he was completely prostrated and is only now recovering. Mr. Morrow mentions with gratitude the kindness of a friend, Miss Payne, to whose care and the constant attention of the Civil Surgeon at the station he feels that he owes his life. The latter made more than fifty professional visits, for which he refused any compensation. Mr. Morrow adds in this connection, "English officials in Burma are not all without kindness of heart. Many are glad to help on our work or to do us a favor." Mrs. Crawley, mother of Rev. F. D. Crawley, is to come in the same steamer with Mr. Morrow. They hope to reach America soon after the middle of September.

—Naturally the reports now spread abroad of the wonderful richness of the Klondike gold fields will strongly attract to that country those who are in haste to be rich, and it is quite probable that many will decide in haste to go who will afterwards find leisure for repentance. The warnings being uttered through the press in regard to this matter should not be disregarded. The journey by sea and the Yukon river is long and tedious, requiring more than a month by steamer from Victoria, while the overland journey is one of great hardship and some danger. Those who should start now would reach the country just at the beginning of the long winter, during which the cold is intense, and little or nothing in the way of work can be done. The country is of course largely, if not wholly, dependent on outside sources for its food supply, and when the navigation of the Yukon closes, about the middle of September, there can be no importation of food for the next nine months. It is easy, therefore, to imagine what must be the result if, just at this time, there is a great rush of people into that barren country. Hon. Mr. Sifton, Minister of the Interior, has done well to warn men of the risks they run in going into the Yukon country at this time and to advise them to make most careful enquiries before setting out. One thing, he says, ought to be clearly understood, that is, the government cannot assume any responsibility whatever for getting provisions into that country to supply any people who may go in there in consequence of the gold excitement and who may find themselves short of food.

### Paul at Corinth.

After what was evidently a comparatively short stay in Athens, Paul passed on to Corinth, some forty or forty-five miles distant. The narrative of Luke is exceedingly concise, and very much is left untold that the interested student cannot but be eagerly desirous of knowing. It is frequently represented that the reason why Paul's work in Athens was not attended with larger results was because of his failure to go about his work in the right way. We are told that Paul trusted too much in worldly wisdom and philosophy, and too little in the truth of the Gospel, and the power of the Holy Spirit. Because at a later date Paul writes in a letter to the Corinthians that, when he came among them, he came not with excellency of speech or of wisdom, proclaiming to them the mystery of God, it is inferred that Paul was conscious that at Athens he had put his trust too much in human learning and eloquence, and had therefore failed to preach the gospel as faithfully and fully as he might have done. These are, to say the least, precarious inferences. Paul was doing the work of a pioneer missionary. He was seeking to work in the centres in which the Word might be proclaimed most effectively in reference to more remote as well as immediate results. It is more than doubtful that he had intended to remain in Athens so long as he actually did. His

desire appears to have been, as he intimates in his first letter to the Thessalonians, to return to Thessalonica and resume his labors there. But he was hindered. In his speech on Mars' Hill the apostle followed his invariable custom of seeking the most vital points of contact with his audience in order that he might win from them the most favorable hearing for his divine message. If the speech revealed marvellous tact and wisdom, it revealed no less a marvellous boldness and great faithfulness to the truth. Who can suggest in what way Paul could have made his presentation of the gospel to that audience more direct and effective? Results certainly showed that, even for the brief time the apostle labored in Athens, it was not in vain.

But doubtless Paul's steps were divinely guided to Corinth, which, both because of the character of its population and because of its being a great centre of commerce, offered a more hopeful field for the gospel and was more important as a centre of missionary influence. In population and other characteristics these two illustrious cities of Greece were very different. Athens was the city of learning, eloquence and art; Corinth, thou famous for art, and especially renowned for its architecture was distinguished from Athens by being a great mercantile city, having intimate commercial relations with all the great cities of the Mediterranean and Aegean seas. Its comparatively large Jewish population attracted the apostle, for his message was first to the Jew. For the rest the population was partly Roman and partly of a mixed Greek character. As to moral character Corinth was notoriously licentious. "The bad reputation of the city," says Dean Howson, "had become proverbial even in Foreign languages, and is immortalized by the Latin poets." But the culture and aesthetico-religious character of Athens proved less receptive to the saving influences of the gospel than did the licentiousness of Corinth.

The allusion which the lesson contains to Paul's laboring at tent-making is instructive. Like other Jewish boys he had learned a trade in his youth, and when circumstances required it he could provide for his wants by the labors of his hands. It were well if, in our own time, every young man were equally well equipped for life's struggle. It is well to observe that the reason why Paul supported himself while preaching the gospel was not because he did not think his work as a Christian minister to be of value or that the minister had no right to be supported by those to whom he ministered. Quite the contrary is shown by what he says respecting the matter in his epistles. But he was careful to do nothing whereby the gospel which he proclaimed might suffer in the estimation of men, and he would not therefore pursue a course which might create among the unbelieving in the communities where he labored the impression that he was an adventurer exploiting certain strange religious doctrines for the sake of gain. It would be well if all itinerant evangelists at the present day were as careful as Paul was not to give the unbelieving an opportunity to scoff.

Paul appears to have been greatly encouraged and strengthened by the coming of Silas and Timothy from Macedonia. It is no indication that a minister or any other worker in a good cause is a weak man because he feels the need of sympathy. Even the Master Himself, in the hour of supreme trial, desired His most intimate disciples to watch with Him. Probably Paul had been a good deal cast down. Surely, from a human standpoint, we cannot wonder if it were so. He had come to Macedonia in response to what he had believed to be a divine summons. But he had been driven from place to place and finally thrust out of Macedonia entirely. And, so far, in Achaia there seemed little to encourage. What would become of the beloved disciples he had left in Philippi, Thessalonica and Berea? What would become of the cause in Asia Minor? Paul must have been more than human if he had never such questionings. What would the people who prophesy evil things about the missionary endeavors of this day have said if they could have got Paul's ear at that time? But at this juncture Silas and Timothy came and brought a good report

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from Macedonia, and more than that Paul had a vision and a word from his Lord that put new heart into him. And so it is always with those who are doing the Lord's work. It is sometimes dark, the heart of the worker sinks, pessimistic voices prophesy failure. Then a cheering message comes like good news from a far country. Then the Lord comes in a vision to His servant and heartens him for his work, enabling him to go on, as Paul went on at Corinth, to greater efforts and larger results. It has always been so, it will continue to be so always, until the Lord shall appear not in vision but in the crowning fulfillment of Christian hope.

\* \* \* \*

### Ontario Letter.

PASTOR P. K. DAYFOOT.

Have you any weather down by the sea, Mr. Editor? Have you sat in your sanctum with the perspiration oozing from every pore, vainly wishing for a cool breeze? If so, you will know how to pity your Western brethren, who for a time wilted under a heat hotter than has been known for years. Even while I write the government thermometer outside the door registers 82 degrees in the shade. The only persons here who have been able of late to face the thermometer without flinching were our Bro. and Sister Davis, missionaries on furlough. "This," said they, "is winter in India." Then we wilted more than ever. It would be useless to write to a Canadian paper about the

### JUBILER CELEBRATION

of last month. You know all about what was done, both in Canada and Great Britain. To me the most significant feature was the comments of the American papers. We see and hear and read so much of the jingoism of the Republic, that we are apt to think our American neighbors are all jingoes. The events of the past few weeks teach a different lesson. Evidently there is a solid and a silent element over the line that is not constantly shouting itself hoarse; but can and will speak at the proper time. This element has been heard of late, and to good purpose.

### THE CONFERENCE OF CHARITIES

met lately in Toronto. It was an important convention. Social Benevolence is among the chief topics of the present time, and every phase of that work was discussed by the experts who came from all quarters of Canada, United States, England and Scotland. Perhaps the speaker who created the most sensation, was a lady who advocated a fourfold test before issuing a marriage license. She would have every applicant prove his fitness, financially, mentally, physically and morally. What a wedding out such a testing would produce among would-be married people! The speakers who seemed to be most enthusiastically received, were Miss Adams, of Hull House, Chicago, and Prof. Ely, of Cambridge, Mass. They spoke on the work of the social settlement.

### THE EPWORTH LEAGUES

followed hard on the charity conference. There were 19,000 of them. They brought nearly 1,000 others who were visitors. They came from every section of the United States; even from Texas and New Mexico. They brought their wraps, because of the expected cold, and they hid them away for fear of ridicule, when they found the unexpected heat. The sessions lasted from Thursday to Sunday, and great was the enthusiasm.

### CAMP MEETINGS

are supposed to be a by-gone affair. Dr. Spencer, of Brantford First church, and Pastor Carey, of Port Burwell, are reviving them. They have arranged for a Baptist camp in the neighborhood of Port Burwell on Lake Erie. They have arranged an excellent programme. The mornings and afternoons will be spent in devotion and in Bible study. The evenings will be given to evangelistic meetings. They ought to be productive of great good.

### "AS OTHERS SEE US."

It was a large church and a large audience. It was a splendid opportunity. It was an inspiring text; "Behold the Man." He was a young preacher, not the pastor of the church. Under his address, we beheld several men—Daniel Webster, Gladstone, Colquhoun and others. I walked home with two Christian men, an editor and a merchant. I was curious to know how the sermon impressed these men. The editor said he thought the young man had been the valedictorian of his class, and he had served up the valedictory for a sermon. The merchant said it reminded him of some of his own High School essays. Moral—when we stand before the people, let us magnify our own office as gospel preachers, and not the office of the platform lecturer.

### PARK CHURCH, BRANTFORD

lost a prominent member a few days ago, by the death of Mr. William Buck. He was head of the Buck stove foundry and had gathered much wealth. He was taken off suddenly, and left no will.

Port Hope, July 22nd.

## The New Brunswick Eastern Association.

(CONTINUED ON PAGE FIVE).

The Board will spend this year \$2,600. Of this amount \$700 will reach this association, and this body for the current year will contribute but \$400 to the work of Home Missions.

Rev. E. Bosworth made a strong plea for the prayers and the gifts of all interested in Grande Ligne, referring to the fact that sixty-one years ago there was but one French Protestant in all Quebec, while now there are 20,000 French Protestants. Through the influence and efforts of Grande Ligne there have been in these twenty-one years 6,000 conversions and 62 young men and young women have gone out as laborers in the vineyard. Fifty to seventy-five young men are turned away each year for lack of room. Since 1890 there have been 141 conversions at these schools, eighteen receiving baptism last winter, by Pastor Parent. Maritime Baptists gave less than four cents each for Grande Ligne. It seemed to the speaker that one cent per month would not be too much for each Baptist to give to this work.

Lord's Day. The early morning meeting, conducted by Bro. F. W. Patterson, Lic., was well attended and proved to be a good beginning to the day.

9.30. The local Sabbath School, of which H. A. Stiles is the efficient superintendent, had as teacher Rev. W. E. McIntyre, and listened to addresses by Rev. J. H. Hughes and A. E. Wall.

10.30. A very large congregation was present at this hour to hear the associational sermon by Dr. Trotter, from the text: "That I may know . . . the power of his resurrection," Phil. 3, 10. "The resurrection of our Lord is a thought not only for Easter, but for every Sunday, for every day. The resurrection of Christ vividly conceived and rightly understood, becomes a force in the believer's heart operating as the grand support of: 1. His faith. 2. His life. 3. His hope. The apostle prayed that he might know this power of the resurrection. In order to know this power we must give the resurrection its due place in our thought and consideration. We cannot think too much of the cross of our Lord, but we may think of it too exclusively. Not the death alone, but the dying and the living are the pillars which support the faith and life and hope of the Christian."

3 o'clock. The speakers at the afternoon meeting, which was also largely attended, were: Rev. J. W. Manning and Mrs. Cox. Secretary Manning held the attention of all during his earliest address on Foreign Missions. Mrs. Cox spoke particularly to the sisters of the association, who are not yet connected with the active work of the W. B. M. U.

7.30. The large number of people that had been in attendance all day was perceptibly increased at the evening service. Every effort was made to provide seats and standing room, yet many were turned away from the meeting. Pastor Hinson's sermon upon the theme: "Christ, the power of God," was listened to with deepest interest. "God," the speaker said, "holds the world in the hollow of His hand, weighs the mountains in scales, calls the myriads of stars by name, as a mother calls her children when the shadows lengthen, meets out heaven with a span, and says, 'I am the lofty One;' yet His greatness lies in His goodness. Christ would lose a universe of stars to save a single soul. Christ is not only the power of God to save a soul, but also to keep after salvation. Christ has promised to be everywhere with those who trust and serve Him. 'If,' said the speaker, 'there be any of you who expect the time to come when the Catholic priests shall have the power of demanding recantation of Protestants, God pity your little brains.' The old church shall go forth from victory to victory, no cloud having yet arisen that fortells defeat.

The sermon was followed by a largely attended and impressive social service. A number of the pastors and visiting brethren supplied pulpits in adjacent districts, Dr. Corey going as far as Moncton.

Monday. Bro. F. W. Carpenter, Lic., conducted a profitable devotional service from 9.30 to 10 o'clock, the association then taking up routine work. In a general discussion of the foreign mission report Secretary Manning stated that the balance due the Board is not greater than that of one year ago. Salaries of missionaries have been paid in advance, as usual, two months beyond the close of the Convention year. It is not probable, if contributions during July are as large as those of last July, that the debt of the Board will be larger than that of 1895-1896. The great need of men to fill the places of missionaries now at home and soon to return, was strongly emphasized.

Some of the churches having in their letters asked questions which were beyond the jurisdiction of the association, the clerk was instructed to advise the calling of councils from the churches near them. The question of grouping was brought forward by the many calls for aid on the part of the churches. It was strongly urged that

the weaker fields endeavor to co-operate in the call and support of a pastor.

The committee on digest of letters presented the following summary: Number of churches reported, 42; number of ordained ministers, 23; licentiates, 5; pastorless churches, 6; total church membership, 6,761; non-resident members, 1,228; total addition to church membership, 501; additions by baptism, 402; cash contributed for home work, \$15,166.10; average per member \$2.24; contributed for benevolent objects, \$2,962.67; average per member, 43 cts.; number of ministers ordained, 3; value of church property, \$126,350.00; Sunday school membership, 3,814; average, 2,516; church membership last year, 6,947.

On motion, the clerk, the moderator and Pastor Estabrook were appointed a committee to correspond with churches that have not reported for two years or more. On motion the churches at Whitneyville and Underhill were received into the Association.

Chairman A. E. Wall in presenting report of committee on ordinations suggested that the duties of this committee be more clearly defined. C. E. Knapp considered it unbaptistic to appoint such a committee. Pastor Colwell wished to see it continued, claiming that if churches contemplating ordinations, last year, had conferred with this committee difficulties would have been avoided.

Pastor Bishop's report for the committee on Denominational Literature, urged the importance of using only such literature as will ennoble the mind, purify the motives and desires and incline us to a life like that of Christ; expressed approval of the Christian Culture Courses of the B. Y. P. U.; asked first place in the hearts of the people for our denominational organ, the "MESSENGER AND VISITOR," expressing pleasure at its recent change of form; advised the placing in the field of two wide-awake, earnest Christian men as Colporteurs. This report was discussed by brethren: Burgess, Estabrook, Hinson, Chipman and on motion adopted. The meeting adjourned with prayer.

2-3 p. m. An associational B. Y. P. U. was organized by brother A. E. Wall, President of the Maritime Union, with the following officers: President Albert Weldon; Vice-President, Rev. J. G. A. Belyea; Secretary Treasurer, Walter Tingley; Assistant Secretary, Miss Burgess, Auditor, F. W. Emerson. Encouraging reports were received from several of the Unions within the Association and the new organization begins its work under favorable circumstances.

3 o'clock. Rev. E. C. Corey, after opening the meeting with prayer, presented the report on obituaries. In this report appropriate reference was made to the life and labors of Revs. B. N. Hughes and W. T. Corey, who have died during the associational year.

The chairman, pastor Belyea, read a plainly worded report on temperance, some of the recommendations of which were as follows: 1st That every church in this association be urged to withdraw fellowship from every member who uses intoxicating liquors as a beverage; 2nd, that the churches should similarly deal with those of their members who, in the day of battle, are found in the ranks of the enemy, working for or voting for the rum traffic; 3rd, that the churches should censure and use all means in their power to bring to their aid, those members who come not to the help of the Lord against the mighty; 4th, that church members should separate themselves from every organization that sympathizes with the rum traffic. This report was received with much favor, and adopted.

The following resolution was moved by deacon G. M. Peck and adopted:

Resolved, that the Eastern N. B. Association, convened at Albert July, 1897, strongly expresses their opinion and request to the parliament of Canada that the plebiscite on prohibition be given to the electors free and untrammelled with any rider or hindrance, which might be calculated to influence the electors against the adoption of prohibition of the liquor traffic in Canada.

The matter of indebtedness of the Seminary at St. Martins was introduced by Rev. E. C. Corey in the following resolution:

Whereas, Mr. McDonald of St. John has incurred heavy liabilities on account of the late St. Martins Seminary and whereas, the denomination is in honor bound to see this debt paid,

Therefore resolved, that each church in the Association be asked to contribute its quota of the above indebtedness and to forward the same to Rev. G. O. Gates, the secretary of the committee at an early date. This was spoken to by Revs. W. E. McIntyre, J. H. Hughes and others, and adopted by a unanimous vote.

On motion the following committee, on systematic benevolence was added to the regular appointment of the nominating committee: Deacon Rufus Tingley, Rev. M. Gross, Bro. J. H. Colpitts.

Treasurer, Deacon Wm. C. Calhoun, reported receipts at the various services of \$85.00. These funds were on motion divided between Grande Ligne, to which \$10 was given, Foreign Missions, Home Missions in N. B., and Acadia College.

A resolution tendering thanks to the Albert people for their cordial and hospitable entertainment was adopted by a rising vote. The railways, the choir, officers of the Association and others, were also remembered with votes of thanks.

7.30 p. m. The closing meeting of the Association was not less interesting than those that had preceded it. Speakers for the evening had been provided by the newly organized B. Y. P. U. and the meeting was given to young peoples' work. Excellent addresses were given by Revs. W. B. Hinson, H. G. Estabrook and Brethren Wall and Emerson. A consecration service, conducted by pastor Hinson, proved an inspiration and help to the large number present.

Two requests, for the meeting of 1898 were received, from the churches at Elgin and Dorchester, the matter being left in the hands of the moderator and clerk.



## \* \* \* The Story Page. \* \* \*

### My First Patient.

BY MARC BOYRN.

I had been a week in my new apartment. A week—a short time—and yet it seemed in the retrospect like an endless succession of days, each one of which contained the dreams and hopes of an entire lifetime. For a whole week the white porcelain sign of a practicing physician had shone in splendor at the street entrance and upstairs on the glass door of my neat little flat.

For a whole week my small reception-room, with its dark curtains and its straight-backed chairs, had waited for patients to avail themselves of the advice and help of "Dr. Max Ernhardt."

It really did not surprise me at all that my office was empty for a few days, because, as I told myself, consolingly, the neighborhood must become familiar with the fact that it had good medical advice right here in its midst. After I had sent away my first patient completely cured, things would assuredly be different. Then—after my growing reputation had been announced to the neighborhood, or, better still, to the whole city by a crowd of patients in office hours, as well as by a neat little coupe, which a dignified coachman would drive through the principal streets—then, yes, then—And so I came to the dream which occupied me most. I fancied myself again with my cousin Mary, who certainly would fit the role of a doctor's wife most delightfully.

I was in love with my little golden-haired cousin. As a boy I had shown her all those little knightly attentions which are possible from the stronger playfellow in the house and on the playground. As a junior I had dedicated to her my first poem, and as a senior I had nearly ruined my unformed baritone voice by continually singing about the "flaxen-haired maiden." When I came home, after passing my first examination, the young medical student became sure that the "flaxen-haired maiden" returned his love with all her heart; yet not a word was spoken.

My university course was finished. Whenever I was working unusually hard or fighting successfully the tiresome battle of a final examination, in spite of my pre-occupation, my dear Mary's eyes were constantly in my thoughts and seemed to be taking the liveliest interest in the results of my efforts. When my little cousin, greeting my home-coming, whispered, softly, "Doctor Ernhardt," I looked deep into her dear eyes and whispered, just as softly, "Mrs. Doctor Ernhardt." Then I saw a bright blush pass over her face, as she drew quickly back into the window niche.

In the following days I had opportunity to talk with Mary about all these castles which a young physician in his empty office has abundant time to build; but I did not venture yet to discuss my dream of the future doctor's wife. There lay at times in my sweet-heart's blue eyes an expression which drove the words back even when they were trembling on my very lips. Not that I doubted in the least that Mary's heart belonged unconditionally to me; no it seemed rather as if a lack of confidence in my professional ability lay in her glance, and my pride induced me to keep silent until a report of my first independent case should call forth Mary's full approbation and unlimited confidence in my chosen vocation.

I sat in my consulting-room buried in such thoughts as these on the afternoon of this dull November day. I had barely heard the timid ring with which some one begged admittance. I rose to open the door in place of the little page whom I had sent on an errand. During the few steps that I had to take, I confess that I was overwhelmed by a flood of the wildest fancies. Here was a caller who needed my help. Of course, it was an aristocratic patient, with ringing praise and fame, and—ah, there I was again, thinking of the doctor's wife.

I opened the door. A poorly-clad woman stood before me in the dim light of the late fall day. A pair of great dark eyes looked beseechingly at me from a face thin and streaked with coal dirt.

"Doctor," she said, in a trembling voice, "Oh, Doctor, be merciful, I beg you! My little Mary is sick."

That name atoned, to some extent, for the disappointment which the woman's poverty-stricken appearance had caused, for it did not harmonize with my recent dreams.

"Who are you? Who sends you to me?" I asked.

"No one sends me," replied the woman, softly and rapidly. "Oh, Doctor, do come! Ever since morning I've been carrying coal from the wagon to the next house. I live over opposite in the court. My child has been sick since yesterday, and I found her so much worse when I hurried home for a minute just now."

I hesitated, somewhat, the disappointment was so great. The woman wiped with her grimy hand a face that already showed the traces of tears. She sobbed painfully.

"I suppose I ought to call in the charity doctor, but your servant is a son of the cobbler in our court, and he has told all the neighbors that you were so kind-hearted. Oh, help my little girl!"

Well, of course, the woman must be helped. I was human, and surely knew what was due to humanity. So I went with her, after first taking out, with an importance that surprised and, half-ashamed me, most of the necessary instruments of a physician.

Across the street to a great court lying behind a long row of houses, up five flights, each, darker and steeper than the last, through an ill-fitting door into a little chamber with a sloping ceiling and one tiny window, and there on a poor but neat bed, with feverish limbs, and wandering, unconscious eyes, lay a child about fourteen months old. The woman knelt down by the bed.

"She doesn't know me any more," she moaned.

The child coughed hoarsely. That was croup of the worst kind. I tore a leaf from my blank-book and wrote my first real prescription.

"Go to the nearest apothecary's," I said.

She looked at me with some embarrassment. "Can't I take it to King street?" she asked.

"No, indeed," I cried. "Why do you not wish to go to the apothecary in this street?"

The woman reddened visibly in spite of the coal dirt.

"I think," she stammered, "at the Eagle Pharmacy, in King street, they may know me. I carry coal there, and perhaps they will—I have no money." A large tear fell on to the paper in her hand.

"Oh, these people who can't pay for doctor or medicine either!" I said, impatiently, to myself. I took out some money and said aloud: "There, take that and hurry!"

The woman pressed her lips on the little one's hand and then, before I could stop her, on mine and hastened away.

I looked around the room for a seat. A poor chair, a rough box, an old table, some cheap kitchen utensils on the low, cold stove, which took the place of a range; in one corner, hanging on the wall, a threadbare woolen dress, and near it a child's gown and a little hat trimmed with a wide blue ribbon; on a narrow shelf near the tiny window a curled myrtle plant, a scarlet geranium, and a hymn book with bright gilt edges; that was all that the room contained.

I brought up the chair and sat down near the little sick girl. She was evidently well nourished; her little limbs were plump and shapely, the golden hair soft and curly. She breathed painfully, but she was not conscious; and her blue eyes started straight before her, as if she were looking into a distant, unknown country. It was cold in the room. I went to the stove, but found only a few chips—too few to build a fire. So I sat down and waited for the woman and the medicine.

Again and again my glance wandered about the poverty-stricken room. A poor, hard-working woman who carried coal on the street, while her child lay sick and suffering; and yet she certainly loved her little one tenderly. Suddenly a thought shot through my mind that I should not be able to save the child; that perhaps I had not been decided enough to take on my own responsibility the extreme and energetic measures which would have wrested the little sufferer from death. My heart grew hot as I hurried to the door and listened for the mother's footsteps.

There she was at last. To my reproachful look she only answered, humbly: "There were so many people in the store. Folks like me must stand back."

[An hour of torture passed. The medicine did no good; little Mary could not swallow it. Neither did it avail when, with trembling heart, but a steady hand, I used the knife on the slender, helpless throat. The little golden-haired girl died—died before my eyes on the lap of her stricken mother.

The woman looked up as if startled when a tear fell on her hand, for she had not wept. "You are crying, Doctor? Oh, you must not do that. You will have to stand by so many sick beds where God sends no relief." She looked earnestly at the little body. "I loved her so. I did everything for her that I could, being so poor. When I came home from my dirty work I always found her so pretty, so loving. For hours she would lie on the bed or sit on the floor and play with almost nothing, and then she would laugh for joy when I came home. God has taken her; he loved her better than I—but oh, how lonely it will be for me!"

I pressed the poor woman's hand; I could not speak; but I laid some money on the table and went out softly. Once at home, I laid my case of instruments away, and sat down overwhelmed. I could eat no supper; I went to bed and hoped to sleep, but the picture of a dismal attic room, of a dead child, and a humble, devout woman

would not let me rest, any more than the torturing recollection of my own part in that scene. I groaned as I remembered the woman's words: "Don't cry, Doctor. You will have to stand by so many sick beds like this, where our Heavenly Father sends no help." I had been called too late. I could not have saved her then. "By many sick beds like this." I hid my face in my pillow. It was a fearful night. These torturing thoughts that made me restless had nothing in common with the bright dreams that were wont to visit me and gladden me both waking and sleeping.

Early the next morning an old college friend came to see me as he was passing through the city. He dragged me through the crowded streets, to the museums, to all sorts of restaurants, and complained of my lack of spirits. I pleaded a headache, and so escaped going to see a popular play at the theatre. Tired and exhausted, I went at last alone to my room. As I passed a florist's brilliantly lighted windows, I stepped in and bought a costly white camellia and some fragrant violets.

I climbed the five flights to the home of the poor woman. I found the attic room unlocked. It was dimly lighted; a small coffin stood in the middle of the bare room, and the child lay there in a white shroud. The ribbon from the hat on the wall had been worked over into two little bows; a myrtle wreath rested on the fair hair, and the geranium blossoms were scattered over the body. On the table near by was a lamp, and the open hymn book was beside it.

I laid the beautiful white blossom in the stiff little hand and fastened a bunch of violets on the breast of the silent sleeper; then I looked at the open book. "I joy to depart"—the old hymn that I had learned at school and half forgotten:

"To my dear ones who grieve,  
Do not mourn for me now;  
This last message I leave,  
To God's will you must bow."

I laid the book away with a sigh. The words of the old hymn, the solemn stillness, the peaceful little child oppressed me. I went home, after inquiring about the hour of burial.

I retired early. I was weary, and all my unrest had gone. As if called forth by a power higher than my own, the words of an earnest prayer came to my lips, of the prayer that God would bless me in my hard profession, and would change my hearty self-confidence into a humble trust in his protection, wherever my small knowledge and my faithful efforts would not avail, when I must stand, as on the day before, helpless to aid.

In the early morning I awaited the little coffin at the door of the house. A man bore it before him, and the mother followed in her poor black gown. She pressed my hand with a grateful look, when she saw that I had joined the little procession. The way was not long, the streets were almost empty, and the air was unusually mild for November. When the iron gate of the cemetery opened, the weeping woman bowed her head still lower. A young clergyman stood beside the grave. "I have undertaken, as far as I am able to pronounce a blessing over all the sleepers of my congregation," he said, softly, as he met my surprised look.

Dear, kind pastor, you did not suspect how much comfort those simple words of hope that you spoke over the little coffin brought to that poor woman and to me. "Given back to rest in the hand of God." "I know it, I know it," sobbed the mother, and bent her pale face over the hand of a young clergyman.

That evening I went to see my relatives. I did not find the parents at home. Only Cousin Mary was there to receive me. We sat by the window where the moonlight fell on us, and then I told her of my first patient, and what I had learned from it. Mary said nothing in answer to my confession; but suddenly I felt her arms thrown around my neck. She looked at me with wet eyes. "Don't you see, Max?" she said, "now you see yourself what was lacking in your preparation for your work; but, thank God, it has come to you with your first patient. Now I believe that you will make a good physician, who will bring help, even where his own skill does not work a cure." "And now what do you think?" I asked, "Have you the courage to become the wife of such a doctor?" She smiled through her happy tears. And so at last we were betrothed.

As it happened, the very next day I was called to a child that was suffering intensely with croup, and was so happy as to be able to save it. Since then God has shown much favor to the sick and miserable through my efforts, and my work has grown ever dearer to me.

But the mother of my first patient moved into my home to be my housekeeper until my sweetheart became the doctor's wife. Even after the wedding, she remained as cook, until she decided later to make still another change, and came to nurse our little first-born daughter, Mary. She wept over our baby for joy, and in thankful remembrance of the little golden-haired girl who had found a happy home for her mother, and made a doctor worthy of his high profession—Independent.

I had enlisted on a New soldier for Uncle what my occup engine on a down into Virg erment as far situation. A leaving Wash ington on my

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Tad Lincoln's Ride.

I had enlisted in 1861 at Rochester, N. Y., and was firing on a New York Central engine when I quit to be a soldier for Uncle Sam.

One morning, while I sat in the cab of my engine reading a newspaper to pass the hour or more that would bring us to our starting time, I became conscious, without paying any particular attention to them, that a gentleman and a youth were examining my engine, walking slowly around it.

"Papa, can't we get up on it? Ask the gentleman, please!"

Before he would comply with the boy's request I laid aside my paper and invited the two to step up. When they did so, I noticed that the gentleman was quite tall. He had to remove his high silk hat and then stood in a slightly stooping position while in the cab.

"Oh, papa! I do wish I could take a ride on it."

"Not now, my son. Maybe some day we may have a chance, then I shall be glad to let you ride on one of these great machines in which you take such an interest."

I said: "If you and your son will have a seat over there on the fireman's box I will be glad to give the young man a little ride. I want to pump her up, anyway." He thanked me as he and the boy seated themselves. I set the lever, opened the throttle slightly, and we moved slowly down the yard, and out to the Washington end of the long bridge across the Potomac.

"Oh, papa! I do wish I could take a long ride on this engine out in the country, where it goes fast. It must be grand to be carried away by such a big strong horse."

As the engine slowly backed once more into the sheds the gentleman again thanked me, and as I caught the wistful look in the boy's face I was prompted to say:

"My run is only three hours out and three back, sir. I leave here at ten a. m., and return at 4.30 p. m. If you are willing to trust the boy to me, I will take him for the trip here in front of me on my seat. The road is safe. We do not go into the enemy's country. I think I can safely promise to deliver the young man to you at this spot at 4.30 this afternoon."

"Papa, papa, do let me go; it will be so nice, and I know that this gentleman will see that no harm comes to me. Do let me go, papa, and don't tell mamma until I get back. I want to surprise her by telling her all about the trip."

The gentleman could not withstand his son's pleading. He let him go.

Words fall to tell of the delight of that boy as we sped over the hills and valleys of Virginia. From the questions he asked, I soon discovered he was a western boy from the prairie land.

As the engine puffed and groaned up a long grade on the return trip, suddenly the boy, who sat between my knees, looked up into my face and said:

"I have got the very best papa that ever lived. Do you know my papa?"

"No, my boy, I do not; but there was something so familiar to me in his appearance that ever since you climbed into this cab I have been trying to think where I have seen your father before. What is his name, anyway?"

"Why, he is Abraham Lincoln," replied my fellow-traveller.

For a moment I reeled on my seat in surprise, but it soon flashed on me that the tall man who had placed the child in my charge could be no other than the president, whom I had only seen as pictured in the newspapers.

You may be sure I made a doubly careful run into Washington when I found that Tad Lincoln, son of the president, was the little guest I had in my cab.

Another man, I suppose a white-house servant, met the train on its arrival and took the boy away.

The next and last time I saw Abraham Lincoln after he had trusted me with his boy for a six hours' ride in Virginia, was when he lay in state in Washington before the sad funeral cortege started to the prairies of Illinois to lay the martyred president to rest at Springfield.—John Henry Martin, in New York Sun.

The Young People.

EDITORS, - - - - - {REV. E. E. DALRY,  
A. H. CHIPMAN.  
Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for August.

C. E. Topic.—Patting religion into our daily tasks, Kings 7: 13, 14; Acts 18: 1-4; Mark 6: 1-3.  
B. Y. P. U.—The true wisdom, James 3: 13-18.

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

Monday, August 2.—Proverbs 14: 17-35. One releasing power of the tongue, (vs. 25). Contrast Prov. 25: 18.  
Tuesday, August 3.—Prov. 15: 1-19. A soft answer, (vs. 1). Compare Prov. 25: 15.  
Wednesday, August 4.—Proverbs 15: 20-33. The sensible word, (vs. 23). Compare Isa. 50: 4.  
Thursday, August 5.—Proverbs 16: 1-15. The delight of kings, (vs. 13). Compare Prov. 22: 11.  
Friday, August 6.—Proverbs 16: 16-33. The teacher of the lips, (vs. 23). Compare Luke 6: 45.  
Saturday, August 7.—Proverbs 17: 1-16. How to separate friends, (vs. 9). Compare Prov. 16: 28.

Prayer Meeting Topic For August 1st.

"The true wisdom." James 3: 13-18.  
(NOTES BY REV. H. B. SHAW).

Wisdom is rated very high by the writer of Proverbs (see Prov. 3: 14-15) and he advised every one by all means to add it to the rest of his possessions. If by wisdom the wise man meant truth, we can well understand the reason of the great value he sets upon it and why he urges his hearers to acquire it at all costs. Surely there is no possession more desirable or fraught with greater blessings to its owner, than a mind well stored with knowledge. We rightly value for our young people, above every other possession, a first class education. This is why so many parents make so large a sacrifice to send their children to college, because they know that a good education is a grander equipment for life's work than a farm or a shop. There is nothing to which any young person can aspire with greater pleasure or more certainty of acquiring than a thorough training at one of our Christian schools.

At the present time, Dr. Trotter and his agents are busily engaged in bringing prominently before the people the pressing claims of our college and its affiliated institutions and endeavouring to influence our youth to begin a course of study at Wolfville. The time seems opportune and the subject assigned us for consideration highly suitable for an educational meeting among all our Unions.

By giving one meeting exclusively to education and that is one of our aims as a society we will be able to assist Dr. Trotter in a very acceptable manner in the arduous task which he has undertaken and possibly to induce one or more of our number from each society to start immediately for an education.

On the evening named, in order to insure a successful meeting it will be well to engage the pastor or some other educated person a graduate or attendant at the college, preferred to take charge of the meeting. He or she as the case may be, will be able to present the subject in a way that an untrained person will not be able to do.

The meeting having opened in the usual way let the leader call attention to the fact that all truth originates with God, since grace and truth came by Jesus Christ, True wisdom is divine, and comes not from an earthly source. This being the case whether we speak of science or theology. When an ancient astronomer accidentally hit upon a great discovery in the ecstasy of the moment he exclaimed! "O Lord I am thinking thy thoughts after thee." This celebrated student and discoverer was but putting in his own language the words of the Psalms, "The heavens declared the glory of the Lord and the firmament showeth his handiwork." Hence theology is not only the Queen of sciences but embraces them all. Really the investigation of truth is but the study of God. Hence the student is ever breathing a pure atmosphere, imbibing the highest knowledge and associating with the most select company.

But true wisdom is valuable not only because of its noble origin, but because of the rich benefits which it confers upon its possessor. Christ said, "ye shall know the truth and the truth shall make you free." Truth always exerts a healthful effect upon character. "Who is wise and understanding among you? Let him show by his good life, his saving knowledge of divine truth will constantly exhibit certain fruits of righteousness, purity, meekness, peaceableness, docility, mercy, love, fruits so desirable in all. What a blessing is a Christian Education. May many determine as a result of this meeting to graduate at Wolfville.

The following important resolution was omitted from the report of the Western Nova Scotia B. Y. P. U., moved by Rev. Z. I. Fash:

Whereas, The Christian Culture Courses as outlined by the International B. Y. P. U. have such vital connection with the Young Peoples' movement:

And whereas, There seems to be need of interesting a much larger proportion of our young people in the systematic study of these courses:

Therefore resolved, That the Executive of our Associational B. Y. P. U., secure an Associational Banner to be awarded at the annual gatherings, to the County sending in the largest number of successful examination papers in proportion to its membership, the banner to be placed in the custody of the local society having the largest number of successful examination papers in proportion with membership.

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Chelsea.

A B. Y. P. Union was organized in connection with this church, by Evangelist Marple before he left us. The present officers are: President, Miss Beatrice E. Keddy; Vice-President, Mr. Stephen Faulkner; Treasurer, Miss Hattie Turner; Secretary, Miss Bernice Leary; Corresponding Secretary, Mr. J. A. Keady; Organist Miss Annie Uhlman. We held our first meeting July 9th, with a membership of twenty-three active and four associate members. The outlook for the Union seems promising. Most of the members are those taken into the church during the revival of the last few weeks. These young converts seem anxious to get to work, and should be an example to the older Christians in our church. We look for more members when this busy season is over. Pastor Dyas is to be with us alternate nights, and we intend taking up the C. C. Course.

J. A. KEADY,  
July 14th, 1897. Corresponding Sec'y.

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How to Keep Your Room.

A look into the chamber of a boy or girl will give one an idea of what kind of a man or woman he or she will probably become. A boy who keeps his clothing hung up neatly, or a girl whose room is always neat, will be apt to make a successful man or woman. Order and neatness are essential to our comfort, as well as to that of others about us. A boy who throws down his cap or book anywhere will never keep his accounts in shape, will do things in a slovenly, careless way, and not be long wanted in any position. A girl who does not make her bed until after dinner—and she should always do it herself rather than have a servant do it—and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten. If the world could see how a girl keeps her dressing-room, many unhappy marriages would be saved.—Christian Work.

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Sure It Was Right.

"If I only was sure that is right!" whispered Sam to himself, after he had finished his sum and was about to take it up to the teacher.

"Pooh!" whispered Dick over his shoulder, "take it up. She's too busy to look at it closely, and won't know whether it is right or not."

"What did you tell me that for?" Sam demanded of Dick when they went out to recess.

"That's the way to get along easy," answered Dick.

"But it isn't getting along easy that I'm after; it's being and doing right. If my work isn't done right, it won't do me any good to have it passed by the teacher. I want to be sure I'm right."

A great man once said, "I would rather be right than president." A small man—I mean in spirit—would have said, "I would rather get along easy than be right." The boy who looks at getting through more closely than he does at being exactly right, is apt to make a small, mean man in character, however much money or success he may gain.—Our Children.

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This was Emerson's advice to a daughter: "Finish every day, and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays."

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The gulf of Mexico has risen one foot since 1850. At the point where the Mississippi river flows out of Lake Itasca it is only 10 feet wide and 18 inches deep. The famous rivers of ancient Greece, which are mentioned so often by the poets and historians of the peninsula, were mere creeks, some of them scarcely larger than brooks and not deserving the name of river.



Foreign Missions.

W. B. M. U. MOTTO FOR THE YEAR: "We are laborers together with God." Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

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

The annual meeting of the W. B. M. U. will be held at Sackville, N. B., on Tuesday and Wednesday, August 17th and 18th. It is expected that the meetings this year will be of more than ordinary interest.

Will the Aid Societies see that they are well represented. Let the sisters make some sacrifice, if necessary, to attend. The usual arrangements with the railway and steam boat authorities have been made. See page 9 of the MESSENGER AND VISITOR.

The delegates to the annual meeting of the W. B. M. U. to be held in Sackville, N. B., August 17th and 18th, are requested to send their names and if possible the time of their expected arrival, and by what train, to Mrs. Willard Estabrook, Middle Sackville, N. B.

Prompt attention to this notice will be of great service to the Committee of Entertainment, and likely to secure greater comfort for the delegates.

Report of W. B. M. U. Meeting at St. George, N. B., July 10th, 1897.

The meeting of the Aid Societies and Mission Bands in connection with the Southern N. B. Association, was held in the Presbyterian church at 2.30 p. m.

The meeting opened with a short song service beginning with "Nearer my God to Thee." After the song service, prayer was offered by Sisters March, of Germain street and Johnston, of St. George. Mrs. Cox, Prov.-Sec'y., read selections from Coll. 1st chap., followed by prayer by Sister Robinson, Cor.-Sec'y., for Charlotte. A number took part in the devotional exercises which lasted fifteen minutes. Sisters Lavers, Johnston, Collins, Gilmour and others.

After singing "All hail the power of Jesus name," reports were in order.

The following societies responded by delegate:—St. George, Aid Society, Mrs. K. Gilmour; St. George, Mission Band, Miss Netty Lavers; St. Stephen, Aid Society, Mrs. J. B. Robinson; St. Stephen, Mission Band, letter from Miss Whidden; Bellisle sta. Aid Society, letter; St. Martins, Aid Society, letter; Tabernacle, Aid Society, informally by Mrs. March; St. George, (2nd Falls,) Aid Society, letter; Hatfield Point, Aid Society, letter. Chance Harbor and Collins, reported informally by Provincial Secretary, who had heard from them lately. Mrs. McGowan, by request gave an interesting and instructive account of the work and methods of the Presbyterian W. F. M. All the reports breathed an earnest and hopeful spirit.

A vote of thanks was unanimously extended to the members of the W. F. M. of the Presbyterian church for the use of their building which they had decorated with flowers for the occasion. Collection, \$1.88. Meeting closed by singing "Blest be the tie that binds," and prayer by Prov.-Sec'y.

Aid Society Re-organized at Pennfield.

On Monday 12th, a meeting was held in the Pennfield Baptist meeting house for the purpose of organizing an Aid Society. Mrs. Robinson Cor.-Sec'y., and the Prov.-Sec'y., for N. B. were present, officers elected as follows:—Mrs. T. M. Munro, Pres.; Mrs. C. P. Hanson, 1st Vice Pres.; Mrs. G. Justason, 2nd Vice Pres.; Miss Mary Hawkins Sec'y.-Treas.; Mrs. S. J. Munroe, auditor; Mrs. Akerley and Mrs. Poole, Com. of Management.

Cumberland County Convention Notes.

On the first of July, a number of the sisters from the different Aid societies met in convention, with the Baptist church at Greenfield. We held three sessions. The first meeting was a devotional service, in which many of the sisters, joined in prayer for more devotion and earnestness, in the great work, which has been committed to the Christian women of today. Believing in the plan and purpose of Christ; that His religion should be universal. That the command of Christ is sufficient reason, why the church should go into all the world and preach the Gospel. Reports from the Societies were called for, a number responded, not as many present as would have been, on account of the heavy rain of the morning. So reports were not heard from all the Societies. Those heard from, showed that the interest taken by our Aid Societies in Mission work, is still increasing. The monthly meetings are regularly held, are fairly well at-

ended and the monthly meetings, letter is always welcome. There are still many who do not as yet feel any responsibility upon them, to give their assistance to the work. One new Aid Society and one new Mission Band, and one Mission Band has outgrown its youth. Other Societies report Mission work in Sunday Schools. There are three Mission bands and fourteen Aid Societies in the County. The evening session was of unusual interest. Miss Grey, our returned missionary, being present; addressed the audience in her usual interesting and forcible manner, describing some of the trials, persecutions and discouragements as well as the joys incident to the missionary work. The people seemed deeply moved as she described the condition of the child widows of India, every mothers heart was touched with pity. Many interest and sympathy be aroused in the hearts of the indifferent, as our sister tells of the great need and of the wonderful possibilities of the Telugu land, for Jesus. Mr. Foote, Missionary elect of the Presbyterian board also spoke of the pioneer missions. Excellent music was furnished by the choir, and the offering was five dollars. At 9 o'clock next morning the meeting opened with devotional exercises. Then the work of the societies was discussed, and the great burning question was asked: How to interest the indifferent women of the churches in mission work. A number of suggestions were given.

That we talk more of the monthly meetings, as we meet each other in social life, and of the Missionaries and what they are doing to advance the kingdom of our Lord in far away India, and that they would pray for a certain Missionary every day for one week. The need of giving systematically to the Home Mission work. Mission Bands work was also taken up. The observance of Crusade day and of public meetings during the year were thought to be a necessity in every society; and the need at this time for earnest prayer, for our Colleges and Seminaries, alongside of the missionary work. Miss Grey being present kindly requested the sisters to question her on the work rather than that she should talk to them. The hour of closing drew near and every sister present felt strengthened to go forward in the work, feeling the need to be greater than ever before. Many large numbers be moved by the Spirit's power to put forth a helping hand to rescue their perishing sisters this jubilee year. "Let the Master's gracious word, a holy incentive be; "As ye have done good to my perishing ones; E'en so have ye done for me."

Miss Grey visited Oxford, Pugwash, Athol, Springhill, River Hebert and Amherst. In all the meetings much interest was manifested in the work, because of coming in closer touch with our Missionary. One sister writes us, which no doubt is the thought of all the Aid Societies. "She helped us so much, I think we will all work for the cause, with greater zeal, because of her helping words, and unselfish example."

Miss Harrison also, before she left her home, visited a number of the Aid Societies arousing much interest as she told in her sweet manner her touching story of her call to "Go tell the heathen women the wonderful story of Christ's love: of her desire to consecrate her life to this great work, looking to the Great Leader for strength and wisdom, trusting Him to guide her in her works and bless her efforts."

"The harvest truly is plentiful but the laborers are few." God grant that in the stillness we may ask Him, no what we would like, or what others would like, but—"Lord what wilt thou have me to do?"

Mrs. C. CHRISTIE, Cor.-Sec'y.

Amounts Received by the Treasurer of the W. B. M. U., from July 14th to July 20th.

Havelock, (Butternut Ridge,) F. M., \$18.82; Mission Band, F. M., \$2.18; Amherst, F. M., \$1; Fourchie, F. M., \$2; H. M., \$1; Hopewell Cape, F. M., \$2; H. M., 56 cts.; Bass River Mission Band, "Dawn of light," towards Mrs. Morse's salary, \$2.25; New Albany, F. M., \$6.10; Tidings, 25 cts.; Reports, 15 cts.; Halifax 1st church, F. M., \$10.75; Halifax 1st church, to constitute their President, Mrs. Moody, a life member, F. M., \$25; 1st Hillsburg, "Mite Society," F. M., \$4.48; New Minas, F. M., \$5; Greenville, F. M., \$5; Jacksonville, F. M., \$6.25; H. M., 4.65; Dartmouth, F. M., \$3; Athol, Coll.—Miss Greys meeting, \$4.25; St. George, Coll.—Mission Band meeting, F. M., \$3.18; mite boxes, F. M., \$5.04; proceeds Mission Band concert, F. M., \$6.18; Upper Gagetown, F. M., \$4.42; thankoffering, F. M., \$1.25; Osborne, F. M., \$10; Pereaus, F. M., \$11; St. Stephen, (Union St.), mite boxes, H. M., \$11.50; St. George, F. M., \$8.22; Coll. Asso. Milton, F. M., \$5.60; Coll. Bridge-water, Miss Grey's meeting, \$1.04; Coll. Asso., Chester, F. M., \$11.65; River Hebert, F. M., \$3; H. M., \$1; Coll. Miss Greys meeting, F. M., \$5.53; Kentville, F. M., \$12; H. M., \$4; G. L. M., \$4; Tidings 25 cts.; Foster Settlement, F. M., \$5; Mission Band, toward Mr. Morse's salary, \$1; Reports, 15 cts.; Cavendish, F. M., \$8.91; Hantsport, F. M., \$13.10; H. M., \$8.61; Spring Hill, F. M., \$9; H. M., \$3; Port Greville, F. M., \$4.75; White Rock, Mission Band, F. M., \$4; Lunenburg, F. M., \$4.80; Kingston, F. M., \$3.60; H. M., \$3.60; Halifax Tabernacle church, F. M., \$28.65; H. M., \$8.30; New Glasgow, F. M., \$8.76; H. M., \$3.55; Dorchester, F. M., \$7; Forbes Point, F. M., \$4.21; Mount Hanley, F. M., \$6; Coll. Miss Newcombes salary, F. M., \$7; Tidings, 25 cts.; Greenfield, Mission Band, F. M., \$3.83; Bridgetown, F. M., \$21.39; H. M., \$3.61; Miss Newcombes salary, \$11; Wilnot, F. M., \$6; Miss Newcombes salary, \$12; Sackville, F. M., \$17.15; H. M., \$17; N. W. M., \$1; Reports, 70 cts.; Sunday School Mission Band, F. M., \$15.57; Mrs. Amos Ogden, Sackville, to constitute herself a life member, also, "a thankoffering that her son has been called to preach the gospel," F. M., \$25; Wood Point, Sunday School Mission Band, F. M., \$3.40; Charlottetown, F. M., \$16.67; Mission Band, F. M., \$10; Asso. meeting,

F. M., \$3.33; Harvey, (no letter) \$5.50; Sackville F. M., \$16.84; H. M., \$3.88; G. L. M., 70 cts.; Reports 30; Tidings, 25 cts. The following amounts are to be added to those previously acknowledged, as taken at Miss Greys meetings at the following places:—Debert, \$1.72; Acadia Mines, \$95 cts.; Bass River, \$1.30; Five Islands, 38 cts. MARY SMITH, Treas. W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

While we like to hear what our own people are doing for the great cause of missions it is a good thing to see what others are doing along the same line. The Church Missionary Society probably receives and expends more money than any other society in the world. The income of the Society for last year was \$1,488,000, and there were more converts than for any previous year. The baptism of adults for the last year numbered 7,700, the largest on record. Of these 3,751 came from the Uganda mission in Africa. 450 persons offered themselves for appointment as missionaries during the last year. Quite a number of these were found to be disqualified physically or otherwise. Of the 109 men and 91 women that came before the committee, 107 were accepted.

This great Society has now 1,036 missionaries with 60,757 communicant members of its mission churches. Those who have this work in charge believe in spending money in its prosecution, as is seen from its large income. It costs money everywhere to save souls, and plenty of it as is seen in the planting of churches, the erection of costly buildings, and the large sums spent for current expenses. The Lord forgive us for one parsimony in mission work. Twenty-five cents on a dollar that we raise for denominational work is a mere pittance, and unworthy of us as a people with our history behind us. Awake, brethren. We have made only a beginning. The Baptists of these provinces could easily give us \$30,000 a year for foreign missions. If any one thinks this too much let him remember it is only one dollar each for 30,000 of our people. There is no church among us that cannot and ought not to give at least that much to send the gospel of the love of God to the millions who are dying without Christ. God help us to hear His command "Go ye into all the world" and in spirit and in truth to pray as Christ has taught us: "Thy Kingdom come. Thy will be done in earth as in heaven." And when we sing every Sunday "Praise Him all creatures here below," let each give something to send the gospel, that the nations in darkness may know of our God and His love in Christ our Saviour.

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GEO. A. McDONALD, Sec'y-Treas.

Vertical text on the right edge of the page, including "Soul", "This gives", "Will rest", "ful color", "the grow", "vent balc", "all scalp", "The best", "B. P. Hall", "Bo".





and K. D. C. Pills, the Great Twin Remedy for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 137 State St., Boston, Mass.

BOOK NOTICES.

Souvenir of Wolfville and Grand Pre: With Local, Directory and Historical Notes. By D. O. Parker, M. A., Wolfville. 1897. Price 25 cents.

This well-printed booklet of 24 pages gives in a concise form information, which will be of much interest to tourists and others, concerning Grand-Pre, famous for its historical and poetical associations, Wolfville, the seat of Acadia University, and other places of special interest in the vicinity. The author writes not only of places and historic events, but also of some of the men who have played a prominent part in the development of Wolfville and its institutions. On the back cover is a diagram of Grand Pre, showing the relative positions of certain historic spots.

How to Obtain Fulness of Power. The Christian Life and Service. By R. A. Torrey, Fleming H. Revell Company; Toronto. Price 75 cents.

In response to a desire believed to exist in many Christian hearts for more power in personal conflict with the world, the flesh and the devil and more power to work for others, the author of this little book undertakes to tell how to obtain fulness of power in Christian life and service. The Bible statement of the way, he believes, is not mystical or mysterious, but very plain and straightforward. The sources of power are considered in five chapters under the following heads: 1. The Power of the Word of God; 2. The Power of the Blood of Christ; 3. The Power of the Holy Spirit; 4. The Power of Prayer; 5. The Power of a Surrendered Life.

For Life's Pilgrimage. By Rev. F. B. Meyer, Fleming H. Revell Company; Toronto. Price 50 cents.

This is an inviting little book in appearance and those who have become acquainted with similar aids to Christian meditation and devotion which the author has given to the world will need no persuasion to make proof of its richness for themselves. This book contains a series of ten brief discourses on passages of Scripture, of which some of the titles are as follows: "Statutes and Songs," "The Night is far Spent," "It is the Lord," "The Scriptures and Power," "Stilled and Quieted," "A New Covenant," "Christ and Pain."

The Old Testament Vindicated. By C. C. Workman, M. A., Ph. D. Toronto: William Briggs.

Dr. Workman's book, a duodecimo volume of 150 pages, is practically a critique of an article from the pen of Professor Goldwin Smith, which appeared in the North American Review for December 1895, entitled "Christianity's Millstone," and which has since appeared as one of a volume of essays entitled "Guesses at the Riddle of Existence." The general ground upon which Dr. Workman criticises Professor Smith's arguments is that they are directed against views which are no longer held by modern biblical scholars. Dr. Smith, he holds, has engaged in a gratuitous and fruitless attack, since the positions against which he directs his artillery have been abandoned for others more secure and tenable. The spirit of Dr. Workman's book is entirely reverent and sincere. It is moreover endorsed by Chancellor Burwash of Victoria University, the Methodist College of Toronto. Dr. Bur-

wash says of the book, "It proceeds in what I believed to be the only safe and right direction for the reconciliation of religious faith with every other form of truth. While it 'sacredly' conserves the old truth, it fairly and frankly opens the mind to the new." It however appears—as noted in these columns a few weeks ago—that certain leaders in the Methodist church, and notably the General Superintendent, Dr. Carman, are apparently not disposed to accept Chancellor Burwash's opinion in this matter. A few years ago Dr. Workman found it necessary to resign his position as professor in Victoria because of his publication of a book entitled "Messianic Prophecy," and it would seem a fair inference from Dr. Carman's remarks on the subject at the recent Methodist Conference in Toronto, that in regard to orthodoxy, he does not consider Dr. Workman's later book less objectionable than his former one. Among the topics to each of which Dr. Workman (in controverting statements of Prof. Smith) devotes a brief chapter on the following: Inspiration; Revelation; Evolution; Interpretation; History; The Patriarchs; Sacrifice; Election; Anthropomorphism; Miracle; Prophecy; Immortality. In traversing so wide a realm of biblical enquiry as these topics indicate, discussion of a very complete or satisfactory character are not to be expected. The author, however, seems to show quite clearly that Prof. Smith had ignored the higher criticism as the accredited exponents of biblical interpretation. The views which Dr. Workman presents will doubtless encounter much less opposition in his own church and in other orthodox circles than they would have done a few years ago. But wisely conservative readers will consider many of the positions of modern biblical criticism as very precarious, and if they pursue the path in which such books as Dr. Workman's would lead them, they will do so with a good deal of caution.

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M. Hanotaux, the foreign minister, of France, gave a luncheon to Sir Wilfrid Laurier, the Canadian Premier. Among the guests were the Canadian commissioner, General Fabre; Sir Edmund Monson, the British ambassador and Baron Decourcel, the French ambassador to Great Britain, who is in Paris for a few days.

The streets of Brussels are now sprinkled with a diluted disinfectant, and it is believed in Belgium that its use has thus far prevented an outbreak in that community of a disease now epidemic among the cattle of Holland. The disinfectant is contained in a little cylindrical reservoir, which is attached to the ordinary watering apparatus.

Marcus G. Nichols, an aged and wealthy farmer residing in the town of Trumbull, near Bridgeport, Conn., was murdered by two masked burglars early Thursday morning. His sister, who lived with him, was seriously, perhaps fatally, shot, and the murderers and thieves abandoned the scene after ransacking the house and securing about \$200.

The ambassadors of the powers and Tewfik Pasha have agreed upon the frontier clause in the peace treaty. The line drawn by the military attaches, and insisted upon, the first by the powers, has been accepted by the Sultan with slight technical modifications. The reports that the Turkish forces have begun to evacuate Thessaly are confirmed.

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Notices.

The Shelburne County Quarterly meeting will hold its next regular session with the church at Wood's Harbor, Aug. 10-11-12; as these are to be the annual meetings, they will continue through three days. The programme is especially interesting. It includes the first session of the Shelburne County Sunday School Convention. As we are sure to have a glorious time, let every one try to be present. Don't forget the collections.

ADDISON F. BROWNE, Sec'y.

The St. John and King's Co's Baptist Quarterly meeting, will convene, D. V., in the edifice of Baptist church at Rothesay, on the 30th inst. All ministers and five delegates from each church in the said counties are requested to attend. Stangers will be provided for while in attendance.

THOMAS A. LEONARD, Sec'y.

Will all who have any intention of going to Northfield, Mass., to attend the Moody Bible Conference in August next, report at once to me, you will probably obtain valuable information as to special rates etc. Box 115, Digby. B. H. THOMAS.

The annual meeting of the Maritime Baptist Publishing company, will be held at their office 85 Germain street, St. John N. B., on Monday morning Aug. 23rd at 9 o'clock. B. A. STAMMAS, Sec'y. P. S. The Directors of the company will meet at 85 Germain St. Saturday morning Aug. 21st, at 9 o'clock.

The Queens County, N. S., Quarterly Meeting, will convene with the Brooklyn church on Monday and Tuesday Aug. 9th and 10th. All churches in the county are hereby requested to send delegates. F. M. CHRISTOPHER, Sec'y.

All who are interested in the general Conference for Christian workers at Northfield Mass., from July 29th to Aug. 16th, will please note that the International Steamship Company will give a 30 day limit excursion return ticket on their line between St. John and Boston, for \$5. Purchasers will inform the Purser that they intend going to Northfield Conference. The Dominion Atlantic Railway will charge one first class fare on their line and will return delegates free, providing 10 delegates go, otherwise 1/2 return fare will be charged. The party should take the St. Croix on Thursday July 29th or Tuesday Aug. 2nd from St. John to Boston direct. The writer expects to go on Tuesday Aug. 2nd. Entire expenses guaranteed to be under \$25. Let there be a large party. B. H. THOMAS.

Northfield, Mass.

The Convention—Travelling Arrangements.

The Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., 20th to 25th August, at one first class fare as follows: Steamer Cann, Churchill Line, Steamer City of St. John, Steamer Alpha; N. B. and P. E. I. Railway, Salisbury and Harvey Railway, Cumberland Railway and Coal Co., Central Railway of N. B., Canada Coal and Railway Co., Star Line, Elgin and Havelock Railway; full local fare to be paid going and return free on presentation of a certificate of attendance, signed by the secretary to the ticket agent or purser.

The Canadian Eastern Railway will issue return tickets from 17th to 20th, on Charlottetown Steam Navigation steamers; ask for a delegates ticket and get their certificate which you will present to the purser on your return.

The Intercolonial Railway, Canadian Pacific Railway, Shore Line Railway, Dominion Atlantic Railway, Prince Edward Island Railway and Central Railway of N. S., will provide standard certificates to delegates at the starting station, which must be filled in by the ticket agent delegate and secretary to present to the ticket agent for a ticket to return.

The Canadian Pacific Railway will return delegates at one third fare, the other lines free. Certificates for all lines good until 29th August.

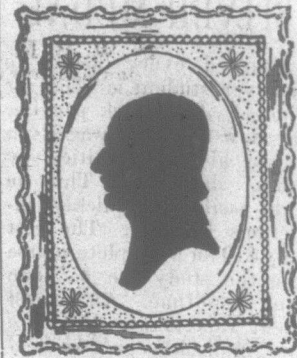
The same arrangements will apply to the meeting of the Womans Baptist Missionary Union at Sackville N. B. on the 18th and 19th August. Certificates to be good for return until 21st August. J. J. WALLACE, Chairman Com. Trans., of Arrangements. Moncton, N. B., July 25th.

Wolfville Real Estate Agency

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

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began to make new men, just as the new pictures of men began to be made. Thousands of people fronted the camera with skins made clean from blotch and blemish, because they had purified the blood with Ayer's Sarsaparilla. It is as powerful now as then. Its record proves it. Others imitate the remedy; they can't imitate the record:

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## The Home.

### Faithfulness in Humble Places.

That is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us:

"It was in one of the Orkney Islands, far above the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came, and one boat, which should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up on the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen and a guide. All night she sat by the candle, trimmed it when it flickered down, and spun.

As many banks of yarn as she had spun before for her daily bread, she spun still and one hank over for her nightly candle. And from that time to the time of the telling of this story—for forty years, through youth, maturity, into old age—she has turned night into day. And in the snow-storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of that small candle. However far the fishermen might be standing out at sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbor. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in a humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.—Home and Fireside.

### How to Have Happy Children.

Froebel long ago discovered that occupation was the key-note to a child's happiness. Bearing this in mind, a mother may help herself almost unlimited in the care of her children often make a serious trial to their guardians. A pencil and a pad of paper have proved the best sort of nursemaid to one another on many an otherwise difficult railroad trip with her little son.

In a Hudson River train the other day, another mother was noticed converting the restless fatigue of her young pair, a boy and girl, into contented and happy occupation with the aid only of a time-table map. It was a sufficiently large affair when opened to show a dozen States, and the ingenious woman improvised a game which completely absorbed her charges. Each in turn selected a city, the other endeavoring to discover its whereabouts, the mother letting the child who had not chosen guide her pencil as a pointer over the map, the other child following its course with the significant words "hot" or "cold," as the location of the place selected was approached or receded from. For an hour and a half the game was kept up with unabated interest on the part of the children. Peals of laughter and exclamations of eager excitement greeted the halting progress of

the improvised pointer. It is safe to say that the mother will see that a time-table map is in her travelling bag every time she sets out on a journey with her active youngsters. The same principles may be profited by for rainy days in the summer outing. Some simple, easily carried games or devices for children's entertainment will be found invaluable.—New York Evening Post.

### Typhoid Fever.

Dr. W. Wyman, Surgeon-General of the Maine Hospital Service, estimates the annual deaths in the United States at 48,000 from typhoid fever, a disease well known to be preventable, the greatest step towards prevention being the securing of pure water for towns. If the life of each victim is placed at \$1,000, as many reckon, it would mean a loss of \$48,000,000 each year; and as it is reckoned that for every one who dies there are ten persons attacked who recover, there would be loss of time, and the suffering that those endure to be taken into account; and in view of the depressing whole, it is a matter of great thankfulness that the true way of its communication and the best way of fighting it have been discovered. Probably at the end of the twentieth century people will look back on the equanimity with which its attacks are endured, much as we do on the people who, early in last century, viewed the invasions of smallpox as an inevitable "visitation of God." Now that we know how the disease gains access to the system, the first step has been taken, and the object-lesson afforded by the immediate reduction of the death-rate, where a pure water supply has replaced a foul one, affords every encouragement to the wise action which pays money to the iron-pipe maker, and the constructor of filter beds and garbage destroyers, instead of to the doctor, the apothecary, and the undertaker. As for the suffering and misery thereby forestalled, there are no words to express its amount.

### The Key-Note of Nature.

The Chinese find in the deep roar of the great and sacred rivers the key-note of nature. They say that the aggregate sound of nature, such as is heard in the roar of great rivers, the songling of the wind in tall forest trees, the hum of great cities, etc., is a definite single tone of quite an appreciable pitch. Professor Rice, in his Chinese recognized thousands of years ago this fact in regard to sound, which the scientists of to-day are just beginning to discover. As proof of this he quotes from their writings, "the waters of the Hoangho, rushing by, intoned the great kung," called "the great tone" in Chinese music, and he shows this to correspond with the F," considered by modern physicists to be the actual tonic of nature." Professor B. Silliman, too, in his Principles of Physics, says that "this tone is held to be the middle F of the piano, which may therefore be considered the key-note of nature." This can easily be put to the test by any one in the following way: Go outside some fine night when sound are clear, and listen to the general sound of nature as from a distance. It will suggest a tone of a certain pitch. Keeping this in your mind, go inside and strike the middle F of the piano. The two sounds will be found to correspond in pitch.—Harper's Round Table.

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CANADA SALT ASSOCIATION  
CLINTON, ONT.

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St. John, N. B.,  
14th-24th September, 1897.

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Competition open to the World.

Very Cheap Excursion Rates on all Railways and Steamers. Rates and Dates announced later.

Special Arrangements are made for the Cheap transport of Exhibits.

The C. P. Railway will carry Exhibits from New Brunswick points at regular rates and refund all freight charges when goods or stock are returned unsold, thus carrying Exhibits practically free.

A special new Poultry Building is in course of erection, and Amusement Hall will be enlarged and improved.

In addition to Industrial, Agricultural and Live Stock Exhibits, five or more nights of HAND & CO.'S Magnificent Fire Works, and an hourly programme of Special High Class Dramatic Effect will be given in Amusement Hall, making together the best and cleanest special attractions ever brought before the people of the Maritime Provinces.

A trip to the Sea Shore, a visit to Canada's Winter Port, and a stay in the cleanest and healthiest city in Canada, can be combined with a visit to the International Exhibition, at the very Low Rates to be later advertised.

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**Chas. A. Everett,**  
Manager and Secretary,  
St. John, N. B.

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**T. H. HALL, St. John.**

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Opens SEPTEMBER FIRST, 1897, with Miss Adelaide E. True, M. A., as Principal and eight Resident Teachers.

The Literary or Collegiate Course is very thorough and prepares for University Matriculation at the end of the third year, and the diploma given at the completion of the course entitles the pupil to enter on the second year of the B. A. Course in Acadia University. Pupils can enter on any year of the Course for which they are fitted or may take selected studies.

All the advantages of the Collegiate Course, including Board, Tuition, etc., are furnished for \$10. Music, Art, Elocution, Stenography and Type Writing are extras.

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NOTARY, PUBLIC, Etc.  
Office: 99 Prince Wm. Street,  
SAINT JOHN, N. B.

BIE  
Adapted  
WORKING

Lesson VI.—A  
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The Sunday School

BIBLE LESSON.

Adapted from Huribut's Notes.

Third Quarter.

WORKING AND WAITING FOR CHRIST.

Lesson VI.—Aug. 8. 1 Thess. 4, 9-5. 2. [Read 1 Thess. chapters 4 and 5.] GOLDEN TEXT.

If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14, 3.

THE SECOND COMING.—Paul's teaching concerning the return of the Lord Jesus from heaven had very deeply impressed the Thessalonians. His views had, however, been greatly misunderstood. Some feared that their dead or dying friends would be shut out of the approaching kingdom; others were busy calculating its "times and seasons." A kindly, guarded reproof is here given to those who left their employment and then cast the burden of their maintenance on the society; and the assurance of resurrection and future bliss is offered as a consolation to mourning relatives.

1. THE PRESENT LIFE. VERSES 9-12. 9. BROTHERLY LOVE.—This was to be no mere passive virtue, but, as verse 10 suggests, was to display itself in acts of liberality toward the needy. The New Testament lays great stress on this Christian virtue. See Rom. 12, 10; Heb. 13, 1; 1 Peter 1, 22; 2 Peter, 1, 7, and 1 Peter 3, 8. While Christians were to be the primary objects of such love the great brotherhood of mankind was not to be forgotten, Gal. 6, 10. YE NEED NOT.—A similar delicate and skillful commendation is found in Philem. 19. TAUGHT OF GOD.—Not so much by the precepts of the Gospel as by the direct agency of the Holy Spirit, who touches the heart and sways the affections.

10. TOWARD ALL THE BRETHREN.—A true Christian is so to all the saints, though distant from him in places and different from him in some opinions or practices of less moment.

11. STUDY TO BE QUIET.—Make it your ambition to be quiet; to rise above unquiet and excited bustle. This is in direct contrast to the world's ambition, which is to make a great stir and to be busybodies, 2 Thess. 3, 11, 12. DO YOUR OWN BUSINESS.—Attend to your lawful calling as to a religious duty. This some overenthusiastic members were neglecting because they expected the immediate coming of Christ.

12. WALK HONESTLY.—In the old English sense of reputably, as becomes your Christian profession, not bringing discredit on Christianity, as if it led to sloth and poverty. HAVE LACK OF NOTHING.—Not have to beg from others for the supply of your wants. So far from this we ought by honest toil to get the means for supplying the need of others.

13. I WOULD NOT HAVE YOU.—Paul here opens a subject upon which nothing save the Gospel has any promises, the state of the departed. THEM WHICH ARE ASLEEP.—How frequently do the sacred writers speak of death as sleep! Even of Stephen, dying by violence, it is said "he fell asleep." "He sleeps," is written upon hundreds of Christian graves in the Catacombs, while Abreptus, "Snatched away," was the common heathen inscription. YE SORROW NOT, EVEN AS OTHERS.—We are not forbidden to mourn the loss of our friends; but we are not to mourn for their sakes, as though evil had come to them. "It was the custom of the heathen to give way to excessive grief by shaving their heads, cutting their flesh, and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries."

WHICH HAVE NO HOPE.—It is not easy for us now to realize the dreary hopelessness of ancient paganism. Eschylus, the Shakespeare of ancient literature, said, "Of the dead there is no resurrection;" and this was the universal sentiment of the world before the Christian era. Christ brings life and immortality to light in the Gospel.

14. JESUS DIED.—He died; we only fall asleep; because he ROSE AGAIN. His resurrection gives hope of ours. THEM ALSO WHICH SLEPT IN JESUS.—Those who while living believed in Jesus, and have fallen asleep. WILL GOD BRING WITH HIM.—When God sends his Son again to earth he will cause those who have died to appear with him. Let the modern Church hold, as the ancient Church held, the coming of Christ to be its brightest hope.

15. BY THE WORD OF THE LORD.—Under

the authority of a direct revelation. WE WHICH ARE ALIVE.—As no man knew the time of the Lord's coming it is altogether probable that Paul hoped to witness it. THE COMING OF THE LORD.—Literally, the being present of the Lord. This can only refer to the second advent of Christ, which is the promise of the New Testament, and was the living hope of the early Church. SHALL NOT PREVENT.—"Prevent" is here used in its old meaning, "to go before." Those of us who are living at the Lord's coming will not have any higher privilege than those who have died.

16. FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN.—Returning to the earth from which he ascended, and fulfilling the promise of Acts 1, 11. WITH A SHOUT.—Whether this shout proceeds from the descending Christ or the attending host is not here stated. The ancient expositors generally regarded it as the summons of Christ to the living and the dead. THE ARCHANGEL.—The head of the angelic order, as the high priest was the head of the priestly. What may be his name and his nature no man knows. TRUMP OF GOD.—There is here supposed to be an allusion to Joshua at Jericho and to the sounding of the trumpets there. Compare Exod. 19, 16 and 1 Cor. 15, 52. THE DEAD IN CHRIST.—Those who have died believing in Jesus. SHALL RISE FIRST.—The sleeping saints shall be raised before the living saint shall be changed.

17. REMAIN.—Alive, in this world. SHALL BE CAUGHT UP.—He passes over the change to a celestial body, 1 Cor. 15, 52. 18. TOGETHER WITH THEM.—The transformed living together with the resurrected dead; both with their redeeming Lord. IN THE CLOUDS.—In the air, as below. TO MEET THE LORD.—It is significant that Paul does not say, "to meet each other." Doubtless in that hour will be many glad reunions; but infinitely more glad will be the meeting with the Lord. EVER BE WITH THE LORD.—The greatest joy of heaven will be eternal union with its King. "Of a burning world, a resurrection and condemnation of the wicked, and a new earth, no account is here given; but simply such a glimpse as shall meet the doubt and grief in regard to the late deceased Christians."

18. COMFORT ONE ANOTHER.—The comfort was to be given to those in sorrow for the loss of friends, and it consisted 1. In the certainty of a resurrection; 2. In the certainty of the Lord's coming; 3. In the certainty of an eternal life with Christ; 4. In the certainty of a heavenly meeting.

1. THE TIMES AND THE SEASONS.—The general periods, and the special points of time. Seasons are part of times. NO NEED—Those who watch are always ready. 2. KNOW PERFECTLY.—What?—that the time cannot be known! There is no determination of the time—only of its signs. THE DAY OF THE LORD.—The day when the Lord appears. SO COMETH.—The present tense is used, for the event is ever impending. AS A THIEF IN THE NIGHT.—A comparison first used by the Lord himself. But with all the obscurity thus thrown around the hour of Christ's coming let us not forget that no uncertainty hangs around the event itself. There are only two events of which we are absolutely certain; our own approaching death, our Lord's approaching advent.

The Universal Language.

I have had glimpses of the conditions into which music is capable of bringing a sensitive nature. Glimpses, I say, because I cannot pretend that I am capable of sounding all the depths or reaching all the heights to which music may transport our mortal consciousness. Let me remind you of a curious fact—with reference to the seat of musical sense, far down below the great masses of thinking marrow and its secondary agents, just as the brain is about to merge into the spinal cord, the roots of the nerve of hearing spread their white filaments out into the sentient matter, where they report what the external organs of hearing tell them. This sentient matter is in remote connection only with the mental organs, far more remote than the centers of the sense of vision and that of smell. In a word, the musical faculty might be said to have a little brain of its own. It has a special world and a private language all to itself. How can one explain its significance to those whose musical faculties are in a rudimentary state of development, or who

have never had them trained. Can you describe in intelligible language the smell of a rose as compared with that of a violet? No—music can be translated only by music. Just so far as it suggests words thought, it falls short of its highest office. Pure emotional movements of the spiritual nature—that is what I ask of music. Music will be the universal language—the Volapuk of spiritual being.—Oliver Wendell Holmes.

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Boring the Earth for Steam.

The deepest well in the world will soon be completed near Pittsburg, Pa. It is now more than one mile deep, and, when finished, it may reach down two miles into the earth. It is being bored in the interest of science. The object in penetrating so deeply is to determine just what the interior of the human footstool is like. From a commercial point of view, the well was a success long ago. At comparatively few feet below the surface both gas and oil were struck in paying quantities, but the company owning the plant determined to dedicate it to science, and invited Prof. William Hallock, of Columbia College, to carry on a series of temperature investigations. The well grows steadily hotter as its depth increases.

It is the intention of the company to continue the boring process until something new is developed. At the very least they claim natural steam would be encountered, or the well walls would finally become so hot that water could be pumped down cold and pumped up in the form of steam, and thus the natural power of the future be obtained. The gas operates the engines.—Popular Science News.

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ANOTHER VICTORY.

Kootenay Coped with Eczema and Overthrew It.

James A. Wilson, of Paris, Ont., delighted with his Daughter's Cure.

All along the line Kootenay is marching to victory. Wherever there is a stand up fight between Kootenay and disease, Kootenay always comes out Victor. The "New Ingredient" gets in its home thrusts that make disease yield the battle. Nowhere is this better exemplified than in the case of any stubborn skin disease. The use of Kootenay means certain cure. It was so in the case of Miss Wilson, whose sufferings for 18 months from the cruel tortures of Eczema were such as to make her thankful for any remedy that afforded a chance of relief. Her father, Mr. James A. Wilson, writing under dates of April 29th and May 8th states:—"In regard to the health of my daughter, I am happy to inform you that she is cured of Eczema and has this Monday gone to work in the Woolen Mills here after being out nearly 18 months, and I give your Kootenay credit for curing her.

You may use the contents of my letters as recommendations, for we believe that every person who has Eczema should know the benefits of Kootenay. There are lots of witnesses here to testify to the contents of my letters, people who saw her when she was very bad and to-day.

Signed, JAMES A. WILSON.

According to previous information received from this same gentleman, we learn that Miss Wilson had the disease for 11 months before beginning to take Kootenay Cure, and was under the doctor's care for about 8 months. He said the case was a very obstinate one and she did not get any better. She began using Kootenay on the recommendation of the Rev. Mr. Brown and Rev. Canon Richardson, of London, and is now well.

Here you have a complete history of a case from beginning to end and can see that when used with perseverance and conscientiously, how thoroughly Kootenay Cure gets at the source of all disease—Disordered Blood—purifies it, enriches it, cleanses all impurities from it and restores perfect health.

Sold by all druggists, or The S. S. Ryckman Medicine Co., (Limited), Hamilton, Ont.

Chart book free on application.

Beware of Imitations!

Wilson's Fly Pads

are sold by all Druggists.

Sea Foam Floats A Pure White Soap

Made of the Finest Grade of Vegetable Oils.

Best For Toilet and Bath

Saint Croix Soap Company,

Saint Stephen, N. B.

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Wholesale and Retail. MANCHESTER, ROBERTSON and ALLISON.

GATES' SUPERSEDES ALL PILLS' INVIGORATING SYRUP.

The Best CATHARTIC SYRUP.

Lagrippe Conquered. DARTMOUTH, Sept. 25th, 1885. Messrs. C. GATES & Co., Middleton, N. B.

This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely HENRY ARCHER.

Sold Everywhere at 50 Cts. per Bottle.



From the Churches.

TRYON, P. E. I.—Two were baptized by me in the Tryon river, last Sunday, July 18. Others are expected to be baptized in the immediate future. DAVID PRICK, July 22nd.

BROOKFIELD, QUEBENS CO., N. S.—Again we visited the baptismal waters on Sabbath, July 18, 1897. Still there are several others whom we expect to follow their Master, in this beautiful ordinance in the near future. E. C. BAKER.

CANSO.—Two candidates, Mrs. Stanley Horton and Mrs. Nehemiah Fanning, were baptized Sunday, July 18th. Today we are sending to Bro. Cohoon for denominational work, a cheque for seventy-nine dollars and forty cents. F. H. B., July 23rd.

SECOND ST. MARTINS, ST. JOHN CO., N. B.—Three united with us by baptism last Lords day. One of them a young man of promise, son of a Presbyterian preacher. One of them the wife of a Romanist. One from a Baptist home. God's blessing is resting on the united effort of his people here. Sinners are coming to Christ, more will follow. R. M. BYNON.

DOAKTOWN, NORTH CO., N. B.—Blissfield on the 4th inst., and at Blackville, on the 11th, five persons have professed their faith in Christ by obeying Him. We are now engaged in special meetings here. Though the hot weather is much against our work, good is being done. Pray for us. E. A. ALLABY.

CAMBRIDGE, N. S.—We had the pleasure, July 18th, of receiving seven persons into the fellowship of the church at Grafton, five by baptism and two by letter. The Lord has given us a rich blessing in this section of the Cambridge church, for which we thank God and take courage. E. O. READ, July 19th.

LAURENCETOWN, ANNAPOLIS CO., N. S.—We have no revivals to report from this part of the Master's vineyard. The church has been pastorless since Feb. 1st, last. Rev. Isa Wallace spent some six weeks with us during the spring, his coming proved a great blessing, the church was revived and quickened. Our finances are now in a healthy state and the prospects of the church very hopeful. On July 5th, the church extended a unanimous call to Brother Lewis P. Wallace, son of Rev. Isa Wallace and late graduate of Rochester Theological Seminary, to become our pastor. After due consideration, Bro. Wallace has accepted the call and will begin his labors with us the 1st of August. We trust that through the united efforts of Pastor and people the church may be strengthened and much good be done. T. G. BISHOP, Church Clerk, July 24.

CLEMENTSVILLE, N. S.—It is some time since we wrote you from this field. We feel that God is still with us. In May I made a short visit to Grey Wood, held a few meetings and returned home the following Sunday. I went back to Millford and baptized 3 happy converts, 2 of these from Grey Wood. We found at Grey Wood a very kind and generous people, hungry for the gospel. We are still holding on at Clementsville, commenced our 3rd year with cheering prospects, the interest in our meetings good, congregations large. Bro. Wallace made us a flying visit and held meetings for one week. Bro. Wallace still retains the power and zeal of his youth, he preached the blessed gospel to us with power and good acceptance. Two have been baptized into the fellowship of the Clements church and a number received by letter, a number of others have professed conversion and will come forward in the near future. Friends of late have been busying themselves enlarging and making more commodious the parsonage barn, when complete it will make one of the best and most commodious parsonage properties in the province. On the evening of the 8th inst. members of the church and congregation met at Bro. Samuel Pyns, a very enjoyable evening was spent at a "lawn supper," the sum of \$14.56 was realized for Home Missions. T. L.

Denominational Funds N. B. and P. E. I. NEW BRUNSWICK. St. Stephen, D. W., \$25.50; Germain St. church, Y. P. S. C. E., F. M., \$25; Hope-

well church, F. M., \$5; Sackville church, B. Y. P. U., F. M., \$9; Gibson church S. S., F. M., \$5; Hampton Village church, F. M., \$4; Upper Gagetown, D. W., \$2; Miss Emma Estabrook, F. M., \$1; Rev. Chas. Henderson, F. M., \$1; Macnaquac, children of S. S., F. M., \$6.50; Germain Street S. S., (H. M.), \$10, F. M., \$10; Primary class, F. M., \$3)—\$23; Prince William church, F. M., \$3.25; 2nd Kingsclear church, F. M., \$2.75; Rev. F. B. Seelye and wife, F. M., \$4; Alice Clark (F. M. \$5, N. W. M., \$2)—\$7; Moncton, 1st B. Y. P. U., F. M., \$25; Springfield, 1st church, F. M., \$3.90; Springfield, 2nd church, F. M., \$9.17; St. John and Kings Co. quarterly meeting, F. M., \$2.68; Main St., D. W., \$56.65; Beaver Harbor, F. M., \$1; Cardwell church, F. M., \$4.07; Leinster St. church, coll. per W. V. H., \$7.25; Fairville church, coll. per W. V. H., \$20; Germain St. Willing Workers, support native preacher, \$25; Penefield church, F. M., \$4.63; Sussex church, (D. W.), \$41.73, F. M., \$9.60)—\$51.33; Rev. T. M. Munroe, F. M., \$1; 1st Elgin church, (H. and F. M.), \$15.25; Ac. Union, \$6, N. W. M., \$7)—\$28.25; Germantown church, F. M., \$4; Carleton church Mission Band, support native teacher, \$15; Leinster St. Mission Band, \$8.23; Hillsboro, 1st church, F. M., \$15.63; Springfield, 1st church, per J. R. Nobles, F. M., \$2; Queens Co. quarterly meeting, F. M., \$2.25; Fredericton church, D. W., \$209.33; Dea. Elkin, F. M., \$2; Germain St. church, (D. W.), \$51.70, F. M., coll. per W. V. H., \$17.04; Willing Workers, F. M., \$15)—\$85.74; collection of Carleton, Victoria and Madawaska counties quarterly meeting, F. M., \$4; Woodstock Mission Band, F. M., \$10; Forest Glen via Petiociac Ac. Union, \$7; St. Martins, 1st church, F. M., \$9; Elgin, 2nd church, quarterly meeting collection, H. and F. M., \$3.70. Total, \$735.81. Before reported, \$1,597.71. Total N. B. to date, \$2,333.52.

PRINCE EDWARD ISLAND. North River church, D. W., \$8; Dundas church, D. W., \$3; Eastpoint church, F. M., \$20; Bonshaw church, D. W., \$2.50; Summerside church, D. W., \$2.32; Rev. W. H. Robinson, D. W., \$5—\$7.32; Mr. and Mrs. W. S. Clark, H. and F. M., \$2; Tryon church, D. W., \$10; Mrs. N. F. McNeill, F. M., \$2; North River church, D. W., \$10; Uigg church, D. W., \$9.69; Alexandra church, D. W., \$11.86; Springfield church, D. W., \$3; John Nichols and wife, D. W., \$10; Montague Bridge, D. W., \$10. Total, \$109.37. Before reported, \$215.41. Total P. E. I. to date, \$324.78. Total N. B. and P. E. I. to date, \$2,658.30. J. W. MANNING, Treas. N. B. and P. E. I. St. John, July 1.

NOVA SCOTIA. July 14 to July 22. "Nita," Advocate Harbor, \$20; Fifth Cornwallis church, \$1.25; Sackville church, \$10; Carleton S. S., \$5; Digby church, per Jos. Richards, \$11.50; do., S. S. per J. R., \$4.50; Clarence S. S., \$3.21; Onslow East church, \$10; River Hebert church, \$51; Miss L. O. Bancroft, East Puntido, \$2; East Jeddore church, \$4; Advocate Harbor, \$30; Spencer's Island, \$6; Mrs. J. B. DeWolf, New Minas, \$1; Mrs. A. N. Griffin, do., \$1; Great Village church, \$9.93; do., S. S., \$3.47; Brazil Lake, S. S., \$18; Mrs. Aleck Crowell, Barrington, \$2; Burlington church, \$4.25; Billtown church \$10; Springfield church, \$10.75; Nictaux Section, \$15.55; Torbrook, \$6.07; Arcadia church, \$7.15; do., special, \$12.37; do., S. S., \$5.66; South Yarmouth church, \$14.43; Newport church, (Avondale Section) \$4.50; Digby church, \$28—\$312.59. Before reported should have been \$7,943.12. Add \$600.00 reported by Rev. J. W. Manning making a total of \$8,543.61. Collection: Instead of upper Stewiacke, \$15.80, in last report read \$13.80, and for total read \$7,943.12, instead of \$7,945.12. A. COHOON, Treas. Dem. Funds, N. S. Wolfville, N. S. July 22nd.

New Brunswick Convention Receipts, 1st Salisbury church, Sunday School, for Home Missions, \$3.30; Bocabec church, H. M., \$3.78; Bayside, Carleton County church, H. M., \$3.89; 2nd St. Andrews church, H. M., \$1.86; Rockland church, H. M., \$2.25; Cloverdale church, H. M., 63 cts; Lower Woodstock church, H. M., 76 cts.; Queens County Quarterly Meeting, H. M., \$2.25; 1st Springfield church, H. M., \$2.75; Rev. S. D. Ervine, H. M., \$2.50; 2nd St. Martins church Mission Band, H. M. \$5; Mr. T. L. Hay for French Missions, \$30; Carleton, Victoria and Madawaska Quarterly Meeting, H. M., \$4; Shediac church, H. M., \$8.35; Asa Sprague and wife, H. M., \$1; G. L. M., \$1;—\$2;

Buctouche church, H. M., \$7; St. Marys church, H. M., \$5.30; J. & J. S. Titus, G. L. M., \$2; 1st St. Martins church, F. M., \$9; Buctouche church, F. M., \$4; St. Marys church, F. M., \$5.30; Rev. S. H. Cornwall, H. M., \$2;—Total \$108.32. Brought forward, \$108.32. Western Association, H. M., 16.20.

Before reported, \$124.52. 1250.09. July 20th, 1897. J. S. TITUS, Treas. St. Martins, N. B.

Our Schools at Wolfville. (SOME GOOD OPENINGS).

The prospects for a large attendance for the several departments for the coming year now seem very good. For the last two years the young women willing to help themselves have been given the opportunity of doing so by working for a number of hours each day, keeping the halls in order or washing dishes, etc. A few of these places have not been filled for the coming year. Those taking music or painting or selected studies can but do the work in the dining-room as this work is apt to interfere with the work in the regular classes. There is also a good opening for a woman capable of taking charge of the boarding department of the Academy. Ability to plan and strength to execute is needed for this place. There is also a place for a capable woman to do laundry work. We shall be glad to hear from any wishing to take either of the above places or from any one who can give us information concerning those who would be likely to take them. A. COHOON, Sec'y Ex. Com. Wolfville, N. S., July 21st.

Personal.

Dr. Carey has returned from a very pleasant trip to Canso, N. S., and says that the church there is prospering under the pastoral care of Rev. Mr. Beals, who is beloved by all his people. Two converts were baptized on the evening of the 18th inst. Dr. Carey preached once and by request delivered his lecture on St. Patrick.

The Denver correspondent of the Chicago Standard, writing of the Denver Baptist churches, says: "Rev. C. W. Williams is on his third year as pastor of the Capitol Hill church, where he is greatly beloved. The church, though small, is strong and the general character of the membership is high."

Rev. Charles Corey, D. D., of Richmond, Va., called at this office on Tuesday last on his way South, after having paid a visit to his relatives in this province. Dr. Corey spent a day at Albert during the session of the Association there and supplied the Moncton Baptist pulpit on Sunday the 18th inst.

Rev. J. A. Gordon, of Main Street, has been away for two weeks on a visit to Boston and vicinity. On Sunday, the 18th, he supplied the Baptist pulpit at Swampscott, in exchange with the pastor, Rev. L. A. Palmer.

A Protest.

In the issue of the Antigonish Casket of July 15 is an article commenting on a news item from the Mail and Empire, recording certain results of anti-Catholic meetings held in the Pacific Province by a certain "Ruthven or Riorden," upon which the Casket makes its comments, giving, it seems, the history of his life, which is painted with any but a charitable hand, having had a varied experience in fraud of one kind and another, but still finding, "despite all exposures, a profitable market for his vile calumnies against the Catholic church," and then the Casket continues: "These are of the same class as those dealt in by the indecent Fulton (the italics are mine) who, though the author of abominations which working girls in Boston refused to put in type, was recently given the open sesame to most of the New Glasgow Protestant pulpits." There is no need for me to say a word in Dr. Fulton's



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favor, for his record past and present is before us and we need no more, for he is esteemed and beloved by all who know him, and for a paper like the Casket to style him indecent is going a little too far indeed. No one denies that Dr. Fulton has published in many of his books "abominations," but will the Casket kindly say of whose creation they were? They were not Fulton's, but the records of the church and its disciples over whom the Casket spreads its sheltering wings, and why should Fulton be indecent for telling the truth about the people whose history he has given. We, as Protestants, must indeed deplore the fact that a man like Fulton should have to do such work, and would advise the Casket to help reform him and make him decent, by turning its guns upon the indecencies in its own church, thus removing the cause of Fulton's indecencies.

SPROUT-ROBINSON groom, Digby, N. S. H. Thomas, David J. D. & O. Sprout, to J. Granville, Annapolis Co., N. S.

MC FARLANE-VAN-Me, July 22, by Rev. Foster McFarlane, M. B., to Miss Gertrude A. Waltham, Mass.

ROOP-HAINES.—At Haines, father of the Rev. G. C. Crabbe, and Rev. brother of the Rev. of Brighton, N. S., to J. Jentsop, N. S.

MANSON-WARREN.—the bride, Summerside, by Rev. W. H. Robinson, eldest daughter of Dea. to Edward Wadman M. side.

JENKINS-COLWELL.—of the bride's father, Colwell, by Rev. W. H. Spurgeon J. Jenkins, M. B., to G. South Aton, Kings Co.

McCUBBY.—At Woodville, July 6th, Angus McCubby leaving a widow and seven mourn their loss.

VAIL.—At Kars, Kings Co., 19th of paralysis of the aged 77 years, leaving two daughters, which to him was a long time. Deceased was for a long time the P. C. Baptist Church, sudden, but to him we hope Religious Intelligencer.

SMITH.—At Woodstock 19th, Harry A. eldest child aged six years and nine months of death was blood poison from a wound inflicted on a stone from the hand of a brother and sister Smith this first entrance of death circle, but may the consolation of a safe and happy land sustain them in their bereavement.

TITUS.—At Springfield, K. July 15, Sarah, aged 71 years of Gilbert Titus, leaving a daughter and one son and relatives and friends. Our was very unexpected. On

Black Suits. You want a BLACK SUIT—A pretty nice one, cloth not too heavy but heavy enough for winter wear, and you want it at a moderate cost. We believe we have just what you have in your mind—a solid Black Worsted, both sides alike, makes up smart and keeps its shape, at \$22.50, \$24.50 and \$26 the suit. It pays to wear our clothes. We are bound to sustain our reputation for reliable tailoring. A. GILMOUR, Tailor, 68 King Street. St. John.

July 28, MA STEELE-JOHN July 21st, by Steele to Agnes MICKEL-WO 21, by Rev. O. and Susie Work CORMIE-GR July 14, by Rev Cormie, of Hore of P. E. I. MCKAY-MC 21st, by Pastor McKay, of Point McEachren, of T THOMSON-RO P. E. I., June 30, Joseph Thomson both of Tryon. EGGERT-CAR Trueman Bishop, of St. Martins, N. Albert, N. B. COFF-CARTER, bride's father, Little Rocker, N. Bishop, July 14, H. and Emma Carter. KITCHEN-MEN B., July 19, by Fard W. Kitchen, of Newcastle, N. B. GRANT-RISTER napolis Co., July 20 well, Christopher Risteen, both of A. PAGE-Lewis, A. Osborne, July 17, B. Charles R. Page, of Lewis, of Little H. Co. ROBINSON-WILD sonage, Digby, N. S. H. Thomas, Daniel Mina Wilds, both of napolis Co. BREWER-BAIRD.— home of the bride's by Rev. S. Langille, Etta Z. Baird, of Cle Co., N. S. SPROUT-ROBINSON groom, Digby, N. S. H. Thomas, David J. D. & O. Sprout, to J. Granville, Annapolis Co., N. S. MCFARLANE-VAN-Me, July 22, by Rev. Foster McFarlane, M. B., to Miss Gertrude A. Waltham, Mass. ROOP-HAINES.—At Haines, father of the Rev. G. C. Crabbe, and Rev. brother of the Rev. of Brighton, N. S., to J. Jentsop, N. S. MANSON-WARREN.— the bride, Summerside, by Rev. W. H. Robinson, eldest daughter of Dea. to Edward Wadman M. side. JENKINS-COLWELL.— of the bride's father, Colwell, by Rev. W. H. Spurgeon J. Jenkins, M. B., to G. South Aton, Kings Co. DEATH McCUBBY.—At Woodville, July 6th, Angus McCubby leaving a widow and seven mourn their loss. VAIL.—At Kars, Kings Co., 19th of paralysis of the aged 77 years, leaving two daughters, which to him was a long time. Deceased was for a long time the P. C. Baptist Church, sudden, but to him we hope Religious Intelligencer. SMITH.—At Woodstock 19th, Harry A. eldest child aged six years and nine months of death was blood poison from a wound inflicted on a stone from the hand of a brother and sister Smith this first entrance of death circle, but may the consolation of a safe and happy land sustain them in their bereavement. TITUS.—At Springfield, K. July 15, Sarah, aged 71 years of Gilbert Titus, leaving a daughter and one son and relatives and friends. Our was very unexpected. On



MARRIAGES.

STERLE-JOHNSON.—At Hilltown, N. S., July 21st, by Rev. M. P. Freeman, Asa Steele to Agnes Johnson.

MICKEL-WORKS.—At Great Village, July 21, by Rev. O. N. Chipman, Sidney Mickel and Susie Works, both of Acadia Mines.

CORMIE-GRAHAM.—At Hopewell Hill, July 14, by Rev. I. B. Colwell, Harvey Cormie, of Hopewell Hill, to Annie Graham of P. E. I.

MCKAY-MCEACHREN.—At Truro, July 21st, by Pastor H. F. Adams, Thomas W. McKay, of Point Brule, Col. C., to Katie McEachren, of Tatamagouch, Col. Co.

THOMSON-ROGERSON.—At Summerside, P. E. I., June 30, by Rev. W. H. Robinson, Joseph Thomson, to Sarah B. Rogerson, both of Tryon.

EDGERTY-CARINA.—At Harvey, by Rev. Trueman Bishop, June 27, Joseph Edgert, of St. Martins, N. B., and Mary Carina of Albert, N. B.

COPP-CARTER.—At the residence of the bride's father, Trueman Carter, Esq., Little Rocker, N. B., by Rev. Trueman Bishop, July 14, Harris Copp of Waterside, and Emma Carter.

KITCHEN-MENZIES.—At Newcastle, N. B., July 12, by Pastor O. E. Steeves, Howard W. Kitchen, to Carrie B. Menzies, both of Newcastle, N. B.

GRANT-RISTEEN.—At Arlington, Annapolis Co., July 20, by Rev. E. P. Coldwell, Christopher Grant to Mrs. Lenora Risteen, both of Arlington.

PAGE-LEWIS.—At the Baptist parsonage, Osborne, July 17, by Pastor N. B. Dunn, Charles R. Page, of Rockland, to Sadie O. Lewis, of Little Harbor, all of Sheburne Co.

ROBINSON-WILDS.—At the Baptist parsonage, Digby, N. S., July 6, by Rev. B. H. Thomas, Daniel Robinson and Mrs. Mina Wilds, both of Parker's Cove, Annapolis Co.

BEELER-BAIRD.—On the 21st inst. at the home of the bride's father, Clementsvalle, by Rev. S. Langille, Herbert Beeler, to Etta Z. Baird, of Clementsvalle, Annapolis Co., N. S.

SPROUL-ROBINSON.—At the home of the groom, Digby, N. S., July 20, by Rev. B. H. Thomas, David Sproul, of the firm of D. & O. Sproul, to Jennie F. Robinson, of Granville, Annapolis Co., N. S.

MCVAILLANE-VAN-HORNE.—At Eastport, Me., July 22, by Rev. J. A. Ford, M. A., Foster McParlane, M. D., of St. John, N. B., to Miss Gertrude Ariel Van Horne, of Waltham, Mass.

ROOP-HAINES.—At the residence of Wm. Haines, father of the bride, June 19, by Rev. G. C. Crabbe, assisted by Rev. Fred Roop, brother of the groom, Lottie Haines, of Brighton, N. S., to John Roop, of Clementsport, N. S.

MANSON-WARREN.—At the home of the bride, Summerside, P. E. I., July 20, by Rev. W. H. Robinson, Cecilia Gertrude, eldest daughter of Dea. Geo. W. Warren, to Edward Wadman Manson, of Summerside.

JENKINS-COLWELL.—At the residence of the bride's father, Councilor Harry Colwell, by Rev. W. H. Jenkins, of Chester, Spurgeon J. Jenkins, M. D., of Johnston, Queens Co., N. B., to Giralda H. Colwell, of South Alton, Kings Co., N. B.

DEATHS.

MCCUPSY.—At Woodworth Settlement, July 6th, Angus McCuspy aged 56 years, leaving a widow and several children to mourn their loss.

VAIL.—At Kars, Kings Co., N. B., July 19th of paralysis of the brain, John Vail, aged 77 years, leaving two sons to mourn their loss, which to him we trust was gain. Deceased was for a long time a member of the P. C. Baptist Church. His death was sudden, but to him we hope it was glory. Religious Intelligencer please copy.

SMITH.—At Woodstock, N. B., on July 19th, Harry A. eldest child of Walter Smith, aged six years and nine months. The cause of death was blood poisoning, resulting from a wound inflicted on the shoulder by a stone from the hand of a playmate. Our brother and sister Smith feel very keenly this first entrance of death to their family circle, but may the conviction of their child's safety and happiness in the better land sustain them in their sorrow.

TITUS.—At Springfield, Kings Co., N. B., July 15, Sarah, aged 71 years, beloved wife of Gilbert Titus, leaving a husband, two daughters and one son and a large circle of relatives and friends. Our sister's decease was very unexpected. On the previous

evening she retired in her usual health, about midnight her husband was awakened by her moaning. In reply to his enquiry she stated that her head was hurting her terribly, which were the last words she ever uttered, paralysis following immediately. In 15 hours she was a corpse. She was a member of the 1st Springfield church, and was much loved and respected by all who knew her. In her death a heavy loss is sustained by both her family, the community and the church.

CORNWALL.—On Saturday, June 26th, Amelia, beloved wife of Rev. S. H. Cornwall in the 20th year of her age. Mrs. Cornwall was the daughter of Mr. and Mrs. Boaz Gross of Surrey, Albert County. About 14 years ago Mrs. Cornwall was baptized into the fellowship of the Surrey Church by Rev. E. H. Howe. For about a year our sister was in poor health. During the last month she was confined to her bed. Before departing she called her loved ones around her and assured them of her trust in Christ. Mrs. Cornwall won the respect and esteem of the people of St. Martins, who showed every kindness both during her sickness and after death came. She was an earnest Christian woman, greatly loved by all who knew her, her body was laid in the cemetery at Hillsboro. Much sympathy is felt for Mr. Cornwall in his sad bereavement.

Baptist Convention in British Columbia.

The three days, July 7th, 8th and 9th, mark an important epoch in the history of the Baptist denomination in British Columbia.

The Home Mission Board of New York, feeling that the financial position of that board would not admit of any material expansion, decided to confine their Home Missionary work principally within the borders of their own country. This, of course, threw British Columbia upon its own resources in carrying on its Home Mission work, and led to the advisability of the Baptists of British Columbia forming themselves into an Association or local Convention. For some reason, I scarcely can see what, considerable opposition seemed to be manifested in attempting to carry out the scheme. Without doubt the loss of support, imagined or real, formed the basis of this opposition and so many were anxious to cling to the apron strings of the N. Y. Board whether wanted or not, as I look at it, or in some way to identify ourselves with the Ontario Board. The great majority of our members, however, were anxious for the Baptists of British Columbia to take on their manhood and assume the responsibilities of the situation to the best of their ability.

Accordingly on the invitation from the First Baptist church of Vancouver, of which Bro. Stackhouse is pastor, delegates to the number of about 55 or perhaps 60 assembled for the purpose of forming themselves into a Convention. The opposition at first offered was finally overcome and by a unanimous vote it was agreed to call a Convention. Rev. P. H. McEwen was elected to the chair by acclamation, Rev. W. T. Stackhouse was elected vice president, Wm. Merchant, treasurer, and the writer secretary.

A well arranged programme had already been presented to the meeting by a programme committee which was carried out in detail during the three day's session, and many valuable suggestions were made and much useful work was done. Mr. A. J. Pineo's report on education received special commendation and was ordered printed for future guidance in plans for educational work.

The most kindly feeling existed towards the N. Y. Board, and a recognition of past assistance was gracefully made by a vote of the Convention. At the same time a latent desire was manifested that the N. Y. H. M. Board might in some measure be enabled to continue its past assistance. The Convention starts out with cash on hand of \$903.63 and a property asset of about \$9,000.

The various boards appointed by the Convention have heartily engaged in the work of the next year, and without doubt much good and efficient work will be done.

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Send us a description of the style you would like and the style you want, not forgetting to enclose the money, anywhere from 95c. to \$2.00, and we will guarantee to send you a waist to suit or will return what you have sent us.

One line in particular we believe we can please you with—the price by mail is 95c. It has separate collars and cuffs, with yoke back and full front, made from fine English Cambric.

Fred A. Dykeman & Co.,

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

In taking leave of the field Rev. Mr. Proper, the general missionary, was presented with a cane by his ministering brethren in recognition of past services.

Speaking for the crowd I think I can say we returned to our homes cheered, refreshed and happy, and looking forward to a successful career for the Baptists of this province. O. H. COGSWELL.

Kalpi G. Melvin, the 14-year-old son of A. L. Melvin, hardware merchant, of Halifax, was killed on the I. C. R. bridge at Bedford Thursday evening. The lad was playing at the Halifax end of the bridge when the Flying Bluenose train of the D. A. R. dashed along. He became excited, lost his presence of mind, was struck by the train and thrown from the bridge, fracturing his skull against the stone abutments.

FREE MASONRY IN N. B.

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

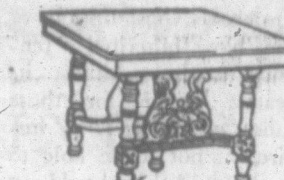
A volume of 400 pages royal octavo, bound in garter blue full cloth, with emblematical cover and embellished with seventeen full page half tone illustrations, comprising a history of St. John's Lodge of St. John from 1802 to 1894, particulars of the old Provincial Grand Lodge (Atholl or Ancients) of Nova Scotia, a synopsis of all Craft Lodges, Royal Arch Chapters, Knight Templar Encampments, Royal and Select Master's Councils, Ancients and Accepted Scottish Rite Bodies, etc., organized or existing in New Brunswick from 1784 to 1894, together with descriptions of the principal halls occupied by the Craft in St. John, and other matters of interest to Free Masons. This work should be a valuable acquisition to any library. Sent postpaid to any address on receipt of price, \$2.00.

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



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

You think of Scott's Emulsion as only for those who have consumption or who have inherited a tendency to it. Almost its greatest use is for those whose condition is so impaired as not to be able to get the good they should out of their ordinary food. In nearly every case with these, Scott's Emulsion of Cod-liver Oil brings back appetite, stimulates digestion, restores color and plumpness, and controls the diseases of thinness. Book about it, free,

50 cts. and \$1.00, at all druggists.  
SCOTT & BOWNE, Belleville, Ont.

## Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

**TRAINS WILL LEAVE ST. JOHN:**

|  |       |
|--|-------|
| Express for Campbellton, Pugwash, Pictou and Halifax.....              | 7.00  |
| Express for Halifax.....   | 12.25 |
| Accommodation for Moncton, Point du Chene and Springhill Junction..... | 12.40 |
| Express for Sussex.....  | 16.35 |
| Express for Rothesay.....  | 18.30 |
| Express for Quebec, Montreal, Halifax and Sydney.....                  | 22.30 |

Buffet Sleeping Cars for Montreal, Levis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

**TRAINS WILL ARRIVE AT ST. JOHN:**

|   |       |
|---|-------|
| Accommodation from Sydney, Halifax and Moncton (Monday excepted)..... | 6.05  |
| Express from Montreal and Quebec (Monday excepted).....               | 7.15  |
| Express from Sussex.....  | 8.30  |
| Accommodation from Point du Chene.....                                | 12.40 |
| Express from Halifax.....   | 18.00 |
| Express from Halifax, Pictou and Campbellton.....                     | 18.30 |
| Express from Rothesay.....  | 22.30 |

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

All trains are run by Eastern Standard Time.

**D. POTTINGER,**  
General Manager.

Railway Office, Moncton, N. B.  
10th June, 1897.

## Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

### News Summary.

Edhem Pasha, commander-in-chief of the Turkish forces in Thessaly, was the recipient on Tuesday of an infernal machine, which exploded while it was being opened, severely wounding his arm.

The Salvation Army celebrated its thirty-second anniversary at the Crystal Palace, London, on Tuesday. An enormous gathering assembled, with delegates from all parts of the world.

The negotiations in London between the American bi-metallic commission and the representatives of France and Great Britain have now reached the stage which renders it extremely probable that Great Britain will agree to participate in a conference to be held in Washington next fall.

The post office clerks at the general post office, London, maintain a firm attitude and refuse to comply with the order of the Duke of Norfolk, postmaster general, directing them to sign the agreement consenting to work overtime weekly. The general public is inclined to endorse the refusal, and the question is likely to come up in Parliament.

News received from London by private letter is to the effect that the Canadian high commissioner will not be called Lord Glenoe. That is decided and Sir Donald is thinking about assuming the titles of Lord Montreal or St. Lawrence, combined with a liking on the part of the new peer for the latter name. It is also understood Sir Donald Smith, William McKenzie, James Ross and other wealthy Canadians will join Petersen, Tait & Company in floating the fast Atlantic scheme.

A party of twelve or fifteen men from Bangor, Houlton, Calais and other places in eastern Maine will soon leave Bangor for the gold diggings of Alaska. The party will be headed by Stephen Crane, an old miner, who was in California many years. There are thousands of idle men in Maine, including many who have some knowledge of mining, who are anxious to go to Alaska, and it is likely that in the coming month there will be a repetition of the excitement of 1849.

One hundred and fifty guests attended the banquet of the British Chamber of Commerce in Paris in honor of Sir Wilfrid Laurier Monday night. The affair was a grand success, and Sir Wilfrid's speech in French was applauded to the echo. Especially was the applause loudly and enthusiastically rendered when the Canadian Premier declared that Canada was as free as France, thanks to England. Canada would remain true to the country to which she owed her very existence, and to the country to which she owes her free institutions. Sir Wilfrid Laurier was received Tuesday by M. Hanotaux, the foreign minister.

The tariff conference report was presented to the Senate Tuesday but little progress was made on it beyond the formal reading of about two-thirds of the report. The lumber amendments led to an animated debate. Mr. Teller, and Mr. Vest contended that the \$2 rate on white pine and the retaliatory clause against Canadian logs in effect permitted a double tax. Mr. Teller declared that the whole thing was conceived in the interest of a few men of Michigan, Minnesota and Wisconsin, by which they would be enabled to raise the price of pine \$3 to \$4 per thousand.

That there is an actual shortage of wheat in the Argentine Republic has been demonstrated by the chartering of two big ships to carry wheat to Brazil, one of them, the Comliebank, of 2,170 tons register, being already loaded and ready for sea. The other, the Cressington, 3,200, is ready to begin loading at once. These ships will carry a large invoice of grain to the Brazilian capital, the first time in history that a cargo of that kind has gone from here to that port. Brazil has always depended upon the Argentine for its wheat supply heretofore.

Mr. Fred B. Robb, of Amherst, was drowned on Tuesday afternoon while bathing with the boys of the V. M. C. A. brigade in camp at Fox Creek, near Pugwash. A week ago Mr. Robb went into camp with the boys, and was one of the superintendents. The water he was bathing in was not more than three feet deep, and it is supposed he was overcome by the heat. The boys were unable to render him any assistance and when help came it was too late. Mr. Robb was thirty-eight years old and leaves a wife and three children. He was secretary-treasurer of the Robb Co. (Ltd.), an elder of the Presbyterian church and a very prominent citizen of Amherst. The tidings of his death were a great shock to his many friends. His mother, a sister and four brothers survive him.

Moncton has accepted the plans of J. C. Dumaresq, Halifax, for a school house of seventeen rooms, costing \$28,000, exclusive of furnishings.

The trade returns for the fiscal year ending June 30 show that the total trade on the basis of goods entered for consumption and exported amounted in value to \$244,852,000, compared with \$228,728,000, the corresponding returns in 1896, an increase for 1897 of \$16,124,000. For the month of June the imports amounted to \$8,986,000 against \$9,083,000 in 1896, and the exports to \$16,825,000 against \$11,931,000 in 1896. The duty collected for the month was \$1,501,000, compared with \$1,572,000 in 1896.

The improvements on the Shore line are making good progress. A number of the new bridges have been put in and work on the others is being pushed forward. On Wednesday the bridge over Clarence stream was replaced with a new structure.

## Midsummer Danger.

### Paine's Celery Compound Surely and Quickly Cures Neurasthenia.

One of the commonest and most dangerous diseases of midsummer is Neurasthenia, or Nervous Prostration. This disease, which respects neither age nor sex, is usually brought on by over work and worry in the shop, office, home and school.

It is maintained by physicians of large experience that nervous diseases are increasing so fast that to-day few people can boast of perfect freedom from nervous ailments.

The symptoms of nervous exhaustion are so well known that it is almost unnecessary to name them. Dizziness, sleeplessness, palpitation of the heart, shooting pains in the limbs, paralytic symptoms, constipation and headache are the commonest feeders of the disease.

One of the first indications of nervous disease is irritability, then ensues despondency, often followed by terrible insanity.

How can nervous exhaustion be cured so that insanity and death may be avoided?

Past experience and medical testimony answer the question fully. Paine's Celery Compound is the only medicine that can surely overcome the troubles of the nervous. This marvellous curing medicine braces up every nerve, gives strength to the muscles and tissues, makes pure, rich blood, gives perfect digestion and sweet, sound sleep.

In this age of overwork, worry and fast living, Paine's Celery Compound is a shield and protector against the ravages of all nervous ailments. Medical men and druggists having a full knowledge of the virtues of Paine's Celery Compound are recommending it every day.

Its cures attest its supererogatory and usefulness; its work in public institutions has given it a popularity never possessed by any other medicine. Try it, nervous one; it will quickly give you that condition of health that you are looking for.

## Search the Wardrobes and Closets.

In almost every home half-worn garments and goods are stowed away in wardrobes and closets that can be made as good as new and fitted for months of wear.

The operation of recreating and beautifying is simple, the cost is trifling, and the general results beyond the comprehension of those who are acquainted with the work of home dyeing.

Dresses, jackets, capes, vests, pants, ribbons, silks, feathers, and a score of other things worn and faded can be transformed into things of beauty and fashion at a cost of from ten to twenty cents.

Thousands of Canadian families use Diamond dyes every year and save a great deal of money. All users of Diamond Dyes say it is so easy to use them. The directors are so explicit and simple that a child can do good work.

As there are many imitations and worthless dyes sold, see that your dealer gives you the Diamond Dyes when you ask for them. Common dyes ruin your goods; Diamond Dyes bring success in color and beauty.

## Make No Mistake

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

## Chamomile Pills

Can Do for You!

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

### Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.  
FRANK SMITH, DRUGGIST,  
ST. STEPHEN, N.B. and CALAIS, Me.  
PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

## MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

Five hundred horseless cabs were placed on the streets of Paris this month.

NON-SECTARIAN

Divines All Meet on a Common Level and are of One Accord in Proclaiming the Healing Powers of Dr. Agnew's Catarrhal Powder—it Relieves in Thirty Minutes.

"When I know anything is worthy of a recommendation I consider it my duty to tell it." Rev. Jas. Murdock, of Harrisburg, Pa., says this of Dr. Agnew's Catarrhal Powder after having been cured of a very malignant form of catarrh. He is not the only great divine on this continent who could, and who has preached little sermons on the wonderful cures effected by this famed remedy. What names are more familiar to Canadians than the Rt. Rev. A. Sweetman, Lord Bishop of Toronto, and Dr. Langtry, of the Church of England; the Rev. Mungo Fraser, of Knox Presbyterian church, Hamilton, or the noted Methodist preacher-traveller, Dr. W. H. Withrow, of Toronto. All these men have proven what is claimed for Dr. Agnew's Catarrhal Powder, and have given their written testimony to it.

The original manuscript of Sir Walter Scott's "Lady of the Lake," was sold recently in London for \$5,450.

Dying Man Grasps at a Straw.

"Dr. Agnew's Cure for the Heart has done so much for me that I feel I owe it to suffering humanity to give testimony. For years I had smothering spells, pains in my left side, and swelled ankles. When I took the first dose of Dr. Agnew's Heart Cure, my friends thought I was dying, it gave me almost instant relief, and six bottles entirely cured me."—Mr. F. L. Lumsden, Scranton, Pa.

Sydney, Australia, can now boast the largest town hall and the largest organ in the world.

Dr. Agnew's Ointment Cures

Salt Rheum, Eczema, Tetter, Barber's Itch, and all like skin diseases and eruptions. It gives relief in a day. Its cures are legion; its failures are few. Years of testing, and grows daily in favor of suffering humanity. Good for Baby's Skin, good for young, middle-aged or old folks. 35 cents.

At Acadia Mines, near Truro Monday, Nathaniel Cox and Fred McInnes, under the influence of liquor, fought and McInnes, stabbed Cox, who is reported to be in a critical condition. McInnes was arrested.

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**The Farm.**

**The Sugar Beet Industry.**

The possibility of the growth of sugar beets for the purpose of supplying the raw material for the manufacture of sugar is a matter which is now occupying the attention of our neighbors to the south of us, especially in the States of the great north-west. The consumption of sugar in the United States is about five thousand million pounds per annum, and not over one-fifth of this vast amount is produced in the country. It takes over three-fourths of the whole amount received by the people of the United States for the wheat and flour that they export to pay for the sugar they import. They send out of the country over one hundred millions of dollars per annum for sugar. It is claimed that the production of sugar from beets can be effected so economically as to make all this outlay upon foreign products unnecessary. It is authoritatively stated that the process of production has passed the experimental stage; and that the establishment of beet-root sugar factories will now be limited only by the capacities of any particular district for furnishing the raw material. There are three factories already in operation in California, two in Nebraska, one in Utah, one in New Mexico, and one in Wisconsin, and there is an agitation for one to be established in Oregon. The capital required for each factory is, however, considerable; a factory using 350 tons of beets per day would require about \$500,000 capital. Such a factory would need about 7,000 acres of beet land available to supply it with roots, that is 3,500 acres each year, for the sugar beet-root crop is not grown two years continuously on the same land.

We should like to see the probabilities and possibilities of beet-root sugar manufacture thoroughly investigated for Canada. Unlike our neighbors in the United States, we have no competing sugar-cane districts. The whole of the sugar we consume must be imported. It is claimed that in some parts of Canada the sugar-beet thrives remarkably well, and matures with a rich proportion of sugar, so that the profitable manufacture of beet-root sugar here is only a question of capital. It is not likely, however, that an enterprise requiring so much capital will ever be established in any part of Canada until it has been authoritatively proven that the beet roots do well here, and this proof will not be undertaken, we presume, except by Government. We think this is a matter that our Dominion Government could very reasonably take in hand. If our total consumption of sugar could be obtained from beet roots grown upon our own farms, it would mean an immense accession to our annual agricultural production. It is estimated that if the United States manufactured from beet roots all the sugar they consume, it would mean an expenditure on home-produced industries of more than twice the money they now receive for all the wheat they export.—Farming.

**Depth of Covering Seeds.**

As a general rule, the smaller the seed the lighter should be the covering. We are very apt to cover too deeply. Unions, parsnips, squashes and lima beans, such plants, especially, as push up the shells of the seed itself, find it difficult to force their way up through much depth of earth, after it is packed down by rains. A quarter, or half an inch at most, is quite sufficient for these seeds.

Care should be taken that no lumps of earth should be left over them. We like long rows of beets, carrots, parsnips, etc., and don't believe in wasting half the land in useless paths and walks with short rows running crosswise. Long rows are more easily worked and kept clean than short ones, and the labor for the same number of plants in long rows is less than in short ones.—Massachusetts Ploughman.

**Wintering Peaches and Plums.**

Mr. John Craig of the Canadian Experiment Fruit Farm read a paper before the Michigan Fruit-Growers' Association recently, giving an account of some experiments with the different standard varieties of peaches and plums, with a view of testing their relative ability to produce fruit after winters of unusual severity. Twigs of the different varieties bearing fruit-buds were taken from a number of localities in the Dominion, and examined with a lens, and most of the cions were placed in water in a glass-house where the blossoms were allowed to expand. Of course, the percentage of fruit-buds killed on a peach tree is not the measure of loss to the crop the ensuing year. If a fruit set for every bud that opened, thinning would be absolutely necessary, and the frosting of some buds might prove a help to the crop. Again, the specimen twigs may have been largely cut from the lower branches of the trees, where the temperature is colder at critical periods than at the top of the tree, where the greater part of the fruit is found after severe winters. The tables presented, therefore, of the different varieties of peaches and plums grouped in relation to the power of the fruit-buds in resisting frost, are merely tentative, although they have some value as a list subject to revision. Several interesting facts, however, were noted. For example, tender fruit-buds are not always associated with tender leaf-buds. As an instance, the plum glass seedling suffers less than most varieties at Ottawa from the winter-killing of terminal shoots, but it bears no fruit except after very mild winters. Other varieties which have their terminal wood killed back annually, like the Damsons, nevertheless produce fruit regularly on spurs of the older branches. This means that in the north there is much to learn on this subject, and after the selection of varieties of merit and of known hardiness the advice to cultivate so as to encourage the ripening of both wood and fruit-buds is the most practical that can be given.—[Garden and Forest.

**Canadian Trade with Japan.**

Marquis Ito, the foremost statesman of Japan, while on his way to England to attend the Queen's Jubilee, spoke some plain truths in Montreal. He commented particularly upon the ignorance in this country regarding Japan, which is really our next-door neighbor, although it must be admitted that the neighbors live at some distance from each other. Marquis Ito holds that Canada could establish an extensive and profitable trade with Japan if she would only turn her attention that way. The cost of making butter and cheese and of raising cattle is such in Japan that the Canadian article could be sent over, with proper refrigerator accommodation, and bring a handsome profit to the Canadian exporter. "It is only due to the carelessness of Canadians," said the Marquis, "that this market has not been worked up long ago. You do not seem to appreciate the number of consumers we have in Japan, and the fact that we are able to pay for a few luxuries outside of our rice, which, I suppose, you think is all we live on."—Farming.

ST. MARTIN, Que., May 16, 1895.  
C. C. RICHARDS & Co.

GENTLEMEN,—Last November my child stuck a nail in his knee causing inflammation so severe that I was advised to take him to Montreal and have the limb amputated to save his life.

A neighbor advised us to try MINARD'S LINIMENT, which he did, and within three days my child was all right, and I feel so grateful that I send you this testimonial, that my experience may be of benefit to others.

LOUIS GAGNIER.

**With a sharp stick**



you can turn up the dirt and get ground ready for planting—but what a clumsy, slow, laborious, ineffective way of going to work! Not much more so, though, than the old-fashioned way of washing. Think of it! Grinding the clothes up and down on a wash-board, with nothing but soap and main strength to get out the dirt. Then think how simple and easy is Pearline's way—soaking, boiling, rinsing. You need Pearline for all your washing and cleaning. You need something better than soap or a sharp stick when you're dealing with dirt.

**Millions use Pearline**

**OGILVIE'S Hungarian Flour.**

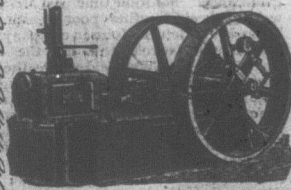
**THIS FLOUR is the Highest Grade made on this Continent.**

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

**ROBB-ARMSTRONG Automatic Engine**

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



Interchangeable Parts.

Large Bearings.

Simplest and Best Governors.

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



**It will go...  
Right to the spot**  
Ayer's Hair Vigor will go right to that bald spot and begin to bring the hair back.  
**It Makes  
Hair Grow.**

Rev. C. W. Stone, of Pennsylvania, introduced in the House of Representatives on Thursday a bill to authorize the appointment of a monetary commission and to provide \$100,000 for its expenses. The commission is to consist of eleven members and is to report not later than Nov. 15, 1897. The bill is understood to have the approval of the administration. It will probably pass the House and be taken up in the Senate as soon as the tariff bill is concluded.

**Helpless For a Year.**

**Bowed Down With Rheumatism and Sciatica.**

From the Post, Sackville, N. B.  
Records like the following carry conviction with them, and in a practical sense it might be said that this is still the age of miracles. Mr. Edward Downey, of Mascan, N. B., says:—"I have been a resident of Cumberland Co. some years. I have been a great sufferer for upwards of ten years with sciatic rheumatism. I was tortured with severe pains which at times would become almost unbearable, and I think I suffered almost everything a man can suffer and live. I was so crippled that I could not work and part of the time was not able to even move about. I became so weak, and my system so run down that I despaired of ever getting better. My case was an almost hopeless one, and as I had abandoned work I was almost 'helpless' for over a year. I heard of Dr. Williams' Pink Pills and I was induced to at least give them a trial. In a short time I began to recover, and the agonizing pains left my back and limbs, so that I was enabled to walk out of doors. Before I had used more than half a dozen boxes I was almost entirely well and could do a hard day's work. I had a good appetite and began to gain flesh and feel like a new man. I am free from aches and pains and have Dr. Williams' Pink Pills to thank for it all." The reporter could not help feeling that Mr. Downey's case was a striking one, as he now presents a stout well built figure, straight limbed and as smart in his movements as a young man of twenty.

**"THE BEST  
SUMMER CLIMATE  
IN AMERICA."**

Reports have been reaching us daily from all quarters of sunstroke and great suffering from heat, and all the while we have been enjoying deliciously cool weather.

Add to the climate lofty ceilings, perfect ventilation, and the best courses of business and shorthand instruction obtainable in Canada, and you have the reason for the success of our summer classes.

Catalogues mailed to any address.

No summer vacations.

Students can enter at any time.



**We Make a Line of Cheap  
BEDSTEADS  
WASHSTANDS  
TOILET STANDS,  
CRADLES, Etc.**

Write for Catalogue and Price List.

**J. & J. D. HOWE,**

Furniture Manufacturers,  
Factory: East end of Union Street,

ST. JOHN, N. B.

**News Summary.**

There were 21 business failures in Canada this week, against 21 in the corresponding week a year ago.

The Japanese cabinet has agreed to the proposal of the Hawaiian government to submit the question at issue between the two governments to arbitration.

The wheat crop in Oregon will be the largest in the history of the state. The total crop will amount to about 18,000,000 bushels. The wheat appears to be excellent in quality.

In view of the universal unrest among all classes and political parties in Spain, the Carlist leaders have decided to begin an active political propaganda throughout the whole country.

The report of the capture of a carrier pigeon in the vicinity of Tromsøe Island, near the north point of Norway, stamped with the words and figures: "North Pole passed 15," is not true.

The negotiations for an international conference as to sealing in the Behring Sea are proceeding smoothly, and the prospects are favorable for an early agreement between the two governments.

On account of the low price of lumber and the high price of logs the manufacturers on the Penobscot river find that they are unable to saw at a profit. Two mills have been shut down this week on that account, while others are likely to follow.

Dr. E. Benjamin Andrews has resigned the presidency of Brown University at Providence, R. I., and his professorship therein. Objections had been taken by members of the corporation to the views of Dr. Andrews on the silver question.

The Queen, it is calculated, has now spent more time in Scotland than many Kings and Queens who ruled Scotland alone. In fact, Her Majesty's spring and autumn sojourns in the Highlands since 1842 make an aggregate of about eighteen years.

In these days when the air is like the breath of a seven times heated furnace, Rudyard Kipling should come across to Canada and see "Our Lady of the Snows" mopping her brow and absorbing ice cream soda in a vain endeavor to keep cool.—Brockville Times.

Hon. Winston Churchill, eldest son of the late Lord Randolph Churchill, will stand for parliament in the Conservative interests at the next opportunity. Lord Randolph's younger son, John Henry Churchill, now seventeen years of age, will study for the bar.

New York is fast becoming a more healthful place to live in. Its death rate has been reduced since 1891 from 27.15 to 19.63 per thousand of population. Sanitation has really made positive progress in that city where it has been so often deplored.

Sydney Marsh, of Five Islands, N. B., was drowned in Southampton river while out bathing with two companions. Marsh got beyond his depth and being unable to swim sank to the bottom. His companions could render no aid. Mr. Marsh was 28 years of age and was married last December.

An old man, 88 years of age, standing on the bridge at Strakonitz, near Pilsen, in Bohemia, saw a schoolboy drowning in the River Wattava. He jumped in, got the boy to land, but sank himself exhausted, and was being carried off by the current when an eighteen-year-old girl swam to him and saved him.

News of the death of Mr. Ira Cornwall, which occurred under sad circumstances at Westfield about 20 miles from St. John, will have been received with much regret in the large circle of his friends and acquaintance. For some time past Mr. Cornwall had been in rather poor health. On Thursday he left St. John in company with his son on a bicycle trip up the river. They wheeled to Westfield where they put up for the night at a hotel. During the night Mr. Cornwall left his room, and in the morning had disappeared. His friends became alarmed and a search was instituted, but without result. On Monday morning his body was found in the St. John river, about three fourths of a mile from the mouth of the Nepesic. It is supposed that Mr. Cornwall had either fallen from the bridge of the Nepesic or that in a fit of temporary insanity, induced by the nervous trouble from which he was suffering, he had thrown himself into the river. As Secretary of the St. John Board of Trade and of the N. B. Tourists' Association, also as Secretary of the Provincial Exhibitions and through his connection with insurance business Mr. Cornwall was widely known. Much sympathy is felt for the bereaved family.

**VICTORIA PARLOR MATCHES**

**A First-class Match at a Second-hand price...**

No Sulphur

Neat Sliding Boxes

Ask your dealer for them

**THE E. B. EDDY COMPANY, Limited.**

HULL MONTREAL TORONTO

**These Days Make You feel**

uncomfortably hot in heavy clothing, take them off and get one of our light Summer Shirts, an Alpaca or Linen Coat, and one of our new French Straw Hats, and note how refreshingly cool you'll feel.

Orders by mail attended to promptly.

**FRASER, FRASER & CO.**

Cheapside.

40 and 42 King Street.

SAINT JOHN, N. B.

**MAYPOLE SOAP.**

MADE IN ENGLAND.

**Dyes any Shade!**

**Will Not Wash Out Nor Fade.**

**DOES NOT STAIN THE HANDS.**

**DEPOT 49 GERMAIN STREET**

**SAINT JOHN, N. B.**

**VIVIAN W. TIPPET, Manager.**

**Ask Your Grocer for it.**

THE CHR

Vol. X

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