

# Messenger and Visitor.

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The War and the Turks. As the war correspondents get back into their own country, where their writing will not be subject to the censorship of Greek or Turkish officials, we shall no doubt obtain an account of the war more intelligent and trustworthy than those contained in the despatches sent forth from the fields of battle or the camps of the opposing armies. One London correspondent who has already returned, having been with the Turkish army through the campaign, represents the war as a small affair. "The battles resulted in few prisoners, fewer wounded and still fewer killed." The significant fact in connection with the war as this correspondent, whose name is not given, represents, is the mobilization of a great army by Turkey. "It means Turkey's readiness for a great war. It means her determination to show the Christian powers that Turkey is no longer willing to play the part of dunces in the European school. Turkey has seen little Greece successfully defy the concert and wage war without permission, and she means to profit by the example. She feels her power and strength, and imagines that her former docility was a grand mistake. She means to hold every inch of Greek territory gained in the war, and intends to throw down the glove and challenge the powers to take it up. This is the most serious situation Europe has seen in nearly thirty years. It may pass off harmlessly if the timid Sultan dismisses his present advisers, but it seemed to me that the temper of most of the men of the ruling class was altogether in sympathy with this newly developed spirit of independence and pugnacity on the part of their country. On every side I heard Turkish officers boast that Turkey meant to keep the land bought with Turkish blood; and those Europeans who hold relations with the Turkish government told me that Turkey had been crazed by the new power she feels thrilling in her veins and means to assert a new relation towards the rest of Europe." As to the character of the Turkish soldiery, this correspondent says: "The Turkish army is the most admirable peasantry I ever saw. The soldiers are the most docile, tractable and easily governed men imaginable. They are brave to the last degree, love to fight, are indifferent to death, and carry fearful wounds without a groan. It is a half-clad, half-fed army of calm but fanatical heroes. But the Turkish side has its grave faults, and these will be told when the correspondents escape the censor's hands. Then we shall hear how the Turks disgraced the Greek dead on the field of battle, how the Turkish government has emptied every captured Greek town of its valuables, and how inhuman even the patient Turkish private becomes when there is a chance to loot for himself. I know that looting is persistently denied, yet I saw it with my own eyes. . . . I saw miles of pack loads of the contents of houses in the captured towns and villages seized by the Turkish government. What the government left the soldiers took."

It seems desirable in the general interests of the country that a protective trade system is good for Canada may prove to be well-founded. For such a system is like some plants in that it is much more easily introduced than eradicated. Such plants, it is true, are not apt to be held in much favor. They are generally classed as noxious weeds which it is the interest of the farmer, and his laborious duty, to exterminate. The present Finance Minister of Canada and his colleagues are declared opponents of a high tariff, but evidently they are not finding it easy to make progress in the direction of free trade. A government would need to be very strong indeed which should venture to array against itself the aggregate strength of the interests, many of which have grown into more or less formidable proportions during a somewhat extended period of protection. Besides, a Finance Minister may hesitate on other grounds to cut off the sources of life from a pampered industry which however, he judges, ought never to have been called into existence. The amendments to the tariff bill brought down by Mr. Fielding in the House on Tuesday last indicate that since the introduction of the bill, concessions in several instances have been asked for and granted in the interests of protected industries. As the St. John Globe says, "the protectionists have not been idle, and by letter and by delegation they have vigorously impressed their views upon the minister. It cannot be denied that several of the changes now made are in their interest." There are other instances in which modifications have been made with a view to greater general acceptance. A change has been made in the tariff bill as originally presented in regard to books, which are now placed in two classes. Novels, or literature of a similar character, unbound or paper bound, will pay a duty of 20 per cent., while the better class of books will pay 10 per cent. This is a concession which will be of considerable value to book buyers. The taxing of all dutiable books at so much per pound, as in the old tariff was, however, a far more simple plan, and on the whole was, we should think, much to be preferred to the present arrangement. In reference to the section of the tariff bill intended to secure preferential trade with Great Britain, since it had been held by Sir Charles Tupper and others that existing treaties between Great Britain and Germany and Belgium would nullify this section, Mr. Fielding explained that the Government still adhered to the opposite view, but in view of the discussion that had taken place it had been thought well to provide, by an additional subsection, "that the governor in council may extend the benefits of such reciprocal tariff to any country which may be entitled thereto by virtue of any treaty with Her Majesty." Another amendment to the tariff bill, and one which will be generally approved, is in connection with the "combine clause" and provides that, before the Government shall take action on that clause, they shall refer to a judge of one of the higher courts the question as to whether or not the combine exists of the character contemplated by the resolution.

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Peary will Try Again. Lieut. Robert F. Peary whose name is widely known in connection with his polar expeditions has obtained a five years' leave of absence from his duties in the United States navy for the purpose of making another attempt to reach the North Pole. It is stated that he will start north on July 8th on a preliminary trip, the object of which will be to make arrangements for another and final trip next year. Lieut. Peary's northward voyage this year is to be made in a St. John's sealer. He will be accompanied by two or more scientific parties who will go with him to some point near Melville Bay. Lieut. Peary's object in his preliminary trip will be to communicate with a colony of Esquimaux at Whale Sound, who are known as the Artic Highlanders. Mr. Peary has lived with these people and gained their confidence and affection. He will pick out six or eight of the

most intelligent young men in the colony and prepare them to take their families north with them and establish another colony which a year after will be his base of supplies. At this village, which they will found, they will work throughout the year collecting meat, furs, bearskins to be made into trousers, sealskin boots, sledges and other supplies, and collecting and training a pack of the best Esquimaux dogs obtainable. Lieut. Peary will be accompanied on this summer's trip by his wife and three-year-old daughter, but on the main expedition Mrs. Peary and the child will remain in this country. The journey this summer will be from Boston to Cape Breton, where the ship will take on coal, through the Gulf of St. Lawrence to Belle Isle, and up the Labrador coast to the mouth of Hudson's Straits, then to Resolution Island, and across to the South Greenland coast, to Melville Bay, and finally to Whale Sound, which will be reached in the latter part of July. The return will be made in September.

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The Atlantic Fast Line. On Friday night, just before the adjournment of the House of Commons, the terms of the Atlantic Fast Line contract were laid upon the table of the House by Sir Richard Cartwright. An Ottawa despatch gives the following summary of information in reference to this important subject:

Four steamers of 10,000 tons gross register and cargo capacity of 1,500 to 2,000 tons are to be provided; two by May 31, 1899, and the other two by May 1, 1900. They are to sail between Liverpool and Quebec and Montreal in summer, and the contractors have the option of choosing between Halifax or St. John in winter, making their choice before the date for the commencement of the service namely, May 31, 1899. At this date they are to put on two steamers and give a fortnightly service and a weekly service from 1st May, 1900. The vessels are to be 526 feet and have a speed of 500 knots a day, or 21 knots an hour, and are to be in every respect equal to the best Atlantic steamers, such as the *Lucania* or *Campania*. At least 500 tons of cargo capacity must be provided, with cold storage. The draught when loaded for sea is to be 25.6. They are to have a capacity for 300 first, 200 second and 800 steerage passengers, the steerage passengers to be carried at a rate of not more than \$15 a head. The contractors are to provide a fast tender, constructed like a torpedo boat, to meet the steamers on approach to Canadian ports and act as pilot. The steamers are prohibited from calling at any foreign port or taking another subsidy from any foreign country or municipality. This prevents the steamers from going to Portland or elsewhere and is a very important clause. The subsidy is to be 154,500 pounds from Canada and 51,500 pounds a year from the Imperial Government. The penalty for not being ready to sail on the day named is 500 pounds a day for each subsequent day's delay. The company is to deposit 20,000 pounds, of which 10,000 pounds is to be cash which they forfeit if not ready to begin service on May 31, 1899, and weekly on May 1, 1900. No discriminating rates are to be charged against Canadian railway routes. The contract covers the usual conveyance of mails. Sir Richard Cartwright gives notice of a resolution ratifying this contract.

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Peace Delayed. Although Greece has accepted the intervention of the Powers and an armistice has been arranged between the belligerents, no very marked progress toward the establishment of peace appears to have been made as yet. The effect of the war on Turkey has been to strengthen the national spirit and to encourage the government to make demands which the majority of the Powers will be quite unwilling to concede, but which they may find it very difficult to refuse. The advisers of the Sultan are represented as pressing for the retention of Thessaly permanently or at least until an indemnity satisfactory to the Porte shall have been paid by Greece. It is reported that 7,000 troops are being added to the already very formidable Turkish army in that province, which does not indicate a yielding disposition on the part of the Sultan, and while the Powers formally maintain the position taken in regard to the terms of peace, the sincerity of both Germany and Russia in the matter is said to be doubted and any sign of dissension among the Powers will, of course, encourage obstinacy on the part of the Sultan. The despatches state that in Athens much anxiety prevails as to the intentions of the Turks, and that it is suspected that negotiations for peace are being delayed in order that the Turkish commander may lead his army to Athens.

## HOME.

BY REV. W. B. HINSON.  
John xiv. 2.

In his last delirium, an American statesman murmured,—

"Now I lay me down to sleep;  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take."

In those closing moments of life his mind strayed back to the prayer he had learned in his youth; to his childhood, his home, and his mother.

My conception of heaven is inseparably associated with my childhood's days. For my first distinct dream of the other world was occasioned by some verses my mother taught me, in those hallowed hours when the falling twilight found me by her side. The verses were those of Mrs. Hemans, called "The Better Land,"—that simple song that holds its charm in spite of the rushing years and the more matured thought of growing life.

"I hear thee tell of a Better Land,  
Thou callest its children a happy band;  
Mother, oh where is that radiant shore?  
Shall we not seek it and weep no more?  
Is it where the flower of the orange blows,  
And the fire-flies glance through the myrtle boughs?"  
"Not there, not there, my child."

"Is it where the feathery palm trees rise,  
And the date grows ripe under sunny skies?  
Or midst the green islands of glittering seas,  
Where fragrant forests perfume the breeze,  
And strange, bright birds on their starry wings,  
Bear the rich hues of all glorious things?"  
"Not there, not there, my child."

"Is it far away in some region old,  
Where the rivers wander o'er sands of gold?  
Where the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand—  
Is it there, sweet mother, that better land?"  
"Not there, not there, my child."

Ah, no! The radiant shores and springing flowers, the gleam of fire-fly and the fringed palm, the perfume of forests, and the wealth and shine of precious things, will not secure us from the assaults of sorrow, or bar the heart's door against the approach of grief. For circumstances and surroundings cannot insure happiness, and perfect joy is a flower that blooms—

"Not here, not there, not where the sparkling waters  
Fade into mocking sands as we draw near."

The undisturbed repose and the fullness of joy, the great glory and unalloyed happiness foretold by Christ, is a prize for which he seeks too low who seeks beneath the skies. For as the song goes on to say—

"Eye hath not seen it, my gentle boy;  
Ear half not heard its deep songs of joy;  
Dreams cannot picture a world so fair,  
Sorrow and death may not enter there;  
Time does not breathe on its fadeless bloom,  
For beyond the clouds, and beyond the tomb—  
'Tis there, 'tis there, my child."

We are certainly warranted in supposing that heaven as a place will be eminently beautiful. We are acquainted with one world of God's making; and, albeit *she* has sought to spoil God's handiwork, the glorious autograph of its Maker has never been erased from the fair earth. The writer of Genesis has told us that after God had spoken the world into existence, after decking the sky with a million stars, and carpeting the earth with a flowery sod, God looked upon creation's face, and He, the all-wise and all-glorious, pronounced it "very good." And doubtless there have been times in the experience of us all, when we—albeit our knowledge is so limited and our sight so dim—have realized that we, too, could feel the truthfulness of the Creator's speech concerning the earth.

And it ever remains true, that if we have no conception of the beautiful, it is not on account of the natural surroundings in which God has placed us; for verily the earth is full of thought, and full of beauty, too. And, not only for the presence of the lovely in nature, but also for our realization of that loveliness, we should adore our Maker. For, as Festus said, "some souls are redeemable by the love of beauty;" and it is certain the world without will grant fuller revelations of goodness and beauty to those who love it and appreciate its fairness, than to those who with the eye of ecstasy, have never seen the flowers beneath, or the bright blue sky above. From Nature up to nature's God, is where we should all be led. When we consider God's heaven—and no less God's earth—we gratefully acknowledge that all His works praise Him, and in our adoration swell creation's psalm; thus mingling our voices with the song of birds, the murmur of the wind, the roar of the sea, the roll of the thunder, and the music of the ever rushing spheres.

For O, but the world is fair, is fair,  
And O, but the world is sweet;  
And out in the gold of the blossoming mould,  
We can sit at the Master's feet.

And then again, we are within the bounds in supposing

the heaven of God's building to be very magnificent and glorious. When we consider the boundless resources of our God, when we ponder the fact that not only the gold and silver of earth are His, but also the massive grandeur of all the worlds; that in addition to all created material He has the boundless resources of His own infinite Nature, and the innumerable possibilities of His omnipotence; then are we sure indeed that the world above must be most fair and glorious. And as the idolatrous temple of Diana was so bright and dazzling, that the door-keeper cried out always to those who entered, "Take heed to your eyes," so I have sometimes thought that our faculties of vision must be greatly strengthened ere we can behold the pearly palaces of heaven. O, that city of the King, that home of the redeemed, that fair country where the unfading flowers bloom, and the unending song is sung: "What must it be to be there." To see—as John saw—the Holy Jerusalem possessing the glory of Jehovah, with a brilliancy like that of precious stones, with its walls of jasper and streets of gold, with its pearly fountains and glittering gates, with its crystal river and trees of life, to behold its scenery, bathe in its light, and participate in its glory—"What must it be to be there."

"O, the earth is flecked w' flowers, many, many, tinted, fresh an' gay,  
The birdies warble blithely, for my Father made them see;  
But these sights and these sou's will as naething be to me,  
When I hear the angels singin' in my ain countrie."  
And blessed be God, this heaven so beautiful and grand is a large place. In my father's house are many mansions, and they will be all filled; not one unoccupied mansion in all heaven.

Nineteen centuries ago, when the beloved disciple saw paradise, he beheld a great multitude that no man could number; and ever since then the number has been increasing, while

"E'en now to their eternal home,  
Some happy spirits fly."

For the Good Shepherd has not only a large fold, but a large flock also; the great Father has many children; and as Jesus told us, many shall come from the east, and west, and north, and south, and until the number of the fallen leaves of all the ages, and of the sand dust of all the seas, or the drops of all the floods have been counted; it will be impossible to tell how great that throng will be, who escape all evil by being sheltered in glory with Jesus.

And if it is allowable to judge of a poem by the poet; of a building by the builder; of a house by the architect; what boundless suggestion is open to our view as we realize that Christ is the maker and builder of Heaven. This being so, I am sure the Home of the soul, the Paradise of Christ's preparing, will be a sure defence; secure against all time's ravages, or sin's assaults. For on the sure foundation, even the Rock of Ages, the great Lord will be a mansion that shall enter nothing that defileth; no disturbing doubt, no sombre foreboding, no darkening temptation. For the Great Shepherd who so loved his sheep that he died for their redemption; who sought them patiently, earnestly and long; who sought them o'er mountains thunder riven, and through the deep valleys where there was loneliness and pain; surely he will house those sheep in a fold of perfect security and peace.

And thank God we shall then be absolutely sinless.

"Then we shall see his face,  
And never, never sin."

Vea "we shall be like Him, for we shall see Him" as He is." His name will be written on our foreheads, and we who have trusted in His mercy and worn His righteousness below, shall then be robed by Him in the beauty of perfect holiness and spotless purity.

But from what we might reasonably expect Heaven to be, we now turn to what Christ in the text declares it certainly is.

If in talking to me, my brother in the flesh should speak and say, "My Father's house;" I should understand his language to be a reference to my Home—to our home. And so when Jesus, who is the elder brother of those who believe, speaks of "My Father's house" are we not justified in saying he is speaking of Heaven as our Home. What a wonderful word is the word Home.

O, home, my home,  
O, river in the valley of my home,

cried an American boy, who lay dying far away from the place of his birth. "Dying, you say, then carry me home to die;" so murmured an English lad to whom death approached on the shores of Africa. Verily there's no place like home.

For the best friends are there. We make friends along the highway of life, and the friendship of these fellow pilgrims is a sweet and fragrant thing; but the home friends are the truest after all. For when all the world is cold and repellent, there's a refuge at home. When the citizens in the far off country have no pity, there's a welcome at the old home. Ah lads and lasses listening to my words, remember what I tell you concerning these home friends. Oh forsake not the mother whose hair is white and whose eye is dim through watching for you; forsake not the father whose hand is hard through toiling for you; for wherever you wander, whatever you do, however wide the circle that knows you, or however numerous the friends that surround you, there will be no love offered so noble, and so unselfish, so pure, and tender, so all forgiving, undying, and strong, as the love of the dear ones at home. O you young people who have left your country homes and are dwelling in this city; you who sometimes smile at the simple ways and natural speech of the old father and mother, I beseech you let

your smile be very tender and kindly; remember the home friends with a warmness about your heart; write to them often; see that their way to the grave is made smooth as possible; for girls, you may in the days to come prove many a friendship and find it wanting in worth, but your mother's love will be as gold no fire can destroy; for boys, you may drift into seas where sympathy and kindness are unknown, but even then remember that your old father loves you in your waywardness and will welcome you home again. Ah friends I would once more repeat this simple unadorned sentence; that of all the loves there is none like the home love.

And what a place of confidence is home. In the world we are cautious and reserved; for he who bears his heart upon his sleeve will be sore wounded and distressed. But at home; ah at home no one will accuse us of egotism, and no one deem us foolish; there we lay bare our hearts and appear as we really are. Thrice happy is the man, though bearded and bronzed, though possessor of great gifts and ringing renown, who at vacation time can go home, and tell mother and father what the busy years have done for him; what he has gained, and what he has lost; what he hopes for, and what he fears most. For in the home there is perfect sympathy. "Carry me home," is not only the cry of the dying; but it is the cry of all those whose cup of existence is filled with misrepresentation, scorn and sorrow. "Carry me home," is the cry of the wounded, weeping, sinning, sorrowing ones, the wide world over. For at home the hands are gentle, and the hearts are kind; at home no word of reproach will be spoken; and there if anywhere the damning thought of the far off country may be lost, and the soiled soul made clean.

There is rest at home. O brother whose early life was spent in the country, can you rest anywhere under the sun as you can in the old accustomed places, where the very fences are familiar, and the streams talk to you as though they were glad to see you again. Or you whose home was by the sea! Is there anything can soothe your troubled mind or cool your heated brow, like the sound of the waves that have murmured on those well known sands for many a hundred years. "Take him home," said a hospital nurse speaking of a man whose listlessness betrayed his indifference to life. "Take him home, if aught will rouse him, that will." True, O friend, quite true! For to ears that care not for the world's praise, the brooks will be welcome; and eyes that no eulogy can make bright, may kindle with interest at the sight of an old time flower, with its old-fashioned naue, and its modest look.

But dear friends while these earthly homes may furnish relief for many a pang, and balm for many a wound; we have to sadly acknowledge that life brings to us some woes that even the dearest friends of earth can neither mitigate nor relieve. And for our comfort while pondering this fact, we should be careful to remember how into the home above, there shall enter nothing that could sadden or disturb the soul's peace. For there the inhabitants are no more sick; they hunger no more; they thirst no more; they are never weary; they never sin; but God wipes away all tears from their faces, and they

From the rivers of His grace  
Drink endless pleasures in.

I have read how, when the invalid soldiers of the Crimea were carried aboard the troopship, the bands upon the shore played the old hymn "Home Sweet Home;" and as the wounded warriors heard the pathetic strains, they—the strong men who had dared the fury of the battle and the cold—wept, while they remembered their comrades dead on Crimean soil, for whom there was no return home; and also pondered the possibility of some of their number dying on the voyage, and instead of sleeping under old England's daisies, becoming the prey of the waves. But brethren beloved, we have no such cause for sorrow. All who fight in this fight are sure of a crown. All those who sleep in Jesus are safe. And when the general roll is called we shall all be there. You remember the time far back in the past, when in the falling twilight your mother used to stand in your boy-hood home and call you to shelter for the night. Ah friends, the days will be but short and few, ere God will send for you the messenger who shall conduct you home. Or you recollect the day when by your father's side you wandered far out into the country; and as you wearily walked homeward, father comforted you by saying, "Child you are getting nearer home." Even so, brothers, we are getting home. And every heart throb and pulse beat, every waning moon and setting sun, finds us nearer the end. The Father's hand holds us, and the Father's voice cheers us. We shall soon be home.

"O, that home of the soul, in my visions and dreams  
Its bright jasper walls I can see;  
'Till I fancy but thinly the veil intervenes  
Between the fair city and me.

That unchangeable home is for you and for me,  
Where Jesus of Nazareth stands;  
The King of all kingdoms forever is He,  
And He holdeth our crowns in His hands."

I read some lines long weeks ago that have been in my mind during this whole service. Lines that have almost escaped my lip several times already. They express the yearning of an exile for the place of childhood's pleasures. I have felt their power frequently in the past, as I feel it now.

"Oh, to be home again, home again, home again,  
Down by the meadow, and down by the mill;  
Father is calling me, mother is calling me,  
Calling me, calling me, calling me still.  
Oh, to be wandering, wandering, wandering,  
Through the green meadows, and over the hill;  
Sisters are calling me, brothers are calling me,  
Calling me, calling me, calling me still."

Oh, once again to be home again, home again,  
Dark grows the night, and the evening is chill;  
Do you not hear how the voices are calling me,  
Calling me, calling me, calling me still."

Ah, do you not hear how the voices are calling, calling, calling—thank God—still!

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The Victorian Era.

BY PETER W. GORDON.

Time in its passage along down the centuries is fittingly and naturally divided into eras. No more suitable name could be found for the age, which necessarily must now be nearing its completion, than that of the Victorian Era. No English monarch has wielded for so long a time the imperial sceptre. No English monarch at the beginning of the regal career held to a greater extent the minds and hearts of the people, and no one has so amply fulfilled the pledges of early youth as Her Majesty Our Gracious Queen Victoria.

"Nothing of the lawless, of the despot  
Nothing of the vulgar or vainglorious,  
All is gracious, gentle, great and queenly."

Over a nation which is continually increasing in wealth and extent of territory she has ruled for sixty long years and they have been years of remarkable progress in every direction.

At the opening of the era science was still in its beginning, the ground had only just been cleared away for work. There were many distinct and separate sciences, but scarcely any idea of science as a completed and connected unit. Zoologists, geologists, chemists and astronomers maintained their distinct isolation, and all these sciences with the possible exception of astronomy were in their infancy. Physics embraced a wide and poorly known field of facts. Psychology and biology were scarcely known, and the sciences of language, man, society and religion, had not emerged from chaos.

The fight for uniformity of nature was commenced and vigorously carried out, yet this struggle for unity was but a part of the great evolutionary movement, which forms the acknowledged mainspring of all living and contemporary science. In astronomy the doctrine of evolution had been formulated some time before the opening of this era, the nebular hypothesis of Kant and La Place being the first attempt to explain the genesis of the world, by a continuous action of physical and natural principles. Geology then having this earth given on trust by astronomy has traced it in its different aspects until it is shown in the present form.

The impetus given by evolution to the sciences which deal especially with man is almost impossible to compute. The science of language has been presented in an entirely new manner. The sciences of man and society have been given a place and a distinction of their own.

The theory of conservation of energy has also done a great deal to bring science up to its present status. In astronomy it has affected all ideas of the sun's heat, the formation of planets and the nature of meteors. In all mechanical arts it has produced and is producing immense changes.

These two great principles, evolution and conservation of energy form the main bulk of our ages scientific additions to the world's accumulated knowledge, but among separate sciences wonderful advances have been made during sixty years. Chemistry and astronomy by the use of spectrum analysis have been brought nearer to that stage of far-reaching fundamental truths, which is the especial function of this era to bring forth.

The age has often been called the reign of steam and electricity, so great has been their progress. The telegraph, telephone, electric railway and light and the ocean cable are products of Victoria's reign. When she ascended the throne steam navigation was derided as an impossibility, now Britain possesses beside 30,000 miles of railroads, a fleet of steamers far superior in tonnage to the sailing vessels, she owned at that time.

So it might be said that the advance in practical science during Her Majesty's reign is greater in many ways than the advancement from the beginning of civilization to that time.

Although this age has been called by many the Realistic Era and men of science have claimed its literature as peculiarly their own, yet it is no less distinguished by its aspirations and its anxious search for spiritual order. As an era it has been one of moral and intellectual truth seeking, of a breaking down of old idols and a setting up of new ones.

At the opening of the era English poetry had seemingly withdrawn from the country which it had made brilliant by its splendid and musical songs at the earlier part of the century.

After the death of Keats there was for some time no poet with a peculiarly marked character. For almost twenty-five years there was a period of comparative calm, but after that came the social and spiritual revolutions, affording themes for the poets and subjects for almost numberless writers, so that the peculiar characteristic of the literature of the Victorian period is a continual laboring at the solution of certain problems of existence, which also forms the marked point of contrast between the Elizabethan and our own age. Our era is in a far greater sense than that of the Commonwealth an era of revolution and the social and political forms suitable for such an epoch are as yet unorganized.

The two Brownings, Arnold, Swinburne and Tennyson are, no doubt, the poets of the age, and although there is

considerable doubt as to which one would receive the support of the majority of readers yet there can be no doubt that Tennyson is essentially the poet of the Victorian Era. His feelings kept pace with those of his generation. During the period of the Chartist upheaval he expressed, through the hero of his Monodrama "Maud," the fears and doubts which oppressed his own heart. He, who dreamed of peace and the federation of the races, found in the battle ardours of righteous war deliverance from the selfishness and supineness of spirit which made social life no better than an internecine strife during days that were styled days of peace. But now again at this time there has appeared the same, one might almost say characterless poetry, which marked the first of the period. How long it may last it is impossible to say. The future of a literature can never be truly prophesied.

Both in quality and quantity of work the prose writers of the era easily carry off the palm since prose is essentially the language of a Realistic Era and there has been an ever increasing tendency to give up the drama as a field for literary effort. No successful plays have been written by men of genius, although Browning, Swinburne and Tennyson have each attempted the task. The probable cause is the fact that the means for amusing the public have become greatly enlarged, the novel and newspaper taking to a great extent the place of the drama.

The principal writers who have advanced and defended the new doctrines of science have been Darwin, Huxley, Spencer and Steward. Prose, chiefly the essay, has been written by such men as Arnold, Froude, MacAulay, and that greatest master of English prose, John Ruskin.

The newspaper which has achieved such wonderful results and which wields such immense power, is chiefly a product of the nineteenth century. Napoleon is reported to have said: "Four hostile newspapers are worse than a thousand bayonets." With this as a standard the British press is far more formidable than her standing army.

The novel, which has reached its present development chiefly in our own era, comes next to the newspaper in distribution and influence. A large number of names might be given of those who have attained distinction in this style of writing, but Lord Lytton, Thackeray, Dickens, Eliot and Meredith should be named as bright, particular stars.

These names are not given so much on account of their being masters of technique in their own provinces as being seekers after truth, which it seems is the distinction of the Victorian Era. A literature of a time of spiritual trial, difficulty and danger and its greatest representatives have been those who before all else were seekers in matters moral, social and religious for some coherent conception or doctrine of life which would bring unity to our emotions and impulse to our will.

The progress made in science and literature is but a small part of the entire advancement of sixty years. The whole of that system of legislative reform which is founded on a recognition of the principles of humanity may be said to belong to our time. The educational system of the whole empire has been reorganized and placed on a proper footing. In short, there has been great progress in all those things which tend toward the uplifting of the races and the advancement of civilization.

Should we not then congratulate ourselves that we live in such an era, an era which has seen Britain placed, by the sagacity of her statesmen and the bravery of her soldiers, firmly on the topmost pinnacle of Fame. The waves and billows of opposition have dashed against that pinnacle in vain, but like an oak shorn of its leaves and shoots by the pitiless axe, she draws strength and nourishment from the steel itself. Treaties have been formed against her, plots for her destruction have been contrived within and without, yet to-day all these humbled Britain stands triumphant, still the mistress of the World.

"Are there thunders moaning in the distance?  
Are there spectres moving in the darkness?  
Trust the Hand of Light will lead her people,  
Till the thunders pass, the spectres vanish,  
And the Light is Victor, and the darkness  
Dawns into the Jubilee of the Ages."

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Delightful Studies in the Word.

THE GLORY OF THE LORD.

1. We get the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4:5, 6.
2. Pathetic picture of the departure of the "glory" from the temple. (a) The glory seen by the river Chebar, Ezek. 3:12. (b) The glory seen in the plain, Ezek. 3:23. (c) The glory seen between earth and heaven, Ezek. 8:4. (d) The glory leaves the Cherubims and horses over the threshold, Ezek. 9:3; 10:4. (e) The glory returns from the threshold and again rests over the Cherubims, Ezek. 10:18. (f) The Cherubims mount and depart with the glory to the mountains by way of the east, Ezek. 10:19; 11:22, 23.
3. Marvellous return of the glory to the temple by way of the East. The temple had been cleansed. The glory returned suddenly, Ezek. 43:2, 5.
4. Where God's glory can be seen. The conditions man must fulfill in order to behold the glory. (a) Must stand close beside God, Ex. 33:21. (b) Must stand on a rock, Ex. 33:21. (c) Must be in a cleft of the rock, Ex. 33:22. (d) Must be covered by God's hand, Ex. 33:22. M.B.S.

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If bodily filthiness is horrible to us, what must the filthiness of sin be to the pure and holy God.—Spurgeon.

Sanctus Spiritus.

BY PASTOR J. CLARK.

Holy Spirit! Source of light!  
Full of mercy, full of might!  
Worthy Thou of endless praise!  
Hear the grateful songs we raise.

One with Christ, our glorious Head,  
Sacred Dove, with wings outspread!  
Come, with loving swiftness down,  
All His wondrous gifts to crown.

Fount of true, celestial fire!  
Purge away each low desire:  
Make us glow with holy love,  
Like the seraph bands above.

Viewless! Changeless! Faithful! Free!  
Very God! We worship Thee;  
Great the wonders Thou hast wrought,  
Far transcending human thought.

Make us steadfast; make us strong;  
Make us hate the thought of wrong;  
Prompt to duty; grace impart;  
Dwell henceforth in every heart.

God the Father's love reveal;  
Our complete redemption seal,  
Cheer the heart when tears must flow:  
Sweeten every cup of woe.

Give us zeal that never tires;  
Give us gracious, pure desires;  
Give us more abundant faith;  
Give us love that conquers death.

Where a soul, grown tired of sin,  
Seeks the peace of God to win,  
Struggling, sorrowing, sore, dismayed,  
Mighty Spirit! lend Thine aid.

Calm each aching, troubled breast;  
Give the heavy-laden rest;  
Sanctify the chastening rod;  
Glorify the Son of God.

When, before the mercy-seat,  
God's enquiring people meet,  
Gracious, promised Comforter!  
Bless each lowly worshipper.

Free our hearts from anxious care;  
Give us greater power in prayer;  
Testify of sin forgiven;  
Lead us on from earth to heaven.

All Thy saints in every place,  
Magnify Thy power and grace;  
Led by Thee, they cannot stray;  
Kept, they cannot fall away.

Truth's Revealer! Lord of mind!  
Sway the thought of all mankind;  
Let Thine empire still increase;  
Fill the world with joy and peace.

Far outdo Thy works of old;  
Be Thy triumphs manifold;  
On the thousands locked in death,  
Breathe, O breathe, Thy quickening breath.

Working out the Father's plan,  
Evermore the Friend of man  
Quell our bosom's painful strife;  
Bring us more abundant life.

Saints and seers of olden time,  
Rapt in ecstasy sublime,  
Awed, beneath thy Majesty,  
Spake and wrought as moved by thee.

Voice Divine! O let Thy Word  
Through the whole wide world be heard;  
Speak in varied tones to all,  
Every human heart enthral!

Power, whom none can comprehend!  
On Thy waiting saints descend;  
Messenger of peace and rest!  
Heal our woes and make us blest.

Sun of suns! undimmed! unmade!  
Godhead's self in light arrayed!  
Shine, with rays of glory shine,  
On this darkened soul of mine.

All the ransomed round the throne  
Thy transforming goodness own;  
Filled with gladness ever new,  
All proclaim Thee just and true.

Holy, holy, holy, Lord!  
Angel hosts, with sweet accord,  
Praise the Father, praise the Son,  
Praise the Spirit,—Three in One.

Holy Spirit! Source of light!  
Full of mercy, full of might!  
Worthy Thou of endless praise!  
Hear the songs of joy we raise.

Bass River, N. S.

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In Canton, China there are four Baptist chapels—two where there is daily preaching to the heathen, one where there is occasional preaching during the week, and one where there is regular instruction for Christians on Bible themes.

## Messenger and Visitor

The Maritime Baptist Publishing Company Ltd  
Publishers and Proprietors.

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

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### The Grounds for Prohibition.

A correspondent whose communication appears in another column, professes, and we presume quite sincerely, to be in search of a Scriptural precept on which to found a law prohibiting the manufacture and sale of intoxicating drinks. He doubts that there is to be found in the Bible any authority for such an interference with personal liberty as a prohibitory law would involve. It seems well, therefore, to say in the first place that, so far as we are aware, no one proposes to interfere with personal liberty in this matter to the extent of enacting a law which should be absolutely prohibitory of the making and use of alcoholic beverages. Liquors would still be manufactured for use in the arts and for medicinal purposes. Besides, we do not understand that, under prohibition, the officers of the law would have any authority to invade the homes of the people and prevent them exercising their ordinary liberty in regard to their own property. If people chose to gather the fruits of their gardens or their orchards and make from them wine or cider for the use of their own families or to set before their guests, we suppose that a "prohibitory law" would not interfere with them in doing that. What the law would aim at doing would be to abolish the manufacture and traffic in drink so far as it goes to supply the demand and promote the sale of liquors, through bar-rooms and otherwise, in hotels, restaurants, clubs, saloons and dramshops of all descriptions, whereby drinking habits in the highest degree detrimental to the public welfare are being created and fostered.

Now, as it seems to us, it is wholly a mistake to regard the Bible as being a repository of precepts designed to meet every condition and exigency of legislation and government, and our correspondent should not be too ready to conclude that any proposed legislation is wrong if he is unable to find a Scriptural precept which directly enjoins or authorizes it. Many prohibitionists certainly claim at least an indirect divine sanction for what they propose. According to the Bible, man is endowed with large authority over the world and the things which it contains. Human society has the Divine approval. Human government is thus indirectly an ordinance of God and those who are appointed to rule are God's ministers. (Romans xiii). Legislators are under obligation to act according to the best light of their day in view of the needs and circumstances of the age and country in which their functions are exercised. They ought to seek the illumination of God's Word and the Divine Spirit, that they may act in accordance with truth and righteousness. It is good Bible doctrine, we take it, that in the performance of any duty which devolves upon a man as a citizen, an elector or a legislator, he should act in accordance with the best light he can obtain from all sources. But the Bible does not undertake to give particular precepts for legislation and government under all conditions and circumstances, and one who expects to find in the Scriptures a direct "thus saith the Lord" for every exigency which may arise in respect to legislation will certainly be disappointed. If the anti-slavery cause must have waited for victory until such a word could have been found, the negro race would have been in bondage until now. Forty years ago plenty of excellent Christian men upon this continent were defending negro slavery on Scriptural grounds. To day he would be a bold man who should undertake to say that the spirit of the New Testament is not utterly opposed to human slavery. And can any Christian man, who has any conception of what the liquor business of this continent is, doubt that it also is just as truly opposed to the spirit of that book?

The supporters of prohibition call for it on ground similar to that on which other reformatory or beneficial legislation is advocated and enacted. That principle is not, as our correspondent appears to think, the right of government to prohibit the use of anything which by misuse may work evil to society. It is rather the right to restrict in a measure the privileges of individuals for the sake of the general good, and accordingly to forbid to individuals or to associations of men a course of action which results have proved to be greatly inimical to the general interests of society. It is scarcely necessary to point out that a great deal of legislation now on our statute books is of this character. There are, for example, the laws for the protection of the lobster and other fisheries, with the game laws generally. There are ordinances forbidding the erection of certain kinds of buildings and the keeping of certain animals in cities or certain portions of them. A man may say, "I have a right to build a wooden house or to keep a pig, and you can find no precept in Scripture to forbid me doing so." But the law, voicing the general desire and interest of the community, steps in and says, "Under certain circumstances it is not permitted you to do these things." And so it might be said of the game laws and fishing laws mentioned above and of many others; for legislation is constantly proceeding on the ground that it is right that the privileges of individuals shall give way to the general good of the community. This, as we understand the matter, is the ground on which a very large proportion of the people of this country are agreed in desiring that a law prohibiting the public manufacture and sale of intoxicating liquors shall be enacted. The principle, as it seems to us, is sound enough, and the questions to be chiefly considered in connection with it are practical ones,—as to whether, for instance, a prohibitory law, if enacted, would be so enforced by the government and so supported by the people as to accomplish the ends desired and thereby abolish or greatly lessen the evils now resulting from the traffic in strong drink.

There are other very strong moral considerations to be urged in favor of a prohibitory law, upon which we have not here touched, and the consideration of which must be reserved for another occasion.

### Editorial Notes.

—It will be seen by a communication which appears elsewhere in this paper that the Ministers Annuitant Board, through its secretary-treasurer, makes an earnest appeal for the funds necessary to pay to disabled ministers, or to the families of those who have fallen in the service, the annuities due to them. This is a matter which must appeal strongly on its own merits both to the sympathy and the sense of justice of the denomination. If the annuities are not paid it will be a very serious matter to those who are depending upon them to eke out a slender income. Let us hope there may be such a response to the appeal now made as will gladden the hearts both of the Board and the annuitants.

—One of our most successful pastors, in whose field the circulation of the MESSENGER AND VISITOR has been increased of late by the addition of quite a large number of names, said to us the other day: "I find that it is much more satisfactory preaching to the people who read the paper, than to those who do not. The former are not only acquainted with and interested in our denominational work, but as they read week by week the discussion of passing events on the first page of the paper, they become intelligent as to many matters of current history, and when in my preaching I make a reference to the events of the day, they understand what I mean, while those who do not read the paper fail to 'catch on.'"

—McMaster University, at its recent convocation, performed a graceful act in conferring upon President Trotter elect of Acadia, the honorary degree of D. D. The only other honorary degree conferred was that of LL. D., which was bestowed upon Mr. J. R. Wells, who for some seventeen years, as a

teacher in Woodstock College, rendered valuable service to the cause of Baptist education in Ontario. Mr. Wells has also been for several years past the highly esteemed editor of the Canadian Baptist, and his work in other departments of journalism, as well as in connection with the denominational press, has won for him recognition as an able journalist. Mr. Wells is a native of New Brunswick, and a graduate of Acadia.

—Alluding to the fact that the Parliament of Canada has just voted the sum of \$5,000 for a monument to the late Hon. Alexander MacKensie, the Presbyterian Witness says: "In supporting the motion to make the grant Sir Charles Tupper paid a warm tribute to the memory of Mr. Mackenzie—a tribute which was well deserved,—every word of it just and true. In the parliament Mr. Mackenzie and Sir Charles were keen antagonists, and they were unsparing in their attacks. But death and time bring changes that are not more surprising than they are becoming. Mr. Gladstone pronounced Disraeli's eulogy in the British House of Commons. Mr. Laurier pronounced an eulogy of classic elegance upon the late Sir John Macdonald. Men who did not love Joseph Howe living, have lauded his memory. Would it not be comely to cultivate all courtesy towards the living as well as the dead who little heed our praise or blame."

—The new Chinese Minister at Washington—Wing Lu Fan—is said to be a Christian—a member of the Church of England. He was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became impressed with his ability and selected him as his legal adviser. He was employed in connection with the negotiations for peace with Japan. While in San Francisco on his way to Washington, Minister Wing Lu Fan attended a reception, given by the Christian Chinese of the city, and gave a fine address in English and one in Chinese also. He reminded his countrymen of the fact that they owed much to the missionaries for their interest in them at a time when China had no diplomatic representation in the United States. His suite, it is said, nearly all speak English, and one of them belongs to a well-known Christian family in Hong Kong.

—The annual meetings of the great American Baptist societies recently held at Pittsburg, Pa., appear to have been quite up to the average of such occasions in general interest. A somewhat smaller representation than usual was present from the New England churches, which is accounted for on the ground that many churches have given so largely toward the extinguishing of the debts of the missionary societies, that they did not feel able to send their pastors to the May meetings as usual, while ministers, who are accustomed to pay their own expenses, in many instances had personally contributed so largely to the same object as to make it necessary for them to forego the privilege of going to Pittsburg. It will be remembered that it was undertaken to raise \$236,000 to supplement Mr. Rockefeller's contribution of \$250,000, for the purpose of placing the Foreign and Home Mission Societies clear of debt. It was reported by Dr. Mable, during the progress of the meetings, that nearly \$200,000 of the sum desired had been pledged, and this is believed to place the undertaking beyond the possibility of failure. The contribution toward the debt is in addition to about \$600,000 contributed for mission work the present year in connection with the societies.

—"Denunciation of Christian churches is not an essential feature of an evangelistic campaign," remarks the New York Observer. "Yet with some evangelists it is a portion of their stock in trade, while the most noted evangelists are sometimes guilty of this weakness. It is true that the holy lips of the Master denounce the Scribes and Pharisees of His day, and it is possible that were he now among men in bodily presence He would utter his denunciations from some of our pulpits to some of our pews. But the denunciations of which we complain fall from the lips of frail men, who cannot judge with Christ's unerring intuition, or speak with His undoubted authority. The foremost evangelist of the day has grieved many a devoted Christian by his sweeping and bitter words about the churches and the ministers, and complaints have been made to him, and we believe, graciously received. Many other evangelists soon learn wisdom. An evangelist who comes to this

country at the call and whose expenses members of Christian churches are to bear, reflection is ill timed charge as true as it is the cheap wit of some disregard the chaff if but not the needless members who pay for ever done. No soul professor was ever Christian life, by dia

An urgent appeal by Fund to the church the Convention, tion for the Annu

Dear brethren and churches in the Marit Soon after the close made a careful estim current year. It was would meet the dema were therefore sent amount. In addition a number of brethren willing to contribute to four benevolent friends responded to these \$262 of the \$1,200 asks thanks these kind friends liberal donations.

At a meeting of the ascertained that, unless before the first of July, the half year instalment therefore resolved to MISSISSIPPI AND VIRGIN overdrawn \$377. It was January last to make a the claimants their half same time it was resolved to convention an overdrawn to this decision. This, the Convention.

Now the only course since with the instructio to the 206 churches which year; and to any brethren help at this time of need into serious consideration ally. Give the Board year the Presbyterian \$2,000 for this object. \$1,000.

Halifax, Board—D. McN. Park Mont. McDonald, C. H. Dumaresq, William Davison, E. Shand, R. N. B. M. W. Brown.

### "A Watch on t

BY ALEXANDER

No doubt Eastern people Westerns are; but modern of cities and its wealth has heightened the power and made James' exhortations here gathers round the fire, the untamed crowd deal with these in order. 1. No doubt, in the organization, there were eyes, such as Paul hints where many voices of warning. James wouldness by the thought that what they preach will those who did not set up classes himself with the introduces a reason for the hard to avoid falls, and action, it is a dangerous That thought leads on to the government of tong

country at the call of members of Christian churches, and whose expenses and sometimes more are met by members of Christian churches, should be chary about dubbing our churches so many fashionable clubs. Such a reflection is ill timed, if not ill-mannered; nor is the charge as true as it may seem to him. We can overlook the cheap wit of some evangelistic sermons as one may disregard the chaff if perchance wheat be found with it, but not the needless arraignment of Christian church members who pay for all the evangelistic work that is ever done. No soul was ever saved, and no Christian professor was ever induced to seek a higher and richer Christian life, by diatribes against the churches."

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Annuitv Fund.

An urgent appeal by the Board of the Ministers Annuitv Fund to the churches, who, according to the vote of the Convention, have not taken their annual collection for the Annuitv Fund.

Dear brethren and sisters of the three hundred Baptist churches in the Maritime Provinces not yet heard from: Soon after the close of the last Convention, your Board made a careful estimate of the amount needed for the current year. It was found that nothing less than \$1,200 would meet the demands upon the treasury. Circulars were therefore sent to the churches, asking for this amount. In addition to this, circulars were also sent to a number of brethren and sisters, thought to be able and willing to contribute to this good cause. Thus far twenty-four benevolent friends and thirty-five churches have responded to these appeals. They have contributed \$262 of the \$1,200 asked of them. The Board hereby thanks these kind friends and churches for their prompt and liberal donations.

At a meeting of the Board on the 29th it having been ascertained that, unless more money shall be received before the first of July, there will be no funds for paying the half year instalments to the annuitants; it was therefore resolved to make a further appeal through the MESSENGER AND VISITOR. Last year the treasury was overdrawn \$377. It was found necessary on the first of January last to make a further overdraw when sending the claimants their half yearly instalments. But, at the same time it was resolved not to report to the next Convention an overdrawn treasury. The Board will adhere to this decision. This, doubtless, will be satisfactory to the Convention.

Now the only course open to the Board is, in accordance with the instructions of the Convention, to appeal to the 200 churches which have not yet contributed this year; and to any brethren and sisters who can render help at this time of need. Please take the whole matter into serious consideration and respond promptly and liberally. Give the Board the balance of the \$1,200. This year the Presbyterian Synod asked their churches for \$2,000 for this object. Your Board has asked only \$1,200.

R. M. SAUNDERS, Treasurer.

Halifax.

Board—D. McN. Parker, A. Simpson, J. W. Spurden, Mont. McDonald, C. H. Martell, S. B. Kempton, J. C. Dumaresq, William Davies, B. M. Saunders, J. N. Johnson, R. Shaul, R. N. Beckwith, J. Parsons, W. B. Hall, M. W. Brown.

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"A Watch on the Door of the Lips."

BY ALEXANDER McLEARN, D. D.

No doubt Eastern peoples are looser tongued than we Westerns are; but modern life, with its great development of cities and its swarm of newspapers and the like, has heightened the power of spoken and printed words, and made James' exhortations even more necessary. His teachings here gathers round several images—the bridle, the fire, the untamed creature, the double fountain. We deal with these in order.

1. No doubt, in the infant church, with its flexible organization, there were often scenes very strange to our eyes, such as Paul hints at in 1 Corinthians 14: 26-33, where many voices of would-be teachers contended for a hearing. James would check that unwholesome eagerness by the thought that teachers who do not practice what they preach will receive a heavier judgment than those who did not set up to be instructors. He humbly classes himself with the teachers. The "for" of verse 2 introduces a reason for the advice in verse 1,—since it is hard to avoid falls, and harder in respect to speech than action, it is a dangerous ambition to be a teacher.

That thought leads on to the series of considerations as to the government of tongue. He who can completely

keep it under command is a "perfect" man, because the difficulty of doing so is so great that the attainment of it is a test of perfection. James is like the Hebrew prophets in that he does not so much argue as illustrate. His natural speech is imagery, and here he pours out a stream of it. The horses' bridle and the ship's rudder may be taken together as both illustrating the two points that the tongue guides the body, and that it is intended that the man should guide the tongue. These two ideas are fused together here. The bridle is put into the mouth, and what acts on the mouth influences the direction of the horse's course. The rudder is but a little bit of wood, but its motion turns the great ship, even when driven by wild winds. "So the tongue is a little member, and boasteth good things," which boasting is not false, for the whole point of the passage is that that little member has large power.

His other point is that this guiding power needs guidance. A firm yet gentle hand touches the rein, and the sensitive mouth yields to the light pressure. The steersman's hand pushes or draws the tiller an inch from or towards him, and the huge vessel yaws accordingly. Speech is often loose. Most men set less careful watch on the door of their lips than of their actions; but it would be wiser to watch the inner gate, which leads from thought to speech, than the outer one, which leads from speech to act. Idle words, rash words, unconsidered words, free-flowing words, make up much of our conversation. "His tongue ran away with him" is too often true. It is hard but possible, and it is needful, to guide the helm, to keep a tight hand on the reins.

a. The next figure is that of the fire, suggested by the illustration of the small spark which sets a great forest ablaze. Drop a match or a spark from a locomotive or a pipe in the prairie grass, and we know what comes. The illustration was begun to carry on the contrast between the small member and its great results; but James catches fire, and goes off after the new suggestion, "The tongue is a fire."

Our space forbids discussing the interpretation of the difficult verse 6, but the general bearing of it is clear. It reiterates under a fresh figure the thought of the preceding verses as to the power of the tongue to set the whole body in motion. Only the imagery is more lurid, and suggests more fatal issues from an unhallowed tongue's influence. It "defileth the whole body." Poul speech, heard in schools or places of business, read in filthy books, heard in theaters, has polluted many a young life, and kindled fires which have destroyed a man, body and soul. Speech is like the axle which, when it gets heated, sets the wheel on fire. And what comes of the train then? And what set the axle ablaze? The sulphurous flames from the pit of Gehenna. No man who knows life, especially among young boys and young men, will think that James has lost the government of his tongue in speaking thus.

b. Next comes the figure of the untamable wild beast. We need not pin James down to literal accuracy any more than to scientific classification in his zoology. His general statement is true enough for his purpose, for man has long ago tamed, and still continues to use as tamed, a crowd of animals of most diverse sorts, fierce and meek, noxious and harmless. He adds a characterization of the tongue, which fits in with his image of an untamable brute: "It is a restless evil," like some caged but unsubdued wild animal, ever pacing uneasily up and down its den; "full of deadly poison," like some captured rattlesnake. The venom spurted out by a calumnious tongue is more deadly than any snake poison. Blasphemous words, or obscene words, shot into the blood by one swift dart of the fangs, may corrupt its whole current, and there is no Pasteur to expel the virus.

The last image, that of the fountain, is adduced to illustrate the strange inconsistencies of men, as manifested in their speech. Words of prayer and words of cursing came from the same lips. No doubt, these hot-tempered, and sometimes ferociously religious, Jewish Christians, to whom James speaks, had some among them whose portraits James is drawing here. "Away with such a fellow from the earth!" is a strange sequel to "Blessed be he, the God of our fathers." But the combination has often been heard since. To Deums and religious controversy has not always been conducted, even in America or England, with perfect regard to James' precepts.

The fountain is deeper than the tongue. From the heart are issues of life. Out of the abundance of the heart the mouth speaketh, and clear, pure waters will not well out thence unless the heart has been cleansed by Christ entering into it. Only when that tree of life is cast into the waters are they made sweet. When Christ governs us, we can govern our hearts and our lips, and through these our whole bodies and all their activities.—Sunday School Times.

Prohibition and the Scriptures.

MR. EDITOR,—Knowing your ability I write you wishing to find a clear and definite scripture command (express or implied) which warrants me as well as all other Christians in voting for and advocating the legal prohibition of liquor making and its sale. I am with you, all the time, in pressing upon all Christians, and not Christians, but especially upon Christians the wisdom of being or becoming teetotalers. But I confess to you that in the most careful search I have been able to give the scriptures, I have not yet found a thus saith the Lord for legal prohibition. I have read much and heard much upon this subject in its favor. I have asked ministers and others, but I am so dull of understanding that no person has yet been able to enlighten me. I see the evil and will gladly assist in putting it down to the extent of my ability, in any way the word of God warrants but before I act I must have that sanction.

The greater part of the arguments, I have read or heard have been based upon the nature of the evil; the weakness of many in this direction, the destruction of lives, property and happiness brought upon the world by it, &c, &c, &c, and the marvellous results for good in a vast variety of ways which are sure to follow from a prohibitory law.

Now it seems to me that the principle of negation involved in legal prohibition would annihilate everything upon the earth, as I know of no one thing which has not been, and now is, perverted and become the means of evils many and great, and especially so with the mighty gift of reason, as through perverted reason men of the highest Christian character can now stand in God's house and with a perfectly quiet conscience, declare directly contrary things to be God's truth.

In my view there is but one complete and perfect remedy for the cure of all and every evil in the world. That is the Gospel of the Lord Jesus Christ. If that fails all our attempts to improve upon it will in the end only make matters worse, as well political and moral, but especially religious matters. Hence my great anxiety to find a Gospel warrant for prohibition; and nothing short of "Thus saith the Lord" can possibly satisfy me, and others who believe as I do.

If prohibition is of God, of course it will be a perfect success. If it is of Satan transformed into an angel of light it must prove a failure, and I tremble when I think of the fearful consequences, a mistaken course, in so important matter, may bring upon the people and especially upon the churches of God the pillar and ground of the truth.

W. E. STRONACH, Kingston Station, N. B.

May 18th, 1897.

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The Power Behind the Elector.

DEAR EDITOR,—If "J. D." is not utterly discomfited by the interesting arguments of "Fair Play," "A." and "R. K.," there is one fact from which he doubtless derives a good deal of satisfaction. For every woman who objects to his theories, there are at least a hundred who are quietly living them out, and saying nothing.

If these women could be induced to speak, however, their reasoning would doubtless be found to run somewhat after the manner of the following catechism on the subject.

What is the chief attraction of the ballot-box? Power. To what end? The betterment of the human race. Are not good men in power, everywhere, working to this end? They are; and have been, for many generations. Then why is their progress so slow? Because the race is not ready to be made better. Whose work is it to make the race better? That of the mothers of the race. Then the power of the ballot-box is only an index to the power of the mother? Exactly. But tell me, why do sober, God-fearing men sometimes vote for those who are known to be "bolstering up the liquor business?" Either because of cowardice, or of unenlightened consciences. Through whose fault came such imperfect characters? The mothers. Since these mothers, godly women though they be, failed to produce the right kind of men, is it likely that they themselves could make better use of the ballot-box? Ask me another. Who makes the laws? The ruler. Who makes the ruler? The voter. Who makes the voter? The mother. Then the mother is the real ruler? Certainly. In the name of common sense, then, why should the mother strive for a power that is already hers, and wish to vote for a ruler who is really herself? Heaven only knows. You have asked me too much. Until it can be shown that there is a quicker and better way of reforming the world than that of forming right characters one by one, woman's suffrage must remain both a mystery and a mistake. B. B.

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

### A Home Run In Indiana.

The men of the block-house fort had eaten breakfast by candle-light, for an early start to their work upon the various clearings. The long, rough table would be reset later for the women and children. They were a band of settlers in the wilderness, who had arrived from Virginia the preceding autumn barely in time to build one house for the shelter of all. Before another summer should be over, each family would possess a dwelling of its own, and the beginning of a farm great with the promise of future orchards and fields of grain.

The severity of the winter had departed. March was bringing many days of brightness, with songs from the earlier birds of spring. It was now the hour of dawn, and, far to the east, above, where rolled the broad Ohio, the sky was rosy with the sun's bright greeting. Across the Big Blue River to the west were clouds of morning mist, which made the higher hills beyond appear like wooded islands in a rolling sea.

John Martin stood near the block-house with his long rifle on his arm and his axe in hand, ready to start for the home clearing. He was twenty-five years old, of medium height and excellent form. There was not his equal in the settlement for activity and strength.

By his side stood his wife, a girlish-looking woman yet in her "teens," with her hands clasped upon his shoulder. Her eyes were looking earnestly into his, and there was anxiety in her voice as she said:

"I hope, John, you and Stephen are not growing careless about watching because no Indians have been seen for many weeks. You know one can never tell when they may come, 'like a thief in the night.' Do you keep one on guard while the other works, as you used to?"

"Well, no, we haven't lately, to tell the truth, Mary," he replied; "it seems like such a waste of time when there is so much to do. We've cut away the undergrowth for a good distance round to give us a clear view, and we both work and watch the best we can. I've heard the Indians were entirely out of powder and lead this spring, and they will not probably go on the war-path till they get some. Don't you worry, dear; I don't believe there's any danger now. Come on, Stephen," he called, "let's be off; it's been daylight half an hour; you can most see the sun."

The youth addressed was standing with his mother, a few steps apart, and they had been conversing in low tones. He was only fifteen, her "baby," and the subject of her special tenderness and care; for he was the only one of the children who had no memory of his father, a brave soldier of the Revolution, who had come home from Yorktown but to spend a year and die.

Though a grey-haired woman of more than fifty years, she was still vigorous, and there was rich color in her cheeks. She had thrown a shawl over her head and shoulders, and came out as usual "to see the boys off."

"Aren't you going to take your rifle with you; son?" she asked of Stephen, as he turned to go.

"No, mother; I think not to-day. The fact is, I've carried the gun back and forth all winter and never had the least use for it, and its powerful heavy, especially at night after a hard day's work. I reckon I'm getting lazy," he added, with an attempt to smile.

The mother sighed, knowing well that "laziness" in this case meant weariness; that the lad was doing more than he ought, from a boy's ambition to do a man's work.

"All right," she said gently; "perhaps it's just as well, though I've a notion to go along and stand guard myself. Take good care of this boy," she said to John. "I'm afraid he's overworking; you're both so ambitious, just like your father."

"Yes, mother," John replied, cheerily, "but it's hard to hold him back; you see he takes after his father and mother both."

At this they all laughed, and the brothers walked away, followed by the gaze of loving eyes till their forms had disappeared among the trees.

At the home-clearing the morning passed as usual, with the work of felling trees and piling brush. At noon the two ate their "dinner" of cold johnny-cake and dried venison by the smouldering coals of a brush-heap, where on they also boiled a pot of water and made corn coffee.

"We can always work better," John had said "for a little something hot;" and they sweetened the "coffee" with maple sugar made by mother and Mary from sap of trees growing near the fort.

After half an hour's rest they cut down a tall tree, which fell northward, as Stephen said, "pointing to the fort." They had trimmed away the limbs, and Stephen was "topping" the tree—that is cutting off the small end of the trunk to go with the brush for burning. John was measuring off the "cuts," when a large buck sprang into the clearing from the south, and paused with head erect, looking backward.

To John this seemed a joyful opportunity. The men of the settlement had taken little time for hunting during recent weeks and meat was getting scarce. Very quietly but quickly, he crept along the log to where his rifle stood leaning against the stump, while Stephen had as quickly dropped from sight behind the brush. The left shoulder of the deer was fairly presented at a distance of only fifty-yards, and almost instantly he gave a bound forward and fell dead, shot through the heart.

Laying down the weapon John started to run to the buck, passing near Stephen and saying, "Load the gun, and I'll—" But the look and attitude of his brother made him pause. He was gazing intently, not towards the deer, but in the direction from which it had come. John turned and beheld a startling sight. Stealthily approaching along a little ravine not far away, were a dozen or more savages in war paint and feathers.

John was a man of quick decision and resolute action. All the meaning of the situation flashed upon his mind. They were but two, and outnumbered six or eight to one; they had but one gun, that empty, fifty feet distant toward the foe. But the way was open to the fort, across the clearing and through the woods. Had he been alone he would have sprung to the path in a moment and gained a good start on the savages. But Stephen had the unfortunate habit of hesitating in emergencies. Whenever startled or surprised he seemed powerless to act, and would stand as one dazed. John had to go to him, therefore take him by the shoulder, turn him about and say:

"Run to the fort!" pushing with the word to get him started. Once going, however, he ran like a frightened doe; so hard, indeed, that without the restraint and guidance of his brother he would have been exhausted early in the race.

The Indians of course, on finding their approach discovered, sprang nimbly to the pursuit, but they had at first to run up hill, and when they came to the tree the foremost stopped to examine the gun and pouches, and a dispute arose over their possession. This was quickly settled by the chief, but every moment gained was precious to the fugitives.

Any company of men in danger must needs have a captain, and John was born for a commander, whether of two or fifty. He set the pace which he believed Stephen could keep to the end, and said:

"Don't look back; I will keep watch on the Indians for us both. We must not follow our usual path too closely. If the way is clear we must cut short wherever we can."

John had taken note as they ran of several important facts. Only two or three of the Indians carried rifles, and they were not among the foremost. He believed that, in accordance with the report he had heard, the guns were empty.

The Indian who had secured the white man's rifle had stopped to load it, and was now far in the rear. It was the evident purpose of the leaders to run their victims down and kill them with tomahawk and knife; then, if possible, they would surprise the fort, massacre the inmates and carry away the ammunition there to be found.

The reason of their confidence soon became apparent. Stephen, notwithstanding his brother's advice, could not avoid now and then turning his head for a backward glance, and he it was who recognized in the foremost runner a famous Indian chief named Bigfoot, known as the bravest warrior and swiftest runner of the Wyandotte tribe. It was reported also that he had three brothers, nearly equal to himself in swiftness, who usually went with him on his expeditions.

There had not been a doubt in the mind of John about his own ability to out run the Indians. The question from the first had been how to save Stephen, and this new discovery made the situation desperate. The boy could run very swiftly for a short distance, but he lacked the endurance of a fully developed man. In spite of his brother's encouragement his steps began to flag. Bigfoot was easily gaining upon them, and three others were not far behind him. Soon he came so near that John feared he might, by a quick rush, be able to throw his tomahawk with deadly effect. He said to Stephen:

"Jump behind the big tree we are coming near but keep on running."

Dropping behind a pace or two he followed Stephen's movement in line with the tree. The Indian, fearing an assault, halted for a moment, and by this they gained several rods. The ruse was repeated two or three times and they were now half-way to the fort.

Here Stephen seemed to be well-nigh exhausted and ready to despair. He said to John:

"Run ahead and save yourself. I'm a goner anyway." But the other replied:

"I'll not leave you. Don't give up. Keep up your heart and we'll beat them yet."

Bigfoot, feeling sure of his prey, had slackened his pace for the others to overtake him, and the four together were coming on rapidly. John now determined on the only plan which might possibly save them both. He said to Stephen:

"We must separate. As we pass the big hickory, do you bear to the right while I go to the left. Bigfoot will follow me, and you can outrun the others. When you strike the clearing, yell to warn the women. I'll do the same. Go it, now and do your best!"

This plan gave the boy new hope, for Bigfoot had been his especial terror. As he thought, too, of his mother and sisters, and their danger, he sprang forward from the big hickory and ran bravely.

The savages paused a moment, and then, as John had foretold the big Indian took the left course, followed by the swiftest of the others.

Then began the real test between the two runners, red and white, neither of whom had ever before found his match. For a time John turned his head frequently, keeping watch upon his pursuers, and he soon learned that the distance between them, little by little was shortening. The Indian was gaining because he did not look back; his eye was steadily on the white man. John Martin thought:

"I must not turn my head, but look steadily forward, and trust my ears to measure the space between us. If I find that he is nearing me, I will stop and fight; my little knife against his long one and the hatchet."

Now the space does not grow less, and to the Indian, who had expected an easy victory, this is maddening. John hears him muttering curses in his own language, and they sound musical. Then he calls in broken English, "White man, stop talk; me no kill."

"His only purpose is to secure a moment's pause; but to all appearance the other hears not. The Indian leaps and bounds in his rage, but nothing can he gain. The long quick steps of the white man have the steady movement of an eagle's wing; they flag not, nor does he turn his head till he has leaped the fence and given the promised yell. Almost on the instant he hears the whiz of a bullet and the crack of Mary's rifle. The ball grazes a tree behind which the Indian has suddenly skulked, really dodging a shot truly aimed. Then, with a cry of baffled rage, he springs into the forest and is seen no more.

When Stephen left his brother's side, he felt that he was put upon his mettle as never in his life before. He had recovered his "second wind," the swiftest of the Indians had gone the other way, and he had great hope that he could win the race. He must win, for if John should fail, who but himself could warn the people of the fort. Left alone, he suddenly became cool, calculating, and self-reliant. Before him was a bit of thicket. He turned suddenly behind this, as though seeking to hide along a ravine which bore away to the right, and as quickly again resumed his course. The Indians were deceived, and turned, as they supposed, to cut him off, and by this he gained considerably. Then, in plain sight, he took a curved path, knowing that across the shorter way were many trailing vines and low shrubs. In these the foremost savage became entangled, and lost his position in the race. And now the lad had only to make a supreme effort, the clearing was in sight; he heard his brother's voice, and the report of his sister's rifle. All was well, and he would have gone unscathed, but in leaping the fence he tripped and fell headlong. As he rose and started forward, the foremost Indian threw a tomahawk, the blade of which cut his shoulder, while the handle struck his head, stunning him, and he fell again.

The savage eager to secure a scalp and recover his weapon, sprang over the fence, unaware of the point he was taking, for by this time John had given the risk of his brother's approach, and the brave mother was on the watch. The Indian's feet had but touched the open ground when she drew a bead upon him, and as he paused to draw his scalping-knife the rifle sent its messenger to his breast. He fell at Stephen's feet, mortally wounded, and died in a few moments.

The mother began reloading her piece. "We may need another bullet," she said, as she rammed one "home." "Help the boy in, and I'll keep an eye on the woods."

But no other foe appeared, and Stephen, whose wounds though bleeding and painful were not dangerous, soon was resting on a couch behind the fire.

Notwithstanding the excitement he had passed through, he immediately fell asleep from utter exhaustion. When at sunset he awoke and saw his mother by his side placed a hand in hers, and there was a world of love and admiration in his eyes.

In the meantime the sound of guns had brought the men quickly to the fort. John, whose blood was hot,

wished to organ but the older h said, "No, that They will lead y will wait for you and nothing to r ages, and we've alive. I want yo his scalp on his l him in a corner to mark the sp Some frown Before long reached the savag Years afterwar asked in broken l and when she sa —Garrett Newkin

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wished to organize a party at once and pursue the Indians but the older and more prudent objected. The mother said, "No, that is just what they will expect you to do. They will lead you a long and useless chase, or else they will wait for you in ambush. We have no lives to spare, and nothing to revenge. We're Christians and not savages, and we've every reason to-night to be thankful we're alive. I want you to bury the one I shot to save my boy, his scalp on his head and his weapons with him. Bury him in a corner of the clearing and put up a bit of slab to mark the spot."

Some frowned at this, but it was done as she had said. Before long the story of this burial in some way reached the savages, and was told in many wigwams.

Years afterward an aged squaw came to the fort and asked in broken English to be shown the Indian's grave, and when she saw it she bowed herself thereon and wept.—Garrett Newkirk, in Harper's Round Table.

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Christian Unity is a Matter of the Heart.

"It is the fond imagination of many pious minds that the basis of spiritual unity must lie in the reason, and stand in uniformity of doctrine. This unfortunate idea has been the poisoned spring of all the dissensions that have torn Christ's body from the day when Eastern Christians fought in the streets about His divinity to the long years when Europe was drenched in blood about His lovely sacraments. It is surely a very ghastly irony that the immense sorrow of the world has been infinitely increased by the fierce destructions of that society which Jesus intended to be the peacemaker and that Christian divisions should have arisen from the vain effort after an ideal which Jesus never once had in His vision. Jesus realized that the tie which binds men together in life is not forged in the intellect, but in the heart. Behind nations and parties, behind all the divisions and entanglements of society, stands the family. Love is the first and the last and the strongest bond in experience. It conquers distance, outlives all changes, bears the strain of the most diverse opinions."—Rev. John Wat son (Jan Maclaren.)

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Day by Day.

"I don't believe I can ever be much of a Christian," said a little girl to her mother.

"Why?" her mother asked. "Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much and bear so many burdens and all that. You know how the minister told all about it last Sunday."

"How did your brother get all that great pile of wood into the shed last Spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens won't come at one time. We must overcome those of today and let those of tomorrow alone till we come to them. Of course there's a great deal of work to be done in a Christian's lifetime, in the performance of our obligations to God, and the discharge of the duties that devolve upon us; but that work is done just as Jack moved the wood—little by little. Every day we should ask God for strength to take us through that day. When tomorrow comes, ask again. He will give all we ask for, and as we need it. By doing a little to-day, a little tomorrow, and keeping on in that way, we accomplish great things. Look at life in its little-by-little aspect, rather than as one great task to be done all at once, and it will be easy to face it."

A little gain in patience to-day, a little more trust tomorrow—that's the way a Christian life grows.—Eben E. Rexford in South Western Christian Advocate.

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Unused Knowledge is Dangerous.

That keen anatomist of the soul, Dr. John Owen, observed in his day that growing notions of truth without answerable practice is a thing that indwelling sin makes use of "to bring the souls of believers under a decay." The same may be said now. To talk and write about religion is always more pleasant to the carnal nature than to cultivate the spiritual life by means of prayer and meditation and the obedient fulfillment of divine commands. Owen called his name "days of light," but how much truer is that of our times; and, if so, the temptation to make knowledge everything is correspondingly increased; and "knowledge puffeth up." To gain a true idea is to gain a pearl of great price, but it only adds to our guilt if it does not become a new motive to obedience, a new incentive of holiness. "Conscience, unless thoroughly awake and circumspect, and furnished with spiritual wisdom and ease, will be very well pacified, and enter no rebukes or pleas against the way the soul is in." But unless we strive to embody every truth in a corresponding experience of the heart and action of the life, decay of faith must needs ensue.—London Christian.

The Young People.

EDITORS, - - - - - (REV. E. E. DALEY, A. H. CHIPMAN.)

Kindly address all communications for this department to A. H. Chipman, St. John.

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Prayer Meeting Topics for June.

C. E. Topic.—The tongue as a Christian's tool, Ex. 4: 1-17.

B. Y. P. U. Topic.—Sorrow and Silver Linings, 2 Cor. 1: 3-7.

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

(Baptist Union.)

Monday, June 7.—Job 36: 1-14. Trained in God's service brings prosperity, (vs. 11). Compare Isa. 1: 19, 20.

Tuesday, June 8.—Job 36: 15-33. Who teaches like God? (vs. 22). Compare John 15: 15.

Wednesday, June 9.—Job 37: 1-13. God teaches through nature, (vs. 13). Compare 1 Sam. 12: 18, 19.

Thursday, June 10.—Job 37: 14-24. God regards not the wise of heart, (vs. 24). Compare 1 Cor. 1: 26, 27.

Friday, June 11.—Job 38: 1-18. All knowledge is hid with God. Compare 1 Cor. 2: 6-8.

Saturday, June 12.—Job 38: 19-41. Study God in revelation and nature, Compare Heb. 1: 1-3.

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Prayer Meeting Topic.

B. Y. P. U. Topic for June 6.—"Sorrow and Silver Linings," 2 Cor. 1: 3-7.

(NOTES BY REV. C. W. COREY.)

The world seeks to put a silver lining upon the cloud. Here are samples of her efforts: "You have one left," "It might have been worse," "Others lose too." Such comforts are as human as those who make them, and as artificial as the painted rose. Paul's comfort is living, not chaff but grain. It's so nicely adjusted that the "silver lining" is divinely blended. Of what is it composed?

(1) In verse 3 he declared it to be God "who comforteth us." From whence cometh my help, the Christian should never ask. Who has not heard the little child in the hours of distress, without hint, call the endearing parental name? Instinct alone has suggested it. So do the Christian instincts of him to whom God in His word says "My Son" cry in the time of need "Abba Father." Our father is at the helm. So great is the silver lining that it swallows up the cloud. The one who walks in love knows that the same merciful God who made the silver lining made the cloud. The Lord rebuked Galilee and "there was a great calm." The cloud to which God is introduced gives place to heavenly brightness. "God is light." It may be a pleasing figure but it is poor theology to sing—

"I'd rather walk in the dark with God Than go alone in the light."

See 1 Tim. 4: 10 and 1 Peter 1: 7.

(2) The "sufferings of Christ" (vs. 5) also enter into this silver lining. Paul suffered much for the truth, but the thought that Christ suffered infinitely more mollified the sorrow.

"Tis the way the Master went, Should not the servant tread it still?"

It is better in our work to look less for the comforts of the people and more for the sufferings with Christ. "For unto you it is given in the behalf of Christ, not only to believe on Him but also to suffer for His sake." Some one criticizes and you give up. Why? Because you forgot that Christ endured. You are falsely accused and you faint. Why? Because you forgot it was written of Christ "so He opened not His mouth."

(3) Another feature of the silver lining with Paul was, "suffering for others," (vs. 6). "But whether we be afflicted it is for your comfort and salvation." Suffering for self has no ray of light to relieve. It is burning the candle at both ends. Christ's suffering was comely. He thought of the world and of those whom His father had given unto Him. This thought helped Him to say: "Nevertheless not as I will." Be comforted believer, there is someone else involved in your resistance. Your neighbor is to be helped by your perseverance. Your suffering in patience may be God's means of saving your friend for whom you have long prayed, or the means of strengthening some weary sojourning in life's rugged way.

He who gathers these gospel thoughts will possess that "content" which Paul declared he had in whatever circumstances he was placed.

"The night is mother of the day, The winter of the spring; And ever upon old decay The greenest mosses cling. Behind the cloud the sunshine lurks, Through showers the sunbeams fall; For God, who loveth all His works, Has left His hope with all."

Special interest attaches to the Conquest Meeting for June. It is to be a "Maritime Convention" meeting and Pastor Warren has carefully prepared a series of excellent papers upon this subject. They begin in the Union for May 22. Let us each, every Unioner in the Maritime provinces, study these papers with serious attention. If we do this we will be well prepared for a successful public meeting the last of this month or early in July. Presidents! please make a note of this. See to it that your society is alive to opportunities.

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Notice.

As the C. C. studies are about closing for the year this is a good time to send in the statistics from our societies. Some are already in hand. Let us make the table in the Year Book as complete as possible this Year. Only three months remain before Convention. Will the Presidents and Secretaries of societies see to it that statistics and per capita tax (3 cents for each member) are sent to me as soon as possible?

H. G. ESTABROOKS, Sec'y-Treas.

Petitcodiac, N. B.

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Halifax, West End.

The small one has not yet become a thousand, but we still live. Our meetings are regularly held on Monday evening of each week. A year has passed since our organization. During this period we have had our discouragements and also our encouragements. We have tried to be loyal to Christ and the church, "whose members we are." About ninety dollars was raised by us, which went towards paying for repairs on the church building. One missionary social was held. (We hope to have more this year). Last evening (13th) we held a Mass Temperance meeting. Our building was well filled and addresses were delivered by Rev. Geo. Ross, pastor of Bethany Presbyterian church, Rev. W. F. Gaety, pastor of Oxford street Methodist church and Rev. Wm. Fraser, pastor of Cobog Road Presbyterian church. These addresses were short, interesting and instructive. All who were present seemed delighted. Pastor Lawson occupied the chair. This is the first time that the four pastors in the western part of the city have united in a service, consequently we are glad that it took place in our "little church." This communication is not as short as it ought to be perhaps, but we promise not to take up any more space for a time at least. COR.-SEC'Y.

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Petitcodiac, B. Y. P. U.

Our society has kept up its meeting through the winter and spring; at our last meeting, but one, we finished the work of the S. L. C. We found the lessons interesting and instructive. They could not be otherwise, when the theme was Christ, His life and His work. The class was under the leadership of our Pastor; we know that these studies have borne, and will continue to bear fruit, and we earnestly pray that our lives may become more and more like the Christ's of whom we have been studying.

We must not fail to mention that we have a very able helper in our President, Bro. Colpitts, who frequently took charge of the S. L. Class when our Pastor was obliged to be absent.

F. CLARKE, Sec'y.

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Dundas, P. E. I.

At the Annual business meeting of our B. Y. P. U. the following officers were elected; Pres. Margaret McLeod; Vice-Pres. L. H. Nicholson; Secretary, Margaret Hubley; Treasurer, Katie A. Martin. Our Union has not grown in membership since last reported, but our meetings being lively and instructive are well attended, and a growing interest is being displayed alike by members and all young people. We have derived much benefit from the study of the C. C. C., under the leadership of Pastor N. A. Whiteman. May the Lord prosper us during the present year.

ESTELLE BURDETT.

May 19th. Cor. Sec'y.

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Tryon, P. E. Island.

Our B. Y. P. U. has been wonderfully blessed during the past winter. Quite a large number of our Associate members have given themselves to the Lord and are now rejoicing in the knowledge that their sins have been washed in the precious blood of the Lamb. It cheers our hearts to hear those young people telling what the Lord has done for them. We are still trusting that God will continue to bless us.

L. BOULTER, Sec'y-Treas.

May 21st.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For Misses Harrison and Newcombe that they may acquire the language quickly and be prepared for service. For our Associations, that the spirit of the Lord may rest upon all present and the work be done under His direction.

Miss Wright has spent a few days in St. John. She met with the F. M. Board on Thursday. Her address for the present will be St. Stephen, care of Mrs. J. N. Clarke, Box 153.

NOTICE.—Will the W. M. A. S. in connection with churches of the Western Association, N. B., please send representatives to the Range, Queens Co., where the Association meets June 26 and 27. If delegates cannot come will each Society report by letter? Sisters do not neglect this work.

M. S. Cox, Prov. Sec'y for N. B.

Maccan.

Another year's work is nearing completion and as we look back with grateful hearts we thank God for His goodness towards us and take courage and go forward praying that He will be with us to guide and direct our efforts in the future. Our membership is smaller this year than any previous one, numbering only 12; and on account of distance, we find it difficult to meet regularly during the winters. Our meetings are interesting. The "Tidings" help to keep us in touch with our missionaries. At our last meeting the following letter from Miss Harrison was read:

MY DEAR HOME AND SOCIETY.—Often have I thought about your meetings, and I have asked mother to read you parts from my lengthy home epistles; but to write to you directly is my wish to-day. I was delighted to see that Maccan sent in to the treasure more than twenty-dollar dollars early this year. You are to be congratulated.

I have a dear little house at Bobbili. I sent mother a plan of it. The house is conveniently built in the shape of a cross, so as to catch every breeze that tries to pass by. My rooms are in the head of the cross, and although they are very small, as rooms go in India, yet they are the coziest that I have seen. I have the large room divided by a screen into two small ones—my study and bedroom. Off my bedroom is my dressing-room, where I hang my clothes and have plenty of room to dress; off from this again is my bathroom. Bathrooms here are not much like the ones at home. It means a little room with one part of the floor divided off by a little wall and sloping towards a hole in the side of the room. One stands in this place and washes from a bowl, or pours the cold water on as she chooses and the water runs off. I have a broad verandah running all around my room, with the exception of the side that is joined to the main house. This is necessary to keep the sun as far off as possible. The floor is all covered with matting that is woven by the natives right in the room. They begin at one side and add splint after splint until the floor is covered. It makes a very clean covering for the floor. I like it better than carpets for this land, and I would like it at home in summer. Mr. Churchill has quite a nice flower garden; and we have all the vegetables we want from his other garden. On the compound there are several coconut palms. They are just beginning to bear. In the garden there are quite a number of plaintain or bananas growing. There are also three mango trees. This fruit is said to be delicious but it does not ripen until the last of May or first of June, so we shall not enjoy the Bobbili fruit this year. We have had some green ones stued, and it looks just like apple sauce and is very sour, but it does not have the flavor of apples. Then, too, we have two gooseberry trees, real trees, as large as crab trees. The gooseberries are very sour and taste a little like gooseberries do early in the season, but they do not cook nicely. The children of the natives seem to like them very much and watch the ground as carefully as we used to watch for apples to fall off our too early apple trees at home, when I was young—such a long time ago.

Yes, our compound is a pretty comfortable spot. One great luxury is a well of good water, about fifty feet deep. Mr. C. has to guard this closely, as the natives seem to think it quite proper to wash their teeth and their bodies right out of the path that hangs at the well. Now I shall leave the compound and talk about the people a while. Of course at home we say, "There is a terrible caste system in India." But we do not realize what this means in the lives of these people. There is one poor old beggar that comes every Monday, and often through the week, to whom Mrs. Churchill offered a home. She has barely enough cloth to go around her loins and across her breast, and is so old that she walks very slowly and with the aid of a staff, and moreover is really an outcast. That is she does not belong to one of the four great divisions. But yet she would not come and accept of a home from Mrs. Churchill for fear of breaking her caste. Even the outcasts divide themselves into castes. It is caste, caste, everywhere. My Munshi, a Brahmin of the highest caste, who is quite well educated and consequently not quite orthodox, told me a few days ago that if his people knew that he took hold of a pencil that I had written with, he would have to go home and bathe and bathe and take away his clothes and his sacred thread, otherwise he would be unclean. They are so deep I

Foreign Missions.

never know how to take them, but he went on to say, what is the use of all this when the heart is full of sinful purpose and wicked thought. He went on talking about the high morals of the English nation in contrast with the deceit and villainess of the Hindus, and I gave him as much as I could of the gospel of Christ and he seemed to agree with it all; but he said, if I should do this—come out and accept this religion—my people would say, "He is mad," and they would make me afraid of my life. This is caste again. He told me that one night he went home and an old astrologer was there talking with his old mother-in-law, and he began asking what was the use of this and that—washings and markings of the face, and wearing the jutta, (the tuft of hair which men wear and twist up in a knot at the back of the head), and immediately the old fellow said to him, "Oh you are learning English and getting your head full of their ideas." So my munshi said he had to shut up or he would have had all this "old stuff" after him in short order. Then he went on to say that the young men did not believe in their religion, and that even the girls are being taught to read and they, too, are losing faith in Hinduism. It is only the "old stuff" that keeps us performing these ceremonies and keeps us from leaving Hinduism. Then he told me that their "Puranas," a sacred book, that it was prophesied that at the end of five thousand years Brahmim and Pariah (out caste) would eat together. That means that caste will be done away with entirely or Hinduism will practically be dead. Now the end of this period, according to their estimation, is within three years. Yes the whole of the thinking Hindus realize that Hinduism, as it was a hundred years ago, is dead. But yet they are not turning to Christ. My munshi would talk about worshipping God and praying to Him, but he would not allow Christ to have any place at all. I told him that he must not try to leave Christ out; and told him that if he had business with the Rajah he would have to go to the manager, otherwise he could obtain nothing from the Rajah, and God will not accept us unless we come through Christ. Christ is the great stumbling block or foolishness to them (1 Cor. 1:18, 23). Next to caste, indifference is the great curse of the people. In their ideas morality or righteousness and religion are divorced. They will do the most glaringly wicked things in the name of religion, consequently the God that they worship is not pure. Perhaps I should have put the consequence as the cause—that is the God they worship is impure, licentious and they are like unto him, and consequently they have no sense of sin or guilt on account of their wicked acts. It is indeed a sad state of affairs. Pray that the Spirit may convict them of sin and arouse them from this stupor of indifference.

I am on my way to the hills now for the hot season. I would have preferred staying on the plains on account of the advantage in being with the Telugus in studying Telugu. (At Ootacamund, the hill resort, the natives speak Tamil). But circumstances prevented me and now I am at Cocanada, en route to the cool breezes. The heat is quite trying and will continue to increase until the monsoon breaks in the last of June; then we shall return. Kindly remember me often at the throne of grace, that I may be zealous and successful in the study of Telugu, and I shall remember you.

Lovingly your own representative, MAUDE HARRISON.

Amounts Received by the Treasurer of the W. B. M. U. from May 5 to May 19.

Amherst, F. M., \$25; Aylesford, F. M., \$11.25; Point de Bute, F. M., \$6; H. M., \$7.80; Paradise, F. M., \$6; Jacksontown, F. M., \$3; Tidings, soc., Onslow East, F. M., \$1.50; H. M., soc.; Truro, Prince St., F. M., \$8.02; Doaktown, F. M., \$2.50; Wittenberg, F. M., \$1; H. M., \$2; Alberton, F. M., \$1.50; Report, soc.; Deep Brook, Mission Band, toward Miss Newcombe's salary, \$3; Truro, Immanuel church, F. M., \$13.12; River Hebert, Mission Band, F. M., \$11; Chelsea, F. M., \$4; Forbes Point, F. M., \$4.13; Walton, F. M., \$3.50; Summerside, thank offering, Grace E. Robinson, H. M., \$5; Mission Band, toward Mr. Morse's salary, \$5; Guysboro, toward Miss Harrison's salary, \$19.75; Mite Boxes and Junior Union, \$2.75; Hartland, F. M., \$4; St. John, Germain St., Mission Band, Cheerful Cleaners, support of two girls in Mrs. Churchill's school, \$24.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 573.

Foreign Mission Board.

NOTES BY THE SECRETARY. The Need of Mission Workers.

This is great. It cannot be overstated. Take the empire of China for example. Though the number of missionaries is larger than ever, yet the increase is insignificant when brought face to face with the population of that vast empire. Two men to a million is the provision which the churches have made for the evangelization of China. Then too a new need has arisen, the need of reapers. As you look at the heavy ears of the golden grain, bending their heads as if sighing for the sickle, can you not see glistening as dew the tears of those who went forth weeping, bearing the precious seed? To lose the harvest is to lose the fruits of their weariness and toil.

Eight years ago there was a severe famine and the missionaries laid aside their other work and gave themselves to the distribution of the food. Famine brings disaster, but it has also brought spiritual blessing and the fields are white unto harvest, inviting the reapers to thrust in the sickle. Since then two or three thousand converts have been received into our churches alone, a blessing for which we never cease to thank God. But all these need instructions. They are the flock of God, the feeding of which we dare not neglect, raw, as they are from heathenism. Many cannot read the Word of God, and

Christian ideas are new to them, which have been familiar to us from infancy. Yet last year we had only two men capable of instructing the native Christian, and when the whole staff is there, they can only visit each place twice a year for a day or two at a time. We cannot but regard such a condition of things with grave anxiety. A wide-spread work must be shallow and the instruction of converts cannot be adequate. Evils will develop, many may fall away, superficial knowledge and shallow experience will emphasize material rather than spiritual results—there will be a form of godliness, but knowing little of its power. The fact is that success abroad is often lost by the failure of the churches at home to grasp the true conditions of things, and lay themselves out to meet it. We have been praying for open doors for years. The doors are swung wide open and we do not enter, and when we do the forces are utterly inadequate to the task which is set before them. Double the number and you will have ten-fold results.

Success or Failure, Which is it?

Said a lady missionary a few weeks ago in an address upon her work and that of others in India. Ninety years and more of patient work, and now only last month we had the joy of receiving our first convert. Several times we have seemed near this deep happiness of witnessing the open profession of one or another, but courage has failed often at the last minute. Of lives that have been influenced by Christian teaching—of many who have given up idolatry and are following Christ, even if it be afar off, we might speak if necessary so to do.

"Nine years work and one baptism! rather a big cost for so little to show." I think I hear somebody whisper to his neighbor. Yes, a big cost, which none can estimate but those who have wrestled and agonized through months and years for answers to prayer, and hopes often deferred till death overtakes in the darkness the lives we would have given all we possessed to see shine forth in light. What is the cost of a soul? Our Lord reckons the 'whole world' as naught in comparison. Are we to count the souls of others less than our own? And will the statistic makers, who reckon the number of converts in a place and divide among them the salaries of the missionaries and teachers, compute 'what has been spent' in all the centuries past on the Christianity of England and compute its market value? But is it to count for little that a whole community is saturated with Christian teaching and under the influence of Christian ideas? True this condition of things has not been reached, but the gospel is making itself felt even where it is not confessed. Hundreds are to-day praying to Jesus Christ in their homes, who have not broken away publicly from the religion of their fathers. Let us pray for those.

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Geo. A. McDonald,

FRED Cool weather "Summer's ling to appear, not to burn." But no will be here soon the fervors and St. John, N. B. as June ap

In our church seem to be the two crimson shirer city long "Steady!"—with latter. Much fa prayer-meetings seed has been gathered. An interesting ba

On the same delivered an excoatic and Proportio request of the su partment of religio T. U. He strong of giving tent the Lord's work a divine requireme law, and by no Christian dispensa give free-will offer If this were done, would be full a flourish.

Those brethren, who have undertaken against the tithing grave responsibility will be time enough people generally are To quote as against fit-the-giving the word pered him," is qu definite proportion words have but littl that the citizens are their income near specify what ratio t come.

Several brethren, been asking of late v ever going to have a effective system or p of ordination to t mands for improvem will Convention do t port of that commit not be too much fra "ark" of independent

Quarterly

According to app County, N. S., Qu vened with the church on Monday, May 10 Ministers present Rev. F. E. Bishop a together with a goodl from the churches in

The evening sessio Rev. C. E. Baker.

prayer offered by Rev. Z. L. F. Fa which Rev. Z. L. Fa esting and helpful ad subject "Resources We then listened Mrs. L. H. Burnaby, W. M. A. S., and al "Christ and Woman meet at 10 a. m. Tues tional service conduc Bishop. This meeting all, and we were all Christ. Business at the President Z. L. Fash t regular business was t last meeting read an

HAL Vegetable HAIR RE With restore gray h ful color and beaut the growth of the vent baldness, cur all scalp diseases. The best hair restor R. P. Hall & Co., Prop Sold by all D

FREDERICTON NOTES.

Cool weather prevails here as yet. "Summer's lingering blooms" are delaying to appear, not to depart as at "sweet Auburn." But no doubt both heat and flowers will be here soon. Some of us remember the fervors and the apple blossoms of Wolfville as June approaches.

In our church life this year the mottoes seem to be those that were emblazoned on two crimson shields I used to see in another city long years ago—"Onward!" and "Steady!"—with special emphasis on the latter. Much faithful work has been done; prayer-meetings are well sustained; good seed has been sown, and some fruit has been gathered. On Sunday, May 23rd., an interesting baptism took place.

On the same Sunday, Pastor Freeman delivered an excellent sermon on "Systematic and Proportionate Giving,"—by special request of the superintendent of that department of religious work in the W. C. T. U. He strongly advocated the practice of giving a tenth of one's income to the Lord's work,—showing that this is a divine requirement, antedating the Mosaic law, and by no means abrogated in the Christian dispensation. Every one should give free-will offerings over and above this. If this were done, our missionary treasuries would be full and the churches would flourish.

Those brethren, some of them pastors, who have undertaken to write and talk against the tithing system have taken a grave responsibility upon themselves. It will be time enough to do that when our people generally are contributing too much. To quote as against the advocates of the tithing the words "as God hath prospered him," is quite futile. Without a definite proportionate being fixed these words have but little significance. To say that the citizens are taxed in proportion to their income means nothing unless we specify what ratio the tax bears to the income.

Several brethren, lay and clerical, have been asking of late whether we Baptists are ever going to have a more reasonable and effective system or practice in the matter of ordination to the ministry. The demands for improvement is growing. What will Convention do this year with the report of that committee of doctors? Let us not be too much afraid of the safety of our "ark" of independence. FREDERICTON.

Quarterly Meeting.

According to appointment the Queens County, N. S., Quarterly meeting convened with the church at North Brookfield, on Monday, May 10, at 7 o'clock, p. m. Ministers present Revs. C. E. Baker, Z. L. Fash, F. E. Bishop and W. L. Archibald, together with a goodly number of delegates from the churches in the county.

The evening session was conducted by Rev. C. E. Baker, scripture read and prayer offered by Rev. T. A. Bowen, after which Rev. Z. L. Fash gave a very interesting and helpful address, taking for his subject "Resources of our young people." We then listened to an address given by Mrs. L. H. Burnaby, on the work of the W. M. A. S., and also a paper entitled "Christ and Woman." Meeting closed to meet at 10 a. m. Tuesday morning, devotional service conducted by Rev. F. E. Bishop. This meeting was appreciated by all, and we were all brought nearer to Christ. Business at the close of meeting. President Z. L. Fash taking the chair, the regular business was taken up, minutes of last meeting read and approved, reports

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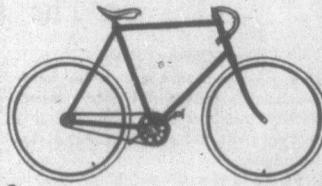
Return tickets will be sold to Chattanooga July 12 and 13 good to return until July 24th at the following rates: St. John, \$31.15; Moncton, \$30.15; Amherst, \$37.00; Truro, \$39.65; Halifax, \$40.70; Pictou, \$40.00; New Glasgow, \$40.45; Summerside, \$38.00; Charlottetown, \$39.45. An extension of time till August 15th will be granted to those who deposit their tickets with agent of line in Chatanooga before July 19th. Route is Canadian Pacific, St. John to Detroit; Big Four to Cincinnati; Louis. and Nash. to Washville; and Chat. Nash. and St. L. to Chattanooga returning same way. Further particulars of Ticket Agents or of D. McNICOLL, A. H. NOTMAN, Pass. Traffic Mgr. Dist. Pass. Agent, Montreal. St. John, N. B.

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from different churches and subordinate societies were encouraging, with a hopeful look to the future. Reports from the different B. Y. P. Unions of the county were very encouraging, and we were glad to learn of the good work they are doing. Afternoon session. At the close of the business Rev. W. L. Archibald read a very interesting and helpful paper on "Giving." Evening session was given up to Rev. F. F. Bishop, who preached a very earnest and much appreciated sermon from Psa. 4:4, "Rejoice in the Lord always." Quarterly meeting adjourned to meet Aug. 9. Collection \$6.32. F. M. CHRISTOPHER, Sec'y.



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M. S. Wade, F. C. S., of London, made a statement as follows: "Much has been written about the vast mineral wealth of the Kootenay country. Towns have sprung into existence; the population has increased with magical rapidity to many thousands. Capital has been invested freely, and all because the wealth of that section has been brought to light. If mineral wealth will attract population, British Columbia is destined to be a busy hive of industry."

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### \* The Home \*

**Don't Overdo Home.**

There is no doubt that home is the sweetest-loveliest place in the world, when properly cared for; and the art of home-staying is a great one; still, like all good things, it can be overdone.

If you know of a sick neighbor, or one who is in great trouble, and, whom you can help, and you stay instead in your own comfortable little domicile and never "lend a hand"—then you are overdoing the art of home-staying.

If friends invite you out to a social evening or afternoon, and you decline the invitation because it is "so hard to get ready," you are letting home drive a nail into the coffin of your sociability. If you knew of some entertainment or instructive exercise where you could gain heart or brain culture, and you shut yourself up in your house, you let home keep you ignorant.

If you keep your children home too strictly, forbidding them to join such proper and temperate amusements as their playmates indulge in, you may be cultivating in your family a distaste for home that will bear fruit as soon as they are old enough to be out of your control. If you stay away from church Sunday, and "read a sermon at home," you will be letting "home, heaven's fallen sister," as Dickens called it, cheat you out of heaven itself.—Everywhere.

\* \* \*

#### Suggestion For Mothers.

A mother who could hear in the next room every morning her small son of nine talking to himself as he spelled out the words and added the figures, crosswise, up and down, and to every possible way, of a large calendar which hung directly in front of his bed, bethought herself of furnishing him better occupation. She took down the calendar and put up in its place a good print of the Madonna della Seggiola, this, with no word to him of the change. The next morning the little one's voice was stilled, but a noiseless peep into the room showed his eyes glued rapturously to the picture, while about his lips the hint of a smile betrayed that his absorbing interest was a pleased one. Since then at intervals his morning picture is changed, not too frequently, for a child demands reiteration, until the boy has become a small connoisseur in famous paintings, and his occasional short visits to an art gallery are a great delight to him because of his matin studies. The first ten minutes of a child's day are a most valuable receptive period. The young brain is refreshed by sleep, unexcited by any of the day's occupations, eager for impressions and peculiarly responsive to their influence.—Evening Post.

\* \* \*

#### Washing Blankets.

Soft, fleecy blankets are a luxury that every one appreciates on cold winter nights. They are lighter and warmer than quilts or comforts, and should form a part, at least, of the covering of every bed. They are not expensive if one considers their durability, and if washed properly do not fill up, but retain their soft, fluffy look to the last. The better a blanket is, the more likely it is to retain diseased germs, and for that reason, as well as for the sake of cleanliness, a blanket should be washed frequently. The following method has been followed by a practical housekeeper for years with the best results:

Take half a bar of the best soap, shave it fine, and pour over it a pint or more of

**Coleman's SALT**

CELEBRATED DAIRY, HOUSEHOLD AND FARM

PROMPT SHIPMENT GUARANTEED

CANADA SALT ASSOCIATION

CLINTON, ONT.

boiling water. Stir until it becomes a thick jelly, then pour into it three buckets of soft water that has been heated until it is almost boiling hot. It is a mistake to suppose that hot water injures woolen blankets. If they become harsh and rough, it is usually because there is a great difference in the temperature of the different waters used. If you have a good washing machine, you will find it excellent for this work. Wash until the water is dirty, but do not rub any soap on the blankets, as that causes it to shrink. It is surprising how much dirt will come out of a blanket that seems but little soiled when you begin. Run through a wringer, and place it in another tub containing water prepared as the first, except that it will not be necessary to use so much soap. Wash until perfectly clean, and rinse in clear, soft water until every trace of soap is removed. Hang it on the line, taking care to shake it out, until it hangs without wrinkles, and be sure it is perfectly dry before it is taken in.—Kansas Housekeeper.

\* \* \* \* \*

#### Daintiness in the Home.

It costs no more to keep pretty things in order than it does to care for china and pressed glass, says the Troy Press. True it costs more to buy fine napery and crockery, but inexpensive and tasteful things are to be found as easily and cheap as coarse ones. In one household where heavy reverses have come everything is as beautiful in its way as of old. Instead of the city house there is now the country cottage, and where three maids did the housework it is now performed by the mother and daughter. The washing is done out of the house, and once a week a woman comes in to scrub. There are no more course dinners, but the cooking is delicious. The table linen is as fine as ever, and the cut glass and solid silver, while not so abundant, have a finer lustre and polish than when servants cared for them. While there is less luxury than of yore there is quite as much refinement, and an air of homelike daintiness pervades the whole house. The husband and father coming home at night finds his home as pretty and his family as bright and cheerful as before losses came. They have learned the great art of making the best of what is, and of believing it to be the best.

\* \* \* \* \*

#### Cooking Potatoes.

Most housekeepers have noticed that there is a great deal of difference in the time that different varieties of potato take to boil. Nearly all vegetables take longer to cook in winter, because it usually takes longer to boil water, and the all-root vegetables are now toughened by cooking. The toughening of roots may be partially remedied by soaking them ten or twelve hours in cold water before cooking, but in spite of this they will need longer cooking than in summer.

\* \* \* \* \*

#### It Is Important That You Have The Best.

When it is necessary to have an important and delicate surgical operation performed we call in the very best surgeon. When we have money to put away we deposit it in the safest and strongest bank. When we have home dyeing work to do it is wisdom to use the safest, strongest and fastest dyes.

Years of test work and experience prove that Diamond Dyes are the best in the world—the dyes that give the grandest and most satisfactory results.

If you are unfortunate enough to be talked into buying the low grade of dyes—the imitations that are sold for the sake of large profits—your goods will certainly be ruined and your money thrown away.

See that your dealer gives you the Diamond Dyes when you ask for them. Every package is warranted, so that you are fully protected against loss.

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**CURES THE WORST PAINS** in from one to twenty minutes.

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A half to a teaspoonful of Ready Relief in a tumbler of water, repeated as often as the discharges continue, and a fannel saturated with Ready Relief placed over the Stomach and bowels will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from change of water. It is better than French brandy or biters as a stimulant.

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\* \* \* \* \*

#### Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1896.

MESSRS. C. GATES & Co., Middletown, N. S.

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

I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely,  
HENRY AROMBALLE.

Sold Everywhere at 50 Cts. per Bottle.

June 2, 1897.

Lesson XI.—J. PAUL'S A [RE]

From a child Scriptures were wise unto

I. THE VOICE

1. ACCORDING is, an apostle promise. I might proclaim had in view of tion of his Son the end of all men, and the livered to all began. "This (compare verse ed to nerve trials, and to journey to Rome with much risk

2. DEARLY in the change of 2, "My own true apostle's feeling confidence, more is not bound formula of se Timothy was Paul and he was also MERCY AND PR blessings, and for our dearly loved

3. SERVE—R FATHERS—"I tions," by whom brought up in the God, as Timothee mother and grand CONSCIENCE—"even in the time I persecuted the wrong at first, y according to his and since his c his Christian fidelity." WITH MEMBRANCE OF ceasing rememb day and night all of verse 4, m enthetically, so verse 5 the sub gives thanks." —Paul prayed m mindful of his f

4. BEING ME "Probably refer ing with the Ep or perhaps to t on Timothy's l instructed him in cified, or to themselves."

5. UNFATHERS WHICH DWELT MOTHER LOIS—formed that Paul and, behold, a c named Timothee woman, which w but his father w that Timothy's f it probable that state, and so grandmother, m the father in siplea that the were dead. The designed as an in I AM FERRADE "That is, that it is the natural co gratulations to sup of Timothy's fall it will dwell." discouraged poss of Paul, but his f

6. WHEREFOR know thy faith t may be tried a STR UP—"Kind danger of smole quires frequent with fuel. The is by actual use.

15 IN THESE BY HANDS—"The sp 14) bestowed by ordination, to qu effect to, the wor ward sign of wh the hands of th those of the bod every beast, bird own place in nat a fit position in tree, no plant, no

# The Sunday School

## BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson XI.—June 13. 2 Tim. 1:1-7; 3:14-17. PAUL'S ADVICE TO TIMOTHY.

[Read Acts 16, 1-5.]

GOLDEN TEXT.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. 2 Tim: 3, 15.

### I. THE YOUNG DISCIPLE. VERSES 1-7.

1. ACCORDING TO THE PROMISE—"That is, an apostle in order to make known the promise." "He was appointed that he might proclaim that eternal life which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the end of all the promises he had made to men, and the commandments he had delivered to all his promises since the world began. "This 'promise of life in Christ' (compare verse 10; chapter 3, 8) was needed to nerve Timothy to fortitude amid trials, and to boldness in undertaking the journey to Rome, which would be attended with much risk (verse 8)."

2. DEARLY BELOVED SON—"Some see in the change of expression from 1 Tim. 1, 2, 'My own true son,' an alteration of the apostle's feeling toward Timothy; less of confidence, more of affection. But a writer is not bound nor likely to use the same formula of sentiment in every letter. Timothy was Paul's own son in the faith, and he was also dearly beloved." GRACE, MERCY AND PEACE—"The best want these blessings, and they are the best we can ask for our dearly beloved friends."

3. SERVE—Rather, worship. MY FOREFATHERS—"Here 'immediate progenitors,' by whom the apostle had been brought up in the worship of the one true God, as Timothy, too, had been by his mother and grandmother." WITH PURE CONSCIENCE—"Ever aiming to please Him, even in the time when, through ignorance, I persecuted the church. Though greatly wrong at first, yet even then he was sincere according to his convictions (Acts 26, 9), and since his conversion he had pursued his Christian calling with conscientious fidelity." WITHOUT CEASING I HAVE REMEMBRANCE OF THEE—"As I have unceasing remembrance of thee in my prayers day and night. This part of verse 3, and all of verse 4, must be read somewhat parenthetically, so making what is named in verse 5 the subject for which the apostle gives thanks." PRAYERS NIGHT AND DAY—"Paul prayed much, and was particularly mindful of his friends."

4. BEING MINDFUL OF THY TEARS—"Probably referring to the affecting parting with the Ephesian church (Acts 20, 37) or perhaps to the deep impressions made on Timothy's heart when he (Paul) instructed him in the doctrine of Christ crucified, or to some interview between themselves."

5. UNFEIGNED—Real, not simulated. WHICH DWELT FIRST IN THY GRANDMOTHER LOIS—"In Acts 16, 1, we are informed that Paul came to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek. Luke's saying that Timothy's father was a 'Greek' makes it probable that he was then in his heathen state; and so Paul, in mentioning the grandmother, mother and son, passes by the father in silence. The past tense implies that the grandmother and mother were dead. The mention of their faith is designed as an incentive to stir up his faith. I AM PERSUADED THAT IN THEE ALSO—"That is, that it dwells in thee also. This is the natural construction; and it is quite gratuitous to suppose the apostle doubtful of Timothy's faith, and to translate, 'that it will dwell.' Timothy may have been discouraged possibly by the imprisonment of Paul, but his faith was unfeigned."

6. WHEREFORE—"That is, because I know thy faith to be sincere, even though it may be tried at present." THAT THOU STRIVE UP—"Kindle into a flame, as a fire in danger of smoldering out." The fire requires frequent stirring as well as feeding with fuel. The best way to stir up our gift is by actual use. THE GIFT OF GOD, WHICH IS IN THEE BY THE PUTTING ON OF MY HANDS—"The special gift (as in 1 Tim. 4, 14) bestowed by God on Timothy at his ordination, to qualify him for, and to give effect to, the work of the ministry, the outward sign of which was the imposition of the hands of the apostle, together with those of the body of the presbytery." As every beast, bird, fish and insect has its own place in nature, so has every Christian a fit position in the economy of grace. No tree, no plant, no weed could be dispensed

with without injury to nature's perfectness; neither can any sort of gift or grace be dispensed with in the church.

7. FOR—Imply that Timothy needed the exhortation "to stir up the gift of God in him," being constitutionally timid. He was retiring, and needed to cultivate the broader qualities. He was not a man of very vigorous actions, and needed every now and then a little touch of the spur to quicken his dormant energy. "FOR God did not give us (so the Greek; namely, at our ordination or consecration) the spirit of fear." The spirit which he gave us was not the spirit of timidity (literally, cowardice, which is weakness), but of "power" (exhibited in a fearless testimony for Christ, verse 8). "Power" is the invaluable accompaniment of the gift of the Holy Ghost. GOD HATH NOT GIVEN US THE SPIRIT OF FEAR—"For in the bestowal of this gift it is not the spirit of cowardice which God has given us, but 'of power,' opposed to the weakness involved in cowardice; 'and of love,' which is so far from implying timidity that true love makes even the timid brave; 'and of a sound mind,' rather self-control, which keeps 'a constant rein on all the passions and desires,' and would thus keep in check timidity and undue despondency. POWER—"Opposed to the wickedness of cowardice, giving support in trials, and enabling them to do that which was required in his service." LOVE—"Which is able to make even the timid fear and endure all things; acting as an incentive to all obedience, and causing the believer, whilst 'speaking the truth' with power when giving his testimony for Christ (verse 8,) at the same time to do so 'in love' (Eph. 4, 15.) OF A SOUND MIND—"Of self-possession and self-government, according to some. But 'a sound mind' implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced; so as to think, speak, and act right in all things." How many are discouraged in their work by creations of their own fancy which a sound mind would never dream of entertaining!

### II. THE HOLY SCRIPTURES. VERSES 14-17.

14. CONTINUE THOU—Merely to receive the truth is not sufficient. We must hold fast to it and abide in it. THE THINGS WHICH THOU HAST LEARNED—"The truths of the gospel, in which Timothy had been taught during his childhood, were now attacked by false teachers; but he is exhorted to remain firm in his faith. BEEN ASSURED OF—Literally, 'been made to believe in;' not only by assertion, but also by evidence. OF WHOM THOU HAST LEARNED—Timothy had been taught these truths by his mother and his grandmother (2 Tim. 1:5) and confirmed in them by the apostles, so that the authority upon which he received them was the most convincing. We should obtain a sure foundation for our belief in the gospel. We should hold firmly to our faith."

15. FROM A CHILD—Literally, as in the Revised Version, "from a babe;" from the very earliest years of life. THOU HAST KNOWN THE HOLY SCRIPTURES—"The Old Testament, either in the original Hebrew or the Greek translation, probably the latter. In these writings every Jewish child was more or less taught, and in them Timothy had received special training. WHICH ARE ABLE—"The Scriptures contain Divine truth, which under the teachings of the Spirit has divine power. TO MAKE THEE WISE—"Not learned in human knowledge, but wise in the higher realms of spiritual truth. No book has influenced so many minds and characters, nor influenced them so mightily for good, as the Bible. It teaches us our need, reveals the

remedy, and makes us wise in extending it to others. UNTO SALVATION—Other works contain valuable knowledge, but the Bible alone contains the truth which saves men from sin here and from death hereafter. THROUGH FAITH—"The only key which unlocks the mysteries of the word, which brings to light all its knowledge, and which imparts its divine blessings, is faith in Christ. We cannot begin too early in life to study the Bible. Let us be sure to possess the key of faith while we read the Bible."

16. ALL SCRIPTURE IS GIVEN—"The Revised Version gives this passage, 'Every Scripture inspired of God is also profitable,' etc., thus making a distinction between the Old Testament and other ancient writings, and showing that in Paul's time there was a collection of books which were regarded as inspired. Most of the New Testament books were written when Paul wrote this his latest epistle. GIVEN BY INSPIRATION We understand by inspiration a divine influence directing the writers of the Bible and preserving them from error. FOR DOCTRINE—"The Revised Version has 'for teaching,' which is the better rendering. It means here the instruction of the one who reads, rather than the making of him a teacher of others. FOR REPROOF—Here meaning the refutation of error, rather than rebuke of conduct. The Bible contains the standard for the testing of all religious opinions. FOR CORRECTION—Literally, 'setting to rights,' a reformation. No book so well as the Bible will show the sinner how to reform his life. FOR INSTRUCTION IN RIGHTEOUSNESS—"The bible contains the true principles of ethics, the laws which direct toward the right life, toward God and man. Puzzling questions on Sabbath observance, worldly amusements, and the duties of citizenship must be decided in its light. It is chart and light to us amid the rocks and shoals and sand banks through which we must steer our course."

17. THAT THE MAN OF GOD—"The man of God" is the man who strives to live for God and according to God's command. MAY BE PERFECT—"Rather, 'may be complete' (Revised Version,) like a soldier armed and equipped at every point. Can any man add one true line to the spiritual code set up in the Bible? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits? After centuries of education we can no more make such an addition than we can enlarge the circumference of the earth half an inch. The quality of character produced by the book is a good test of the quality of the book itself. THOROUGHLY FURNISHED—"This verse states the purpose for which God gave the Bible to men; not to inspire them with terror, or to thunder out wrath; but to afford that equipment which every man needs for life. Early teachers were given this one weapon to win a hostile world to Christ. They employed no armies to frighten people and compel assent, like Mohammed, and no worldly riches to bribe belief. They had simply the Holy Ghost in their hearts and the Scripture in their hands. UNTO ALL GOD WORKS—"Not especially benevolent deed, but all conduct which is right and good."

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DEAR SIR.—For several years I suffered so severely from neuralgia that my hair came out and left me entirely bald. I used MINARD'S LINIMENT freely, which entirely cured the neuralgia, and to my astonishment I found my hair growing rapidly, and I now have a good head of hair. WM. DANIELS. Springhill.

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From the Churches.

NEW ROSS, Lunenburg Co. N. B.—Baptized nine converts into the fellowship of the Waterville church on the second Sunday in May. J. E. BLAKNEY.

CANNING.—On Sunday May 23rd, we had the privilege of having Rev. H. C. Mellick with us to speak on North West. This visit was greatly enjoyed. At the close of the evening service I baptized three candidates. W. N. HUTCHINS.

NORTH RIVER, P. E. I.—It is our happy privilege to report the baptism of two promising young men, who united with the Kingston branch of the North River church. We trust and pray that these accessions may be of great spiritual strength and power to the church and in the communities.

CAMBRIDGE, N. S.—The good work of the Lord is still prospering at Grafton. Last Sabbath, in the presence of a very large congregation, five persons, all adults, were received by baptism and one by letter. These new members will add much to the strength of the church in that section. Others are received for baptism, and there are many anxious ones. E. O. READ.

AVONPORT, N. S.—During the last year, Brooklyn Baptist church has been supplied by Rev. J. A. Keirstead, who has been at the same time a student at Acadia. His services have been very acceptable and during the year thirteen have been added to the church. He however has lately resigned the charge, since he does not wish to have the care of a church during the next college year, and Mr. John Hardy, Lic., has become his successor.

SACKVILLE, N. B.—I closed my pastorate at Sackville, Sunday May 23rd, and start for Rapid City, Man., tomorrow. During my stay in Sackville, I baptized 250 persons and had the pleasure of welcoming many wandering ones home again. The church bade me God-speed with a paid up salary, a purse of \$130, and a Communion service for the Indian Mission in the Northwest. Such partings become pleasant memories in a pastor's life. W. C. VINCENT.

ST. ANDREWS FIELD.—Since last writing to you for press I visited St. Andrews, Bocabec, and Bayside, Char. Co., found Bro. Allen hard at work. There are three good houses of worship, their membership small but a faithful few in each place. On Sabbath 16 inst, had the pleasure with Bro. Allen in presence of a vast multitude, of baptizing two young women. It is a long day since a baptism thus was witnessed at St. Andrews. Many said they never saw it on this wise, 5 received the hand of fellowship, 2 baptism, 3 by letter, and a deacon chosen and set apart for the work who was C. W. Manzer, and also a church clerk was appointed, and at Bayside also another deacon who was chosen Bro. Thomas Beckerton. There is a hard field great room for much wise hard work. Bro. Allen and wife have done good work. God bless them. J. W. S. YOUNG.

NEW GERMANY.—We have been much blessed during the past year, the revival that has been in progress for some time, is still going forward. I had the pleasure last Sabbath of baptizing five happy believers making in all 34 baptized, one restored. The zeal and devotion of the new converts have given much strength and courage to the church. This church walking in the unity of the spirit and in the bonds of peace is becoming more alive for God's glory and the salvation of souls. The Sabbath schools are well equipped with efficient Superintendents and teachers, an increased number of scholars, whilst a goodly number of middle aged people have been converted a number have come from the Sabbath school. The church is looking, working and praying for greater blessings. For God delights to give liberally to all who seek him in spirit and in truth. S. L. REED.

WILMET.—Some two weeks ago the Rev. E. L. Steeves late of Western Ontario, but formerly of New Brunswick, paid us a visit and preached two Sabbaths. The result was that the church extended him a call to the pastorate which has been accepted, and Brother Steeves and family are now on the field to begin his regular work. Brother Steeves is a graduate of McMaster and we feel that he is the man who the Lord has sent to us. There will be a gathering of the church and the resident pastors at Paradise in a few days to give

Brother Steeves and family a welcome to the church and county. Our prayer is that the Lord may greatly bless his work in the spiritual uplifting of the church and in the church and in the salvation of souls. By unanimous vote the name of the church has been changed to Paradise and Clarence Baptist church S. W. JACKSON, clerk.

Notices.

Anniversary of the Newton Theological Institution, Newton Centre Mass. June 6-10.

Sunday, June 6, Baccalaureate sermon by the Rev. Geo. E. Horr, D. D. at 10.30 a. m.

Monday to Wednesday, June, 7-9. Examination of classes, beginning at 7 p. m. Monday.

Wednesday, Alumni address at 3 p. m. by the Rev. Francis W. Bakeman, D. D.; address before the Knowles Phetorical Society, 7.45 p. m. by the Rev. Franklin Johnson, D. D.

Thursday, June 10th, graduating exercises, beginning at 10 a. m. The addresses of Drs. Bakeman and Johnson, will be in the meeting-house of the First Baptist Church.

The P. E. I. Conference will meet (D. V.) with the church at Springfield Monday and Tuesday, June 7th and 8th. Delegates will send their names to the pastor, H. Carter, Maddock, P. E. I. Those who go by train will go to O'Leary and inform Pastor Carter so when sending in their names, so that the necessary teams can meet them. DAVID PRICE, Sec'y.

The fourth annual session of the N. S. Western Association B. Y. P. U. will be held in the Milton, Queens Co., Baptist church, on Friday afternoon and evening, June 18. The meeting begins at 2.30 p. m. A programme will appear in the MESSENGER AND VISITOR. Each Young People's Society is entitled to two delegates, and each church where no such society exists, to one delegate. Blank forms have been forwarded to all the societies. The local secretaries will please be particular in filling in and returning these forms to the Sec'y-Treas. by June 8, as he is dependent upon them for the "Digest." According to Constitution "delegates shall be admitted only on credentials certified by an officer of the Young People's Society or by the clerk of the church in which no Young People's organization exists." J. W. BROWN, Z. L. FASH, Sec'y-Treas.

The Hants County Convention of Baptist churches will hold its next session, D. V., at Noel, June 8th and 9th in the New Baptist church of that place, which we expect to dedicate the Sunday previous. Programmes are being printed and will be distributed. F. E. ROOP, Sec'y.

Entertainment will be provided for delegates attending the N. S. Western Association who will forward their names on or before, June 10th. Please specify whether you will come by private or public conveyance. Address, W. L. ARCHIBALD, Milton, Q. Co., N. B.

The annual session of the Sunday School Convention in connection with the Eastern N. B. Baptist Association will meet at Albert, A. Co., on July 16th at 9 a. m. Blanks will be forwarded to the different schools for returns to be sent to the secretary of Convention. D. A. JONAH, Sec'y. Con., Petitediac, May 20th.

York and Sunbury Quarterly Meeting.—The York and Sunbury Quarterly Meeting will convene with the Upper Queensbury church on the 11th of June, (Second Friday) at 7.30 p. m.

Rev. George Howard was appointed to preach the quarterly sermon and Brother Seeley (lic) to preach the introductory sermon on Friday evening.

Our quarterly meeting is getting down to good solid work and we wish the churches to send a good delegation. F. D. DAVIDSON, Sec'y-treas.

The Carleton, Victoria and Madawaska Baptist quarterly meeting will convene (D. V.) with the Baptist church South Richmond on the third Tuesday in June at 7.30 p. m. Preaching on Tuesday evening by Bro. N. P. Gross, Lic. missionary, sermon by Rev. W. J. Rutledge, quarterly sermon by Rev. A. H. Hayward. A large attendance is requested. THOS. TODD, Sec'y-Treas. Woodstock, May 29th.

By invitation of the church, the N. S. Central Baptist Association will hold its

next session at Chester, first meeting on Friday June 25th at 2. p. m. The clerks of the churches are requested to fill in their Associational Letter Blank, seal with a three cent stamp, and mail to my address not later than June 12th. Be careful to give all statistics in full. The pastors and churches will see that we have a complete report. E. O. READ, sec'y. Waterville, Kings Co., May 19th.

Delegates to the N. S. Central Association which meets at Chester on Friday, June 25, will kindly send in their names at once to Chas. A. Smith, clerk. Please state how you plan to come. By private rig? or via, Mahone? or via, Halifax? The committee of arrangements will make every effort to secure suitable steamer connections with the trains and those who send their names will be notified by card as to these connections and as to place of entertainment. Chester is beautiful for situation. W. H. JENKINS, Pastor. Chester, May 24th.

Correspondents of the Baptist church at Souris, P. E. I., will please address all correspondence to Sister Mrs. M. Brehant, Church Clerk.

The Yarmouth Co. Quarterly meeting will convene with the Baptist church, at Forrest Glen, on Tuesday, June 8, at 10 a. m. All churches within the limits of this organization please appoint delegates thereto. J. W. TINGLEY, Sec'y.

The Queens County Quarterly Meeting will be held with the 2nd Johnston Baptist church on Friday, June 11, commencing at 7.30 p. m., to which all the Baptist churches in the country, together with their societies, are requested to send delegates. Rev. C. Henderson is appointed to preach quarterly sermon. C. J. STEEVES, Sec'y.

The eighteenth annual session of the N. B. Southern Baptist Association will convene with the St. George Baptist church on July 10, at 10 a. m. Clerks of churches will notice in filling out church letters that the financial statements should be for the year ending Dec. 31, 1896; other statistics to May 31, 1897. This ought to facilitate an early forwarding of letters, so that the reply in the circular letter may be such in truth. A. H. LAVERS, moderator, Sussex, N. B. J. B. CHAMPION, clerk.

The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake), beginning on the fourth Friday in June, 25th, at 10 a. m. The churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, The Range, Queens county. W. E. MCINTYRE, Moderator.

The next session of the N. B. Eastern Association, will convene with the Baptist church at Albert, Albert Co., on Friday, July 16th, at 10 a. m. H. H. SAUNDERS, Moderator. H. G. ESTABROOK, Clerk. Petitediac, May 5th.

The N. S. Western Baptist Association will hold its 47th annual session with the Milton, Queens Co., Baptist church, beginning Saturday, June 19, at 10 a. m. Clerks are requested to send statistics and church letter to the undersigned clerk by June 5. The accuracy of the report in the Year Book depends upon the accuracy of these returns. Pastors will kindly see that all their churches report. L. J. TINGLEY, Z. L. FASH, Moderator, Clerk.

**Church Furniture.**  
Reading Desks, Pulpits, Communion Tables, Chancel Chairs, Lecterns, In Ash, Oak or Walnut, made to order.  
Chairs and Seats for Churches & Halls. Designs and Estimates furnished.  
**J. & J. D. HOWE,**  
Furniture Manufacturers,  
Factory: East end of Union Street,  
ST. JOHN, N. B.

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

**ROYAL BAKING POWDER**  
Absolutely Pure.



Celebrated for its great levelling strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.  
ROYAL BAKING POWDER CO., New York

The annual meeting of the P. E. Island Baptist Association will be held with the Bedeque church commencing on Friday 2nd July at 10 o'clock a. m., all persons in charge of church letters are requested to mail said letters to Rev. J. C. Spurr Pownall, ten days before the date of meeting. ARTHUR SIMPSON, Sec'y.

By invitation of the church, the next session of the N. S. Central Baptist Association will be held at Chester. First meeting on Friday June 25th at 2 p. m. The Clerks of the churches are requested to fill in the Associational letter blank, and mail to my address not later than June 12th. The pastors and churches are urged to do the work thoroughly so that we may have a complete report from all the churches. E. O. READ. Waterville, Kings Co.

**Is it Your Case?**  
You have to work for your money, don't you? It doesn't make any difference how you earn it—whether you are piling lumber at \$1.50 a day, or keeping books and earning \$5.00 in the same or less number of hours. You have to earn your money one way or another. You want to make it go as far as possible, don't you? Have it buy as much of the necessities and luxuries of life as possible, don't you. You have earned your money by your efforts and know its worth; you know that it is an easy matter to spend all the money you can get hold of, if that was your aim. You also know that you can, by planning a little, make that salary go much further than if you don't plan or figure at all. Here is where we would like to reason with you. We have been planning and figuring for a good many years how to buy our goods right, so we can sell them right, which means to buy CLOTH that looks well and wears well, and make it up at prices that will bring your trade to us. When to buy and where to buy is something that is learned by experience, and we believe we have the experience. Don't you think it would be a capital idea to come and see what we can do for you. The prices are such that you can save money and make that salary of yours go further than ever before if you try us for your next purchase.  
**A. GILMOUR, Tailor,**  
St. John.

**Make No Mistake!**  
DO NOT DESPAIR  
Until You Have Tried What  
**SMITH'S...**  
**Chamomile Pills**  
Can Do for You!

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

**Smith's Chamomile Pills**  
FOR SALE BY ALL DRUGGISTS.  
FRANK SMITH, DRUGGIST,  
ST. STEPHEN, N. B. and CALAIS, Me.  
PRICE 25 CENTS. FIVE BOXES \$1.00.  
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

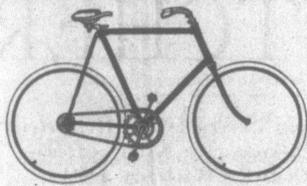
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Beautiful in Design  
Faultless  
DUNLOP TIRES  
ENGLISH  
Our new art catalog the agent nearest you upon application to  
MASSEY-

**MAR**  
SLATHER-CHARTE parsonage, Hillsboro Rev. W. Camp. Charters, both of H  
WILLIGAR-STEW Kings Co., May 19, more, George A. W Co., to Lucy J. H. S  
SCHOFIELD-BENJ on May 26th, by the Clarence Schofield, Mary E. Benjiman,  
MARSHALL-DICK Baptist church, Mich April 8, by Rev. Marshall, of Middle S., to Roby A., daug of St. John, N. B.  
WRIGHT-DICKINS residence of the gro Saunders Wright and of Canterbury, by J.  
COLLICUT-BREMAN ence of numerous g of Thomas Beeman, f Rev. I. W. Carpenter to Sarah L. Beeman, county.

**DEA**  
TAYLOR.—Wilfred Berwick, April 20th, born at Aylesford, ver over three years ago a winter ill with consum illness he gave good e cepted Christ as his trusting in Him. He ford.  
Cox.—Mrs. Ermina Cox, of Weston, Kings Mrs. Cox was grand-da Rev. A. Stronach. Sh twenty years ago by R the fellowship of the B adorned her profession Her children rise up to She leaves a husband, daughters to mourn the  
FOX.—At Windsor, year of his age, Lorán was converted during "the great revival," of under the ministry of F and was baptized by D that time he has been a the Windsor Baptist c well spoken of by all.  
KINNIE.—At Monc paralysis, Rachel, wido liam Kinnie, of German aged 76 years. Truly it that she lived a devoted manifestations of which evidence to the sweete gospel. For her "to liv to die was gain." May their loss be comforted lation of the gospel.  
KIRK.—At Aspen Pri Kirk, after a short illness rest prepared for the peo 43 years. About 21 year verted and baptized by th Quillan, into the fellow

\$85.00. \$85.00.

Massey-Harris Bicycle.



Beautiful in Design!  
Faultless in Construction!

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ENGLISH PERRY CHAIN.

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MARRIAGES.

SLATER-CHARTERS. — At the Baptist parsonage, Hillsboro, on the 24th inst, by Rev. W. Camp, Walter Slater to Laura Charters, both of Hillsboro, N. B.

WILLIGAR-STEWART. — At Kingston, Kings Co., May 19, by Rev. J. D. Wetmore, George A. Willigar, of Kars, Kings Co., to Lucy J. H. Stewart, of Kingston.

SCHOFIELD-BENJAMIN. — At Gasperaux on May 26th, by the Rev. J. Williams, Mr. Clarence Schofield, of White Rock, to Mary E. Benjamin, of Black River.

MARSHALL-DICKIE. — At Immanuel Baptist church, Michigan Avenue, Chicago, April 8, by Rev. Mr. Myers, Frank E. Marshall, of Middleton, Annapolis Co., N. S., to Roby A., daughter of J. C. Dickie, of St. John, N. B.

WRIGHT-DICKINSON. — Married at the residence of the groom's father, May 20, Saunders Wright and Prudence Dickinson, of Canterbury, by J. W. S. Young.

COLLICUT-BREMAN. — May 27, in presence of numerous guests at the residence of Thomas Beeman, father of the bride, by Rev. I. W. Carpenter, James W. Collicut to Sarah L. Beeman, all of Elgin, Albert county.

DEATHS.

TAYLOR. — Wilfred E. Taylor died at Berwick, April 20th, aged 20. He was born at Aylesford, went to Boston a little over three years ago and, came home last winter ill with consumption. During his illness he gave good evidence of having accepted Christ as his Saviour, and died trusting in Him. He was buried at Aylesford.

COX. — Mrs. Ermina Cox wife of John Cox, of Weston, Kings Co., died May 5th. Mrs. Cox was grand-daughter of the late Rev. A. Stronach. She was baptized about twenty years ago by Rev. I. Wallace into the fellowship of the Berwick church, and adorned her profession till called higher. Her children rise up to call her blessed. She leaves a husband, two sons and five daughters to mourn their loss.

FOX. — At Windsor, May 9th, in the 76th year of his age, Loran Fox. Brother Fox was converted during what is known as "the great revival," of twenty years ago, under the ministry of Rev. E. W. Kelley, and was baptized by Dr. Welton. From that time he has been a loyal member of the Windsor Baptist church, and a man well spoken of by all.

KINNIE. — At Moncton, May 17, of paralysis, Rachel, widow of the late William Kinnie, of Germantown, Albert Co., aged 76 years. Truly it can be said of her that she lived a devoted Christian life, the manifestations of which were a powerful evidence to the sweetening power of the gospel. For her "to live was Christ, and to die was gain." May those who mourn their loss be comforted by the rich consolation of the gospel.

KIRK. — At Aspen April 8th John Angus Kirk, after a short illness entered upon the rest prepared for the people of God, aged 43 years. About 21 years ago he was converted and baptized by the Rev. Mr. McQuillan, into the fellowship of the 2nd

St. Mary's Baptist church, of which he remained a loyal member and supporter until called by the master to join the church above. For some time he was the church treasurer, and faithfully filled his office. He manifested a great interest in the work of the Sabbath School. In his death the church loses one of the main pillars. Our departed brother leaves a wife and seven children. Their tears are restrained as they recall his joyful anticipation of going to Jesus.

ILLSLEY. — Annie Illsley, of Weston, daughter of Mr. and Mrs. Clark Illsley, died April 2nd, aged 20 years, after a brief illness. Miss Illsley had been for more than a year living with her brother, Rev. J. W. Illsley, of Wenham, Mass., and had pursued a course of study in stenography and type-writing in Salem, Mass., graduating a short time before she came home. Finding her health gradually failing she returned home, reaching her father's house only ten days before her death. She was buried in the Berwick cemetery Sunday afternoon, April 4, Rev. D. H. Simpson conducting the services. Miss Illsley was an amiable young lady, quiet and reserved in manner. She died trusting fully in the Lord Jesus.

HAYES. — At Port George, April 19, Phoebe, beloved wife of Williams Hayes, entered into the rest that remaineth for the people of God. Mrs. Hayes was led into the hope of the gospel by the late Rev. Willard Parker, by whom also she was baptized at Mt. Hanley. A humble, lowly walk with God and His people adorned his profession. When the time came that our sister could go no more up to the house of God, her home became her sanctuary, and the Word of God was indeed precious in those days. Thus at the mature age of 74 years was she found watching "faithful unto death."

Home Missions.  
BOARD MEETING.

The May meeting of the H. M. Board, which is also the meeting at the end of the 3rd quarter, was held on the 18th inst.

TREASURER'S STATEMENT.  
DR.

Am't overdrawn last statement, \$ 509 68  
Paid missionaries, etc., during quarter, 1,144 51

CR.  
Rec'd fm Den. Fd. N.S., \$ 816 28  
" P.E.I., 27 37  
" W. B. M. U., 118 00  
" other sources, 95 70

\$1,057 35  
Amount overdrawn, \$ 596 84  
Estimated expenditure for year ending July 31, \$4,300 00  
Debt of last year, 1,289 03

\$5,589 03  
Total receipts to April 30, 1897, 2,999 92

Amount to be raised during last quarter of the year, \$3,489 11

REPORTS

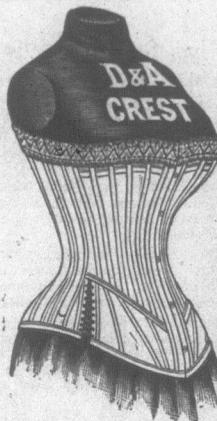
were received from General Missionary Baker and Missionary Pastors Bleakney, of New Ross and Waterville; Roop, of Maitland and Watton; Lawson, of West End, Halifax; Clay, of Lower Steviacke and Musquodobit; Ingram, of First St. Margarets Bay and Indian Harbor; Archibald, of Lunenburg; Dimock, of River John and New Annap; G. L. Bishop, of Burlington, Kings Co., and Beattie, of Little Glace Bay.

GRANTS.

- To the Rawdon church, Hants Co., \$150 for one year beginning April 1, 1897. Rev. R. Mutch, pastor.
- To East Dalhousie church, N. S., \$40 for one year, from May 1, 1897. Rev. J. Webb, pastor.
- To the Port Morien group, Cape Breton, \$150 for one year, from June, 1897. Rev. S. Spidell, pastor.
- To the Amherst Shore group, \$100 for one year, from June, 1897. E. S. Maso, missionary.
- To Fairview and St. Peter's Road, P. E. I., \$140 for one year. Bro. C. W. Jackson, missionary.
- To the Crow Harbor group, for the benefit of the White Head and Cole Harbor churches, \$150 for year beginning April 15, 1897. Bro. C. W. Turner, pastor.

APPOINTMENTS AND RECOMMENDATIONS of students as made at April and May meetings of the Board.

- Bro. E. P. Churchill of M. Master, to the Kent group, Queens Co., with the expectation that he will remain for a year or more.



Ladies.

\*\*\*\*\*

We take pleasure in introducing to you a Corset of such excellence that we are confident you will not feel satisfied until you have procured a pair for yourself. Like others, you have had trouble with Corsets. They have been stiff and uncomfortable, have broken at the waist, and in many cases nearly ruined the health and figure that should have been your pride. None of the above faults will be found in the "CREST" Corset, being made as they are in sections which are made to fit that portion of the body next to which each section comes. The result is, when all are joined together, a Corset which fits and feels as no other style of Corset possibly can, being as comfortable as a waist when first worn, never losing their original shape, and giving a style and elegance of figure that is admired by all. The many benefits you will derive from wearing the "CREST" Corset should induce you to procure a pair from FRED A. DYKEMAN & Co. Price \$1.25 and \$1.50 per pair. Sent by mail on receipt of price with 12 cts. added for postage.

FRED. A. DYKEMAN & Co.

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

2. Bro. M. R. Foshay as an assistant to Rev. W. M. Brown on Tusket and Argyle field with the expectation that he will remain one year.

3. Bro. Irad Hardy, to the Granville Mountain group for summer vacation.

4. Bro. P. J. Stackhouse to Tyne Valley group P. E. I. for summer vacation.

5. Bro. W. H. Dyas to Pleasantville and Chelsea churches for summer vacation.

6. Bro. Geo. C. Durker, to 2nd, St. Margarets Bay church, Halifax Co., for summer vacation.

7. Bro. H. L. Kempton to Morer River church Halifax Co., for vacation.

The following was passed at the April meeting of the Board:

Whereas, the H. M. Board has been informed that our brother, Rev. Harry Baker, contemplates visiting the churches during the coming summer as an Evangelist to assist pastor, and conduct revival services with pastorless churches.

Therefore Resolved, that the Board heartily commends him to the confidence of the churches, and wishes him God-speed. A. COROON, Cor. Sec'y.

Wolville, N. S., May 20.

"Latest Excavations in Nippur."



Extension  
Walnut  
or Oak Finish. Tables

Prices start at \$4.50.

\*\*\*\*\*

F. A. JONES,

16 and 18 King Street.  
BEDROOM SUITS, \$11.00.

6 Weeks \$10.

This includes books and tuition for six weeks—writing, bookkeeping or shorthand and typewriting, English, etc. I say plainly there is no use to come here unless you mean to work honestly and earnestly. Its a "real business" school, and there is no other like it. Learn shorthand at home, lesson free.

Snell's Business College,  
TRURO, N. S.

A. KINSELLA,  
FREESTONE,  
GRANITE  
—AND—  
MARBLE  
WORKS.



Wholesale and Retail.  
(next I.C.R. Station)  
St. John, N.B.

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



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

# Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

# Hood's Pills

insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing one thing for nearly 25 years.

This means, pure ingredients, most evenly and delicately mixed, best adapted for those whose strength has failed or whose digestion would repel an uneven product.

For sale by all druggists at 50c. and 25c.

# PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 21 stops, built in U. S.; one of two manuals and 24 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Reed) at very low prices. Factory—Mill Brook. Warerooms—Webster St., Kentville, N. S.

# Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	10.10
Express for Sussex.....	10.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 9.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.50
Express from Montreal and Quebec (Monday excepted).....	10.50
Express from Moncton (daily).....	10.50
Express from Halifax.....	16.50
Express from Halifax, Pictou and Campbellton.....	18.50
Accommodation from Moncton.....	24.50

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

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. B. 8th October, 1897.

# J. H. KING, M.D.C.M.

26 Germain Street.

Office hours: 9 to 11 a. m., 1 to 3 p. m. Telephone, 800.

# News Summary.

The debate on the tariff bill began in the U. S. Senate on Tuesday.

A man named Hanlon, employed in Chas. Miller's saw mill at Pokiook, had three fingers of his left hand taken off Wednesday by a saw.

John George Dodson, first Baron Monk-Bretton, is dead. He was born in 1825, and was for eight years Deputy Speaker of the House of Commons.

The Halifax carnival committee has a balance of \$420 from last year's carnival and it will be given to the Garden commissioners toward the \$2,000 jubilee fountain.

Fire at Digby destroyed the home of Capt. E. Van Tassel, also his barns and valuable stock. The store of S. E. Wilson and the law office of R. G. Munroe in George M. Wilson's building were also badly damaged by fire.

Booth Tucker, commander of the Salvation Army of the United States, has been convicted at New York of maintaining a disorderly house at the big army barracks in West 14th street. Sentence was postponed until June 8.

The indications are that the backbone of the garment makers' strike in New York is broken. Over thirty of the 1,800 contractors affected by the strike entered into peace negotiations Wednesday with the United Brotherhood of Tailors.

At the meeting of the St. John Historical Society, Tuesday evening, Mr. James Hannay was elected representative to the meeting of the Royal Society in Halifax on June 21st. The publication of another volume of the collections of the society was authorized.

Lieutenant Robert F. Peary has received a five years' leave of absence from his duties in the navy, for the purpose of making another attempt to reach the north pole, will start north on July 8, making a preliminary journey whose sole object will be to make arrangements for the final trip, which will be begun in July, 1898.

The Massachusetts House on Tuesday passed to a third reading the elevated railroad bill after it had adopted amendments limiting the tenure to 20 years and prohibiting the sale of the West End Road, Boston, to the new corporation. In the Senate the McFammany voting machine bill was passed to be engrossed.

A singular case has just been decided by the Kentucky Court of Appeals, which has declared that a mosquito bite is an accident within the meaning of a policy of insurance against death by accident. In the case in question Mrs. Sallie Amberg sued the United States Mutual Insurance Company for \$50,000 on account of the death of her husband, which was caused by a mosquito bite.

Advices from Cuba have been received by the local junta in Philadelphia to the effect that General Gomez will temporarily resign as commander of the insurgent forces and come to this country as secretary of war pro tem. of the Cuban republic to confer with President McKinley on the situation. During his absence General Garcea will command.

Wm. Edwards was assassinated at his home near Trilby, Fla., Tuesday night. He and his two children were eating supper when parties concealed in the woods fired through a window, killing Edwards instantly. He was a one-armed ex-federal soldier. This is the seventh man killed in Whitehurst-Whidden-Stevenson feud. Bud Stevenson was assassinated in his field two months ago. It was thought Edwards did it and he was marked by friends of Stevenson.

# Chronological Chart.

There has been laid on our table by the publisher, Geo. W. McCready, C. E., of Moncton, N. B., a "Chronological Chart of the Christian Era" which is so constructed as to show a full page Calendar of 4 1/2 by 8 inches for every year from the beginning of the Era to the present time, and for thousands of years to come. In order to accomplish this, the author given in 16 pages all possible forms of Calendar, including Change of Style; while an index for 3000 years refers each year to the proper Calendar page. This accuracy is assured for each class of years, whether common or leap years, including the centennial years, which since 1600 are reckoned to be only common years. The work also contains copious "Explanations," with "A Critical Examination," and an article on "Sacred Chronology," adapting it to all classes of people who may require a Calendar for time past or future, while it is always in readiness for every day use in the business office or home.

# GRENADIER and BUTCHER

A Military Bandsman of 50 Years Standing and a Young Butcher Experience the Marvellous Curative Powers of Dodd's Kidney Pills.

# A NEWSPAPER INVESTIGATION.

In the Case of Mr. Henry Pye Diabetes Had Brought on Paralysis—Two Doctors Said Wm. Wade Was Dying of Bright's Disease.

# Dodd's Kidney Pills Cured them.

Each of them tells an interesting story to a newspaper Reporter—Mr. Pye played in the Marine Band at the Duke of Wellington's funeral—In the Royal Grenadiers' Band for 30 years—He had given up hope when Dodd's Kidney Pills cured him—Wm. Wade, after being sick for years with Bright's Disease and his life despaired of, tests the power of Dodd's Kidney Pills and is now in good health.

From Mail and Empire.

The reputation which Dodd's Kidney Pills enjoy today must have been built upon a broad foundation of sure curative qualities. To verify this view, a Mail and Empire representative yesterday investigated two wonderful cures that have been much talked of in the East End of the city and the results of the enquiry are worth recording.

The first man interviewed was Mr. Henry Pye, 115 Pape ave. He is a genial, happy, prosperous-looking man of sixty-five years, and was very pleased to see anyone who wished to talk about Dodd's Kidney Pills. "Why shouldn't I talk about Dodd's Kidney Pills?" asked Mr. Pye. "In the first place, they saved my life—no doubt about that—and in the second place, if it hadn't been for them, I couldn't have kept my situation. A neighbor of mine, Mrs. Parrell, she's a great Methodist, was cured by them, and she calls them God's Kidney Pills."

"But you want to hear my story. I'm a bandsman, you know. By trade I'm a shoemaker, but six years ago I laid away my last, and since then have given all my time to music. I've been a member of the Royal Grenadiers' band for twenty years. Its just fifty years ago last month since I joined the Marine Band in England. I played at the Duke of Wellington's funeral, in 1852.

"For thirty-five years I have lived in Toronto. "In the winter I played at the rinks. Two years ago the first night was very cold, and I got chilled through. That was the beginning of my sickness. Last summer, when the Grenadiers went to Berlin, I could hardly get through the day. The next day I got up feeling pretty well. But after breakfast I was taken with frightful pains in my back. I had to send for a doctor. He gave me morphine, and pronounced it a very bad case of diabetes. In a week I had lost forty pounds of flesh. I would drink so much water that I would go out and vomit it. But I would come in with just as great a thirst as ever. I must have drunk gallons of it a day."

"But could you still get round all right?" "Well, no. My right leg began to be paralyzed, and at times my foot would swing about me as if I had no control of it. I was living on Grant street then, but as I couldn't walk, I thought I might as well ride a bit further, and came out here to get the country air.

"I have been accustomed to play in the band at the Exhibition, and last year, as the Exhibition time drew near, I was anxious to stick it out for that engagement, thinking it would be my last. I was beginning to feel the paralysis in my fingers, so that I could scarcely work the keys. My friends, too, thought it was all up with me.

"During the Exhibition I stayed with my daughter, who lives in Parkdale. I was getting worse every day. My son-in-

law said he had heard of several women in Parkdale who had been cured of kidney disease by using Dodd's Kidney Pills. So he got a box for me, and I started taking them. Before two days I began to feel better. I took that box and ten others. By that time I felt so well that I stopped taking them, except occasionally. My health is now first-rate, but I still take the pills, off and on.

"Last winter I played sixty nights at the rink without the least inconvenience. Yesterday I walked ten miles. Last summer I could no more have done that than fly. Really, I feel myself getting stronger every day. I can run up the four flights of stairs to the band practice-room easier than I could crawl up them last summer. I'm just about my healthy weight, and fit as a fiddle.

"I tell you Dodd's Kidney Pills are all right. I've started a dozen people taking them since I was cured. My daughter, who has been sick and doctoring for a long time, has begun to take the Tablets, and she says they help her as nothing else has done."

William Wade, the nineteen-year-old son of Mr. Henry Wade, the well-known East End butcher, 940 Queen street east, was another who it was reported had been marvellously cured. When seen by a Mail and Empire representative, he was in the act of hoisting a hundred-and-forty pound quarter of beef to his shoulder and carrying it into the shop.

"Are you the boy that was thought to be dying of Bright's disease a year and a half ago, and had been given up by two doctors?" asked the newspaper man.

"I am, and it was a pretty close shave I had."

"Well, you don't look much of an infant or invalid now."

"You saw what I was doing. Well, I was as good as a corpse a year and a half ago. It'll just take a minute to tell you about it.

"Six years ago I had a bad attack of diphtheria. I was just over it when I went hunting, and got a relapse. Kidney trouble set in. It would come back every spring and fall for three or four weeks. Of course, the attacks became more severe, and in the intervals I was of little use to myself or anyone else.

"A year ago last fall I got so bad that two doctors were attending me daily. It was Bright's disease, they said. They said, too, that if I got over that attack I would not be able to work for six years. Before long they gave me up altogether, and said my death was but a matter of a few weeks. It was then that someone brought me a box of Dodd's Kidney Pills. I took fifteen boxes, and was cured.

"I continue to take the pills occasionally, especially after heavy lifting. Now I can do a heavy day's work and feel first-rate after it. I recommend Dodd's Kidney Pills to everyone that I know has kidney trouble."

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**The Farm.**

**A Good Celery to Plant.**

In growing celery, for New-England markets at least, I am inclined to question the policy of planting even two varieties extensively, because a critical study of the peculiarities of the different varieties shows that there is one type which more nearly meets the requirements of both growers and marketmen than does another, consequently the efforts to grow a second choice with profit in competition with the first are handicapped at the start. There is no need of planning to raise second quality celery. There is enough of this to be culled from the first choice, and an excess is sure to injure the trade.

The popularity of the Golden Self Branching or Paris Golden celery in the larger markets in New-England is unparalleled by that of any other kind. It has been learned that this celery satisfies the average custom, and an examination of the plant readily shows why. It makes a nice bunch, that keeps well. The growth, too, is just where the gardener wants it. The centres of the plants are full of thickened stalks of convenient length, and these can be ripened up quickly after the plants are mature at the pleasure of the grower. To be sure, this celery does not look as vigorous when growing in the field as some others, and it may not be able to hold its own quite so well, but when its preparation for the market begins, then its superior qualities at once become apparent.

When well grown, this celery requires but little knifing; nearly the whole growth goes to market, and, excepting the leaves, it is all edible. The full centres of the plants of this variety constitute an important peculiarity. In addition to this the whole habit of growth of the plants is such that a large number can be grown on a small area. While this celery, like the Baldwin apple, has not the richest flavor or the largest size, I doubt whether it has a peer among its kind for ordinary market purposes, either for the early or moderately late crop. The centres of the plants sometimes die out, and the stalks of this kind, as well as others, are occasionally of light weight, but these are matters which appear to be due partly at least to improper culture. Too porous a soil may be responsible for both of the troubles.—L. F. Kinney, in Rural New-Yorker.

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**Keeping Them on the Farm.**

As a general proposition, it is not desirable to "keep boys and girls on the farm," for that would exclude from the learned professions and trades and industries the most vigorous and virile blood now infused into them. And yet there is the need of removing the idea that an educated, cultured young person has no place on the farm. And there is need, too, of combating the prejudice of the average college-bred youth against farm life, with its isolation and attention to detail.

If farmers wish to keep their children at home they must more fully appreciate the nobleness and dignity of their own calling. They must teach that intelligent effort can win as rich rewards from the soil as it can in any line of labor in city or town. And this is true. Industry and intelligence win on the farm as well as in the professions. Farming pays under their sway, and when so conducted there is no surer, more independent, respectable and pleasurable way of engaging one's time. Let farmers teach their children the true dignity and true worth and possibilities of their calling, and the problem of keeping them on the farm will solve itself as much as solution is desired.—Carroll (Towa) Herald.

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**Pruning Tomatoes.**

Discussion is prevalent in market-gardening papers as to whether there is any

advantage in pruning tomatoes—some contending that the fruit is better when many of the branches are thinned out, so as to admit light and air to the fruit; while others insist that ripening of fruit is a vital process in which light and air have little part. Again, others contend that by thinning out some of the branches, those which are left are rendered more vigorous, and that finer fruit will be the result; while the dissenting faction is persistent in declaring that the thinning out of the branches only tends to produce another and weaker crop, and that the tomatoes of these secondary branches are smaller and less toothsome than those under the other treatment. It may be noted that most of these arguments seem but theoretical. It would take careful experiments by judicious observers to properly settle the question. One thing is certain, that when more leaves are left on the plant than can have an opportunity to perform their functions, they are useless. A comparatively few healthy leaves are of more benefit to the plant than a large number of sickly ones.

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**Local Value of Fruits.**

It is true beyond a doubt that local conditions of soil and climate cause fruits to greatly vary. Thus the Rhode Island Greening is a splendid apple in its own district, while in Central Pennsylvania it is a tough, nearly worthless fruit. Smith's cider is a valuable winter apple near Philadelphia, while it is not much grown elsewhere. In Central Pennsylvania the Major is a valuable apple, not much known out of the central counties of the State. The Ben Davis is said to be an excellent apple in Southwest Missouri. It is not very good in other sections. The Le Conte pear is of no value except in the South. Strawberries vary greatly within a very narrow radius.

Planters should pay much attention to this matter in making their selections of fruit trees and plants.—G. G. Groff.

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**THE VALLEY OF PAIN.**

**HOW ONE WOMAN MADE HER ESCAPE.**

**A LIFE OF TORTURE CHANGED TO A LIFE OF COMFORT AND HAPPINESS BY KOOTENAY CURE.**

Of all the intense and persistent forms of pain one can scarcely conceive of anything more agonizing than Neuralgia. Its victim is one of those that draws forth our sympathy and pity as all efforts to effect a cure with the ordinary remedies signally fail to do anything more than give the merest temporary relief. Unbounded joy should fill the hearts of neuralgic sufferers at the announcement that in Kootenay the "new ingredient" is effecting miracles in the way of banishing the excruciating agony which has rendered their lives a curse, perhaps for years.

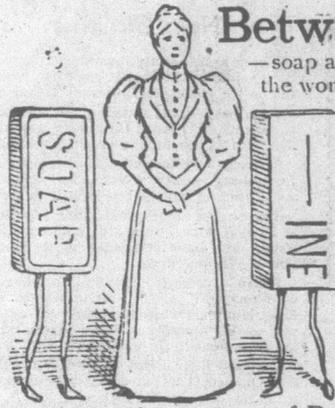
Mrs. William Judge, of Crumlin, P. O., in the County of Middlesex, went before C. G. Jarvis, a notary public of Ontario, and made a solemn declaration (so firmly did she believe in Kootenay) to the effect that for many years she was an intense sufferer from Neuralgia. She says that the pains in her head and neck were so severe she thought she would lose her reason.

She has taken Ryckman's Kootenay Cure and willingly testifies it has been her salvation, and believes that without it she would now be in the asylum.

This lady has had the deep shadow of suffering lifted from her life. She has been transported from the Valley of Pain to the Hill Top of Health—and all through Kootenay.

Mrs. James Kenny, of 30 York St., Hamilton, Ont., and many others testify under oath how they were released from suffering through the agency of Ryckman's Kootenay Cure.

Full particulars of these cases will be mailed you by sending your address to the Ryckman Medicine Co., Hamilton, Ont. The remedy is not dear, one bottle lasts a month.



**Between the two**

—soap and poor washing powders—the women who don't use Pearlina

have a trouble some time. If they want to make sure of perfect safety, they have to take the hard work; if they try to make the work easier, then they have to take the risk of harm.

Now, how much better it is to get rid of the hard work and the risk, both together, by the use of Pearlina! Every question as to the safety, the effect-

iveness, or the economy of Pearlina has been settled by millions of women.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back. JAMES PYLER, New York.

**OGILVIE'S Hungarian Flour.**

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

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

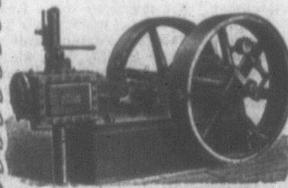
FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

**ROBB-ARMSTRONG Automatic Engine**

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



Interchangeable Parts.

Large Bearings.

Simplest and Best Governors.

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

Limited.

**Pousse Paté...**

And why not a pie-pusher as well as a coffee-pusher? It's far more necessary. Do you suffer with dyspepsia? Ayer's Cathartic Pills will cure you. Take a

**PILL AFTER PIE.**

**A Hunter's Story.**

**EXPOSURE BROUGHT ON AN ATTACK OF RHEUMATISM.**

Nervousness and Stomach Troubles Followed—Sleep at Times Was Impossible—Health Again Restored.

From the Amherst, N. S., Sentinel.

The little village of Petitcodiac is situated in the south-easterly part of New Brunswick, on the line of the Intercolonial Railway. Mr. Herbert Yeomans, who resides there, follows the occupation of a hunter and trapper. His occupation requires him to endure a great deal of exposure and hardship, more especially when the snow lies thick and deep on the ground in our cold winters. A few years ago Mr. Yeomans tells our correspondent that he was seized with a severe bilious attack and a complication of diseases, such as sour



stomach, sick headache and rheumatism. Mr. Yeomans' version of the facts are:—"I became very ill and suffered the most excruciating pains in my arms, legs and shoulders, so much so that I could not rest in any position. I frequently could not sleep nights, and when I did I awoke with a tired feeling and very much depressed. My appetite was very poor, and if I ate anything at all, no matter how light the food was, it gave me a dull, heavy feeling in my stomach, which would be followed by vomiting. I suffered so intensely with pains in my arms and shoulders that I could scarcely raise my hands to my head. I tried different remedies, but all to no purpose. A neighbor came in one evening and asked "have you tried Dr. Williams' Pink Pills?" I had not, but then determined to try them, and procured a box, and before the pills were all gone, I began to improve. This encouraged me to purchase more and in a few weeks the pains in my shoulders and arms were all gone and I was able to get a good night's rest. My appetite came back and the dull, listless feeling left me. I could eat a hearty meal and have no bad after effects and I felt strong and well enough as though I had taken a new lease of life. My old occupation became a pleasure to me and I think nothing of tramping eighteen or twenty miles a day. I know from experience and I fully appreciate the wonderful results of Dr. Williams' Pink Pills as a safe and sure cure and I would urge all those afflicted with rheumatism or any other ailment, to try Pink Pills as they create new vigor, build up the shattered nervous system and make a new being of you. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

**News Summary.**

There were twenty business failures in the Dominion this week, against twenty-five in the corresponding week a year ago. Rev. John Potts, secretary of the board of regents of Toronto University, reports a deficit of \$8,000 for the year's operations.

William McNaughton, of Greenfield, Lunenburg county, arrested for operating a still, fined \$100 and one month in prison.

The card of Mr. Fred De Vine, Barrister, at Law, Notary Public etc., appears in the issue. Mr. De Vine's office is at No. 99, Prince William Street.

Pietro Accianito, the Italian anarchist who on April 22 last attempted to stab King Humbert while the latter was on his way to the races, has been sentenced to imprisonment in the galleys for life.

Corporal Rutherford, of the Royal Artillery, Quebec, committed suicide Friday by firing three shots into the region of his heart, dying instantly. He was thirty years old and of model habits.

Another suit for damages arising out of the Point Ellice bridge disaster at Victoria a year ago was concluded Friday. The suit was brought by Mrs. Patterson against the city of Victoria to recover damages for herself and three children, for the death of her husband, an iron moulder, who went down in the ill-fated car. The jury returned a verdict in favor of plaintiff for \$13,500—\$4,500 for the widow and \$3,000 for each child.

A part of the stone threshold of the church at Deltshaven in which the Pilgrim Fathers probably held their last services before embarking, has been secured to be built into the restored First church of Plymouth; so that that famous old town of the mother Commonwealth will now hold the first object which the Pilgrims' feet touched when they landed in America, and the last object now existing which their feet touched when they departed from Holland.

Eliza Palmer, daughter of the late Philip Palmer, M. P. P., and sister of Judge Palmer, of St. John, was found dead on the marsh near Middle Sackville Thursday morning. The deceased left her home Wednesday afternoon at four o'clock with the intention of firing the grass on a piece of marsh belonging to the family, and not returning a search was instituted which resulted in her being found dead. As far as can be told she appeared to have died from exposure.

The Emperor and Empress of Russia's jubilee present to the Queen will be a magnificent set of emeralds valued at £20,000. The Queen's favorite jewels are emeralds and pearls. During the first twenty years of Her Majesty's reign she wore Queen Charlotte's famous pearls, the finest in Europe, which was then officially valued at £150,000. These, however, had to be surrendered in 1857 to King George of Hanover, as it was then proved that they ought to have passed to his father, King Ernest, when Queen Charlotte died, and they now belong to the Duchess of Cumberland.

**Personal.**

Rev. John Lewis, who has been for the past eighteen months pastor at Antigonish, N. S., writes us that he expects to sail from Rimouski by the "Vancouver" June 6th, for Wales, to visit his old home, from which he has been absent for twelve years. His intention is to return to Boston in the autumn and take up some studies at Newton. Mr. Lewis adds that his pastorate at Antigonish has been a very pleasant one, and speaks warmly of the kindness of the people of his charge.

Miss Wright, who has lately returned from the Foreign Mission field on account of broken health, spent a few days in St. John last week, the guest of Mr. and Mrs. Manning. We regret to learn that Miss Wright has not as yet made much progress toward the recovery of her health. She has now gone to St. Stephen, where she will spend some time, and it is hoped that, with finer and warmer weather, her improvement will be more rapid.

On Tuesday last we had a call from Rev. W. C. Vincent, who had just said good-bye to the people of his late charge in Sackville, and with his family was on his way to Manitoba, having accepted a call to the church at Rapid City in that province. The change is being made in the interest of health. Mr. Vincent has proved himself an able and successful minister, he enjoys in a very high degree the esteem and confidence of his brethren and his departure from these provinces will be generally and deeply regretted. All will unite with us in wishing him and his family a large measure of success and happiness in their new home.

**"I AM NOW A CHANGED MAN."**

"I Am Convinced That Paine's Celery Compound Has No Equal."

The Only Medicine That Produces Positive and Permanent Cures.

The declarations above are made by Mr. Charles B. Holman, 262 King Street, West, Hamilton, Ont., a young man known to hundreds in the ambitious city.

Mr. Holman's declarations are honest and from the heart. After a siege of sickness and great danger, and failure with other medicines, friends who had been cured by Paine's Celery Compound recommended him to use the same life saver and health restorer.

Mr. Holman, who had been so often deceived, had yet faith to do as he was advised, and a glorious reward was his. The dangerous cough, his debility, his weakness and depression of spirits that were dragging him to the grave were all banished, and he

was made a new man. He writes about his cure as follows:

"In the spring of 1895 I was troubled with a cough, debility, and general depression of spirits. During the summer and autumn I used a number of medicines, but received no benefit from them. About the beginning of November I was advised to use Paine's Celery Compound. I procured the preparation and began to use it with wonderful benefit. I am now convinced, after using several bottles of this unequalled medicine, that no other can compare with it in any respect.

"I am now a changed man; my health is renewed, depression of spirits is gone, my appetite is good, and I sleep well.

"I will always gladly say a good word for Paine's Celery Compound."

**A Postal Card**

Will do to send your waist, measurement and length of inside seam of pants, at the same time mention the color you would like and about the price. Write your name and address plainly and we will send you a suit of clothes C. O. D. with privilege to return if not what you want.

**FRASER, FRASER & CO.**

Cheapside.

40 and 42 King Street.

SAINT JOHN, N. B.

**MAYPOLE SOAP.**

**Dyes any Shade!**

**Will Not Wash Out Nor Fade.**

**DOES NOT STAIN THE HANDS.**

**DEPOT 49 GERMAIN STREET**

**SAINT JOHN, N. B.**

**Ask Your Grocer for it.**

THE CHRISTIAN VOLU

Vol. XIII

EDITORIAL: Report of Acadia Series, CONTRIBUTED: Address to G Class, The Mystery of G Letter from Burns Ontario Letter, SELECTED: What Will Thou? STORY PAGE: A True Dignity, A Cheap Price, THE YOUNG PEOPLE

Address to

Members of the forward to this de that indicate the been written afte have been inscri banners, as if the event of special di must be an annus in this date may k somewhat unreas reason. The day in your lives and year and the day by you as having But what is the would be that it which you have serious obstacles. regularity in the u that the time was assignments not o tioned your hours tions you have nat when you might pleasure. Remen strenuousness of ef step to the plane of at times have found by the thought that this stage, thencef severest conflicts w the past. This m thought is needed h We have to adm the arduousness of general tendency of Living for the pleas be the attractive ide long uninterrupted life finds enpression resources per nit it, fest by the course of the thought disclo because the conditio realize any such ide itself in distinct lan great labor organiza shorter hours of lab recreation. This m of life is that of a tir In view of this fre feeling, I wish at th on the other view, th It is not necessary ation of the meaning work means. Our q to be sought or avo glance answers the us and the earth aro of ceaseless, varied building up is work