

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

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The General Baptists of Great Britain, corresponding to the Free Baptists of this country, have decided to amalgamate with the Particular Baptist body. — Mr. Rockefeller has given a second \$100,000 to the American Baptist Education Society. His first \$100,000 was the means of securing \$250,000 to institutions aided by gifts being made conditional upon the raising of certain additional sums. — The Baptists of Maine, not satisfied with three academies as feeders to Colby, have made provision for another at Charleston, midway between Waterville and Houlton. One gentleman has pledged \$25,000, another offers to raise \$5,000—leaving \$20,000 to be raised to make up the requisite \$50,000. — President Small, of Colby, in his address at the commencement exercises, suggested that a separate yet equal college for young ladies be established at Colby, and his suggestion was adopted by the trustees. — It is doubtful if any church in America, perhaps in the world, can make the showing of Dr. J. N. Hall's church, New York. Last year it gave \$34,000 for current expenses and \$133,000 to outside objects. Compared with its wealth, however, it has doubtless been excelled by very many. — Protestants will scarcely favor Salisbury's convention with the Pope as to Malta. No Protestant marriage is to be legal there, in future, unless sanctioned from Rome. This is a Papal assumption and political servility with a vengeance. — A Methodist paper calls people who "are on the jump in revival times but hide away the rest of the year," "grasshopper Christians." Very expressive. — Bro. R. M. Hunt has been granted a vacation of three months by his church at Jamaica Plains to enable him to recruit from the strain of overwork. — Mr. Rockefeller has shown his good sense in refusing to be present at the Chicago meetings and to accept a position on the Directorate of the University his gift has been the means of founding. He does not wish either to be lionized or to govern the institution he has given so much to establish.

— PLAIN SPEAKING.—Mr. Spurgeon, in the *Sword and Trowel* for July, referring to the Scotch heresy cases, speaks very plainly: "What will be done in the matter? We don't care to prophesy; but if our Scotch brethren have degenerated to the English level they will do nothing. The sound will shield the unsound, the evangelical will pat the rationalistic on the back, and say that 'they trust they will not go too far; and all will live together in that form of peace which is not peace, but treachery to God and His truth. The scribes and priests of Israel are now linked in unshaken confederacies which there is unbounded toleration for error at the rate at which they are now advancing, those same confederacies will soon have no tolerance for orthodoxy. Even now the sneers and sarcasms at the old faith are more than self-respecting and truth-loving men ought to bear. Yet behind the ruling cliques there are hosts of plain, godly men, who will be holed before very long."

— EXONERATED.—Dr. Price Hughes and Dr. Lunn, two prominent Methodist ministers, of Great Britain, have made the most serious charges, through the *Methodist Times*, against the missionaries of their church in India. These included luxurious living and lordliness in their treatment of natives. So great was the effect of these charges that the receipts of the missionary society fell off nearly \$50,000. This compelled an investigation. Two missionaries came from India to represent their brethren at the trial. The investigation was a very searching one, and resulted in the complete exoneration of the missionaries from the charges. The result cannot but be very gratifying to all who have the interests of missions at heart. Should the missionaries of one society be found chargeable with anything which would bring discredit on their character or work, it would make it more easy for suspicion to rest on those of other societies.

— DON'T.—We hope that none of our churches will allow themselves to be classed in with the following. Those that give nothing will have nothing but decline to report:

The following associational letter is given by Dr. J. T. Christian, in his July *Christian Quarterly*—a sprightly little paper:

The Big Stinky Baptist church to the Little Poor Association semeth Christian salutation:
Dear Brethren.—We are at peace in Zion. Our statistics are as follows:
State Missions..... 0
Foreign Missions..... 0
Ministerial Education..... 0
Pastor's salary..... 0
Baptized..... 0
Received by letter..... 0
Died..... 0
Present membership..... 301
We send 85 cents, and want 100 copies of the minutes.

Our beloved pastor is Elder Jonathan Doolittle, who faithfully breaks to us the word of life.

Pray for us that we may hold out faithfully to the end.

SAMUEL HARDY,
Church Clerk.

— THE IMPRISONMENT OF MR. DIAZ.—We know our readers wish to be informed of the particulars of the imprisonment of this brother whose work among his countrymen in Cuba has been blessed so wonderfully. The following letter, sent to the Secretary of the Home Missions Board of the Baptists of the South, gives interesting particulars. It shows how ready are the authorities, prompted, doubtless, by the Romish priesthood, to harass the missionaries. It also makes evident the fact that the masses of the people have pretty well thrown off their bondage to Rome.

Dear Brother.—On Wednesday evening, 25th of June, I went with Rev. Bro. Godiner and Bro. Henera and a large number of my own congregation to the city of Guanabacoa. There was a quiet orderly congregation, about four hundred in number, and some of the best society in the city. We celebrated our meeting where we have been accustomed to hold service twice a week since the 20th of November last. Bro. Henera is the pastor in charge.

Before the close of the meeting we were interrupted by the police. We were told that we had violated the law, and I was sent immediately to the mayor's office to render an account of the proceeding. I complied without any resistance, firmly convinced that I was in the right. At the office the official charge was questioned by me as to the notice of the meeting and replied that the notice had been given. Then the clerk was requested to bring forth the notice, which he also confessed had been duly presented, but he failed to comply.

— THE STUNTED GRACE.—The sermon in our last issue on the above topic was the Associational sermon preached before the N. S. Western Baptist Association at Westport, June 21, by the Rev. G. R. White, of the Temple church, Yarmouth, and was published by request of the Association in our columns. It is also, together with the Circular Letter of this Association, prepared by the Rev. E. P. Caldwell, of the Third Yarmouth church, published in pamphlet for circulation. We commend these vigorous and excellent productions to the careful reading of all our church members. The Rev. I. E. Bill, Box 23, Yarmouth, has them on sale.

It was, the officers were at my mercy. Nineteen hours after the imprisonment, the original notice was found, and the registrar showed the date of its presentation. They did not wish to confess the injustice of the mistake, and availed themselves of the pretext that one word had been omitted. The law requires that the name of the rector or man in charge shall be mentioned, and their plea was that it was omitted, but the notice was signed by Mr. Henera, pastor, meaning the same thing. This is the trouble, and the violation of the law, of which we have been guilty.

A. J. DIAZ.
Dr. Tichenor, the Secretary of the Board, hints, in his comments on this letter, that it is not much use to look to his government for help, in efforts to secure justice to the missionaries, although Mr. Diaz is an American citizen. He thinks Mr. D. has been liberated.

— WHAT AN ADMISSION.—Congressman Butterworth has expressed the wish that "just for one session members of Congress should be chabed and permitted to honestly express their thoughts and feelings on the floor of the house, and to honestly vote according to their best judgment." This means, of course, that Congressmen are not now allowed this liberty, but must speak and vote to please the party machine. We suppose this is true of other politicians than those of the United States. How honest men can consent to be whipped into the party traces whether the machine's action commends itself to them or not, and to defend party action which is against their best judgment, is one of the mysteries, altogether insoluble to simple-minded people. All elected to support a party defend all the action taken by party leaders, and all elected in opposition are ruled by the opposition caucus. What does it all mean? Do all elected in this way surrender judgment and conscience, or are they willing to sacrifice both, and thus prove recreant to the highest trust? We do not wish to take either horn of the dilemma, while we are unable to see any other horn.

— SPURGEON AND THE SCOTTISH SPURGEON.—The *Christian Weekly* makes the issue of Mr. McNeill's first volume of sermons the occasion of a comparison between this volume and the first of Spurgeon's, and of the most interesting. Spurgeon's first volume is full of life, and a red-hot earnestness begotten of an intense realization of the blessed and terrible verities surrounding human life and its destiny. He is also given credit for grasp and fullness of thought:

The young preacher was from the first a theologian. He did not mean merely that he was a Calvinist. He was much more than that; he possessed the theological temper, without which the final message of the Holy Ghost in the Apostolic epistles is practically useless and enigmatic. The first of these sermons is from the text, "I am the Lord: I change and I vindicate the doctrine of election." It is the Arminians who come in for constant reproach. The doctrine of the perseverance of the saints is especially insisted on: "I tell you He will not quench you. Though you are smoking you shall not die." He repudiates with all his energy "the vile suggestion that a child of God may ever perish." Yet he is independent, and fearless. "Alas! alas! many make an iron ring of their doctrines, and he who dares to step beyond that narrow circle is not reckoned orthodox. God bless heretics, then! God send us more of them!"

What follows should be considered by every young preacher:

"I think I am bound to give myself out reading, and not to grieve the spirit by 'thoughtless' discourses," says the youth. He has been faithful to that conviction, and to this diligence the splendor of his long and high career is largely due. We have often expressed our conviction that even his own admirers do scant justice to Mr. Spurgeon's intellectual power; the maturity, the freshness, the range of this book only deepens this belief. Coming from a youth of twenty it is a miraculous production. Be that as it may, Mr. Spurgeon has never presumed on his talents; he has gone on storing up treasure, and speaks from a full and exercised mind.

The *Weekly* thinks Mr. McNeill's sermons depend more for effect upon the delivery than do Mr. Spurgeon's. They, therefore, lose more of their power when printed. The remainder of the comparison shows that the *Weekly* regards Mr. McNeill, in the fulness of his maturity, as inferior, in some respects, to the boyish Spurgeon:

He (McNeill) is evidently more at home in explaining a narrative. There his genial wisdom, his rich experience of life, his pure and generous spirit, and his real earnestness find full scope. What he says is not apologetic or epigrammatic; though he is capable of pungencies—thus: "And I will say to my soul—(Out thou canst not; thy soul is gone, thou art corn-crust)." As a rule he expatiates, and this is right, for the multitude needs time; but it may be carried too far. Theology he has none; his whole credo is that sin is incurable save for Christ and that Christ can heal it, but for anything he gets from it the doctrine of the apostles might almost have remained unwritten. This is by far the most striking

characteristic of his book. He does not even explain the nature of the Atonement, other than by the barest indications. While he has a real literary perception and touch, many of his sermons are rough and unfinished in the extreme. Great popular preachers are so few, the need of them is so urgent, and Mr. McNeill is a man of such power and promise, that we cannot but express the earnest hope that he will gird himself for a real discipline.

"Fellow-Citizens of the Saints."

"Fellow citizens of the saints." Think for a moment how much is implied in this. What a vast assemblage, what a glorious companionship is that in which you and I, with our frailties, our shortcomings, our selfseeking, our worldliness, our distrust, our faithlessness, are faintly to claim a place! All those glorious spirits, venerable patriarchs, righteous kings, rapt seers, glorious psalmists, who lived and wrought and suffered in the ancient days in the hope of a better promise; men "who through faith subdued kingdoms, wrought righteousness, . . . of whom the world was not worthy;" all those apostles and teachers who, kindling their torches at the sacred fire, the glory of the Eternal Son Himself, carried the light of the gospel into all lands, giving up everything for Christ, offering to lose their lives, that by losing them they might find them. All these martyrs and doctors of later ages who handed down the sacred treasure through successive generations, amid the fire of persecution and the confusion of barbarism and the darkness of idolatry, rejoicing to be devoured by hungry lions and to die at the stake. Polycarp, calm and brave as his flesh quivered in the flames; Chrysostom, with his fiery eloquence; Augustine, with his piercing insight and force; these share, too, in this glorious company whose names live in history; and others, true saints of God, though they appear not in the calendar of any church; men and women from the rigor of whose lives succeeding generations have their inspiration and strength; all whose holiness and purity, whose courage and self-sacrifice, whose gentleness and meekness, whose loving charity have been a never-fading fountain of refreshment to the weary pilgrim in the thorny wilderness of the world; and others, too, there are whose memories shall perish not, though they have left no name in history, but whose brows, nevertheless, God Himself will crown with a halo of everlasting glory—poor, despised, unknown artisans and peasants, weak women and feeble children, martyrs in the martyrdom of daily life, saints in the saintliness of homely duty, throngs innumerable of every nation and kindred and people and tongue, clothed with white robes and palms in their hands, standing before the throne of God, and serving Him day and night in His temple.—*Bishop Lightfoot.*

Every Christian Has a Mission.

"None of us liveth to himself."—Rom. 14: 7.
There is, perhaps, no one point which requires more to be pressed on the attention of Christian men, women, and children in the present day than this: that every one is sent into the world with a mission—that is, for some particular object.

It is not sent here merely to vegetate and die; he is sent to do something for his Master; and there is no one who has not some talent which he can employ for God. Every one has a mission. We know what the world considers to be their mission—just to live as happily and comfortably as they can; just to kill time, without any thought of what will become of them when they are called from earth.

And what do many Christians regard as their one and only business in this world? Why, they think that their mission is to take care of the salvation of their own souls, and that when they have secured that they have done all that is required of them. My friends, that is but the beginning of the work, not the end. Having been led to believe on the Lord Jesus Christ, having become united to Him by a living faith, and thus been saved forever, you are then to work, not for yourselves only, but for your fellow-creatures—for mankind.

Having been raised up "from death unto life," show the life which is in you; show it in action—press forward in your Christian course, and let your Master see that you are willing to do all that He has commanded you to do in His service. Endeavor to discover what is your mission in the world. "Mission" may be a cant word, but it contains the sum and substance of Christian usefulness in the world.

Endeavor to find out the gifts God has imparted to you, and set yourselves to

work with them; and whether the door may be wide or narrow, whether it be in your power to benefit many or only few, if you do the work which God in His providence has given you to do, you will at the last hear your Master say of you: "He has done what he could." What we can is all that our Master requires.—*St. E. Bazin.*

For You.

Every earthly life leads to death, but only one life was entered upon with death as its chosen object. Heroes have faced certain fate under conditions that were in themselves an inspiration; the circumstances of Christ's death made it seem disgraceful to human eyes. Men have accepted a dreadful doom, sustained by the steadfast and sympathetic support of friends; among the most insidious temptations that came to our Lord during His ministry were the suggestions from the inner circle of His followers that He should not follow the path leading to the cross, and at the last He was deserted by all. Some have met a painful end with indifference and stolidity. Christ's sensitive nature was keenly alive to every pang; Others have recklessly thrown away their lives: Christ avoided danger when there was no occasion for encountering it, and when His hour came, it was with a terrible struggle that He drank the cup of anguish. Servants of God have gone with joy to martyrdom because upheld by God's strength; from this innocent sufferer the Father hid His face. Followers of Christ have yielded up their lives in a good cause when they saw it was unavoidable: the Master laid down His life of His own free will.

For the death of the Son of God and the manner of that death there must have been some great cause. From His own words we know that He gave His life as a price for us. That such a price was necessary shows our need. That such a price was given shows His wonderful love. Men may be willing to die for their fellow-men, but Christ died for those indolently beneath Him. Not even "of angels' death He took hold, but He took hold of the seed of Abraham." Not for the world as a whole, but for each one, for you, was His life given. Can the love that is the wonder of heaven be offered in vain to us? What have we to give in return?—*The Golden Rule.*

W. B. M. O.

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

PRAYER TOPIC FOR JULY.

For our missionary students on our Home fields this summer, that they may be filled with the power of the Holy Spirit and preach only, Christ crucified."

Mrs. Selden.

"She stood in the glorious shadow Of the Father's house of love, But she saw not the shining threshold Where the Angel Watchmen move; She heard not their garments faintly stir As they opened the golden gates for her."

How seldom do we view death thus! Instead of "a glorious shadow," it is midnight darkness; and instead of "Angel Watchmen," we see only the grim destroyer. And yet the New Testament throws no such gloom around the "going home" of the child of God. "Them that sleep in Jesus," "He fell on sleep;" "To depart and be with Christ;" "She is not dead, but asleep;" is the only shadow which the Bible casts round the departure of the Christian from this world. Look for death in the New Testament, and you find it in such connections as these: "Dead in sin;" "She that liveth in pleasure is dead, while she liveth," etc.

It is because these mortal eyes of ours cannot pierce the shadow even that we weep when the angel comes for those we love. And it is because our "Father knows our frame" that He does not chide our weeping. Many tears have fallen during the last week as the news was borne from one to another, that the valued friend and worker, the faithful counsellor to so many, had been suddenly called away. And yet with the tears there was gladness—gladness that the long years of suffering were over; gladness, because she had had her wish; and had been called suddenly "unto light."

And for Mrs. Selden it was such light, such rest! Death brings quiet peace to every face, but she looked as though a heavy weight had been lifted from heart and brain, and the lifting of that weight had left on her face a glad joyousness. Something even of the intense surprise, which must have been hers when she met her king so unexpectedly, had left its impress on her face. And it was

only after you had turned away and thought of the loss her absence would cause, that you grieved.

She had spent a whole life time in the service of her Master. To her it had been given not only to believe on Him, but also to "suffer for His sake." She had quietly said to a friend not long ago, "This is the jubilee of my asthma." And yet, through all the suffering which this disease entails, she never laid down her work.

Early in 1870, if I mistake not, when Miss Morris had come to Halifax prepared to start for India; it was in Mrs. Selden's parlor that the first meeting was held, and plans discussed, and from that day to this her interest in Foreign Missions has never abated. Her home was always open to our missionaries, her letters cheered them while at their work, and no October came that did not find some little token on its way to India, that our sisters might not feel themselves forgotten at Christmas. Were they returning home, how anxiously she watched and waited lest they might miss a welcome at the first moment of landing. Surely we who are following on may learn a lesson from her life here.

It was the same with regard to the societies. She watched over and worked for each and all, until her failing health seemed as a message to her from her Master, telling her to lay it down. This was the secret. She worked for Him, not for the praise of men. Had this not been so, she would not have continued to work as she did; for she clung tenaciously to "the old path," and did not approve often of the new ways of working. But the heathen were perishing, and Christ had commanded; this was enough. And here, too, we read our lesson, to work not for praise, but for the sake of the work itself, but for Christ, and because He has commanded.

It is only three years ago that our sister tendered her resignation as Provincial Secretary for Nova Scotia. It cost her a struggle which only the Lord could understand, and yet at His word she laid it down. Her interest never flagged, and she has ever been ready with words of advice and encouragement, so gladly given. It was only the other week that, going up to tell her of a short visit made among the societies in Kings county, and finding her suffering more than usual, I said: "Let me come again, you are not fit to listen now; it must only worry you." Her answer was so characteristic, "O no, go right on, I want to hear so much." And here we learn our last lesson, love for Jesus and His cause first, boldly suffering even most painful trial. In so far as she followed Christ, even so may we follow her.

For us there remains yet a little while of toiling and of praying and of sifting. For her—

"She took that night, The one grand step beyond the stars of God, Into the splendor shadowless and broad, Into the everlasting joy and light."

A. R. J.

Outgrowing One's Work.

There are two ways of outgrowing one's work. One is by learning to do so much better work that an employer cannot afford to keep us at inferior work. In this way persons who began in the humblest positions in an establishment come at last to occupy the highest places there are. There is another way in which people outgrow their work without learning or improving. They simply assume that they have too much dignity to be employed about minor and insignificant matters. This, however, does not answer as well; and many a man has lost his job because he would not do what some one must do, and what it belonged to him to do as properly as to any one.

It is not a very edifying sight to see one or two upstarts in an establishment quarrel and refuse to perform some reasonable service because it did not belong to them to do, and then see the head and proprietor of the whole concern undertake and do the needful menial work which they had refused and were unwilling to perform. Such things have been witnessed, but employees who act thus are not likely as ever stand at the head of any business. They have not comprehended the principles of true service. He who would be lord of all must first be servant of all. Thus the "Son of man came not to be ministered unto, but to minister;" and if we are to succeed in our work, and be useful in the world, we must be ready to do the things which we can do, and do them willingly, and not outgrow our work until we are called to higher and more important service. Editors, lecturers, and thinkers are more likely to get discharged than they are to get promoted.—*The Christian.*

WHEN THE HAIR

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MESSINGER AND VISITOR.

Pre. ch the Cross: The Religious Mule. By Rev. THEODORE L. CUYLER.

To the scores of young men who have lately graduated from the theological seminaries of our land, we offer one suggestion, and that is: "Beal the Cross of Jesus Christ." First of all, wrote Paul to the church of Corinth, "I delivered unto you what Christ died for our sins."

What depth of feeling and bitter experience this text expresses! The mule is the incarnation of obstinacy. Standing with his fore-feet wide and firmly planted on the ground, his long ears laid back close to his head, he is a picture of firmness. You doubtless imagine that David was thinking of one of those balky brutes, on his father's farm, when he wrote the text.

There are mules and mules. All have the same character; but there is a diversity of outward forms. Some are horizontal, others are perpendicular. Some stand on four feet, and some on two. Usually, however, they do not walk at all, but stand very still.

Not a few of these animals are found browsing on the tender grass within the enclosure of the Christian church. They are easily discovered. In fact, there is no need to discover them, for they soon make their presence felt. The mule, whatever may be his outward form, is an obstructionist. He is tenacious of his own opinions. He will have his own way, and he will stand by it.

Obstinate? An obstructionist? Yes, he is. He is everything that is not God. He is everything that is not Christ. He is everything that is not the Kingdom of Heaven. He is everything that is not the Kingdom of God.

When his mind is made up, he is immovable. Argument and persuasion are alike wasted upon him. He is not to be moved. He is not to be changed. He is not to be converted. He is not to be saved.

Conquest in Adversity. The Christian called to endure trials must not think that relief will come from any earthly source; if he turn thither for succor, he will surely be disappointed. In the time of trouble, it is not unfrequently the case that he is the subject of sharp criticism rather than of sympathy.

Men say that time is money. Time is thought; time is knowledge; time is character; time is power; time is the threshold of eternity. An earnest man will often reckon time as if he were on a death bed.

But we do not need to go to the ends of the earth to witness the circles of the cross. Right under the shadow of our starry flag may be seen a similar wonder. In 1857 Mr. Wm. Duncan, an Englishman engaged in lucrative business, heard a similar story respecting the Timbasha Indians, living on the west coast of British America.

Such self-mastery is real; that is, the calm within is not that which watches for the favorable opportunity to redress a wrong. It is a genuine conviction of all the circumstances to which he is subjected. It is a right to be higher than earth; to occupy a realm whose very atmosphere is restful to the troubled soul.

How to Love God. A woman once said to her pastor: "I do love God very much, but I want to love Him more." He said, "You must become better acquainted with Him."

The woman followed these rules, simple as they were, and her love to God grew and spread all over her heart. It made her very happy, so that all who knew her said, "What a bright, cheerful person she is! I don't believe she ever has any trouble."

The Miracles of the Nineteenth Century. In the columns of the more or less antireligious press we not infrequently see attempts at cheap wit, at the expense of missionary effort, allusion to Borrobogah Gha, and the society for supplying flannel vests to the inhabitants of the tropics.

Pushing On. The Lord never builds a bridge of faith except under the feet of the faithful traveler. If he built the bridge a rod head, it wouldn't be a bridge of faith. That which is of sight is not of faith.

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

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Dispensary and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted."

Talk With Him. If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply: "Conversation with Christ."

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him, or to pray to Him with others, or to feel that we are doing so because we "feel refreshed" by it. But what if it should turn out that we were really only talking or signing for other people and ourselves to hear?

It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, for "without Me ye can do nothing" had been forgotten by you. It meant that you should have talked to Him continually about everything you did, and should have always been conscious of His sympathy and oversight; but instead of that you talk only to men and women, and make up with their sympathy, advice, and help.

Home return! The good pastor from an earned vacation in Europe, joyously greeting his native land. To him the elder, far better than the pastor, comes with fervent greeting for his well-known home.

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Sabbath School.

BIBLE LESSONS.

Third Quarter.

STUDIES IN LUKE'S GOSPEL.

Lesson V. August 3. Luke 15: 11-24.

THE PRODIGAL SON.

GOLDEN TEXT.

"Father, I have sinned against heaven, and before Thee."—Luke 15: 18.

EXPLANATORY.

I. THE TWO SONS.—Ver. 11. And He (Jesus) said: to the same audience to whom He had spoken the other parables (Ver. 1). A certain man had two sons. The householder represents our heavenly Father. The two sons undoubtedly represent the two classes whose presence led to the discourse; the scribes and Pharisees (the elder son), and the publicans and sinners (the younger son). In the course of history the difference between the two was fully represented by the Jews and Gentiles. But the parable did not directly apply to the Jews and Gentiles as such.

NOTE. That God is the Father of all men, for He has created them in His own image. That by this parable Jesus taught that the publicans and sinners, Samaritans and Gentiles, were the brethren of the scribes and Pharisees, and they should have been treated as brethren.

II. THE WANDERING.—FIRST STAGE.—A SELF-WILLED HEART ATTRACTED FROM HOME. 12. And the younger of them. A type of all sinners, but especially of all who have yielded to the temptations of youth. Father, give me the portion of goods (property) that falleth to me.

WHAT DOES THIS REQUEST MEAN, when we come to give it its spiritual significance? It is the expression of man's desire to be independent of God, to be a god to himself (Gen. 3: 5). Two things impel him to set this: the air of the paternal home oppresses him, he feels the constraint of his father's presence; then the world which attracts him, he hopes to enjoy himself.

THE REQUEST SHOWS: (1) selfishness; (2) ingratitude; (3) self-will; (4) a determination to do wrong; (5) undutifulness; (6) narrow vision, for if he had looked forward he would have seen the dreadful consequences. And he divided up to them his living; i. e. the property from which he lived. This compliance sets forth our free will as allowed by God. He shall discover, and if need be, by most painful proof, that the free will freedom is from God; that to depart from Him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious Master for a thousand imperious tyrants and lords.

GOD HAS BESTOWED UPON MEN HIS LIFE, and He has given them spirits and faculties, made after His own image, conscience, reason, talents, memory powers, capacities of blessedness, His Word, His home, His love, His care, and worldly blessings beyond measure.

SECOND STAGE.—LIVING HIS FATHER'S AND HOME.—Not many days after. But not immediately. There is a hint of the development of sin. Independence of God comes first; departure from God follows. The younger son gathered all together. By this gathering together of all, and departing, he manifested the collecting on man's part, of all his energies and powers, with the deliberate determination of getting, through their help, all the gratification he can out of the world.

THIRD STAGE.—IN THE FAR COUNTRY OF SIN. And took his journey into a far country. In order to be far away from the restraints and interference of his father. The far country is forgetfulness of God. The far country is being far from God in character, in motives, in feelings, in works, in sympathy.

III. THE CONSEQUENCES.—FIRST CONSEQUENCE.—LOTTERY PLEASURE. There was a certain amount of intense pleasure at first—the cheer and warmth which comes from the flames when first approached, and before they are near enough to burn.

SECOND CONSEQUENCE.—A WASTED LIVING. And there wasted his substance (his property) with riotous living. Sin wastes the body, wastes health, wastes the soul. That is wasting which falls of the true use for which it was made. The sinner's substance—his faculties, and his opportunities of doing good and being good, his blessings, God's promises and love, the influence of the Holy Spirit—is wasted.

THIRD CONSEQUENCE.—A FAMINE OF THE SOUL. 14. And when he spent all. This seems to have happened very soon: the enjoyment of sin is brief. When sinful pleasure ceases to give delight, we have spent all that we can spend in that "far country." What remains is not current there. There arose a mighty famine in that land. The liberty of self-enjoyment is not unlimited, as the sinners would fain think; it has limits of two kinds: the one pertaining to the individual himself, such as satiety, remorse, the feeling of destitution and abjectness resulting from vice (when he had spent all); the other arising from certain unfavorable untoward circumstances, here represented by the famine which occurs at this crisis; that is, domestic or public calamities which complete the subduing of the heart which has been already overwhelmed, and, further, the absence of all divine consolation. And he began to be in want. The soul has many hungers and thirsts, and the nobler the soul the more of these hungers and the more intense the hunger. And the world, with its riches and pleasures, can never satisfy the soul. This is a sign of its divine nature and greatness.

FOURTH CONSEQUENCE.—THE SLAVERY OF SIN. 15. And he went and joined himself. Literally "glued himself to," fastened himself upon, he was in effect a slave to that country, either men hopelessly corrupt and worldly, or perhaps the powers of evil in the world, that in this far-off land, the prodigal, with all his banquets and his lavishes, has not gained a single friend. But how shall we understand his joining himself to the citizen of that far country? The sinner sells himself to the world; he engages the powers of evil in the world. Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures, submits in the end to a reversal of the relationship between them, so that the world uses him as its drudge, and sin as its slave.

THE SINNER IS A SLAVE BECAUSE (1) he cannot do right freely, being constrained to act contrary to his reason and conscience. He is a slave to his bad habits. For example, a drunkard, longing to be free, but going straight to his cups. (2) He cannot do wrong freely, because his conscience and moral nature, the Holy Spirit, the Bible, God's providence, are opposed to him, and must be. (3) He is compelled, contrary to his will, to suffer the consequences of his sins. (4) He is far from his home, from his father, from his true life, hungry, perishing, and does not know the way back alone. But God finds him, and brings him back.

a time for feasting. Merry. The feast indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man in a forgiving God.

16. And he would fain: he was glad to be was only happy to. The "asks that the swine did eat" are now familiarly known to be the pods of the *Crotalaria villosa* of Linnaeus, the kharub (or carob) of the natives. That the swine did eat. He who would not feed the swine on oak-leaves, petitions in hunger for husks of swine. No man gave unto him. The friends he had made by sin deserted him in his need. They always do.

IV. THE RETURN. FIRST STEP.—CONSCIOUSNESS OF SIN AND WANT. 17. And when he came to himself. The phrase is wonderfully suggestive. He had been living to a self which was not his true self. The first step in his repentance is to wake as out of an evil dream, and to be conscious of his better nature.

SECOND STEP.—A CONSCIOUSNESS OF BETTER THINGS. The Holy Spirit convinces men of righteousness as well as of sin (John 16: 9, 10), gives them the knowledge and assurance of the possibility of a better life. He said, How many hired servants of my father's are ignorant of the lowest, meanest, and least cared for people in his father's employments. Have bread enough and to spare. Even these have enough to eat—not the higher joys and blessings of children and heirs, but the peace and comfort which belong to their lowest nature.

THIRD STEP.—REPENTANCE. 18. I will arise. He resolves with all his heart to change his course of life. Good resolutions are not so vain as some would make them out. We shall never do better unless we make up our minds to do better. And go to my father. Against whom he had sinned, but who was his father still. God is our Father in one sense, however unworthy we are to be His children. There is none else to whom the sinner can go. He must go home. And will say unto his father, I have sinned. Why, it may be asked, does he not confess his fault? Because he is still living in the midst of them. Against heaven. Against the authority and the principles of heaven, against goodness and Providence, and God. And before thee. The consciousness of one's great sin makes us feel the burden and grief of all past sins.

FOURTH STEP.—FORSAKING SIN AND RETURNING TO HIS FATHER. CONVERSION. 21. And he arose and came to his father. Towards, not to. He did not come to his father, his father came out to him. The actual setting-out on the homeward journey is the turning point in the prodigal's life. Note two suggestive facts in the prodigal's experience: (1) The joy and peace, the father's kiss, ring, robe, etc., are not instantly conferred, they are a way to be travelled first; often in actual experience it is a long and weary one. (2) Though the prodigal brings nothing good with him, neither does he bring anything evil. He forsakes all in turning his back on the far country. When he says yet a great way off. In the story of the parable we must think of the wanderer as coming back weary, footsore, hungry, and in rags. And he is yet "a great way off," not as yet near the home of peace, the light of the Father's countenance. His father sees him. There is a delicate and beautiful implication of the father's unrepentant tenderness. His heart yearned over his prodigal, and his waiting eye caught the most distant possible glimpse of him.

And runs. The return of the sinner is expressed by the word going, but God's coming to the sinner by running. God makes greater haste to the sinner than the sinner does to God. Kissed him. There comes to him the joy of all joys; the love of the father finds him, and he is conscious of the love.

FIFTH STEP.—CONFESSION. 21. And the son said unto him, Father... am no more worthy to be called thy son. Here was the acknowledgment of his father's goodness and righteousness. But he did not add, Make me as one of thy hired servants (ver. 10). Why? His father put out him short in his confession. He was so ready to receive his son that the moment he saw him repentant and ready to receive him he hastened to express his welcome. Confession of sin is essential. He that confesseth and forsaketh shall have mercy (Prov. 28: 13).

IV. THE WELCOME HOME. 22. But the father said. When the far-away wanderer came back to his early home he found six things; he found a father, a home, a welcome, a ring, a feast, and a song. There is a spiritual meaning hidden under each of the gifts which the rejecting father bestowed. Bring forth the best robe. The robe was not mere clothing, but a long and richly embroidered vestment, such as are kept in store for the guests. The "best robe" may easily signify the righteousness of God imparted to one who had been half-dressed in filthy rags. Put a ring on his hand. The ring was doubtless the father's signet-ring, which invested him with equality for the time being. Shoes on his feet. In those days servants and slaves wore no shoes, and were thus distinguished from the members of the family.

23. The fattest calf. The double article of the original emphasizes the reference to the well-known fattest calf, that stood in the stall, ready for the appropriate festive occasion. The proper time has come, and the family must be gathered at the festive board. It is pre-eminently

lin work for a little time. The prudent dressmaker had always been afraid these younger ones would spoil it.

"But I'd rather spoil cross-stitch than some other things," said the minister's wife to herself, earnestly.

"Oh, aren't these pansies just sweet?" "Oh, look at my lilies!" "Do let's have some needles and wool and get to work," cried half a dozen at once.

"You haven't given me any pattern," said Lilly Saunders, presently, while the rest threaded needles expectantly.

"Nor me," said Sallie, stepping up.

"Never mind about the pattern," said Mrs. Bell, carelessly. "I don't seem to see it just this minute. Here is one that Carrie Myers did. You can look at that for a pattern."

"But, Mrs. Bell," cried the three girls in perplexity, "there are mistakes in here!"

"Oh, yes! some mistakes, probably. But it will be near enough."

"We don't want to copy mistakes!" cried Nella Mills. She spoke sharply—very sharply for a Christian.

"No?"

"Mrs. Bell drew out the word sweetly, with a rising inflection. There was meaning in the steady brows she bent on Nella, but she said nothing beyond that exasperating little monosyllable.

"Why, of course not!" they cried in chorus. "What's a pattern for but to follow? What makes you talk so funny—when you're always so strict about doing things exactly?"

"Oh, well," said Mrs. Bell, mildly, "maybe it's been a little too strict, but I don't suppose it's well to be too strait-laced about anything. Aim to do as near right as other folks—that will do well enough."

"Nice looking sofa cushions we'd have on that principle!" cried the girls, in amazement. "We shouldn't get any nearer if we looked at the real, right pattern, but when it comes to following Carrie Myers' work, or anybody else's, I don't care whose it is, why, Mrs. Bell, you know yourself we shouldn't get it half as near right as theirs was!"

"Oh!" cried Lilly, with dawning intelligence, about lotties—"Mrs. Bell!" said Carrie, explosively, "and dancing."

"We didn't think," said all the girls together.

"I didn't know but you thought being a Christian was easier than doing fancy work!"

"You can't get along without looking at the pattern in cross-stitch!" said Nella thoughtfully.

"Nor cross-bearing either, Nella," said Mrs. Bell, softly, drawing the flushed cheek down to hers.

"Nor cross-bearing either!" repeated Nella, slowly.

Mrs. Bell went back to her work and the girls to theirs. This thing was done in a corner, and the mission circle was no wiser for the little object lesson.

But Nella and Sallie will be better Christians all their days for learning to look at Jesus, the true Pattern, instead of His imperfect followers.—Anna F. Barnham, in Advance.

MESSRS. C. C. RICHARDS & CO. Gents.—I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in 48 hours could use my leg again as well as ever.

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"Who wants to do some fancy work?" she cried eagerly, gathering all the bright worsted and canvas into her work-apron. "The little girls can do that. I want somebody on these sofa-cushions!"

"The girls jumped up joyfully. They had envied the senior girls in their Berlin work for a little time. The prudent dressmaker had always been afraid these younger ones would spoil it.

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MESSANGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, JULY 23, 1890.

CENTENNIAL AT CAVENDISH, P. E. I.

As noticed by us on the 9th inst., it was the purpose of the descendants of the Simpson, Clark and McNeill families of Cavendish to celebrate the centennial of the settlement of their ancestors here. This was carried out on the 10th inst., by a social entertainment on the grounds of Wm. J. Simpson.

The Bapists of the Maritime Provinces have a particular interest in the history of this Simpson family. The elder Simpson was a Presbyterian. His third son, James, and James' son, Jeremiah, were the first Bapists of Cavendish. They were guided by the strong, intelligent convictions of truth to change their religious affiliations, and in them and their children the Baptist churches have had their most staunch supporters and honored officers.

of grain known. The grinding of grain was by hand-mills. The first inhabitants grew and manufactured all their own clothing. The wants of these times were few and easily supplied.

The first William Simpson had ten children. The daughters were Mrs. Clark, Mrs. McNeill, Mrs. Hyde, Mrs. Dockendorff, Mrs. Taylor, Mrs. Bagnall. The sons were: Thomas, William, James, and John. At the gathering there were three of the grand-children of the first William. The descendants of this worthy pair are found in all parts of P. E. Island, and all over this continent.

The Rev. B. F. Simpson, of Maine, and Rev. John Simpson, of Kentucky, and other absent members of the family, sent letters of greeting. This family has also provided good wives for three of our Provincial ministers, viz. Rev. W. F. Warburton, Rev. W. B. Bradshaw, and Rev. C. C. Rogers. The two first named were present at this entertainment.

PRINCE EDWARD ISLAND.

Prince Edward Island at this season of the year has much to charm the stranger. The sea and land have taken on their most delightful forms. The air is breezy and clear. If for a few hours the glass runs up to an uncomfortable point, the cooling sea breeze soon lowers it. The nights are cool, the shades all ways grateful. The soil is unsurpassed in these provinces for agricultural purposes, and what is especially noticeable is a Nova Scotian, is the uniform and unbroken stretches of arable land. Scarcely is there seen an untillable spot, either on hill or dale. Large areas are under cultivation. Potatoes, oats and wheat are staples. The crops have a promising look. The absence of fruit trees is noticeable. Here and there are seen some well sheltered spots a few apple trees. Their healthy appearance and the quantities of fruit set upon them indicate that fruit culture might be a success if properly conducted.

The intellectual entertainments of the day began by Arthur Simpson, Esq., taking the chair and giving a brief address of welcome to visiting friends. Historical sketches and pleasing reminiscences were given by several of the older members of the family, who were called to the platform for this service. Impromptu addresses were also given by several members of the families from abroad. Among these were Rev. Allen Simpson, of Halifax, Presbyterian; Rev. D. H. Simpson, of Bear River, Digby Co., N. S., Baptist, and Mr. Fairbairn of Lawrence, Mass., who represented the McNeill family. In these speeches we had wit and humor and philosophic thought happily blended. These exercises were also made the more enjoyable by the singing of old songs by a large choir. As "Home Again," with its touching refrain, and "Auld Lang Syne" were sung many a heart was moved, many a tearful eye was seen among the aged ones. A choir of children sang in a pleasant way of "One hundred years to come."

Addresses were also given by the local clergy of Cavendish and vicinity. The Rev. Mr. Archibald, Presbyterian; Rev. J. C. Spurr, Baptist, and the Rev. Mr. Crawford of the Disciples. There was also on exhibition the elder Simpson's watch, and a small piece of his wife's wedding dress. The latter was of silk, and is said to be 130 years old. In the evening an hall hand by was packed with an audience which was highly entertained by informal speeches and songs, in which the wit, wisdom and fun which had been bubbling up all day had an opportunity to effervesce.

The brief sketches of the history of the Simpson family given are worthy of record. Not far from the middle of the eighteenth century, William Simpson, of Scotland, or of Scottish descent, and Jane Winchester, an English lady, were married. In 1775 they came to this Province. Their first residence was in the vicinity of Charlottetown, or Belfast; from here they removed to Cavendish in 1790. This Township—or Lot 23, as it is here called—was then an unbroken wilderness, without roads. Charlottetown, the nearest place of trade, was some 24 miles distant. The first vehicle in use was a drag, which was made of two poles attached to the collar of the horse at one end, while the other ends dragged upon the ground, with a suitable box to hold freight fastened upon these. It was many years before roads for wheels were made. The implements of primitive farming were few and simple. The reaping-hook was the chief and only harvester

cord of thanks for affording us a very pleasant drive from Tryon to Bedouque. This aged brother is among the first fruits of the toils of our Baptist fathers in the city of Halifax in the long, long ago.

That which voices most loudly the discouragements of our pastors is the fact that so many of our church members neglect or refuse to take the Messenger and Visitor. The reasons given for this neglect are often such as greatly to perplex the earnest and anxious pastor, and to fill his heart with inexpressible sorrow for the members of these households who are destitute of that religious culture so necessary to their religious life and usefulness. In every well regulated, religious family the religious paper is now taking a prominent place.

LAST CALL.

The convention year is almost closed. There is no more time enough for churches that have not contributed, or have not made up all their contributions to Convention Fund, to remit in time for their donations to appear in the accounts of this year. Would it not be well for each church and each member to consider seriously whether the record of what has been given to carry forward the Lord's work at home and abroad is pleasing to Him. With myriads as worthy of the gospel as ourselves awaiting to receive its blessed boon through us, and with the pressure of the unspeakable claim of the Saviour's sacrifice and love upon us, let us consider anew whether we have contributed as the Lord hath prospered us, and as the urgency of the needs of men and the declared will of God demands. If not, let us all set promptly and send in our remittances to Dr. Day, at Sheffield, Sunbury Co., N. B.

THE WEEK.

There has been no little stir in British political circles over the recent speech of Parnell at the conclusion of the debate on the salary of the Chief Secretary for Ireland. In it he made distinct advances to Balfour for an understanding on the Land Purchase Bill of the government. Balfour met them in a most conciliatory spirit. The members of the house almost held their breath in wonder at compliments between those who have ever been the most deadly foes. Some suppose that the expenses of the plan of campaign are proving too burdensome to be longer carried, and that Parnell wishes to make the best terms with the government. However this may be, his action, if it really means that he is prepared to come to terms and compromise matters with the government, is a godsend to Salisbury, and will be a great blow to the Liberals, who are opposed to the measure. Parnell's own followers are disinclined to follow him solidly in this matter, and if he and Balfour come to terms, it may be at the expense of his position as leader.

The Austrian minister of war recently astonished the parliament by a demand for one hundred and twenty millions of florins to raise the peace-footing of the Army. After saying that the nations were now ruining one another by military expenditure, he expressed his conviction that things as they are cannot last long; they must lead either to a catastrophe, or to the definite settlement of peace under much healthier conditions.

China is just awakening to a consciousness of her latent greatness. The United States have been violating her treaties with China, and have been allowing Chinese in their country to be harassed by mobs and to be hampered by oppressive laws, while all others are being excluded. China appears to be about to retaliate. The time has passed when a small squadron could compel terms at Peking. This great Eastern power has been developing her strength, and by pure force of numbers could overwhelm any ordinary force. She is also attending to her military armament, and would be no mean antagonist. She is proceeding with the fortification of her Russian border, and that power is straining every nerve to press on her great railway through Siberia, in order to forestall her in an immense tract of territory in dispute between the two realms.

The famous Louisiana Lottery Bill, which proposed to license the gigantic lottery of this State for twenty years at \$1,250,000 per annum, has passed both houses of the legislature. In each it had the exact number of votes requisite to pass it, showing that the lottery men did not care to buy up any more votes than necessary. The governor has vetoed the bill in a stinging message; but the legislature will doubtless pass it over the veto, and then it will be submitted to the people. It is so feared that a majority of them will be bought up likewise, and the State be completely in the power of the managers of this gigantic swindle.

The Prohibition party in the United States has lost one of its strongest men in the death of Gen. Clinton B. Fisk. He was the nominee of the party for President in the last presidential campaign. As the nominee of a party pressing a principle so sacred and important should ever be, he was a most devoted Christian, and died a triumphant death.

There are rumors afloat that Blaine is about to resign his office of secretary of state because of the provisions of the McKinley Bill. It is supposed he wishes to be a candidate for the presidency at the next election, and that he sees there is a sweep of public sentiment toward free trade; in order to get the support of free traders he will boom his idea of reciprocity among American States, while he will hold to the most pronounced protection policy toward all non-American powers will enable him to hold his protectionist supporters. He may find it a rather difficult feat to harness Cleveland's heifer to his plough and still have the Republican heifer make one in the team.

By the Ocean Spray.

That there is some strange, weird fascination in the mighty deep, is evident from the frequent mention of the sea in Holy Scripture—that Book in which every man can read his heart, and which should be the dearest treasure of every man's heart.

Here, by the great ocean, we are having meetings—every Sunday evening, which seem quite as attractive to those who have frequented them for years, as to those who, like myself, are enjoying them for the first time. And why not, when all our talk is about the dear Jesus and how we who love Him a little can get to love Him more, and how we may win those who do not know His love to taste and see if the Lord is not gracious? We have, indeed, such a gracious time, and such a gracious company.

Last night, or rather last evening, for the hour is from six to seven, we had dear Bishop Thoburn from "India's torrid shore." He looked thin and worn, and browned by the Indian sun, but I think he loves the Master and His work as much as he ever did; and that is a great deal. How many seas he crossed to reach this distant shore! The Bishop preached in the morning in the auditorium, a model building of its kind, to some seven thousand souls. They also had come, if not from the furthermost part of the earth, at least from many distant places. May we all meet in the land where there is no more parting, and no more treacherous sea.

Then we had at the surf meeting, also, a brother bound for China—S. T. Gracie, the consul to Foo Chow. He did not seem to love the Lord any the less for having loved Him for a long time. Earthly loves may cool with time, but heavenly love grows hotter every day until the time comes when we shall see Him as He is, and then we shall love and love forever without a cloud to come between.

I think those who have not attended a "surf meeting" may be interested in a description of one. Come, then, with me and look and listen. Put on a warm wrap, for there is always a fresh breeze, and we are going right on the shore. The sun is near its setting, gradually descending to give a new day to western hemispheres. No matter how warm the day has been, and it is hot here, there is always a little chill at this time, at least to those who have seen a good many sunsets and are nearing the city where the Lamb is the light thereof.

There is a broad walk of many miles in length, high and dry above the beach; from this there is a broad flight of steps leading to a large platform, which is also high above the shore. And then there is such a shore, a great expanse of sand, and then the ocean waves rolling in with a loud shout of praise—like good Methodists at a camp meeting. Glory to God, they say, glory to God, for the Lord omnipotent reigneth. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves."

Punctually to the moment, at six o'clock the meeting opens, for our honored President, the Rev. Dr. Stokes, is as punctual as a school-bell, and grey as he is in the Master's service, he is not yet tired of it. He begins with reading sentences from the Scriptures, chiefly from the Psalms, suitable to the occasion. The people respond, as printed papers are handed round on which the programme is put down. Several verses of a hymn are sung at intervals, and short addresses are given. At seven punctually the benediction is given, for the evening service at the Auditorium opens at 7.30.

At these surf meetings the broad walk above the speakers is covered with a standing audience. The broad, rough steps leading down to the platform are packed with those who need to be seated, and a few ladies have camp chairs on the platform, where most of the speakers stand, and the leader of the choir. He, I may add, is a business man from Philadelphia, who comes over every Saturday and returns every Monday at day-break. Mr. Harding told us something of his experience at the first meeting, how a "drummer" could serve the Lord, and how he could do his business for this world quite as well when he asked God about it.

At the close of each meeting, Bro. Yaman is always called on. If he is ever cross, or ever discouraged, or ever depressed, though he does not look as if he suffered any of these afflictions, set him to make a haul of sinners with his gospel net.

and you will see something worth seeing. He just goes straight to the point with some text from the "Old Bible," nor has he any fantastical ideas about salvation. He wants 'heart conversion, that is all; but, then, that is a great deal, and he knows it. We also had Bro. Chapman, from Johnstown, with a heart full of joy and thanksgiving for his escape when the mighty waters rushed down on his devoted city. He thanked the visitors to Ocean Grove again and again for their help, and assured them that their assistance in the hour of need would never be forgotten. The new church is opened, the membership good, and the dear Lord's work is going on.

Thank God there are so many holy and loving hearts in this great country; it would take a great many floods to quench the fire of love which they kindle.

But to the speakers on the platform the sight in front of them must be most imposing. It is difficult to estimate numbers in a great crowd out of doors, but I think there could not be fewer than three or four thousand on the shore between the speaker's platform and the great ocean. All appeared to me to be listening intently, they looked at least as if the voices of the speakers reached them above the roar of the waters. Young and old, rich and poor, babies in arms, babies tumbling about on the sands, little thinking of the troubled sea of life on which they have but just embarked.

One must hope that the parents did think, that they thought for themselves, and thought for their little ones. The ocean steamers often pass quite near the shore, or at least within hearing distance, on these summer evenings, and as the sweet voices of the multitude float outward to them, they salute in recognition. Who knows what grabe may come even from the very sound of holy psalms; recollections may be stirred up, remembrances of the family altar, for such as happily belonged to families who worshipped God as He loves to be worshipped.

And then how many at sea and shore may have recalled at these times the sweet story of Jesus standing on the shore of Galilee in the early summer morning, and asking his disciples, "Children, have ye any meat?" and how He sent them out to fish, and they came back with their nets full, and yet Jesus on the shore had provided a fire and fish and bread, and asked them to "Come and dine." One day He will ask us also to "come and dine" at the marriage supper of the Lamb. What should we not do, what sacrifices should we not make, to bring every one far and near to that eternal banquet.

M. F. CURRIE, (The Nun of Kentmere), Ocean Grove, N. J.

Queens County Quarterly Meeting.

We met at the Salmon Creek church, Chipman, N. B., and had enjoyable services on Friday, Saturday, and Sunday (13th). A good representation of brethren from various churches was present, with the following elders and pastors: Revs. W. T. Corey, M. P. King, W. E. McIntyre, E. K. Ganong, B. M. Macondald, G. W. Springer, W. G. Corey, late pastor of Salmon Creek, and J. E. Hopper, D. D., of St. Martins Seminary. Bro. Milton Addison, licentiate and student from the Baptist Seminary, now spending his vacation on the field, was also with us.

As usual, the greatest interest centered in the exercises of the Sabbath. Bro. W. E. McIntyre, of Upper Georgetown, preached in the Salmon Creek church in the morning, on the Unity of the Church of Christ, considered in her family relationship. Elder W. T. Corey preached at 2.30 p.m., on God's Warning to Men, while Bro. J. E. Hopper diverted the usual course of exercises, common in our quarterly gatherings, and made successive appeals in behalf of the Seminary. On this account our collections for the Convention Fund were much smaller than usual. Dr. Hopper raised upwards of \$180 at the morning, afternoon and evening meetings.

Throughout the session the presence of the Master was felt to be with us, while the hospitality of the people was unbounded, making all feel that they were welcome, and we trust that in return some good has been done in the field visited by us. All left with the feeling that it was good to be there. Our next gathering takes place at Mill Cove, Cambridge, on the second Friday in October. Brethren M. P. King, W. E. McIntyre, and W. T. Corey were appointed a committee of arrangements; Bro. W. E. McIntyre to preach the quarterly sermon, with Bro. W. T. Corey for alternate. May our next session be still richer in enjoyment and blessing to all who may attend.

E. K. GANONG, Secy.

Last week a large number of the friends, both old and young, and of all the different denominations, gathered at my house in the evening and left with us many tokens of their esteem. A good time was enjoyed. I wish to express my gratitude for these kindnesses, and so have taken this way of doing it. Sheburne, July 11. T. M. MURDO.

Bro. W. G. Corey desires to express his earnest thanks to the people at Salmon Creek. Although not now their pastor, they have made him a donation amounting to about \$70.00.

Cumberland County.

The pastors come and go too frequently. They are no sooner settled than unsettled, in too many instances. Bro. Porter, a young pastor of much promise, has left Parrsboro and Diligent Promise and Port Greenville churches, a field needing constant supervision. They are supplied by Mr. Stackhouse for the present. The old and important churches of Pugswash and Wallace River are lying as sheep without a shepherd, through the resignation of Rev. C. C. Burgess. Advocate Harbor and Apple River churches, after enjoying the services of Rev. Mr. Jenkins, for just one year, are now called to bid him farewell, as he goes to the North-west. These short pastorates are not conducive to the best interests of the people. Great good is done in certain ways, but all these churches need the moulding hand of strong men, who are willing to work patiently, and await results. The evils of being pastorless for months are too well known to need any explanation. We trust that good and faithful men may soon be sent to these fields.

Our Ministers' Conference is disorganized, no meeting having been held for some time. We hope to get together again soon. The removal of brethren Revs. J. Murray and T. Munro, also within the year, have contributed to this result. Five pastors resigned in one year makes havoc of everything like a plan of county work.

Rev. J. M. Parker holds—rather, I should say, fills—the immense district from Nappan to Shule, including Maclean and River Hebert.

Rev. E. C. Corey has taken his old field of Oxford, Little River, Centreville and London; but has an able assistant in the person of Mr. Wilson, who spends his vacation on the northern shore.

Pastor McKen ministers to West Brook and Southampton, while the Centre, Amherst and her various outstations, is still held by her old pastor, assisted by Bro. A. B. Staples.

Springhill, amid all her other troubles, has not to mourn an empty pulpit; but is happy in the settlement of Rev. H. B. Smith, late of Canso.

Bapists have powers else to look except to the Lord of the harvest for laborers. This may seem to some to be a poor dependence, but it has always proved as good as that of our more highly organized bodies, and we propose to look to that quarter still; only let us be sure to do so, and we shall soon have the men. Bapists, like the "conies," are but a feeble folk, yet make their houses in the rocks! Their "policy" of depending upon God has never failed them yet. "My soul, wait thou only upon God," is a good motto for us. D. A. S.

I. B. Seminary.

NEW SUBSCRIPTIONS.

- Hon. Geo. E. Foster, D. C. L. \$250; J. J. Bostwick, \$150; Wm. Peters, \$50; T. L. Hay, \$50; Hon. E. McLeod, \$125; W. McGinty, \$100; E. W. Slipp, \$50; T. S. Simms, \$50; T. B. Lavers, \$50; Jas. Patterson, \$50; Cash, \$50; Jas. Watson, \$50; R. C. Elkin, \$50; D. J. Purdy, \$50; D. V. Roberts, \$25; A. C. Smith, M. P. F., \$25; C. A. Everett, \$25; N. C. Scott, \$25; Fred Peters, \$10; D. F. Brown, \$5; D. Magee, Jr., \$5; G. U. Hay, \$10; J. S. Harding, \$10; J. S. May, \$5; R. F. Granville, \$5; Geo. Waring, \$5; Parker Glazier, \$5; Geo. H. Miles, \$25; Dr. F. Macdonald, \$5; J. H. Harding, \$10; G. S. Mays, \$10; Friend, \$1; Cash, \$1; Chas. Plummer, \$10; Mrs. Archibald, \$5; Rev. B. H. Thomas, \$12; Rev. S. D. Ervine, \$5; Rev. Thos. Todd, \$10; Rev. A. B. McDonald, \$5; Rev. G. W. Springer, \$5; Mrs. G. W. Springer, \$5; Rev. E. G. Reeves, \$5; Mrs. H. A. Brown, \$5; Hiram Clark, \$2; J. W. Spurr, \$10; Mrs. J. E. Hamm, \$1; A. P. Thompson, \$1; H. A. Brooks, \$1; Mrs. Brooks, \$1; T. E. Babbitt, \$2; Grace Estabrook, \$1; Geo. Babbitt, \$1; W. Estey, \$1; Cash, \$1; Miss L. Bridges, \$1; John Day, \$1; Friend, \$1; David Weston, \$5; Mrs. Weston, \$1; Stephen Estabrook, \$5; John Hoban, \$5; H. D. Dentley, \$5; Leb. Estabrook, \$2; Jas. Coy, \$5; Collection, \$7.55; Jos. Babbitt, \$1; A. E. Colons, \$1; W. R. Coy, \$1; E. C. Weston, \$1; Rev. J. W. S. Young, \$2; Miss H. A. Smith, \$5; J. F. Weston, \$5; Hon. A. F. Randolph, \$500; Levi D. Steeves, \$10; Collection, \$4.70; Mrs. T. Rogers, \$5; J. W. Fullerton, \$10; Mrs. Paul Tingley, \$5; Cash, \$1.00; John Wilbur, \$50; Friend, \$2.—Total, \$3,062.55. J. E. HOPKINS.

The Convention.

The Baptist convention of the Maritime Provinces will meet at Yarmouth, N. S., August 23, at 10 o'clock, a. m.

Travelling arrangements have been made as follows: The Intercolonial Railway will return delegates free on presentation of certificates of attendance, signed by the secretary of convention. The New Brunswick railway will issue excursion tickets at all their stations on August 21 and 22, good to return up to 30th, at one fare, to and from St. John. The P. E. Island railway will issue excursion tickets from all their stations to Charlottetown, good to return up to Aug. 30, delegates to purchase return tickets at special fare going, and return free on presentation of certificate of attendance. Western Counties railway will return by delegate at one-third fare and ministers free, full fare to be paid going. Yarmouth Steamship Co. will return all delegates free on all their boats, and from Boston also. Steamers David Weston, Acadia and Solange, of the Union Line, and steamer Monticello, between St. John and Digby, will return delegates free on payment of full fare going. T. L. HAY, Chairman Committee of Travelling Arrangements.

Circular

TO THE BAPTIST CHURCH WARD DEL.

Dear Brethren,—In this, another Circular, I call attention to the relationship of pastor and pastor's work, and how help him."

The pastor's duty is church in spiritual preaching the gospel, ordinances, and careful religious interests apostle, in writing to the church in spiritual teachers "for the work of the edifying of the body."

The pastor is invested in the church which he possesses. Although exercise undue authority, yet there is a pastor's office and he is not expected to receive the apostle enjoined that "rule will be a double honor," and that have the rule over yourselves," and be faithful for their works' sake," then, in which they are people are to obey.

The pastor should do "as he has opportunity and particular with the flock over Ghost has made him the church of God, take thereof, not by constraint not for filthy lucre, but the object or aim of work is a grandly in no less than the glory of God and the immortal God has undertaken."

God has undertaken of holiness from apostate world. This is the instrumentality which preaching and a conspicuous place.

To advance this kingdom, the preacher's and must not that object of which demands the heaven and earth, be why does the converter swell the songs of doers the Word of God converts a sinner, from way shall save a soul in view of the work?

But the pastor has to meet with opposition and his hosts are opp of God is called upon take to himself "the God," and to "war a has to wrestle "against and powers, against darkness of this world wickedness in high place. Nor is it enough ground against the "of the air." But he an off-native warfare and manfully to resist the enemy's grasp, to turn them "from the power of Satan to labor even for those who do not a liberty of the sons of sufficient for these things."

The pastor's work is used as a most responsible responsibility, against value and extent of. He is called "a man that he is accountable Spirit has put him in the flock" and to carry may be saved.

I do not say that able for the salvation come under his charge he will be answerable neglecting to employ an instrumentality in to save them. If a man ignorant, it may has neglected to instruct remain obdurate, it may has neglected to warn, it must not sought their "warn the unruly" to exhort with all long-trine," "teaching them from house to house, add, finally, that his a wider range than his field. He is in office to preach the gospel "as he has opportunity "as he has opportunity dant; but if they are ments thereto, and ed therewith, are or "When the Chief Shepherd shall receive a faithful not away."

If it is not reason pastor to do all the any more than to ex army to do the fight. The church can help posed. There is much that might and ought

Circular Letter

TO THE BAPTIST CHURCHES OF PRINCE EDWARD ISLAND.

Dear Brethren.—In addressing you in this, another Circular Letter, we wish to call attention to the "interdependent relationship of pastor and people, or the pastor's work, and how the church may help him."

The pastor's duty is to minister to the church in spiritual things, such as preaching the gospel, administering the ordinances, and carefully guarding the religious interests of the people. The apostle, in writing to the Ephesians, says that the Lord gave some pastors and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The pastor is invested with an authority in the church which no other members possess. Although he is not to exercise undue authority over God's heritage, yet there is a sense in which the pastor's office should command and receive a respect and deference which we are not expected to render to any other. The apostle enjoins that "the elders that rule will be counted worthy of double honor," and also to "obey them that have the rule over you and submit yourselves," and he further enjoins that they be "esteemed very highly in love for their work's sake." There is a sense, then, in which they are to rule and the people are to obey.

The pastor should do good everywhere "as he has opportunity." But his special and particular sphere of labor is with the flock over which the Holy Ghost has made him overseer, to feed the church of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

The object or aim of the pastor's life-work is a grandly important one—it is no less than the glory of the infinite God and the immortal interests of men. God has undertaken to erect a kingdom of holiness from the ruins of this apostate world. This he does through the instrumentality of means, among which preaching and pastoral labor hold a conspicuous place.

To advance this kingdom of holiness is the preacher's and the pastor's life-work; and must not that object, the promotion of which demands the united efforts of heaven and earth, be deemed important?

Why does the conversion of one sinner swell the songs of heaven? and why does the Word of God say that "he that converts a sinner from the error of his way shall save a soul from death," except in view of the vast importance of the work?

But the pastor has reason to expect to meet with opposition in his work. Satan and his hosts are opposed, and the man of God is called upon in consequence to take to himself "the whole armor of God," and to "war a good warfare." He has to wrestle "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Nor is it enough that he stand his ground against the "Prince of the power of the air." But he must carry on, also, an offensive warfare, attempting nobly and manfully to rescue subjects from the enemy's grasp, and, instrumentally, to turn them "from darkness to light,—from the power of Satan unto God." He is to labor even for the deliverance of those who do not as yet desire "the liberty of the sons of God," "and who is sufficient for these things?"

The pastor's work must be characterized as a most responsible one; and that responsibility rises in proportion to the value and extent of his individual trust. He is called "a man of God," to show that he is accountable to God. God the Spirit has put him into office to "feed the flock" and to care for souls that they may be saved.

I do not say that he will be answerable for the salvation of all who may come under his charge, but I do say that he will be answerable for employing, or neglecting to employ, his best efforts as an instrumentality in the hands of God to save them. If any in his circuit remain ignorant, it must not be that he has neglected to instruct them. If any remain obdurate, it must not be that he has neglected to warn them. If any perish, it must not be because he has not sought their salvation. He is to "warn the unruly" to "reprove, rebuke, exhort with all long-suffering and doctrine," "teaching them publicly and from house to house." And I might add, finally, that his responsibility takes a wider range than his own church and field. He is in office for the world, and to preach the gospel to every creature "as he has opportunity."

Thus we see that the minister's labors must of necessity be arduous and abundant; but if they are so, the encouragement is there, and the reward connected therewith, are correspondingly great. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

It is not reasonable to expect the pastor to do all the work of the church, any more than to expect an officer in an army to do the fighting single handed. The church can help the pastor if so disposed.

There is much talent in the church that might and ought to be exercised in

the furtherance of the Lord's work, and that pastor is the best and most successful who can draw it out and direct it. He is not expected to do all this work himself; but, as overseer, he is to see it done. "Taking the oversight thereof, not by constraint, but willingly, that the ministry be not blamed." The minister's hands must be upheld by the church if they are to hope for any degree of success. If Aaron and Hur had not held up Moses' hands he would have been a failure, and Israel would have been a failure, and Amalek would have prevailed. If the church members do not uphold their pastor's hands he will be a failure, and the church will be a failure, and the world, the flesh and the devil will prevail. I repeat it, there is much talent in the church, in every church, I believe, if it were only utilized. Some could, like Andrew, seek out anxious enquirers and bring them to Jesus. Some have a remarkable talent for business (on market days). The same talent might be employed, both directly and indirectly for the cause of God. Some could edify and comfort at the social meetings. The apostle, writing to the Thessalonians, says, "Wherefore comfort yourselves together and edify one another, even as also ye do." Here we see that the early Christians had a voice in their social meetings, to the edification and encouragement of the people of God.

Why is it that there are so many in our churches to-day who have nothing to say for God and for souls? Is it not because they are not sufficiently interested in this grand work? And does not this want of interest arise largely from the fact that they are not trading with the talents that God has given them? One hides his talent in the earth and another wraps his pound in a napkin; but there is a reckoning day coming when the slothful servants will be called to account. A talent is anything whereby we may glorify God—our gifts, our influence, our money, our knowledge, our advantages as possessors of the Bible, and our privileges as Christians and members of the church. To hide our talents is to neglect our opportunities of glorifying God in receiving and doing good. But I must not weary you. If time did not fail me, I would like to emphasize the need of regular attendance upon the ministry of the Word, "Not forsaking the assembling of yourselves together as the manner of some is." Also the importance of unity in the church and of family worship in the home.

I would recommend the warm grasp of the pastor's hand when he comes down from the pulpit, and occasionally, at least, verbal expressions of appreciation when you have been helped or comforted through him. I would further speak of the helpfulness of kindly words behind your pastor's back, and the evil you may do by speaking slightly of him, or his efforts, in his presence or his absence. And finally, of the necessity of receiving reproof without offense. "Let the righteous smite me; it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head." DEB. A. SCOTT.

Religious Intelligence.

NEWS FROM THE CHURCHES.

JEDDORS, Halifax Co.—Bro. Hatfield baptised two on the seventh, both heads of families.

BRIDGEWATER, N. S.—Bro. F. M. Young had the privilege again of baptising on the 6th instant.

BROOK'S CORNER, QUEENS CO., N. B.—Five were baptised at Salmon Creek, last Sabbath. MILTON ADDISON, Lic.

CENTREVILLE, CARLETON CO., N. B.—On Sunday, July 13, I baptised four promising young women, and in the evening service, after a stirring sermon from our young Bro. Wallace, received five into the church. Our congregations are large and the Sunday-school in a very healthy condition. GEO. HOWARD.

SHUBENACADIE—Lord's Day, July 6th, was one of encouragement for the little church at Upper Stewiacke. Two believers were received by baptism, and two deacons ordained. These tokens of God's favor cheer our hearts and stimulate us to better service for Jesus. M. L. FIELDS.

GERMAIN STREET CHURCH.—The good work is prospering. One member was received by baptism last Sabbath. Large congregations are found at all the services. The church is much disturbed by even a dim prospect of losing their much esteemed pastor—Rev. G. O. Gates—who has received a call from the Foreign Mission Board to give himself wholly to their service. A meeting of the German street church, for the consideration of this matter, will be held on Friday evening next.

PORT ELGIN, N. B.—The Baptist church here, though small, is endeavoring to press forward in the work of our Master. We regret the removal by death and dismission of some of the best members. Only six adult male members remain. We greatly need a house of worship, as all our meetings now are held in a union house. We have secured an excellent site for building purposes in the most pleasant part of the village. Within the last few months the last payment has been made and the deed given. Last Sabbath between two and three hundred persons, of all denominations, gathered at the river side to witness the solemn and delightful ordinance of baptism, according to the teaching of the New Testament. Three persons followed the footsteps of Jesus—two of whom united with the church here, and the other united with the church at Bayville. We trust that many more may be led to unite with us, that the church may be

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strengthened and encouraged, and the Master's cause triumph in this community. J. D. SKINNER.

July 18. PERSONAL.

The address of Mrs. C. H. Archibald—returned missionary—will further notice, will be St. John, N. B., care John March, Esq.

The Rev. W. McGregor is open to a call from any church needing a pastor. His present address is Lawrence Station, Charlotte Co., N. B.

The Dorchester church has kindly voted Bro. Weeks a vacation of a month. All our pastors are hard worked and some of them overworked. A little rest now might mean longer lives and certainly better work for the church.

GREAT VILLAGE.—The mission concert held in the Baptist church, Great Village, on Saturday evening, was a very pleasant affair. Although the night was not quite as favorable as one might have wished, on account of threatening rain, when Rev. C. R. Foster took the chair at 8 o'clock, the house was well-filled. For one hour and three-quarters the audience was delightfully entertained by a programme of music, recitations and dialogues, happy appropriate to the nature of the concert. The church, decorated for the occasion, looked very pretty, the floral display being fine. Mrs. W. Layton presided at the organ. The recitations, from the smallest child's to Miss Yaxall's "Go," were grand. All connected with the concert have our thanks, and we hope that our good friends may be long again call us out to as enjoyable an entertainment.—COM.

Convention Funds Received.

Table listing various churches and their contributions to the Convention Funds. Includes entries for Portauquique and Upper Economy, Tabernacle church, First Moncton church, etc.

Upper Sheffield, N. B., July 18. G. E. DAY.

For W. B. M. U.

Table listing contributions to the W. B. M. U. fund from various churches and individuals, including Amherst, Jeddors, Murray River, etc.

Hillsboro, per May F. Camp, F. M., 6 67; Apple River, per Mrs. A. L. Price, F. M., 15 00; First Hammonds Plains, per Jas. Beauson, F. M., 5 00; Chauce Harbor, per David Thompson, F. M., 3 00; Parrboro, per Mrs. Minnie Verge, H. M., \$5.50; F. M., \$13; Hantsport, per Mrs. L. D. Comstock, H. M., \$4; F. M., \$20; 24 00; Hantsport Mission Band, to help educate a child in India, 9 00; Guysboro, per Nellie Cunningham, H. M., F. M., 4 25; Summerside, per Phoebe Mansfield, H. M., \$5; F. M., \$13.30; 19 30; West Jeddore, per Mrs. T. Mitchell, H. M., \$1.35; F. M., \$6.20; 7 55; Antigonish, per Mrs. John Clarke, H. M., 18 38; Centre Bedouque, per Mrs. A. Schurman, H. M., \$13; F. M., \$15; 28 00; Upper Gagetown, per E. W. McIntyre, F. M., 12 00; Dartmouth Sunday school, per Miss Hume, H. M., \$8; F. M., \$16.37; 24 37; Dartmouth, per Emma Hume, F. M., \$30.85; H. M., \$8.15; G. L. M., 50c; N. W. M., 50c; 40 00.

Mrs. MARY SMITH, Treas. W. B. M. U., Amherst, N. S.

HAY TEDDERS.



THE WINGER TEDDER 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, fluffy condition at the rate of four acres an hour, thus accomplishing the work of four men in a far better manner than would be possible by the use of horse-power. You have frequently lost the price of a Tedder in the spoiling of one day's hay, or even in the being damaged, which could have been avoided by the use of a Tedder. Not only this, but hay cured with the Tedder is worth from ten to twenty dollars more than that cured in the ordinary way. In short, it will pay for itself in a single season, on a farm producing forty tons of hay.

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News Summary.

Men and women prematurely grey and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.



A cream of tartar baking powder. Highest of all in leavening strength.

W. H. FAULKNER, No. 215 MAIN STREET, MONCTON, N. B.

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NOBLE GRANDALL, Windsor, N. S.

Advertisement for BURDOCK'S BLOOD BITTERS, highlighting its benefits for various ailments like indigestion and weakness.

HORTON COLLEGIATE ACADEMY, WOLFVILLE, NOVA SCOTIA.

HORTON COLLEGIATE ACADEMY opens September 29th, 1896. There are two courses of study for preparation for college.

ACADIA SEMINARY, WOLFVILLE, N. S.

THIS SCHOOL FOR YOUNG LADIES opens for the year 1896 on Wednesday, Sept. 3rd.

Advertisement for DEARBORN & CO'S SPICES & TARTAR, featuring a product box and the slogan 'See our guarantee on every package.'

Ask your Grocer for them.

Advertisement for WILD CHERRY, featuring a bottle of the product and the slogan 'I. BUTTS'.

UNION CITY HOTEL, No. 19 King St., St. John, N. B.

Show open to the travelling public. Centrally located on Market Square, between the C. E. Depot and International Steamship Landing.

Ottawa exports to the United States last year were valued at \$3,067,000.

The town incorporation election at Yarmouth resulted in a vote of 271 for incorporation to 247 against.

The regulation for the free importation of second process molasses for the manufacture of blacking has been amended.

The Short Line railway between Oxford and New Glasgow was opened last week, when the first through passenger train ran through and connected with the express for Halifax and St. John.

The city is to be congratulated on the fact that the old fence around the burial ground is to be got rid of.

In applying for a policy of insurance on his own life in the Dominion Safety Fund Life Association, St. John, N. B. Wm. T. Stander, the well known attorney, says: "I need some additional life insurance, and know of no safer or better plan than yours."

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Electric rubber thread, calcareous tuba for the manufacture of indurated fibre water, rolled iron tube, angle iron, lacquered iron tubing for the manufacture of bedsteads, hemp paper makers and felt board for the manufacture of gun wads and cartridges, have been placed on the free list since June 1st.

The number of vessels which cleared the port of Moncton the present season is very small compared with last year.

The total number of licenses issued under the modus vivendi to United States fishermen in the last season was 1,143.

The fishery department continue to show a catch of most satisfactory character, and the confidence in the circular of the Boston fish board indicates a considerable increase in the total catch.

An Imperial blue book, containing the correspondence of the last six years respecting the Newfoundland fisheries, has reached Ottawa.

The new steamer Weymouth, which arrived at this port from Weymouth, Westport and other St. Mary's Bay ports on the 17th inst., will afford increased facilities for trade and travel, which have long been a felt want in Western Nova Scotia.

The Weymouth is a fine substantially built boat of 155 tons. She can carry 140 passengers and 800 barrels of freight.

The company and Messrs. Barris & Co., of Weymouth, the managing owners, deserve the patronage of the public and great success.

Manganese property appears to be looking up. Recently a mine near Hillsboro was sold at a good figure and now we hear that the old mine back of Hopeville Hill, where extensive works were carried on some thirty or more years ago, has been bonded by the principal owner, Mr. John Murphy, with good prospects of a sale being effected at an early day.

The reputation of being of the very best quality. An expert mining engineer, Mr. Williams, representing an American company, recently made a thorough examination of this property and was well pleased with it.

A Model Railway. The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with terminals in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver.

Having Rheumatism so badly I could not walk without the most severe pain. I used Dr. Williams' Pink Pills, and in a few days I was able to walk.

Marriages.

MCKINNEY-FISHER.—At the home of the bride, St. George, by Rev. C. E. Pinedo, Matthew McKinney, of St. Patrick, to Alberta Fisher.

DUKER-ROSE.—At the residence of the bride's father, July 7, by Rev. F. H. Bess, Reuben E. Duker, to Eleanor F., daughter of John Rose, Hebron.

PERKINS-CORRIE.—At the residence of the bride's father, July 8, by Rev. Geo. Howard, D. W. Perkins, of Centreville, to Edith Corrie, of Florenceville, N. B.

SHERWOOD-THORNE.—At the Baptist parsonage, St. George, by the Rev. C. E. Pinedo, Warren Sherwood, of Second Falls, to Annie Thorne, of St. George, N. B.

SCHWARTZ-DAUBNEY.—At the residence of Mr. C. W. Gray, July 16, Alexander Schwartz, to Mrs. Annie Daubney, late of Hubbard's Cove, Halifax county.

ROLE-SWEINER.—At the residence of the bride's father, Waterloo, June 10, by Rev. A. F. Swinney, Rev. E. B. of Cambridge, to Hattie P. Swinney, all of Hants Co.

JONES-GRAY.—At the residence of the bride's father, July 16, by Rev. Geo. Howard, W. E. Jones, of Houlton, Maine, to Mary C. Gray, of Long Settlement, Carleton Co.

YEOHANS-POWE.—At the residence of David Yeoehans, Esq., Penobscot, July 16, by Rev. E. J. Grant, E. M. Yeoehans, of Mechanics' Settlement, to Catherine Powe, of Egan.

MILL-ANDERSON.—At the residence of the officiating clergyman, Woodstock, on July 10, by Rev. Thos. Ford, Frank B. Mills, to Annie G. Anderson, both of Brenton, Carleton Co.

TAYLOR-DEARBY.—At the Main Street Baptist parsonage, St. John, N. B., July 10, by Rev. Sydney Welton, B. A., James A. Taylor, of St. John, to Fannie M. Dearby, of Sussex, Kings Co., N. B.

HATFIELD-McDONALD.—At the residence of Mr. Cyrus Hubley, Jr., 18 John street, May 29, by Rev. E. T. Miller, Rev. B. V. Hatfield, to Tannie McDonald, daughter of late Archibald McDonald, of St. Margaret's Bay.

McGREGOR-WEAVER.—At the residence of W. Wallace Brown, Esq., Mayfield, Cal., June 14, by Rev. Mr. Watson, J. R. Macgregor, Esq., of St. John, N. B., to Hattie M. Weaver, daughter of late R. D. Weaver, of Middleton, N. S.

CLARKE-HOLMES.—In the Baptist church, Hantsport, July 8th, by Rev. P. S. Macgregor, William W. Clarke, of Annapolis (conductor on A. & E. R.), to Gertrude Holmes, only daughter of Capt. George Holmes, of Hantsport.

SHAW-COLWELL.—At the residence of the bride's father, John P. Colwell, Middle Simonds, July 16, by Rev. A. H. Hayward, assisted by A. M. McNitch, to Elsie A. Colwell, of the same place.

TOMPKINS-MERRITT.—In the orchard near the residence of the bride's father, in the presence of about a hundred people, July 16, by Rev. Jas. A. Porter, Frank W. Tompkins, to Hattie E. Merritt, daughter of George Tompkins, of Hantsport.

REDDING-PHILLIPS.—At the residence of the bride's father, July 2, by Rev. F. H. Beals, assisted by Rev. A. Coburn and Rev. J. A. Smith, Fred. M. Redding, son of W. H. Redding, to Helen T. Phillips, daughter of J. I. Phillips, all of Hebron, N. S.

Deaths.

KENNEDY.—At Brookfield, Feb. 12, Hiram C. Kennedy, aged 7 years.

WILLIAMSON.—At Second Falls, June 11, Charles K. infant son of Deacon Williamson and wife.

NEILON.—At Brookfield, Feb. 19, John Howard Nelson, aged 43 years, leaving a widow and nine children.

McDONALD.—At Hantsport, Hants Co., July 5, Harry, youngest son of Andrew and Bertha McDonald, aged one year and ten months.

HUNT.—On May 30, after a very short illness, Sophia Hunt, widow of the late Capt. George C. Hunt, and daughter of the late Jonathan Hurling, of Fredericton, in the 53rd year of her age.

NEILON.—On the 9th inst. at Emberton, Mrs. Emma Foot, relict of the late John Foot, in the 87th year of her age. The deceased had been an esteemed member of the West Yarmouth Baptist church for many years. Her end was peace.

STEVENS.—At Riverside, Albert Co., July 9, Lucinda E., eldest daughter of the late Aaron and Stairra Stevens, aged 68 years. The deceased was a devoted and became a member of the Baptist church in Harvey upwards of forty years ago. She died trusting in Him whom she aimed to serve through the journey of life.

MORSE.—At Harmony, Kings Co., N. S., June 30, of consumption, Georgina Morse, aged 16 years. She professed faith in her Saviour about three years ago, and was baptized into the fellowship of the Lower Lakes Baptist church, by the Rev. E. H. Howe. She lived a very consistent Christian life. Her example is worthy of imitation by all her young companions.

LUCAS.—At Lucasville, Sackville, N. S., June 1, Emma J. Lucas, beloved daughter of Andrew and Lucinda, aged 25 years. Served in the Baptist church, June 25, 1870. Converted about six months before her death, she much regretted that she had delayed baptism till it was too late to have the joy of obedience. But she was very happy to realize that she was going to her Saviour. May her parents and brothers and sisters all meet her in the land of glory.

DOBSON.—At Sydney, May 31, Rev. Joseph Dobson, aged 88 years. He had been gradually failing for some time and at last fell on Thursday, the 19th, at Cape Tormentine, N. B., where he spent the greater part of his pilgrimage below in Margaree and Sydney, C. B. He was a member of Sydney church and was a faithful attendant upon the means of grace. He was a man of uncommonly even temper. Whatever came, nothing could disturb him. May the Lord doubly

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repay his children for their care of him during his period of second childhood. In his case the proverb was fully realized, "Ours a man and tender child." Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

MELAN.—At Bedouque Road, P. E. I., July 8, of consumption, Hattie, daughter of the late Laughlin McLean, in the 25th year of her age. Some two years previous to her sickness she was convicted of sin, but did not make any public profession of her faith. During her sickness she found the Saviour precious to her soul and regretted very much that she had not obeyed Him in the ordinance of baptism. She leaves a widowed mother, one sister and three brothers to mourn.

MASON.—At Hammonds Plains, May 29, after much suffering, endured with Christian resignation, George Mason, aged 78 years. A peaceable, industrious citizen, a kind and generous neighbor, he is much missed by his children, to whom they were strongly attached. The pastor improved the occasion from Psalm 23: 4. His experience while walking slowly through the valley and under the shadow of death proved to us that the Master was with him and making him meet to enter into His rest.

SMITH.—At the residence of his son, Houlton, Maine, June 25, of heart disease, William Smith, aged 77 years. Bro. Smith was baptized by Elder G. W. Springer, some years ago, and united with the First Grand Lake Baptist church, of which he remained a member until death. His remains were brought home and laid to rest at Cumberland Point. The shaft of death came suddenly, but we believe he was ready for it. Five sons and two daughters are left to mourn, but not as those without hope.

PASCOTT.—At Penfield Centre, July 1, Mrs. Sarah Prescott, widow of the late James Prescott, in the 33rd year of her age. Her aged sister was converted and baptized 60 years ago, under the ministry of Rev. Samuel Robinson, and continued a consistent member of the Penfield Baptist church. Her convictions of truth were deep, which led her in early life to forsake her parents' belief and worship the Lord in His own appointed way. Her trust in Christ was implicit, and as she drew near the end, she could confidently say, "Religion is no sham." As the grain that ripens slowly and fully, and is gathered in its ripeness, so came our sister to her grave, rich in experience the great efficacy of Putnam's Painless Corn Extractor. Her home was one in thousands. Here lived the mother who lovingly and faithfully cherished and brought up a noble family. It was hers to watch over and pray for five sons and one daughter from the pratt-

Through their members have testified to the great efficacy of Putnam's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putnam's Corn Extractor.

BANKS.—At Kingston, Kings Co., N. S., June 7, Mary, beloved wife of Zachariah Banks, aged 74 years. Her end was peace. Sister Banks professed faith in Christ in 1837, and was baptized by the Rev. I. E. Bill, D. D., and united with the Nictaux Baptist church. She had a deep knowledge of the doctrines of grace. These blessed truths were a great comfort to her during her late illness. She was calm and peaceful in prospect of death, enjoyed bright visions of the heavenly glory, and when the summons came she bade good-by to her aged husband, son and two daughters, and passed over the river in triumph. Her funeral was largely attended, the discourse was preached by her pastor, E. H. Howe; text 1 John 4: 19. Her remains were interred in the cemetery at Fremont in hope of the resurrection of the just.

By the death of this dear one our denomination has bereavement. The sorrowful family have our heartfelt sympathies for their great affliction.

THE THIRTY-SIXTH ANNUAL CONFERENCE of the National Division, held at Ocean Grove, N. J. From the several offerings presented, it is seen that the total is a very healthy condition. The membership is 76,677, a net increase in the membership of 3,225, in the 26th reporting. The Grand Div. made the largest net increase in Nova Scotia, with the first, numerically, on present membership is New Brunswick Grand Div. its jurisdiction a member of Prince Edward Island has 790 members, and has the work of importance or value. Let such remember one thing of inculcated may do. A godly life, a certain example, is likely to be influential with the careless and eloquent words without it do more, they can show power of divine grace to heart, and to control the life confer upon those by whom surrounded, the inestimable example of holy living.

It is worth attending to, costly experiment. We are following, which we find in Baptist:

"We believe in the moral old-fashioned handshaking preacher of our acquaintance church which had been present for many months. The morning, after the sermon, one walked out without say to the new preacher. At the sermon, he told the people to make an apology. Surely when a stranger comes in

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