

Messenger and Visitor

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W. B. M. U.

"Arise, shine: for thy light is come."

The British Baptists are moving in the direction of the amalgamation of the General and the Particular wings of the body. The question of union has been submitted to the association, and the vote has generally been favorable in the larger body. Among the General Baptists there is some hesitation, as there usually is in the smaller party to a proposed amalgamation. The Baptist Union of Great Britain received only about \$32,000 for its Home Mission work. The associations, however, spend quite an amount for this object, so that the whole expenditure is about \$92,000. This, however, is a small amount compared with the great need and with this grand gift of \$400,000 for Foreign Missions. — WATTS, secularist, now named "atheist," has come and gone, and there has scarcely been a ripple of interest in the quiet life of St. John. Were it not for the gratuitous advertising he received by those who wished to have a discussion, he would not have had an audience as large as the small one that gathered to hear him the first night, and the still smaller one that listened to him the second. — It is stated that Mr. Rockefeller reached the conclusion to give \$600,000 to aid in forming a university in Chicago, as the result of his own independent thinking. We hope there is significance in the statement of the *Standard* that "this is the first great thing needing to be done in the interest of Baptist higher education."

The venerable S. T. Rand has had the degree of D. C. L. conferred upon him by Kings College, Windsor. If our brother is to have many more degrees, there will have to be some new ones instituted.

Our young friend Austin K. DeBlois, son of the late lamented Dr. DeBlois of Wolfville, has just received the degree of Doctor of Philosophy from Brown University. This is the first degree of the kind given by Brown, and has been awarded Mr. DeBlois, after the severest examinations in the department of study which he has made his specialty. This is another instance of the many in which the graduates of Acadia have made a high record at institutions abroad.

NONCONFORMITY IN WALES.—A Mr. Tho. Gee had a census taken, on a certain Sunday of last year, of the attendance at the Nonconformist and Episcopal churches, respectively, of the six counties of North Wales. These are the statistics: At Nonconformist worship, 320,078; at Episcopal, 86,438. At Nonconformist Sunday-schools, 135,352; at Episcopal, 25,083. And yet Episcopalianism is the Established church, for which Nonconformists have to pay tithes, &c. No wonder the Welsh are resisting this injustice with all their might.

STRIKINGLY PUT.—Dr. Parker, who has just returned home from his visit to the United States, as a delegate from the strict Baptists of England to the Anniversary of our American brethren, made a good point, in an address before the Yorkshire association. He said that the law of the Christian life was like travelling on a bicycle: it is incompatible with being stationary; if you do not go on, you go off. Any one who has tried to ride on a bicycle can testify how expressive this comparison is. The remark is as true as it is striking.

THE HUGUENOTS.—A deep and pathetic interest always attaches to these French Protestants who, in the past, have had such a baptism of blood and fire. A correspondent of the *Waterman* states some facts which are of the most cheering nature. New life seems to have come to these descendants of heroic sires. The pastors have instituted revival and evangelistic services among their flocks, and powerful works of grace are sweeping through towns and villages made historic by the suffering and bravery of their ancestors. They still are exposed to persecution of a milder type; but this they bear joyfully.

BEAR IT MENKLY.—The Boston *Herald* has been reading the religious press a homily on what it is pleased to term the ferocity of religious controversy, in the United States. It is not unusual for the secular press of other countries to take the religious press to task for alleged want of gentleness in dealing with controverted questions. Good advice is good, from whatever source it comes; at the same time, when we observe the very beautiful spirit manifested by our friends of the secular press in dealing with the political questions upon which they are at issue, we feel that it becomes us to accept reprimand from them with special meekness.

GOOD ADVICE.—Dr. Dodge, in addressing the graduating class at Madison University, henceforth to be called Col-

gate University, concluded with these weighty words:

Young gentlemen, when you find yourselves pressed by doubt, as you likely will be—I have been pressed myself by doubt—when you find yourself pressed by doubt, don't desert your colors; don't go over to the enemy; don't leave the friends of your Lord for foes; but retreat to the citadel; go where the presence of the great leader shines unobscured in the fulness and richness of his power. Abide there till his inspiration prompts you to go forth into the work of life. Abide there with our Lord; and then, when inspiration comes, go forth regardless of everything. And may God go with you!

FANATICISM.—Some fifteen years ago a Mrs. Dora Helen Fletcher Boekman was carried away with the entire sanctification idea. Supposing herself especially holy, she next thought she held a corresponding and more intimate relationship to our Lord, and proclaimed herself his bride. Strange to say, she had a following. Among others, a young Methodist minister, George Jacob Schweinfurth by name, acknowledged her claim, and, at her death, advanced on her pretension by avowing himself to be a divine incarnation, and he has followers. The lesson is, those who claim most sanctity are most liable to the wildest fanaticism, therefore, because of such pretensions. Real sanctity does not blow a trumpet on its own behalf.

NEW PRESIDENT FOR BROWN.—Dr. E. Benjamin Andrews, an old classmate of our own at Newton, has been appointed President of Brown University. Dr. Andrews has had a fine training for his work, having been Professor at Newton, President of Denison University, and Professor at Brown and Cornell. The Presidency of Brown is the highest position educationally in the gift of Baptists. While not so conservative theologically as some might desire, he is full of energy and practical wisdom, and will, no doubt, lead Brown on in her splendid career. Dr. Robinson retires full of years and honor. During his regime the endowment has increased from \$600,000 to \$1,000,000. During the Alumni dinner, at the commencement of the University, Governor Ladd, who was sitting alongside the President, whispered the question, "What kind of a building do you need most, up here?" Dr. Robinson replied, "An Astronomical Observatory." "Well," responded the Governor, "I'll build you one." The announcement of this proposed gift was received with great applause. Let some one make a similar proposal for Acadia, and wouldn't we applaud too.

ACCORDING TO THE FOLLOWING, from the *Canadian Baptist*, the gospel is making more impression on the French Canadians than is generally supposed:

It has recently been computed by those who it is claimed, have good opportunities for knowing the facts, that there are from a hundred to a hundred and fifty thousand French Canadians in Quebec who are either professed Protestants or in such a state of doubt and distrust that their connection with the Roman church is at the best but nominal. It is probably not generally known how much is being effected through the agency of the various evangelical churches for the enlightenment and religious welfare of our French Canadian fellow-citizens. It was stated in the Presbyterian Assembly the other day that the Presbyteries have under their control and dependent upon them for support 33 French Canadian schools, with 912 pupils, of whom 324 were or are Roman Catholics. In the schools at Pointe-au-Loup 3,000 French Canadian children have already been educated, and every year the children of some Roman Catholic parents are refused admission from want of room, even though such applicants have the preference over French Protestants. The attendance at this school during the last session was the largest in its history—95 boys and 50 girls. And this is a thoroughly Protestant school. Let all the churches, wherever they may or may not do in connection with the Equal Rights Association, follow up the work so well begun on this line. No one can doubt that it is a genuine Christian work, and many may query whether it is not the only evangelical and successful way of fighting the powers of ultramontane darkness.

BRITISH CAPITAL.—It is almost impossible to obtain an adequate idea of the wealth of Great Britain. Not only does she own nearly as much shipping as all other nations combined, not only does she carry on manufacturing on the most colossal scale, the produce of her foundries and factories penetrating into every land, but her capital is also now overflowing into almost all the countries of the earth. She is largely interested in the great industries of her colonies, which stretch around the world. Her capital is invested in nearly all the States of South America, notably in the Argentine Republic. She has a large deposit of her wealth in Egypt. Now the economists of the United States are becoming alarmed at the hold her capital is getting of the undeveloped

wealth as well as of the operating industries of their country, and still there seems to be no limit to the stores of accumulated wealth seeking an outlet for profitable investment abroad. While some alarm is being aroused at this power possessed by British capital in foreign countries, there is one good which must result: it will become more and more difficult for Great Britain to engage in war. Her capitalists who have a large, if not a controlling interest in her politics, have too large a stake in countries like the United States to permit them to risk its confiscation by war. On the other hand, it makes it possible for other countries to take a little the advantage of her, from a knowledge of this fact.

A VACATION.—There are many weary pastors in these Maritime Provinces of ours. The strain of a year's work of the gospel ministry is not small. The demands made upon the physical strength are not small; those upon the mind are still greater; but the drain upon heart and soul power is the greatest of all. When a man is overworked, in any calling, it hinders the highest effectiveness of his labor; but this is especially true of the work of the ministry. When a pastor is suffering from partial exhaustion, his mind is incapable of its best effort, there will be a listlessness about all his efforts which will prevent that energy and enthusiasm which are indispensable to effective pastoral service. In addition to this, when a pastor is weary, he is apt to take a gloomy view of things, and this is almost fatal to his work. When a man begins to lose confidence in the means of grace, and to go through the service in a hopeless kind of a way, it breeds a faithlessness in his people which cuts the connection between themselves and the power of God. We wish it were possible for all our pastors to have a short let up from labor. We are sure it would be for the good of the churches in the long run. They would come back with freshened vigor and redoubled hopefulness. Don't wait, brethren, until your pastor is compelled to ask for a rest. If you ask him to take it, and help make it possible, by presenting him with something to fill his lean purse, it will gladden his heart as he sees he has a place in your considerate regard, and will make his rest doubly refreshing to himself with the prospect of greater good to his people.

New York Letter.

In compliance with your request of some time ago, I send you this communication bearing on matters current in the city and neighborhood of New York.

The great number of Nova Scotians and New Brunswickers dwelling and doing business in the Empire City is very noticeable, as also very acceptable here. About one-tenth of the members of the church to which your correspondent ministers are from the land of the "blue noses," and nearly as large a proportion of his congregation is thus constituted; and "may their shadow never grow less" is his sentiment concerning them. In the homes of several of them the *Messenger and Visitor* is regularly welcomed, and some of them retain pleasant personal recollections of its accomplished editor.

A word concerning three ministers originally from the Province of Ontario, but now laboring in this vicinity, will be of interest. Rev. R. S. McArthur, D. D., pastor of the Calvary Baptist church of this city, is throwing off all manner of work, sermons, lectures, addresses, pastoral visits, interviews, editorial and other literary labor, with a constancy and facility that are simply marvellous, and with a success, especially in the matter of direct church work, that is quite phenomenal. Rev. J. L. Campbell, late of Brooklyn, and recently become pastor of Lexington Avenue Baptist church of this city, is laboring on his important field with such characteristic fervor, tact and power that his success is already manifest, and the future of it, under God, is manifestly assured. Rev. R. B. Montgomery, pastor of Wiloughby Avenue church, Brooklyn, is doing good service to large congregations in his new and spacious house of worship, and we all expect shortly to hear some very pleasant things concerning him.

To-day the New York Baptist Ministers' Conference, comprising not only the Baptist ministers of this city, but also those of Brooklyn, Jersey City, and smaller adjacent places in the States of New York, New Jersey and Connecticut, closed its meetings till the second Monday in September. Vacations, fittings to the mountains, to the sea and across the sea, are the order of things for the next two months, alike for "flocks" and

for "shepherds," with numerous exceptions, however, for there are a good many pastors and peoples who clearly recognize and warmly respond to the necessity of "holding forth the Word of Life" as earnestly and faithfully during "the heated term" as any other. During the past year the Conference has done a good deal of profitable work in the way of papers and discussions on standing and current topics, but occasionally a paper couched with novel and antiquated heterodoxy, if not fully embracing it all in almost an unaware, though in the end, and in the main, it is pretty certain to receive the kind and degree of criticism it deserves. Is the proportion of those who are afflicted with an itching heretical tendency greatly on the increase? Or is a certain amount of the malady, and not much more or less, to be expected in all times and places?

On Thursday of last week, a very interesting event occurred—the bi-centennial of the Piscataway Baptist church, situated in New Jersey, about 30 miles from New York. This church is one of three adjacent "sister churches," the first of which, "Middleton Baptist church," was organized in 1688; the second, the "Piscataway," in 1689; the third, the "Cohansey," in 1690. In very early times, Baptists who suffered persecution from the Puritans in New England, fled to the State of New Jersey, the very liberal constitution of which forbade persecutions on the score of religious opinion; and thus these ancient and ancestral churches came to be organized. Like her two venerable sisters, the Piscataway church has been increasingly "the joyful mother of children." The Baptist churches of Scotch Plains, Morristown, and New Brunswick, all in New Jersey, are her daughters, and through these she has numerous grand-daughters, and great-grand-daughters, all of whom always delight, as they did by their representatives on this occasion, to "rise up and call her blessed." The church has always been remarkable for her soundness of Christian doctrine, principle and practice, and for her power of perpetuating this sterling characteristic in her offspring. It was, in a high degree, refreshing and fortifying to hear the simple proofs of these facts presented in the elaborate, scholarly, and devout historical paper of Dr. J. F. Brown, a former pastor of the church, which will appear in a forthcoming memorial volume. In all these eventual 200 years, this model church has had only eleven pastors, including the present, the goody and beloved Dr. J. W. Searles, who has ministered to it for the last 11 years, and who is likely to minister to it for many years to come. With a single unfortunate exception of long ago, the pastors of this church have all been men of very high Christian character and great soundness in the faith, the church having habitually "coveted" these "best gifts," and having attached but slight importance to mere brilliancy of talent in comparison with these.

The various exercises of this most interesting Bi-Centennial celebration clearly illustrated and strongly emphasized, though in an incidental way, the importance of sound doctrine, high spiritual character and long terms of service on the part of pastors; and on the part of churches, equal importance of rock-like stability in upholding Christian truth; and of persistence, like that of gravitation, in devoting the energies of the church exclusively to its Scriptural functions and spiritual work. West Side, New York, June 24.

German Correspondence.

LYCK, East Prussia, April 27. The principal thing to be noted about a European train is the way you get into it; and what, is, perhaps, even more noticeable, the way you get out of it. The whole train at a distance, with its numerous small wagons raised high from the ground, looks like the tin affairs made for children to play with. But these are no playthings. The Germans especially have no taste for sporting with human life in the manner so much in vogue at the present day. You may purchase your ticket without a misgiving as to its "being" a temptin' of Providence. As the train approaches your nerves are not rasped nor your blood turned cold by the long lunging scream of an American locomotive; but the ears are greeted with one impudent little toot and then it is all over and done with. Now comes the tug of war! Three or four inches of projected solid footing, three or four feet of airy nothing, and the door of a narrow compartment yawning somewhere in the region of your head—to mount, to overcome, to take possession. If you are a woman, with the usual number of feminine travelling appurtenances, I should say it

was next to impossible; but with only a valise in one hand, shawl-strap, hand-bag and umbrella in the other, it is merely a matter of time. The guard does not assist, but there is a note of triumph in the way he bangs the door after you which is infinitely better.

The train in question rolled slowly out of the Friedrich Bahnhof and I settled myself as comfortably as possible for the night. My sole companion, a young lady in the opposite corner of the coupe, sat very upright and kept up a heavy measured sighing, exceedingly soothing and gratifying to hear. Now and then the train rumbled over a bridge, lights flashed by, or streamed in quivering rays across the dark bosom of a river. Frankfurt-on-the-Oder, the scene of many a hard fight during the Thirty and the Seven Years' war; Kunsersdorf, where Frederick the Great was defeated in 1759 by the Russians and Austrians; Posen, one of the oldest of Polish towns, and the residence of the kings of Poland down to 1296; Bromberg, where the Vistula and Oder unite their waters and draw commerce to and fro by means of a canal; Thorn, once the scene of the massacre known as the Blood Bath of Thorn and now famous for its gingerbread—a whistle, a sudden jar, a shout from the guard for each, and these were all left far behind in the darkness. The young lady left me at Posen, still sighing, and bidding me adieu in a tone so mournful that I, half asleep, fancied she floated past in a sigh of smoke and vanished past in a sigh of smoke and vanished on the horizon into the thin mist of all sorrowful and departed things. There were actually cinders on the window panes next morning, and I could never quite make out what the locomotive knew about it.

The day was one of April's sulkiest, and no one can deny that the long stretches of water brown fields, low hills, and scraggy forests of East Prussia in early spring are anything but dingy. There was absolutely nothing to relieve the monotony except the rows of pink feather beds laid out to air on every available fence and woodpile between Berlin and the Russian border. Of a lighter shade and far brighter tone than the subdued reds on the tiled housetops, they seemed the only things that were not waiting for a little more drizzle to still further blacken their sides and moss their backs before sinking into the dreary soil from which they had grown up. Some of my liveliest recollections are due to those same bright-colored beds. I remember particularly certain mornings in our pension in Berlin when our good Frau, armed with a long needle and a huge ball of darned cotton, would come panting into our room and remove the white casings from the two downy comfortable monsters. The room would be bright with color for a little while, and then, as the Frau drew on other snowy cases, we would hear that peculiar creak of a sharp needle through linen which belongs to a deft seamstress as much as the proper snap of a whip to an understanding teamster. She always wore a particularly grim visage on those mornings and we used to set down the knots and puckers in her forehead to the ones she put into our bed-coverings.

I sometimes wonder by what manner of license, custom or other authority, the proper names of one country have been transformed into the barbarous equivalents considered proper by another. The English speaking races are especially addicted to the habit. There is no name too musical or vocal to be laid under tribute of our hardest consonants, because, forsooth, the genius of the language requires it! No foreigner takes equal liberties, at least with American names, but conscientiously mouths his New York, Philadelphia or Mississippi with all possible deference to our ideas of harmony. If one remains in his own country it matters little; he may sing "beautiful blue Danube" to the end of his life and be perfectly justified in it as far as the river Danube is concerned. But let him stand by its green, not blue waters, by the way, and talk say, with a native of Bavaria about the Danube and he must be prepared either to be regarded with incredulity or to learn his geography lesson over again. So in Lyck, at the end of my journey, when I told how I had seen the meadows flooded for miles and miles along both sides of the Vistula, I learned that in Germany at least I must say Weichsel if I wished to be intelligible. How it ever got to be Vistula is the puzzle. B. B.

A student once proposed to the learned Dr. Parr that they join in writing a book. "Yes," said Dr. Parr, "and if I would put in all I know, and you put in all you don't know, what a big book it would be."

The meeting of the Aid Societies in connection with the Western Association met this year on Monday afternoon in the vestry of the Liverpool church. It is estimated that at least three hundred women were present, with quite a sprinkling of brethren in the background. The meeting was presided over by Mrs. Crandall, County Secretary for Queens, who, after the opening exercises, called for reports from the different Aid Societies. A number of Secretaries responded, showing that the work was progressing, and our sisters becoming more and more alive to the great subject of Missions.

Mr. Higgins, our Missionary elect to India, was then called upon, and addressed the meeting on the discouragements and encouragements of missionary work. Our brother's address was a grand one, and from what we heard afterwards was used by the Master. We feel sure that earnest prayer will follow our missionary in his work.

Miss Johnston also addressed the sisters, and then we had a recitation by Miss Crandall, entitled the "Hindu Woman's True Story." This was very nicely rendered, and was listened to with rapt attention. At the close of the meeting the Aid Society in the Liverpool church, which had not been working for some time, was re-organized, with fourteen members, and a good prospect of future success.

One thing struck us with regard to this meeting, viz.: the attention given by the sisters. Let such a meeting be held in town, and before the hour is up, you notice a restlessness on the part of the audience, and then one and another will leave the room, greatly to the discomfort of those who remain.

The journey to Liverpool being more difficult than to many other countries, it was resolved that instead of attending the Central Association, a few days should be spent in visiting the societies in Queens County. In this work we were very kindly aided by the pastors of the churches, who did all in their power not only in making arrangements, but in helping forward the meetings.

Tuesday evening was spent with the society at Milton. This is in good working order. We hope that as a result of that meeting, more of the young people will be induced to help in this work.

Wednesday was to have been given to Brooklyn, but a pouring rain prevented.

Thursday evening, a large meeting was held at Mill Village, and a society organized with twenty-three members. The meetings of this Society are to be held with the entire church, and we hope that a greater interest in Missions will be the result.

On Friday evening Brooklyn was again visited, and this time with greater success, a society being organized with 23 members.

On Sunday evening a meeting was held with the church at North Brookfield, which was largely attended. The society here has been organized for some months, and has twenty-two members.

Monday afternoon was spent with the sisters in South Brookfield, where the Society numbers eleven; and the evening found us on our way to hold a meeting in Caledonia. The church here is small, but our sisters seemed anxious to work, and a Society was formed with eight members.

Had it been possible another fortnight could have been well spent in this country. The churches are scattered, and the great need is for information. Our Mission work will prosper in a far greater degree when we have some one constantly in the home field. A heart to heart talk will do more in half an hour to rouse, encourage, and interest than columns of written matter.

In spite of beautiful scenery and the kindness of friends, the travelling 144 miles by stage is a case of "rattling our bones over the stones," and we would not help feeling that could the government but experience it, that much talked of railway would be forthcoming at once. A. B. J.

When Father Taylor, then a young and ardent Methodist, called on the dignified Dr. Allen with a view of getting leave to take services in his, the only meeting-house in Duxbury, the latter asked him what his business was. "To preach the gospel for ever creater, as my Master has commanded," said Taylor. "Is not that what the Bible tells us?" "Yes; it tells us that," replied Dr. Allen, "but it does not say that every creater can preach the gospel. I preach all the gospel that is needed in Duxbury."

Sermon Preached at the N. S. Western Association.

BY REV. W. H. RICHARDS.

But to do good and to communicate forget not! for such sacrifices God is well pleased.—Heb. 13:16.

In the previous verse we are exhorted to offer the sacrifice of praise even as the fruit of our lips. This is a reasonable service and acceptable to God. He has conferred upon us the gift of speech that our mouths may show forth his praise. But it is not enough to serve in word and in tongue, our love to God and our race must be manifested in deed and in truth. "To do good and to communicate forget not" (as though there were a proneness to forget these things) "for with such sacrifice often conveys the idea of an atonement or propitiation offered by a worshipper to appease the wrath or gain the favor of the being to whom it is presented. But there is no such idea connected with the word as used here. We may not come to God thinking that by our heavenly gift we can atone for one of a thousand of our transgressions, or with a precious our hands with which to purchase the Divine favor. Such an offering however costly to us would be an abominable offering in the sight of the Lord. Christ has made a sufficient atonement for our guilt and offers freely all the treasures of his grace, so that in so far as our acceptance with God, the obtaining of eternal redemption from sin and misery, and a title to the heavenly inheritance are concerned, I may say "Nothing in my hands I bring." But the word as here used signifies an offering of grateful acknowledgment, or an expression of love and gratitude and it conveys the idea of costliness or giving which requires self-denial.

The verb "to communicate" means to give. The corresponding noun is used in 2 Cor. 9:13 and is then rendered "distribution," and again in Rom. 15:26 where it is rendered "contribution." In both these places it refers to the money raised by the churches to aid the poor saints at Jerusalem. I therefore deduce from my text as a theme for our present consideration, the Christian duty of liberality. The apostle Paul emphasized very strongly by the doctrine of justification by faith with the deeds of the law, and at the same time no sacred writer lays greater stress upon the observance of the practical duties of religion. While we rejoice in the gospel of free grace announced in Eph. 2:8-9 "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works lest any man should boast," we can find no contradiction or inconsistency in the corrective statement of James who says Jas. 2:20 "But wilt thou know, oh vain man, that faith without works is dead" and again in verse 18 "A man may say, 'Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.'" Of all the works enjoined upon the Christian none is more clearly set forth more strongly enforced than that of liberality.

Selfishness is diametrically opposed to the teachings of the Bible. We need not be surprised if in an ungodly world we find each looking out for his own interests regardless of the welfare of his fellow-man, but the word of God enunciates a very different principle of action. The first commandment is "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength," and the second is like unto it, "Thou shalt love thy neighbor as thyself." This is a lawyer's exposition of the law sanctioned by our Lord, but the requirements of the gospel are no less exacting. The apostle Paul in Rom. 13:8 thus exhorts us, "Let every one of us please his neighbor for his good, as if he were himself." The love which is the substance and with the first fruits of all things increase, and the promise is, "So shall thy barns be filled with plenty and thy presses shall burst out with new wine." Will this promise be literally fulfilled? I hope not, a literal fulfillment might be a curse rather than a blessing. "Plenty" and "wine" are figures denoting ample supplies of all that is needful. The best commentary upon the passage is to be found in Phil. 4:15 "Paul is here assuring the friends with whom he ministered to the necessity that they will be no losers by their liberality. He says: "My God shall supply all your needs according to His riches in glory by Christ Jesus." I have seen in real life many illustrations of the fact stated in Solomon Prov. 11:24 "The fact is that scatterer and yet increase; and there is that withholdeth more than he needeth, and it tendeth to poverty," and also of the truth of the promises expressed in the following verse: "The liberal soul shall be made fat, and he that sows sparingly shall also reap sparingly. If the reward does not come in the form of material wealth, it will be in something that is infinitely better. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove ye more merciful, saith the Lord of hosts; if will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Let it not be understood that this view of the case is presented as a motive to prompt to the exercise of liberality, but as an encouragement and comfort to those who are prompted by love to do or to suffer for His name. The religion of the Bible does not consist wholly in acts of devotion directly towards God, such as adoration, supplication, thanksgiving and praise; but it includes in it what we are enabled to do for our fellow-creatures. "My goodness extendeth not to this," says David, "but to the saints that are on the earth." The highest commendation of the saints on the right hand of the Judge in the great day will be, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

"Their works of piety and love," Performed through Christ their Lord, Forever registered above, Shall meet a sure reward."

II. To the Receiver. If you give bread to the hungry, or clothing to the naked, you may see the result and have the pleasing consciousness that that poor suffering creature has been benefited by your beneficence. But you may not al-

ways be permitted to see the fruit of your liberality. You may sow the seed and it may bear fruit like the morning wheat, after many years, when your head is beneath the sod. You may sow here, and reap results that may be seen by others in other lands. But what matters it so long as suffering humanity is comforted, and perishing sinners are saved. What abundant harvests have been already reaped in India from the liberality of British and American Christians. Thousands of the great Home Mission enterprise, but no mortal can estimate the amount of blessing now enjoyed in heaven and upon earth as the result under God of the work accomplished through Acadia College and our various denominational agencies. The Lord has undoubtedly his seal of approval upon these efforts to extend the Redeemer's kingdom so that none need fear to invest largely. The history of the past, the aspect of the present, and the outlook for the future, based upon the promises of the eternal Word, give the assurance that every dollar now invested will yield ample returns in glory to God and good to men.

Let us consider in the third place the extent of the obligation to give. 1. Who should give? If there is a person who has received benefits, he is liable to give. He is not a person who literally possesses, nothing, he is exempted. The plea of poverty will not stand the test as a reasonable excuse for withholding the tithes unless that poverty means destitution. In enjoining this duty upon the Corinthian brethren, the apostle Paul said, "Let every one of you lay by him in store as God hath prospered him." The appeal is not to churches as such, but to individual Christians, and no church member has a right to screen his selfishness behind the benefactions of a few who happen to be wealthy, and say, "We have done our duty." And is there any obligation resting upon the unconverted to sustain the operations of the church. Yes, verily. They are certainly more deeply indebted to these good men and women for the political and social advantages which they are permitted to enjoy, than to the churches which are willing to recognize. No sane man will deny that the civilization of Christianity is far superior to the best that the heathen world has ever known. He holds himself under an obligation to support the former. Again, every unconverted man has children or other relatives and friends who are comforted and helped by the gospel which he does not yet appreciate, and he should be willing therefore to contribute to their spiritual extension. Certainly these are not God-like motives, and we would urge all unconverted persons to copy the example of the Macedonians, who, says the apostle, "first gave their own selves to the Lord, and unto us by the will of Christ Jesus."

2. How much should give? A Christian's liberality is not to be estimated by the amount which he gives, but by the proportion of his income. A rich man may give a thousand dollars, and scarcely miss it out of his abundance, while a poor man gives one dollar, and it costs him considerable self-denial. Which of the two has contributed most liberally? According to the previous standard, the latter. That poor widow who put two mites into the treasury, contributed more than any of the rich men, because they gave of their abundance and had plenty left, but she gave all she had. It is to be feared that very few amongst us have come up to the scriptural idea of giving conveyed by the word "sacrifices" with which "God is well pleased." Some will doubtless receive the commendation given to Mary who anointed the feet of the Lord with oil of spices, and said, "She has done a good thing for me." I am sure that a large majority of you be saying as she said to the Jews, "Ye have robbed me in tithes and offerings." The money which is spent by professing Christians for tobacco and other luxuries which impair the health and cripple the energies, for swell and other things designed for mere ostentatious display, and a thousand things which neither increase the comfort, elevate the character, nor promote the usefulness of human beings, to say nothing of that which is hoarded up for luxury to parcel over or be injured by, is not a contribution. It is a hindrance to the work of the religious and benevolent agencies now at work, and sustain them vigorously. Surely the standard of one dollar upon an average for every church member, for sustaining the various enterprises of our Convention, at a city one and yet we can come far short of it. In view of our shortcomings God has blessed us far more abundantly than we deserve. Let us ask him to forgive our delinquencies in the past and cause us "to abound in this grace also." Then shall we show to the world also "the proof of our love."

A Touching Incident.

An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer-meeting, and caught the words—"Depth of mercy, can there be Mercy still reserved for me?" She entered, listened awhile, and then went away, but the hymn went with her. She made up her mind to resign, and determined to leave the stage; but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing there with clasped hands and streaming eyes, she sang:—"Depth of mercy can there be Mercy still reserved for me? Can my God his wrath forbear? Me, the chief of sinners spare?" The audience was melted by the pathetic confession and plea, and many sought the same mercy.

The inestimable value of Ayer's Sarsaparilla as a blood purifier should be known to every wife and mother. It corrects irregularities, gives tone and strength to the vital organs, and cleanses the system of all impurities. The best family medicine.

A LETTER OF LAURA BRIDGMAN.

BY REV. J. B. EDWARDS.

In looking over an old note-book shortly after reading the news of Laura Bridgman's death, I came upon a letter written by her to a cousin many years ago. Its peculiarities of expression are interesting as indicating the mental methods of one who was cut off from all the ordinary mediums of perception and communication. But it shows still more strikingly the strong religious nature developed amid the silent solitude in which her soul dwelt with God for her chief companion. The story of her conversion, when she was still quite young, gives peculiar proof of the fact that the religious faculty is an innate possession.

Having lost in whole, or in good part, sight, hearing, speech, taste and smell, at two years of age, she could not receive even the first elements of religious education till she had learned, under the indefatigable efforts of God Dr. Howe, to use the one remaining sense of touch in the communication of ideas. But her mind was active. If she learned less than most children, she thought more. One day she asked Dr. Howe the question: "Man has made houses and vessels, but who made the land and the sea?" She was told that God made all things, and what was said of His character made a deep impression upon her. She could not recall the words which explained to her the great truths of revelation as to this wonderful Being and man's relation to Him. She accepted Him as her Father and Saviour in all the sincerity of her child-like heart. The first death had before this caused her much distress, but this now passed away. She henceforth looked forward with joyful anticipation to the time when she should drop all bodily infirmities, and with perfect facilities engage in the praise and service of her Maker in the heavenly world. Her distinguished connection was with the Baptists. Her simple and devout faith united this sadly hampered but truly free soul to the fellowship of all who love and serve God. This old letter, written out of her darkness and solitude to a dear friend, is full of a joyful faith often lacking to those in full possession of every sense.

"My Dear Mother: I have been thinking of you very much lately, and I pray and thank God every day for you. He is always present with you. He is merciful and meek in your soul. Your soul magnify God and your spirit rejoice in God. This is a prayer for you, and may be very kind letter with joy yesterday. It is so awakening to my soul by acknowledging a religious evidence which you manifest to me concerning Father and God. I pray and thank God every day and night, and I should be so glad to have a long time to see you, and I am so glad to think of you. This is a great affliction which you bear of the loss of your dear friends who have died. They are much happier with God and Christ and angels. You will meet them with a great rapture when you fly off. I have seen (I say, with her fingers) many beautiful flowers with gratitude this lovely time."

Tobacco Chewers Among Women.

A well known physician, while walking down the street with a friend, remarked, a patient of mine lives in that house who is dying—an idolized wife—beyond all help, and tobacco chewing has killed her. Why, Doctor? what do you mean? I mean this: her husband is literally steeped in tobacco juice, and the insensible perspiration from his body has so completely saturated with nicotine as to be deadly poison to the wife, before I was called, had absorbed enough of the poison so that no human power can save her; and even he will, I believe, end his days in torture from some form of skin disease. The skin is really the most important of all the organs of the human body. Night and day, every hour of our lives, it is filtering out from the blood useless or poisonous debris. If it stopped work even for twenty-four hours in this or any case, death would ensue. You can imagine, then, what it means for a delicate, sensitive-skinned woman to sleep in a warm bed night after night with an inveterate tobacco chewer. The skin and mucous membrane of some persons is much more sensitive than others. A person who in summer is subjected to heat, or to cold, or to burns, or in winter to colds, bronchitis, chapped hands, or chilblains, ought always (whether at home or travelling) to keep a bottle of Johnson's Anodyne Liniment near at hand. Dilute the liniment with water and gently bathe, or moisten a cloth with it and lay it upon the irritated skin if very sensitive. Wipe with it clean in the morning with Castile soap and water. If a person who takes cold quickly, or is predisposed to bronchitis, or catarrh, or exposed to any poison, irritating to the skin or mucous surfaces, which might tend to cause constipation will every night, before retiring, bathe the chest and throat with Johnson's Anodyne Liniment and, before dressing the morning, rub the whole body smartly with a coarse towel, slightly dampened, and then wipe dry, we believe they never would have pulmonary troubles, or disease from defective working of the skin. I. S. Johnson & Co., Boston, Mass., will send a pamphlet, free, describing other uses for this household remedy, now eighty years old.

The Coming Comet.

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It is a natural gravitation as truly as there is a natural gravitation. Like seeks like. In Acts 4:23 we read of Peter and John, "And being let go, they went to their own company." Here is an illustration of a great law. Let a group of persons receive even the first elements of religious education till she had learned, under the indefatigable efforts of God Dr. Howe, to use the one remaining sense of touch in the communication of ideas. But her mind was active. If she learned less than most children, she thought more. One day she asked Dr. Howe the question: "Man has made houses and vessels, but who made the land and the sea?" She was told that God made all things, and what was said of His character made a deep impression upon her. She could not recall the words which explained to her the great truths of revelation as to this wonderful Being and man's relation to Him. She accepted Him as her Father and Saviour in all the sincerity of her child-like heart. The first death had before this caused her much distress, but this now passed away. She henceforth looked forward with joyful anticipation to the time when she should drop all bodily infirmities, and with perfect facilities engage in the praise and service of her Maker in the heavenly world. Her distinguished connection was with the Baptists. Her simple and devout faith united this sadly hampered but truly free soul to the fellowship of all who love and serve God. This old letter, written out of her darkness and solitude to a dear friend, is full of a joyful faith often lacking to those in full possession of every sense.

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awake to behold the possibilities of truth, when proclaimed in the power of the Holy Ghost. While we speak of sinners, we should cultivate the habit of saying, "Holy spirit, now thou art present, now thou art sealing this word upon the conscience, now thou art cut removing the scales from these darkened minds." Such faith in the Holy Ghost not only honors him, but also honors the Father, from whom the Holy Ghost proceedeth.—N. Y. Observer.

One ground for belief in future retribution is found in the relation between character and destiny. Habit tends to fixity, and this fixity of habit becomes character. Character is the distinctive mark which thought and act make upon the soul. Character is the sum of qualities which make the man; character is the man. Character tends to become eternal. This is a solemn thought. There is a moral gravitation as truly as there is a natural gravitation. Like seeks like. In Acts 4:23 we read of Peter and John, "And being let go, they went to their own company." Here is an illustration of a great law. Let a group of persons receive even the first elements of religious education till she had learned, under the indefatigable efforts of God Dr. Howe, to use the one remaining sense of touch in the communication of ideas. But her mind was active. If she learned less than most children, she thought more. One day she asked Dr. Howe the question: "Man has made houses and vessels, but who made the land and the sea?" She was told that God made all things, and what was said of His character made a deep impression upon her. She could not recall the words which explained to her the great truths of revelation as to this wonderful Being and man's relation to Him. She accepted Him as her Father and Saviour in all the sincerity of her child-like heart. The first death had before this caused her much distress, but this now passed away. She henceforth looked forward with joyful anticipation to the time when she should drop all bodily infirmities, and with perfect facilities engage in the praise and service of her Maker in the heavenly world. Her distinguished connection was with the Baptists. Her simple and devout faith united this sadly hampered but truly free soul to the fellowship of all who love and serve God. This old letter, written out of her darkness and solitude to a dear friend, is full of a joyful faith often lacking to those in full possession of every sense.

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For all diseases of the Throat and Lungs, no remedy is so safe, speedy, and certain as Ayer's Cherry Pectoral. An indispensable family medicine. "I find Ayer's Cherry Pectoral an invaluable remedy for colds, coughs, and other ailments of the throat and lungs."—M. S. Randall, 204 Broadway, Albany, N. Y.

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"I have used Ayer's Cherry Pectoral for bronchitis and" Lung Diseases, for which I believe it to be the greatest medicine in the world."—James Miller, Caraway, N. C.

Ayer's Cherry Pectoral.

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Sabbath School.

BIBLE LESSONS. STUDIES IN JEWISH HISTORY.

Third Quarter. Lesson III. July 21. 1 Samuel 7: 1-12.

SAMUEL THE REFORMER.

GOLDEN TEXT.—"Cease to do evil; learn to do well."—Isa. 1: 16, 17.

EXPLANATORY. I. PREPARATIONS FOR A REVIVAL. 1. And the men of Kirjathjearim came in answer to a summons from Bethshemesh for them to come after the ark.

SECOND PREPARATION. And all the house of Israel lamented after the Lord. As a child follows his father who has been forced to turn away in anger, and with sighs and tears entreats for reconciliation.

THIRD PREPARATION. Samuel's labors. Probably the life of the young prophet-judge was that of a fugitive, going stealthily from place to place, that he might teach and preach.

II. A SUMMONS TO REPENTANCE AND A NEW LIFE. And Samuel spake unto all the house of Israel, saying, If ye return, etc. It would seem that these words were not spoken at one time or in one place only, but were the substance of Samuel's preaching throughout the land.

SAMUEL'S SERMON. Introduction. If ye do return. The need is acknowledged, the desire felt, the effort already commencing.

III. FRUITS MEET FOR REPENTANCE. FIRST FRUIT,—sorrow for sin, expressed in ver. 2. SECOND FRUIT,—forsaking sin. 4. Then the children of Israel did put away Baalim and Ashtaroth.

5. Gather all Israel to Mizpeh. Here was held a great revival meeting to prepare them for fighting against the Philistines by a solemn day for penitence and prayer. Such a consecration is the necessary preparation for every effort for overcoming the evils in the world.

6. And drew water and poured it out upon the ground. A symbolic ceremony signifying (1) the binding irrevocable nature of their vows and promises. They were "as water spilt upon the ground, which cannot be gathered up again."

IV. OPPOSITION AROUSED. 7. And when the Philistines heard that the children of Israel were gathered together. The lords naturally regarded a national assembly of their vassals as a preliminary step toward revolt.

NOTE. That activity on the part of God's people arouse opposition.

V. VICTORY: THE PROMISE FULFILLED. 8. Cease not to cry unto the Lord. The people began now to believe in God and in prayer.

9. And Samuel took a sucking lamb: young and tender, such "being the most suitable to represent the nation that had wakened up to new life through its conversion to the Lord, and was, as it were, new born. Offered it for a burnt offering. Not with his own hand, but by the priests under his direction.

12. Between Mizpeh (watch-tower) and Beth-car (both of sharp rock). The exact spot is unknown. Ebenezer (the stone of help). It is a memorable fact, which gave a touching emphasis to this memorial, that this was the very place where, twenty years before, the Israelites were defeated and the ark of God taken.

How She Conquered. George Paul, a young civil engineer, while surveying a railway in the Pennsylvania hills, met a plain, lovable little country girl, and married her.

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Messenger and Visitor

WEDNESDAY, JULY 10, 1889.

THE PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Many of our readers have no doubt followed with no small interest the discussion of the question of this society, as it has been conducted by brethren Grant and Robbins. We have been observing its operation and trying from references to it in the press, from personal inquiry and from an examination of its principles, to obtain a correct idea of it. We believe the time has come to express partially, at least, what are the conclusions at which we have arrived.

We have the deepest and most peaceful conviction that the church has received its sanction from Christ—that He gave it its constitution, through the action and teaching of inspired men. We are equally confident that this constitution was not local nor temporary; but was intended for all countries and time. It is also certain His purpose was that all His people should become members of this body, and do their work according to its principles and under its oversight and direction. As the church received her constitution from Christ, it must follow that she is the best organization which can be formed for the purpose God intended to have served through her. If any one disposed to question this conclusion, they must either show that the church was not constituted by Christ for all time and all men, or that He was not wise enough to give her the best constitution for the end proposed. We are sure none of our readers will take either of these positions.

The only possible question remaining, therefore, is, whether our Lord, in constituting the church, did not leave a part of the work He desired His people, in an organized capacity to do, outside her proper sphere of labor. If He did leave a part of such work outside her sphere, then we need other organizations to do it; if He did not so leave any of His work, then we do not need any other organization, and for us to form any other, is not only superfluous, but a reflection on the wisdom of Him who has given us our organization to do all the work which it requires Christians to bid themselves together to do.

In considering this question, let us remember that our Lord constituted the church and the church only. If, then, there were forms of work which require organized Christian effort to accomplish, not included in the functions He gave His church, it must follow that our Lord left a defect in His provision for His own blessed work, and that He left this to be remedied by uninspired men as they might chance to act, in the more or less remote future. To believe this would be to impute to our Lord that of which no wise man would be guilty. It would name the less reflect upon His love; for why should He leave this provision for His work defective in that work upon which such vast issues depend.

But if we are to say that our Lord did not provide in the church a complete organization for all His work, and that we are permitted to add other organizations uncontrolled by her, then why may we not believe that men can add to the revelations He has made in other directions? If something else in addition to His church is allowed, where He has given the church only, then why not something else than immersion in addition to scriptural baptism—sprinkling and pouring? Why not new ordinances, such as the Romish church has introduced? Why not Salvation Army—anything? The truth is, we have to give up all sure anchorage as soon as we admit that our Lord's provision was incomplete, and that we may add to it in order to remedy its defects. If there is incompleteness and defect in one part, why not in another? So doubt and uncertainty is thrown over all that God has left us in His own, and we are at the mercy of all kinds of innovations and experiments. We, as Baptists, have set our faces as flint against such loose notions in the past. May we not be led away from the immovable fastness of what is revealed in the New Testament, and stamped with the authority of apostolic preaching and practice.

It seems to follow, therefore, with unerring certainty, that all the work our Lord intended His people to do, in this organized capacity, was included in the functions of the church, and that He desires every one of His people to belong to a church and to help do this work as a member and under its supervision and direction. To withdraw a part of the work or of the workers from this the only organization which has the sanction of our Lord, and set the workers about this work in another organization over which the church has no control and no power to direct except of courtesy, seems to us as inconsistent as it is disrespectful to the church and Him who gave her her

constitution. Is it any wonder, therefore, that we view with growing alarm the disposition to rob the churches of the work which Christ has committed to them and to them alone, and practically to withdraw a large part and the most energetic and active part of the members aside into organizations where the church has no voice. Against this introduction of societies unauthorized by Christ, to the limitation of the church's rights and of the scope of her work, we shall protest just as we shall protest against the introduction of sprinkling and pouring, etc., unauthorized by our Lord, and many other departures from the exact simplicity of the faith and practice left us by inspired men.

The question how these societies stand related to the church, and whether they are obvious to these strictures, we shall consider next week.

THE WEEK.

The trouble between Great Britain and Portugal over the Delagoa Bay railway still continues. The report which stated that Portugal had yielded to the representations of Salisbury was premature. Instead of doing this, she cancelled the concessions to the company, on the strength of which it had begun its work. Salisbury has sent three men-of-war to the scene of action, to look after British interests, and has gained the consent of Portugal to leave the question to arbitration.

O'Brien was again the centre of public regard, last week. He succeeded in addressing a crowd at an interdicted meeting of the Land League. The police suddenly appeared and charged upon them, injuring about forty. O'Brien was soon on his way to Dublin, escorted by a large force of constabulary. Excited crowds looted the police all along the route and at Charleville a desperate attempt to rescue the prisoner was made. The crowd rushed upon the police and a fierce hand to hand struggle ensued. The police were ordered to fire and the first volley took effect. Two of the crowd were seriously wounded. The police succeeded in getting away with their prisoner and he was conveyed to Dublin by the first train that left Limerick Junction. The news spread rapidly through Ireland and great excitement prevailed. O'Brien has since been released from custody.

Boulanger has gained another victory. In two districts, where elections have been held, he and his candidates have defeated their competitors. It may prove that the action of the government, in trying to discredit Boulanger, in the prosecution which they have instituted, will but give him a warmer place in the good will of the common people, as they regard him as a persecuted man.

A fierce attack has been made upon the French minister of justice, by a member of the chamber of deputies. He is charged with complicity in the credit mobilier frauds. It was thought that this would lead to the overthrow of the government; but the trouble seems to have been tidied over.

The people along the so-called French shore of Newfoundland complain bitterly of the way the British government allow the French to domineer over and oppress them. French war ships are said to take complete charge of the harbors and exercise unlimited police control on the waters, notwithstanding that British men-of-war may be in the harbor at the time.

The premier of Quebec has spoken of the Anti-Jesuit Bill agitation. He makes it the ground of an appeal to the French Canadians to cease their fratricidal strifes and be united. In the course of his remarks, he declared the strength of the French Canadian people lay in the union of the people with their clergy, and designated the active opponents the Jesuits bill fanatics, etc. This deliverance is a clear piece of demagoguism, but it is based on the fallacy that the government of Quebec must be allowed to enact what it pleases, whether it be just or unjust legislation; whether it acknowledges the sovereignty of Queen Victoria or of the Pope.

Obituary.

We regret to announce the death of our dear Brother Alexander Cann, who died at Fourche, on June 28th. Our brother was an active and earnest Christian, always ready to do what was in his power for the advancement of his Master's kingdom. Bro. Cann tried to serve God many years as a member of the Methodist church at Fourche, but by study of the inspired word he was led to see more plainly the will of his Master, and in May, 1886, was buried with the Lord in baptism, by the Rev. E. P. Caldwell, at that time pastor of the Baptist church at Sydney, C. B. On May 11th, he joined the Baptist church at Fourche, and was chosen as Deacon and since has walked worthily of his profession. He had been in failing health for some time, but his final sickness was short and severe. He bore his sufferings with Christian fortitude, and passed away peacefully and sweetly to be forever with that dear Saviour he loved so well. Brother N. A. McNeil preached his funeral sermon from 23rd Psalm and 4th verse. He was buried in the New Baptist cemetery, attended by a large circle of mourning friends and relatives.

N. S. Central Association.

Although the rain came down in torrents on the morning of our association, Thursday, June 29, it did not prevent a goodly number of the brethren from assembling at Port Williams. More carriages than were needed met us at the station and conveyed us to the homes of friends. It is not always such a pleasure to attend the Association, for the friends at the Port and Canard seemed to regard us in the light of peculiar blessings to be delicately handled and well served. At 2 p. m., Rev. W. Cline, the ex-moderator, called the association to order, and after singing "A. I. hail the power of Jesus' name," etc., and prayer by Rev. E. O. Read, the following officers were chosen:

Rev. J. W. Manning, moderator; J. Murray and Austin Kempton (Lic.), secretaries; and Bro. Sydney Borden, treasurer.

While the committee of arrangement, led by their indefatigable chairman, Bro. S. B. Kempton, were arranging a programme of business, the delegates had a season of devotion. It prepared all for the work before them. How these half hours of special prayer during the session keep the delegates in touch with the work of Christ. It is one of the ways by which our associations can be made a greater success.

Rev. W. H. Cline read a short history of the Jeddore Baptist church, organized 1819. It was there that our lamented Bro. Meadows did such faithful work, and placed the church on the way to greater prosperity than ever before.

Bro. R. H. Creed followed with a carefully prepared history of the Rawdon church, organized 1823. It has passed through trying times and not only stood the test, but is still doing good work.

Rev. T. A. Higgins and Deacon Selden spoke highly of these papers and their value to us as a denomination, and moved to have them permanently preserved. Probably the most important business that came before the body was the district reports.

The following brethren reported: No. 1.—Chairman, Rev. E. O. Read. " 2— " " S. B. Kempton. " 3— " " M. P. Truman. " 4— " " J. H. Fosberry. " 5— " " W. H. Cline. " 6— " " S. March.

All showed valuable work done, especially No. 4, in which a S. S. County Convention had been organized; the members of which were laying themselves out for solid work in the year to come. If this district work is carefully performed, good results will be apparent in all our denominational efforts.

Thursday evening Rev. M. P. Freeman preached the Association sermon. Text Mark 16: 15. It was packed with thought and was abreast of the times in its demands. A collection of \$7.13 was taken for the Convention fund.

At the close of the sermon the pastor of the Canard church extended to the delegates a warm welcome to Port Williams and Canard, assuring them that there was danger of a quiet mutiny among the people if there were not more delegates to use up the stores of food and sympathy. The Port is constantly growing in beauty and business importance, and those of us who used to visit the place while studying at Wolfville know full well that their old time kindness has not waned.

Friday morning being fine, there was a large attendance. Owing to a failure in forwarding the letters to the committee on digest of letters, it was decided, much to the pleasure of some, to have them read in the Association. This seems to be about the only way the churches have of speaking directly to each other, and it is questionable if any better way can be substituted. Some of the letters showed gracious revivals. Others were educating the converts of a previous year, while others sent requests for special prayer on their behalf. Let us not forget to pray for each other. All spoke of peace and harmony throughout our borders. Three-hundred and forty-six baptisms are reported during year.

not so much to turn out learned men, as broad-minded genuine men—men cultured in body, brain and heart. No one listening to him would fear to place a son under his care. Prof. A. E. Caldwell followed, and gave a fine illustration of what education does for a man. Revs. S. T. Rand, D. D., and A. Cohoon, gave thrilling addresses.

There is much that we would like to mention, but time forbids. The report on Sabbath-schools, on Saturday, started our Sabbath-school workers, especially the superintendents and teachers: Bros. H. Lovitt, R. H. Creed, T. Smith, J. G. Dunham, Capt. Tooker and A. S. McDonald. Capt. Tooker gave some of his experience in foreign parts, which were deeply interesting.

The question of temperance struck out some fire, showing that this great subject is gripping our people more and more firmly, and that very soon none but pledged prohibitionists will venture to ask for the votes of the people.

Saturday evening was reserved for the discussion of a subject vastly important to all our churches, viz: "The hindrances to Christian work, and how to overcome them." Revs. W. H. Cline, W. P. Anderson, S. T. Rand, D. D., J. Murray, J. W. Manning, and S. B. Kempton spoke to the question. Hard facts, thrilling experiences and tender exhortation were beautifully blended making the session a season of blessing to the hearers. The only drawback was that so few were present.

It was very pleasing to have our venerable father in the ministry, Dr. S. T. Rand in our meetings. His whitening locks and ringing words were constantly reminding us of those who a few years ago were the bone and sinew of our yearly gatherings. But they have passed to their reward.

It was a pleasure also to have brother Trotter with us and we trust his stay may serve the double purpose of building up his health and extending an acquaintance with our people.

The churches in the usual way were supplied by members of the Association. The unanimous verdict of the delegates seemed to be "We have had a good time," and doubtless when Port Williams shall issue another such invitation, all will gladly hasten to accept. Con.

N. B. Western Association.

Association opened with prayer by Rev. S. J. Archibald. Minutes read, and approved as read. The Treasurer, M. S. Hall, submitted his report, and, on motion, report was received and adopted.

Associational letters that were late in arriving, were read. On motion, resolved that the preacher of the Association sermon be requested to forward the MS. of his sermon to the MESSINGER AND VISITOR for publication.

The report on Temperance was submitted by Rev. S. D. Irvine, and spoken for by Rev. E. J. Grant and Rev. W. H. Beckwith, after which it was, on motion, adopted.

Revs. W. E. McIntyre and Geo. Howard were appointed a committee to revise list of ordained ministers and licentiate.

Rev. S. J. Archibald moved that we open a discussion on "Systematic Benevolence." Revs. A. Cohoon, B. H. Thomas and S. J. Archibald took part in the discussion.

Rev. B. H. Thomas moved that a committee be appointed to re-arrange the grouping of churches in the interest of Convention Fund. Revs. Geo. Howard, S. J. Archibald and W. E. McIntyre constituted that committee.

The clerk was instructed by the Association to correspond with the churches who have failed to send letters for some time past, with the view of encouraging them to forward letters in the future.

Committee to re-arrange groups reported: "That the groups as now arranged remain as they are, retaining the same chairman, except Jackson's group, of which group S. J. Archibald be chairman, and Centreville, of which Rev. Geo. Howard be chairman.

Concerning Your Native Village and its Surroundings.

STAR STUDY.

THE SURROUNDINGS.

In our very, very, rapid glance at the system of which we form but a humble member, we have noted some features calculated to command our perpetual admiration and amazement. The immensity of the mass of the great central body as also that of the principal planets, the enormous perennial production and outflow of light and heat upon and from the sun, the vast sections of space allotted to the several planets, the marvellous distances traversed by them in their revolutions around the sun each at the same time rapidly revolving on its own axis, the much more marvellous distances traversed by their satellites as they perform their threefold movements of turning their axes, revolving around their immediate centers, and following that centre upon its journey around its great centre, the dazing velocity with which these bodies move through space, the undeviating regularity of the movements such as is beyond the power of man to reproduce, the beautiful symmetry of the whole structure, the constant illustration which it affords of the wonderful working of those laws of gravitation and motion which ensure the continuance of the system, the periodical visitations of those blazing bodies whose orbits mark them as members of our community while such orbits are at the same time of an extent requiring hundreds of years for the completion of a single round journey even at an enormous velocity; all these features of the system are, I repeat, calculated to command our perpetual admiration and amazement. At the same time you will have observed that to a good degree we have kept our 'speech under constant rein and have prepared you to the best of our ability to relegate this entire solar system to the exceedingly humble place it really does occupy among the innumerable millions of stellar systems that populate the illimitable expanses of Jehovah's dwelling place. If we have chanced to dilate upon the "magnificent sweep" of Neptune, pardon us. His narrow parochial circuit about the sun with only a distance of 2,775 millions of miles from that body, did not, we confess, warrant the language employed. For, what is that distance compared with those distances which separate our system from those beyond, and those again from each other? Pardon our village idiosyncrasy, pardon our contracted notions, pardon our innocent wonder at the magnitude of the proportions of our native place.

But now our train is waiting on Neptune's track, ready for the journey onwards, and we here fulfil our promise to give you some measures of the journey. You remember the distance already travelled, that it was 2,683 millions of miles from the earth; you remember the speed, which was such as would take us across the Atlantic, from New York to Liverpool, say 3,000 miles, in less than the tenth of a second—a speed that would take us from the Sun to Neptune in 24 hours, and from Earth to Neptune, therefore, in a shade less time. You remember how soon we reached Mars, that it took a little longer to come to Jupiter, still longer to cross Saturn's orbits; do you remember that rattling at the far end of the train? We passed through the tail of Halley's comet. He was on his way earthwards for the elections of 1911, how long it seemed to Uranus; how, at length, we got to Neptune; all in less than 24 hours, and now you demand to be informed, on the eve of our journey onward, how long it shall be, keeping the same rate of speed, before we reach the nearest star? Twenty-four hours from Sun to Neptune. Let us go on to graduate and adjust our conceptions to the distances we shall by and by come to consider. Meanwhile, how long to the nearest star from Neptune, keeping undiminished speed? Eighteen to twenty years! It is now 1889. When this century is being wound up and giving place to the next, we shall have at least a third of our journey still before us. Six or eight years into the new century ere we land on Alpha Centauri. And as much longer before we reach the second nearest star. Forty years hence we shall reach the second station. We shall be eighty years from home. Look back now for a moment—see the dear Sun, planets, moons, comets; farewell, dear native village, a long, long farewell. 'Board! 'Board! 'Board!

Dismissal further parable and rigidly excluding all matters of minor importance into briefest limits, some of the principal astronomical facts, which the patience and perseverance, the observation and skill, the intellectual grasp and power, of many men of past ages and most illustriously of the present age, have placed at our disposal. Probably in no department of human knowledge is our horizon of demonstrated facts being more rapidly widened than in the study of the heavens. It is our privilege to scan this horizon to its utmost bounds.

How many stars are there? Still keeping the Earth as our observing ground, it is estimated that in round numbers there are about 6,000 visible to the average naked eye, that would be 3,000 in our hemisphere—6,000 in the entire concave surrounding our globe. But placing the most powerful telescope to the eye, it is calculated that about 60,000,000 may be seen by its aid. So much for the numerical proportions of the visible universe.

What are these stars, so-called? And of what are they composed? It is generally understood that they are Suns, that is, self-luminous bodies of like physical constitution as that Sun which is the star of our own system. Their distances from us are, however, so great that the light and heat received by us from them is very inconsiderable. All the difficulties which present themselves in the study of our Sun, are of course greatly augmented in the case of the stars by the greater distances which separate them from our observation. Every year will add to our knowledge. The school boy of 1988 will probably know more of the constitution of these bodies than the most advanced astronomer of to-day. Meanwhile it seems generally agreed that they are vast suns shedding into space on all sides apparently inexhaustible floods of heat and light.

What are their dimensions? Here our information as may be expected is by no means exact. The relative magnitudes of the stars are expressed by their relative apparent brilliancy. To the naked eye there are visible six orders of magnitude. About fifteen are reckoned of the first magnitude, forty-eight of the second, 152 of the third, 313 of the fourth, 854 of the fifth and 2,010 of the sixth that is between the North Pole and the circle 35° south of the Equator. The same system of reckoning is used in the case of stars visible only by the aid of the telescope and with the largest telescopes of the world the smallest visible stars would be of about the sixteenth magnitude. What is the difference between these orders of magnitude? The stars of each order are in general only between two-fifths and one-third as bright as those of the order next above them. This scale of diminution is however by no means exact. They vary in brightness by gradations which are entirely inappreciable, it being impossible to distinguish the brightest of one magnitude from the faintest of that next above it.

The relative brightness of a star of the sixteenth magnitude is shown by the statement that it would take 1,000,000 stars of that magnitude to make one of the first magnitude. So much as to the relative magnitude of these bodies. The question still remains what are their intrinsic or absolute magnitudes? In the case of our own sun his mass has been definitely ascertained, but in the case of those far distant bodies no certain knowledge has yet been gained.

Just here a question as to the relative brilliancy of our sun and the stars. It has been found "by comparing the light of the sun with that of Capella, that our sun would have to be removed to 336,000 times its present distance to appear of the same brightness as that star, which is taken as an average one of the first magnitude. But the greater number of first magnitude stars are four or five times that distance from us; so that if our own sun were placed at their average distance it would probably not exceed the third or fourth magnitude. It would twinkle quite modestly among its fellows. The brightness of some 10,000 stars is said to be well known and that of half a million more with fair approximation.

So much on the question of magnitude relative and intrinsic. YOUNG.

Literary Notes.

The leading article in the July Home Letter Review is by Prof. F. R. Welch, of Auburn Seminary, entitled, Training for the Work and in the Work. It deserves a careful and prayerful reading by every preacher. Prof. Schodde has a careful and timely paper on Modern Biblical Criticism, which cannot fail to be helpful to students of Biblical literature. Prof. Painter, of Roanoke College, discusses with learning and ability, The Papacy and Popular Education. Dr. A. T. Pier son has a ringing article on Effective Church Organization, which we commend to pastors. Dr. Coburn gives the first of a series of papers on Egyptology, which bids fair, from this specimen, to be highly interesting. The sermons, nine in number, are all by able preachers. The other departments are well sustained. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York; \$3.00 per year; 30 cents per single number.

Scribner's Magazine for July, 1889.—Contents: The Telegraph of To-day, by Charles L. Buckingham. Worship, by Graham R. Thomson. How the Derby was Won, by Harrison Robertson. Lost Light, by Edward S. Martin. The Rock of Beranger, by T. R. Sullivan. Grief, by Charles Edwin Markham. Ballad.—To Sandra, in Absence, by Duncan Campbell Scott. The Governor, by George A. Hibbard. The Copeland Collection, by Margaret Crosby. The Master of Ballantrae—IX, by Robert Louis Stevenson. The Story of a Lost Car, by John R. Spears. Friendliness, by H. P. Kimball. The Two Molliés—a City Sketch, by Hjalmar Hjorth Boyesen. A Singer, by Richard Henry Stoddard. From Four to Six—A Comedieta in One Act, by Annie Eliot.

"It is All Right With Jesus."

At the annual meeting of the English Baptist Missionary Society, the Rev. J. Ewen, of Benares, gave this narration: A few years ago I baptized a convert from Mohammedanism, who was educated at Dr. Duff's college in Calcutta. While studying in that institution, he read the Bible an hour daily with the professors, but left without any apparent change of belief. On leaving, he studied medicine, and eventually entered upon his practice. For long all went well with him, till, during an outbreak of cholera, his family was cut off, and he was left alone solitary in the populous world. The affliction was to him so manifestly a Divine visitation that he began to wonder what he could have done to bring it about. What had he done? What had he left undone to deserve it? Pondering these he came to the conclusion that he had neglected a duty incumbent on every good Mussulman—the pilgrimage to Mecca. When he reached this conviction he set on foot the Grand Trunk Road for Bombay. The highway lay through Benares. When he reached the city the Hindus were holding one of their numerous Melas, and promptly prompted him to visit it. As he entered the crowd he came upon our preachers, who were hard at work. They told a three-fold tale in his hearing. He had heard it before, read it with his teachers years previously, but now it came like a new revelation to him. His wounded heart craved for comfort, and the long neglected message of salvation became at length the balm of Gilead to his soul. There and then he made personal surrender of himself unto God through Jesus. The reason for his journey now being at an end, he remained in Benares, and it was my happiness to receive him on a profession of his faith. He gained upon us every day. A quiet, unassuming man, he got a class of Bengal boys together, and strove earnestly to impart to them a knowledge of the Saviour he had found. All went well till the terrible outbreak of cholera two years ago. The stricken were dying at the rate of about one hundred daily. There was no time to burn them; the features were merely charred, the skull broken, and the loathsome plague-spreading remains consigned to the all-purifying Ganges. Our friend, ministering to others, contracted the disease. Joshua, our earnest, capable medical evangelist, who was the means under God of bringing him to a saving knowledge of the truth, did all in his power to alleviate his sufferings. For myself, I was forbidden the city, as I was then still suffering from an attack of the disease, which had almost cost me my life a short time before. I could not, however, resist the appeal to visit the dying man. Going down, I found him in a semi-unconscious state. Joshua raised him slightly, and asked, "Do you remember who this is?" He, however, did not recognize me—may, did not even look at me. Lifting the glazed eye to the smoke-begrimed roof of the house, a gleam of intelligence passed over his features. Slowly the parched, bloodless lips opened, and a faint voice just whispered loud enough for us to hear, "Jesus. It is all right with Jesus. He is my Saviour." The head sank back, the light faded from the eye, the body quivered for a moment, then rest came at length, and blended into the eternal rest that remaineth for the people of God. I thank God for that dying testimony. Out of the fullness of the heart the mouth spoke, and the thoughts of the dying man were of Jesus.

Westport Notes.

OUR FOREIGN MISSIONS. The appeal of our missionaries in Telugu land is bearing fruit with us. In our monthly missionary meetings we have read and discussed it. In the interim we have been thinking and praying about it. It has troubled us. Our selfishness has been pained. The tone and trend of our prayers have been diverted from ordinary conditions and petitions to self-examination and special consecration, to a small extent. The heaven is in the mass. We hope for a revival of no small dimensions along the line of a genuine Christ-like beneficence. At our last missionary meeting we discussed the proposition,—"The privilege of the Christians of the present generation to preach the gospel to all the present generations of earth. This was supported by the following facts: 1. The necessities of all peoples demand this. 2. The aspirations of a genuine Christianity demands it. 3. The ability of the Christian church is equal to this service. 4. In the apostolic age this was demanded and accomplished. The pastor has been cheered. A young brother who is earnestly seeking to improve his Christian life, said: "I have never thought of my duty to give for missions." I will think of it. Another young brother gave the pastor a dollar bill, saying, "This is my first money for missions. I have not thought of it as I should." A sister who well understands the value of money, because she works hard to earn it, gave two-and-a-half dollars—the sum mentioned in the appeal as necessary from

each member of the church for the Foreign Mission work—with the remark that "she felt as though she must do it." In answer to the appeal of "Rhoda" (C. & V. May 1), for \$100 donations for outfits for missionaries, etc., a sister wishes me to say for her that, while she is not able to give \$100, she will be one of four to give it. In a few weeks a remittance of \$25 will be forwarded to the Board. When our members understand our church business aright, there will be an intelligent and hearty devotion to it, but not before this.

Westport, July 2.

Correspondence.

Secretary Stewart's letter in re Viganagram has been put into my hands through your paper. I wish I could say something that would induce the people of the Maritime Provinces to secure that property. In 1875, in company with Brothers Boggs and Churchill, I inspected it. We asked God to give it to us. A year later I wrote to the late Dr. Mullens, Secretary of the London Missionary Society, asking him if they would relinquish to us Chicago and Viganagram; but the Society refused. Still the Lord put it in their hearts, first to sell out at Chicago, and now at Viganagram. I fully believe it is His hand, and I believe that some day He will give us Viganagram too. Then Baptists will have the sea coast from Madras to Calcutta. We shall have encircled the Bay of Bengal east and west, Burma and India. Viganagram is in the centre of that basin, full of souls, on whose rim are Binliphakam, Bobbili and Kinnedy. It is the key of the situation up there. I hope our brethren by the sea will arise to their opportunity and buy this property, and remove a constant menace to their mission out of the way. Please allow a word about our mission in general. It is sorely in need of laborers. The eyes of the missionaries are weary with looking for help in vain. The last male missionary went out in 1882. You have fewer missionaries now than you had in 1875. You should double your force at once, and you should buy this property by all means. I am glad to know that you are sending out one family this year, and that a number of the brethren are offering large sums to recruit the mission. Still I hope that you will not forget the rank and file of the brotherhood, and that many more will offer themselves to your Board. Up here in the West we are trying to keep within sight of the demands of our work, and yet how lamentably short we come of what our Lord and Master calls for. This generation of Christians must give the gospel to this generation of heathens. Oh for more common sense, practical consecration to His service. JOHN McLAURIN. Woodstock, Ont. June 29.

Foreign Missions.

The meeting of the Foreign Mission Board on Wednesday was one of unusual interest and importance. Soon after opening a delegation of the Executive Committee of W. B. M. U., accompanied by Miss Nettie Fitch, their missionary elect, came to the Board meeting. Miss Fitch was introduced to the members of the Board, and it was stated by the Secretary of the Executive Board that she had been chosen by them to go out to India, and asked the Board to make the appointment. Bro. Martell was requested to ask the candidate a few questions relative to her conversion, call to this work, etc., which he did, and which were answered in a very satisfactory manner. The Board then unanimously resolved to appoint Miss Fitch on the missionary staff, with the request that she go out this autumn. After this matter was disposed of, letters were read from the missionaries urging the purchase of the London Mission Society's property at Viganagram. The appeals were so earnest, that the Board felt that this purchase must be made, and so work faith in the Lord and His people. A resolution was passed instructing the missionaries to purchase at a cost of \$4,000. This will be a heavy additional burden. Brethren, you must come to the front. W. J. STEWART.

—When a man has trouble the world comes in and says, "Now get your mind off this; go out and breathe the fresh air; plunge deeper into business." What poor advice. Get your mind off of it! When everything is up-turned with the bereavement, and everything reminds you of what you have lost. Get your mind off of it! They might as well advise you to stop thinking. You cannot stop thinking, and you cannot stop thinking in that direction. Take a walk in the fresh air! Why, along the very street, or that very road, she once accompanied you. Out of that grass-plot she plucked the flowers, or into that show-window she looked fascinated, saying, "Come, see the pictures." Go deeper into business! Why, she was associated with all your business ambition, and since she has gone you have no ambition left. This is a clumsy world when it tries to comfort a broken heart. "I can build a

Corlis' engine, I can paint a Raphael's "Madonna." I can play a Beethoven's Symphony, as easily as this world can comfort a broken heart. And yet you have been comforted. How was it done? Did Christ come unto you and say, "Get your mind off of this; go out and breathe the fresh air, plunge deeper into business?" Na. There was a minute when He came to you—perhaps in the watches of the night, perhaps in your place of business, perhaps along the street—and He breathed something into your soul that gave peace, rest, infinite quiet, so that you could take out the photograph of the departed one and look into the eyes and face of the dear one and say, "It is all right; she is better off; I would not have her back. Lord, I thank Thee that Thou has comforted my poor heart!"—T. DeWitt Talmage.

Religious Intelligence.

NEWS FROM THE CHURCHES. GERMAIN STREET, St. John.—One baptism on Sunday, 8th inst. Pastor (late) reports a good interest in all departments of church work. PORTLAND, N. B.—The Portland Baptist church, in response to an appeal from Bro. Stewart, threw into the plate the sum of \$55 for Foreign Missions, on the evening of Sabbath, June 30. Good. ALMA, N. B.—We learn that Rev. Isa Wallace has been spending a few days at Alma, helping Rev. S. C. Moore. Considerable religious awakening was enjoyed, and on Sabbath, June 23, two persons were baptized, and three received the hand of fellowship into the Baptist church there. WESTBROOK.—We have had societies at Leamington and Southampton, and baptisms at the latter place; and now fair subscriptions, with a site given for a new Baptist meeting house at Southampton. There are hopeful indications elsewhere in other sections of the West-brook Baptist church. D. McKEN.

EAST FLORENCEVILLE, Carleton Co.—The spirit of the Lord has been working in the hearts of the people in this place during the last two weeks. It was our privilege last Sabbath to gather beside the beautiful river St. John, and witness the baptism of five believers in Christ. There are many others who are inquiring the way to life. We regret that a great number of the young men are away to camp at St. Andrews during this revival season. H. Y. CORRY. July 2.

GRANVILLE MOUNTAIN, N. S.—On Sunday, June 9, I had the pleasure of holding, assisted by Bro. Erb, student missionary to this field, a formal dedication service in the new Baptist meeting house at Lakebrook, Granville Mountains, Annapolis. The people with commendable energy have the building nearly finished, are out of debt and have some cash in hand. The Home Mission Board has accomplished a great work on this field. E. A. ALBANY.

NEW GLASGOW.—Our church is in a very healthy condition. All the services are well attended. There seems to be growing anxiety on the part of the church for the salvation of sinners. Since my coming here we have put repairs on our place to worship to the amount of about one thousand dollars. The friends of this growing interest will be glad to know that the last dollar has been paid. The thanks of this church are due, particularly, to the brethren in Antigonish, Truro, Halifax, Windsor, Wolfville and Yarmouth for the kind assistance they have given us, in paying off our indebtedness. We are looking forward to the meeting of the Association with us, hoping that it may be a source of great blessing to our people. A. T. DYKEMAN.

TRACADIE, N. S.—We are made profoundly happy in this place seeing sinners from time to time born to God. Last Lord's day, June 30, it was my privilege to baptize three rejoicing converts in the presence of a very large concourse of people. In the evening a social meeting was held; one stout-hearted man with quivering lips and tearful eyes earnestly requested the church to pray for him, then a host expressed their desire that God's people would pray for them. Truly God is pouring upon the inhabitants of this vicinity the "spirit of grace and of supplication," and I hope and pray that many may find salvation. "When the Lord turns again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." D. McLeod.

MAJORVILLE.—We are enjoying marked manifestations of God's presence in this place. Special effort has been put forth in the Master's name, and our Father has given us a grand victory. On Sabbath, June 23, we met on the banks of the grand old Saint John River, and in the presence of a large concourse of people we imitated the example of Christ by administering the sacred ordinance of baptism to five rejoicing converts. The candidates were all young ladies ranging from fifteen to twenty-two. One of the candidates baptised united with the F. C. Baptists. The special services were

held in the house of our esteemed brother James Raymond, F. C. B. We feel much indebted to our brother for his kindness in granting us this privilege. We are now working new ground in another section of the County. A wonderful work of grace has begun; a number will be baptised next Sabbath. Brother Wilson is, with God's help, proving himself to be a hero in the fight. Brethren, pray for the prosperity of our common cause. B. H. THOMAS. July 2.

DUNDAS AND ANNANDALE, P. E. I.—Bro. Kildson arrived here from Margerie on the 18th of last month. He is meeting with a hearty reception from old friends, and is rapidly making new ones among the rising generation. Last Sabbath he baptised six young converts for the Annandale section of the church. This is gathering in the fruit of the faithful laborers of members on that part of the field. In the absence of pastor or preaching they have kept up lively prayer meetings and a good Sabbath school. At the close of the Sabbath school it has been the custom for one of the members of the church, previously appointed, to address the scholars from some portion of scripture, and thus the Lord's work has prospered in their hands; all the old members of the church attend the Sabbath school. If other churches would do likewise in the absence of pastoral care, they would not be found to be in the woeful condition they are often in when they secure a man, and pastors would not have to labor so long in building up a drooping church. The St. Paul and Dundas Sabbath schools are well attended by children and young people. A few of the members are struggling faithfully to advance the Master's cause, but the majority of church members are sadly indifferent to both Sabbath schools and prayer meetings. Sabbath services are well attended, and we are praying for the quickening power of the Holy Spirit. Annandale has adopted the new Hymnal, and other sections of the church will probably fall into line. Bro. Kildson is taking a rest, which he feels is needed and will be ready to take charge of the field when I return to Wolfville. M. E. FLETCHER.

PERSONAL. Bro. F. D. Davison has accepted a call to the North River field, P. E. Island. He wishes all correspondence sent him at North River. Our brother has a large and important field to care for, and will need grace and strength of body and soul.

Received for Acadia College.

Table with 2 columns: Name and Amount. Includes Mark Curry, Windsor, \$450.00; Mark Curry, Windsor, \$13.50; Donation to current expenses, \$600.00; Alumni Association, \$600.00. Total \$1613.50.

Convention Funds Received.

Table with 2 columns: Name and Amount. Includes Mrs. Mary Cook, Portapique, H.A.F. \$10.00; Williamstown F. M. S., \$5.00; Bridgewater church, C. F., \$30.70; Guysboro church, \$7.00; Germanstown, S. S. F. M., \$4.52; Annapolis and Upper Granville churches, Con. Fund, \$11.25; Holland Harbor, Gideon Flock, F. M. S., \$5.00; Upper Aylesford church, Morris-town branch, for Con. Fund, \$17.90; Sussex church, \$16.50; Granville Ferry, \$17.00; Cavendish church, Con. Fund, \$10.00. Total \$134.87.

Beans, Pork LARD, XX.

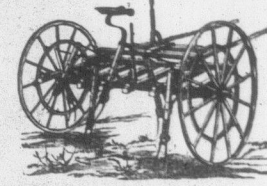
LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.



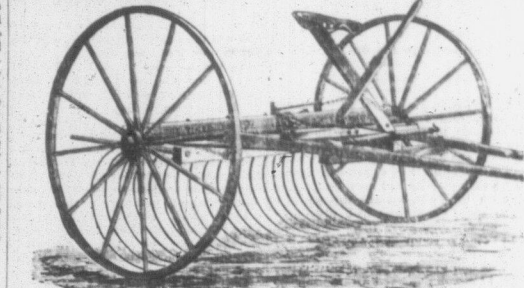
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until 12 o'clock, noon, on the 10th inst. for all or any of the Dominion Public Buildings. Specification, form of tender and all necessary information can be obtained at the Department on and after Tuesday, 9th July. Tenders are to be opened at 10 o'clock, and will not be considered unless made on the printed forms supplied, and signed with their actual signatures. Each tender must be accompanied by an amount of cash or a bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to 5% per cent. of the amount of the tender, which will be forfeited if the tenderer declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tenderer be not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By order, G. GOBELL, Secretary.

Advertisement for Burdock's Blood Bitters. Text: "Cures DYSPEPSIA. B.B.R. tones the weak stomach, aids digestion, sharpens the appetite, and strengthens the entire system."

HAY TEDDER.



Wiser Tedder. Experience has demonstrated the fact that a good Hay Tedder that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, fevvy condition. Enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain on the soil. That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men. For Descriptive Circulars, Prices and Particulars, in regard to the BEST HAY TEDDER NOW IN USE APPLY TO W. F. Burditt & Co., ST. JOHN, N. B., or their Local Agents in every County. FARMERS, ATTENTION!



As the season has now arrived for purchasing Hay Machinery, we would ask the Farmers' attention to the following. The above cut represents our American New Model Buckeye Mower, selected by the Dominion Government experimental farm last season in Nova Scotia; we also have one horse American Mower, a (tem) also Patterson Mowers, Tiger Rakes, Reapers, Steel Binders; also Top Buggies, Little Giant Threshing Mills, Farm Engines and Rotary Saw Mills. We have mowers from \$45.00 upwards and Wheel Rakes from \$15.00 upwards. One Hay Tedder very low. ALL ON EASY TERMS. CALL AND BE CONVINCED. P. S. McNUTT & Co., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., HALIFAX, N. S.

DIRECT IMPORTERS. SPRING STOCK COMPLETE. SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c. In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples.

TRURO, N. S. WM. CUMMINGS & SONS

Spring Importations of Dry and Fancy Goods. Personally selected direct from manufacturers in the European and Canadian Markets. Latest Novelties in TRIMMED MILLINERY, LADIES' AND CHILDREN'S WRAPS, JACKETS AND CLOAKS. Selected at the Spring Opening in London. Specialties in LADIES' DRESS ROBES and DRESS GOODS, including the new Jacquard design. Also, Ladies' Broche, Jacquard and Roulax Mantling, Ombre and Zephyr Prints. Each Department complete. Samples on application. Wholesale and Retail. W. C. & S.

KARN ORGANS. D. W. KARN & CO., (ESTABLISHED 1865) ORGAN MANUFACTURERS.

Sole Manufacturers of L. A. SUBER'S PATENT INDEPENDENT PEDAL BASS. Can be applied to any organ of any manufacture in a few minutes; gives perfect pedal practice. Acknowledged by Musical Experts to be the most valuable acquisition to the Organ yet discovered. BEST IN THE WORLD. Largest Factory in Canada. Capacity: 600 Organs per month. Superior in Quality of Tone, Mechanism, Design and General Excellence to all others. Every Organ Warranted for Seven Years. WOODSTOCK, ONTARIO, CANADA. AGENTS FOR MARITIME PROVINCES. MILLER BROS., Middleton, Sole Agents for Nova Scotia and Cape Breton. MILLER BROS., Charlottetown, Sole Agents for P. E. Island. MILLER BROS., Moncton, N. B., General Agents. C. H. SMITH, St. Stephen, N. B., do. J. F. McWHIRTER, Fredericton, N. B., do. C. H. WATSON, Woodstock, N. B., do. MILLER BROS., ST. JOHN, N. B., do. Send for Catalogues and Prices.

W. K. McHEFFEY & CO., WINDSOR, N. S.

Importers and Retail Dealers in DRY GOODS & CARPETS. SPECIALLY LOW PRICES DURING JULY & AUGUST. Samples sent on application. NOTICE. PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILOLOTHS, and LINOLEUMS. No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILTON CARPETS, with Borders in French designs; BRUSSELS Carpets, with Borders, at all prices, to match all shades of Parlor Furniture. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and CARPETS, direct from Kilmory, Scotland, cut in one piece and any shape or order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and design of Carpets. Satisfaction guaranteed. Address: HAROLD GILBERT, THE NEW CARPET WAREHOUSE, 74 KING STREET, ST. JOHN, N. B.

I WILL LIFT UP MINE EYES INTO THE HILLS.

Firm and steadfast, strong and grand, Beneath the soft blue-sky they stand...

The Battle in the Old Mill.

Tom's eyes opened wide for a moment and then he looked troubled, and Dr. Taylor questioned him again.

A Very Queer Trip.

Then they went to a corner of the hay-loft, where the cat and her six little kittens lay.

Beauty of Kindness.

What a beautiful quality is kindness? How it soothes the careworn? How it cheers us when we are sad and despondent?

Agents Wanted Everywhere.

At the ocean-side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks.

Cling to the Rock.

The presence of a dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result.

High-Pressure.

Living characterizes these modern days. The result is a fearful increase of Brain and Heart Diseases—General Debility, Insomnia, Paralysis, and Inactivity.

A Cure.

For Nervous Debility caused by an inactive liver and a low state of the blood. —Henry Bacon, Xenia, Ohio.

Six Rules for Extempore Preaching.

No good authority on this subject as Rev. R. S. Stone, D. D., sums up the substance of his theory and practice in the rules below.

No Taste! No Smell! No Nausea.

PUTNER'S EMULSION. Of Good Liver Oil with Hypophosphites and Pancreatine is largely prescribed by physicians for Nervous Prostration, Wasting and Lung Diseases.

VENETIAN BLINDS.

We manufacture these beautiful Blinds in all the most fashionable shades, and warrant them to be the best made.

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BAPTIST BOOK & TRACT SOCIETY.

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8,000 COPIES, PRINTED AND BOUND. The Canadian Baptist HYMNAL.

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Shure & Sons' Bells for churches and other buildings are made only of Purest Bell Metal.

CINCINNATI BELL FOUNDRY CO.

Not only on church bells, but also on all other bells, we have the most extensive stock of Bells in the world.

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WEST TROY, N. Y., BELLS. We have a full stock of all the public school bells, church bells, school bells, etc.

DRUNKENNESS.

It is the duty of every man to be sober and temperate. Drunkenness is a vice that leads to ruin.

Agents Wanted Everywhere.

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MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest... Wait not till the little feet are in slippers...

THE HOME.

She looketh well to the ways of her household... Mamma, may I take the fire-shovel...

strength and give you time for reading... Oh, those wretched ready-made things...

the beginner that both this and jarring... WHY YOU SHOULD USE Scott's Emulsion...

BOVINE LIQUID FOOD... IN DIPHTHERIA... SHORTHAND... BOVINE LIQUID FOOD... BOVINE LIQUID FOOD... DID YOU... WOODILL'S GERMAN BAKING POWDER... IF NOT... BLAME YOURSELF... AT A. P. SHAND & CO'S... THE MOST RELIABLE FOOD FOR INFANTS AND CHILDREN... SHARP'S CROUP AND WHOOPING COUGHS & COLDS... SUMMER HOMES BY THE SOUNDING SEA... HALEY BROS. & CO., Doors, Sashes, Blinds, &c.

INTERCOLONIAL RAILWAY. '89. Summer Arrangement, '89. ON AND AFTER MONDAY, 10th JUNE, 1888...

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street. ENGLISH ALL-LINEN COLLARS... MANCHESTER, ROBERTSON & ALLISON. GOOD NEWS. KIRKPATRICK is still at the old stand...



C. E. Burnham & Sons HAVE A COMPLETE STOCK OF PARLORSUITES BEDROOM SETTS

DID YOU secure one of the PRIZES offered for the Wrappers of Woodill's German Baking Powder?

BLAME YOURSELF. W. M. D. PEARMAN, Halifax, N. S.

PROVINCIAL Educational Association THE Tenth Annual Meeting of the Provincial Educational Association will be held

PROGRAMME. Wednesday, July 10th. 10 A. M. - 12:30 P. M. Enrollment of Members. Financial Statement.

News Summary.

DOMINION. - The total duties at Kentville and outports for the fiscal year amounted in all to \$13,425.52. - Amount of plaster shipped from Windsor and outports, for month of June, 18,000 tons.

UNITED STATES.

- Anthracite coal has been advanced in New York 10c. to 15c. a ton. - Pennsylvania has declared against prohibition by a majority of 189,020.

DEATHS.

SMITH - At Upper Dorchester, April 20, Frank, infant son of John and Martha Smith, aged 6 weeks. SMITH - At Upper Dorchester, June 1, Robert E., second son of John and Julia Smith, aged 15 years.

Association Notices.

EASTERN ASSOCIATION OF N. B. The Eastern Association of New Brunswick will meet (D. V.) at Havelock, on Saturday, July 29, at two o'clock.

Association Notices.

THE NEW BRUNSWICK SOUTHERN ASSOCIATION will meet, D. V., with the 1st Springfield church, on the 3rd Saturday of September next, at 10 o'clock, a. m.

W. Frank Hatheway, 17 & 18 SOUTH WHARF.

JOHN S. SEATON, Monumental Tablets & Gravestones.

"WHITE CROSS" GRANULATED SOAP.