

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME I.

No. 27

The N. B. Western Association.

The N. B. Western Association met in its annual session this year with the church at Macnaquack, York Co. This quaint Indian name is applied to a stream which flows into the St. John on its left bank about five miles above Fredericton and to a fine piece of country lying along this stream and the main river. The church building is new and, as to both its exterior and interior appearance, is one of the most tasteful and attractive of country churches. It is finely situated on a bluff overlooking the St. John, surrounded by beautiful groves, except on one side which commands a charming view of the river. The railway station nearest to Macnaquack is Keswick, some four or five miles from the church, but on a fine day there is nothing pleasanter than to drive up from Fredericton and feast one's eyes upon the varied and sometimes picturesque beauty of the country now in all the glory of its summer attire.

The first session of the Association was held on Friday afternoon, June 24. After some time had been profitably spent in prayer and conference, Rev. A. H. Hayward conducting the exercises, the Association organized for business by electing as moderator Rev. R. D. Manzer; Clerk, Rev. C. N. Barton; Assistant Clerk, Mr. Demings; Treasurer, G. W. Dykeman.

It was moved by Rev. W. E. McIntyre that all undesignated moneys coming into the hands of the treasurer of the Association should be equally divided between Home and Foreign missions and forwarded to the treasurer of the N. B. Convention. After considerable discussion of this motion and others offered as amendments, it was carried.

FRIDAY EVENING.

An excellent sermon was preached by Rev. E. P. Calder from Isaiah, 62:10. The preacher dwelt upon God's call to activity as expressed in the five-fold command of the text. Go through the Gates. Prepare the way. Cast up the highway. Gather out the stones. The truth was presented along these lines in a highly interesting and effective manner. After the sermon an evangelistic service conducted by Rev. M. P. King gave an opportunity which was embraced by many of the ministers and others present to bear their testimony to the truth. The service throughout was felt to be impressive and profitable.

SATURDAY MORNING.

After an hour spent in devotional exercises led by Rev. E. P. Calder the business of the Association was resumed, the moderator presiding. Prayer was offered by Rev. W. E. McIntyre. The report of the committee on Denominational Literature, written by H. C. Creed, was read by the assistant clerk. The report noted that the scope of the subject might well be enlarged to cover what is embraced under the term "religious literature," including, of course, Baptist books and periodicals. While it is matter for congratulation that many of our people are readers of good religious literature there is great room for improvement and great need that this virtue be cultivated among the young by parents and teachers and that pains be taken to supply them with the most wholesome, intellectual and spiritual food. The Baptist Book Room and the American Baptist Publication societies were commended as sources of supply. The Messenger and Visitor was commended in the highest terms as realizing the idea of a first class denominational and family newspaper and as worthy the fullest confidence and support. Bro. M. S. Hall, a member of the committee, offered a supplemental claim calling attention to the Home Mission Journal, a small paper published fortnightly by a committee of the N. B. Convention in the interest of its Home Mission work, and commended it to the support of Association. The supplementary clause gave rise to a discussion in which the question of the relation of the N. B. Convention was prominent and in which a good many things were said which did not tend to promote harmony and peace. The report was finally adopted.

The report on Foreign Missions presented by Rev. J. D. Freeman made prominent the reasons for encouragement in this department of our work. There are now 7 Telugu churches connected with the mission with 288 church members. The progress within the past two

years has been marked. During the last year 103 were baptized and a spirit of enquiry awakened which promises much for the future. As to the missionaries who are to go out the present year the report noted that Mr. and Mrs. Churchill desire to return, Miss Blackadar is ready to go if the Board has means to send her, Mrs. Sanford and Miss Wright desire to return, Miss Gray may be able to return soon and the Board desires if possible to send two new families as a reinforcement. In order that the work may be carried forward it is hoped that the churches will support the Board liberally with the necessary funds. The report was tabled until after the public meeting to be held Sunday afternoon.

The report of the committee on Education, written by Rev. W. J. Rutledge who has removed from within the bounds of the Association, was read by the assistant clerk. The report dealt with the subject quite fully showing the progress of the work in connection with the institutions in Wolfville. The total enrolment of students for the year was 297. Of these 137 were connected with the College, 91 with the Seminary and 53 with the Academy. The ability and efficiency on the part of the teaching staffs and the faithfulness which had generally characterized the work of the students had resulted in a highly successful year's work. The resignation of Miss True, the Principal of the Seminary, and Miss Crowell, one of the teachers, was noted with regret and a tribute paid to the work and worth of the retiring teachers. In accordance with a change which has been decided upon in the interests of the Seminary a gentleman has been appointed as Principal of the school and there will be a lady vice-principal. There is room in both the Seminary and Academy for a considerably larger number of students and the report urged that there should be efforts made to have the representation of students from New Brunswick made larger. In the College the new instructors in mathematics and natural science are doing excellent work. Twenty-three students were graduated. The College had won honor in an intercollegiate debating contest and the work of the year had proved highly satisfactory. Forty of the young men in the College are looking forward to the Christian ministry. The report alluded to the financial situation, the success of the Forward Movement in securing pledges to the amount aimed at, but pointed out that there were still needs to be supplied. The students have initiated a movement for the erection of a building to accommodate the Literary Society of the College to cost \$1,000. They have subscribed \$700 and it is hoped to secure the balance required from the friends of the institutions. This report was also tabled until after the public meeting in the evening.

SATURDAY AFTERNOON.

The report of the Committee on Sabbath Schools was presented by Rev. A. H. Hayward. The report referred to the work of training the young as the noblest committed to Christians, and one in which the consequence of failure is not to be measured. It emphasized the great importance of the study of the Word of God to the development of Christian character. The report expressed gratification that so large a number of Christian men and women are earnestly engaged in the S. S. work and this and the improved methods employed makes the S. S. work one of great promise. It was advised that more care should be exercised in the selection of Sunday School libraries, and the publications of the American Baptist Publication Society were recommended as worthy of patronage.

A Digest of the letters from the churches was presented by the Clerk Rev. C. N. Barton. The digest embodied in a condensed form a statement of the principal facts reported by the churches respecting the history of the year, with statistics as to additions removals, etc. The statement showed that while a considerable number of churches had had additions by baptism, the aggregate number of baptisms is less than that of some other years and probably less than an average. This it is to be feared is the experience of most of our associations, and it should suggest matter for enquiry and reflection.

A letter was read from Mr. Phillips of Fredericton calling the attention of the association, in connection with the expected filling of a vacancy upon the teaching staff of the University of New Brunswick to the fact that the Baptists of New Brunswick have never had a representative upon the staff of the Provincial institution and advising that their claims in the matter be urged. The letter was referred to the Committee on Communications.

The following resolution on Ordinations, moved by Rev. W. E. McIntyre and seconded by M. S. Hall was adopted with but little discussion:

Whereas, This Association last year recommended that the churches send their candidates for ordination to the annual gatherings of the body; And Whereas, Said action was taken with a small representation present; Therefore be it resolved, That this Association, after mature deliberation, has decided to adhere to the usual Baptist order of calling counsels as more in harmony with scriptural example and teaching, and better adapted to carry out the spirit and object of such service.

The Association accepted the invitation of the B'issfield church to meet in its next annual session at Doaktown. Rev. W. E. McIntyre presented the case of the Tem-

perance Vale church in their appeal for aid to enable them to build a parsonage, and on motion this object was commended to the sympathies and benevolence of the churches.

The report of the Committee on Systematic Benevolence was presented by J. W. Spurden. This report was brief. It emphasized the importance of the principle that the beneficence of the churches should be systematic, not spasmodic. It is illustrated in the physical world, living organisms need to be fed constantly. In like manner every good cause needs constant support. If the churches do not keep supplying the Boards regularly with funds, there must be embarrassment and trouble. Missionaries or other workers are unpaid and the Boards must borrow money at expensive rates of interest in order to pay salaries which must be paid. All this would be avoided if the churches would contribute regularly and according to scriptural injunction for the Lord's work.

The Circular Letter was read by the writer, Rev. George Howard; subject, Christian Citizenship. The letter emphasized the duties and responsibilities which Christian men sustain as members and citizens of the State. It pointed out the weakness of the argument that the corruptions of political life are a sufficient reason for a Christian man's neglecting his political duties, and poured scorn upon the meanness of men who would sell their franchise for money, and, with the money for their votes in their pockets, go to the prayer meeting and pray for the heathen. That such things can be argued the need of instruction. Men do not understand how sacred a thing the franchise is. Smuggling was another thing which every Christian man's conscience must condemn. What must we think of men reading their Bibles by the light of smuggled oil. The subject has also reference to the attitude of men on the temperance question. In order that men's minds may be informed and their consciences aroused on this subject of Christian Citizenship, there is need of ventilation, instruction. The light must be let in. Men must be made to understand that there is nothing belonging to Caesar which does not first belong to God. Whether we eat or drink, or whatever we do, all should be done to His glory.

A lively discussion followed the reading of the letter, in which a number of the delegates participated. The views expressed were generally in harmony with those of the letter and emphasized the importance of the duties and responsibilities involved in citizenship in the State.

SATURDAY EVENING.

was given to a platform discussion of education and Home Missions. The report of the committee on Education was again read by Bro. Demings. Mr. L. E. Wortman, Professor of modern languages in Acadia College, was introduced by the moderator as the speaker for the evening on the subject of Education. His address that followed was an excellent one. The professor alluded first to the early struggles of the Baptists of these provinces in the work of Christian education, and he felt sure that those whom he addressed were not without deep interest in a cause in which their fathers had invested so much. Passing on to speak of the work being done in the school at Wolfville, he gave attention first to Horton Academy, showing how important was the work it had done and was still doing and that it needed only a larger patronage and support to insure a large measure of success.

THE SEMINARY.

Mr. Wortman showed, had a splendid building and a staff of teachers which fitted it to do excellent work. But here too there was room for more students, and the difference between a full school and one half full meant the difference between running it upon a paying basis and having to face an ugly deficit at the close of the year. Reference was made to the improvements which had last year been effected in the music department, and it was shown that the school is now able to offer very excellent advantage to students in that department. While the resignation of Miss True as principal was on many accounts to be regretted, for her influence upon the school has been every way wholesome and beneficial, the change had led to a new departure which it was hoped would be in the interest of the Seminary. It had been decided to appoint a gentleman as Principal, and the Rev. J. H. McDonald who had accepted the appointment was believed to possess excellent qualifications for the position and would be able to promote the interests of the school by presenting it to the public in ways which a lady could not. There would be also a lady vice-principal. Of the College and the work of the year Mr. Wortman gave a good account, and concluding, spoke of the great importance of the schools at Wolfville to the denomination, and the interest which all Baptists should feel in maintaining them. Since a considerable number of the young men and women of Baptist families would seek an education, it was of great importance that they should receive it under Baptist influences and not under such as would cause them to be lost to the denomination.

Rev. W. E. McIntyre expressed his great pleasure in listening to the address of Prof. Wortman, and his hearty sympathy with the work at Acadia. He was always pained when he saw our young people turning away from

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Literature for Children.

BY MISS EMILY R. CHRISTIE.

This is emphatically the children's age. The rigid bands which have bound children to decorum in the past have dwindled to a mere thread, which snaps under every restive movement. Today many things are subservient to their wish; household arrangements are made to suit their pleasure and convenience; when they are present conversation is simplified to suit their level. Every year toys are becoming more elaborate, and writers are vying with each other in providing stories for their amusement, until such numbers of fairy tales, hero legends and histories are being re-written and simplified for children that we are overwhelmed by the flood of juvenile literature.

When the child, a seed from the Creator, comes to us in his tiny human casing, his mind is so open to impressions that his whole later life is dependent on the influences of his childhood. His imagination is strong. He sees historical characters breathe and move before him; his ready sympathy is aroused by their impressions and motives; he feels the mystic associations of the wonderful series of events connected with the old Patriarchs, the keen-eyed Greek, the haughty Roman, the watchful Jew, the war-like Goth, the repulsive Hun and the sturdy Teuton.

If this be true, and the child's mind be not only alive to new impressions, but his imagination ready to furnish the proper associations, the literature that he is permitted to read becomes one of the most important elements in his education.

From his earliest years he should be brought into contact with the material and form of genuine literature, literature that means something; not necessarily Homer or Dante, or Shakespeare, but the nursery rhymes, the fairy tales and myths that are part of the inheritance of the race. What delight the babies take in the metaphorical circus tent of Mother Goose Melodies, with its Punch and Judy-like characters. It is to them a radiant fairy-land, an enchanted wonder-making domain. What a medley of nonsense they all make! and yet it must be a sad child, and a rare child, who can go through life without feeling their hypnotic spell.

With Mother Goose comes the fairy tale, full of poetic narrations and fancies, appealing directly to the young judgment as to the right or wrong, the wisdom or folly of the acts recounted. All our great "world stories"—myth, tradition, epic and fairy tale—are of use to children; not merely because of their direct teaching, but because of their formative influence on life, in arousing an interest in the vast story-life of the world, and above all in awakening the young human being into the widest human sympathy and usefulness. This new recognition of the value to childhood of what we call the "world literature" is one of the most practical manifestations of that phase of modern educational thought known as the "brotherhood of man."

That good taste is innate in every child's nature needs no further proof than the fact that much of our finest literature, ancient and modern, the work that stirs the hearts and minds of men and women, is curiously acceptable to children. They have come to be regarded as the special proprietors of such books as "Robinson Crusoe," "Don Quixote" and "The Arabian Nights," books originally written for grown persons.

With what breathless interest the boy reads these matchless tales! How he revels in the magic spirit of the Orient! What a revelation he gets of the richness of human aspirations! What realms of fresh delight for him in "Swiss Family Robinson," "Gulliver's Travels," "Tales from Shakespeare" and the many historic volumes of Henty. What a tonic in the breezy out-of-door books of Stevenson and Kipling! and what mental and moral invigoration in "Pilgrim's Progress" and "Uncle Tom's Cabin." These are certainly far better mental pabulum than the waste of printed commonplace, called juvenile literature, whose chief merit is its harmlessness.

Children naturally delight in rhythmic movement. Stories do not cling in their minds like verses. While they love the dear old favorites "Jack and the Beanstalk," "Cinderella" and the rest, it is the rhymes they remember word for word. Few, proportionately, are the children who have been brought up on Longfellow, Tennyson or Shakespeare, yet who would not gladly exchange the jingling rhymes of Mother Goose for "The Rain in Summer," "The Bridge," "Hiawatha," Whittier's "Barefoot Boy," Tennyson's "Sea Fairies" or snatches from the "Odyssey" and "Iliad." Children love the swift mighty action of heroic verse. Childhood is the poetic age, and yet today children are being cheated out of an early entrance into the world of poetry. They are learning the songs of masters in the high-school instead of the nursery. They are missing the best of moral teachers.

"Children," wrote Sir Walter Scott, "derive impulses of a powerful and important nature from hearing things that they cannot entirely comprehend. It is a mistake

*An Essay delivered on graduating at Acadia Seminary June 5th, 1898.

to write down to their understanding, set them on the scent and let them puzzle it out." The practical outcome of this theory is seen in the lives of many famous men. The treasured books of Scott's childhood were "Josephus," Pope's translation of the "Iliad," some odd volumes of Shakespeare and a copy of Spencer's "Fairy Queen." Pope said until he was twelve, Waller, Spencer and Dryden were his favorite poets, and Macaulay surely learned from his beloved Ætoid the art of presenting a dubious statement with all the vigorous coloring of truth.

Today children are buried in "Elsie Books," "Bessie Books," "Daisy Books," "Lily Books," Miss Netherell's Books and the thousand and one such stories, which are not only useless in awakening the imagination and stimulating the mental growth, but they destroy a child's taste for the true and beautiful in literary art.

While most parents permit their children to read book after book of this character without giving the matter a second thought, many of them are very doubtful about the propriety of newspaper reading. But if a child's mind has not become warped by the books he has read, surely newspaper reading will do him no harm, and in many ways will be a great help to him. The newspaper is the history of today; it increases a child's knowledge of the present and of the past; it gives him an opportunity of studying philanthropic and economic questions by watching disinterestedly the conflicts of labor and capital. Nor should children's magazines be neglected, "The Youth's Companion," "St. Nicholas" and the Girl's and Boy's Own Annuals are helpful in every home.

Of late years much fine literature has been provided especially for children. The names of Kate Douglas Wiggin, Francis Hodgson Burnett and Laura Richards stand prominently among those who have delighted children as well as older persons with their charming stories. "The Bird's Christmas Carol," has enchanted thousands with its touching pathos and the inimitable humor of the "Ruggleses in the Backyard," "Little Lord Fauntleroy" and "Editha's Burglar" have touched the hearts of the world with their sweet idealism. "Captain January" and "Melodie" have shown in a new light the great influence of pure, sweet child life.

But it is not in the realm of prose alone that stories are being provided for children. Eugene Field and Whitcomb Riley are certainly deserving of the title children's poets. Of all the American writers Eugene Field best understood the heart of a child. There was in his nature a genuine childlike element, great simplicity, affection and tenderness; these are the qualities that which make him so interesting to children and children so interesting to him. His verses are filled with the little every-day things in every child's life, their toys and experiences.

Whitcomb Riley's poems are the true records of life as he has seen it.

"Tell of this 's just like they is,
They don't need no excuse,
Don't tech 'em up as the poets does,
Till they're all too fine for us."

He loves both things and people, "just like they is." Whether it be "Little Orphan Annie" and her fascinated and frightened charges, or "The Good Old Nighbors at Griggby's Station," "where we used to be so happy and so pure." On every side he touches life with a tender and comprehending sympathy.

With such masses of juvenile literature flooding our markets, the chief danger is that children will read nothing well, but they should be led into a faithful friendship for a few good books; for it is not the many books he reads but the few old friends that he has read until they have become a part of his thinking self, that most influence life and character. Let children make their firmest friendships with those books, which lead them back to their birthright, the keen glow and refreshment of deep draughts from the "well of English undefiled." So from their earliest years will they be brought into contact with a literature, the magic of whose art, has been described, as "conferring on each period of life its appropriate blessing, on youth, experience, on maturity, calm, on age, youthfulness, as being a source of animation to friends when they meet; and able to sweeten solitude itself with best society, with the companionship of the wise and the good, with the beauty which the eye cannot see and the music heard only in silence."

Tidings From Afar.

THE WEATHER.

The horror of the great heat that is characteristic of an Indian May is something that we have not yet experienced this year. For a few weeks the mercury lingered night and day in the neighborhood of ninety, sometimes falling to 85 and sometimes running up to 95. But since then we have had strange freaks in the line of weather. Heavy rains that seem almost like monsoon storms have come, and the air has often seemed as cool as we might naturally expect it to be two or three months hence. We are delighted, of course, to escape the great heat that so often at this time of the year seems to scorch one even to the marrow of the bones. But there is a serious aspect to this delightful let-up. We may be getting rain that is not needed now, and may not get it later on

when it is imperative for the life of the crops. The Hindu Astrologers have predicted that this, the last year of the 5000 cycle of the Kali Yuga (Dark Age) is to be eventful in its dire calamities. Among other things they say that rain will come in the hot season, and later on will fall, leaving the crops to perish. The last few weeks seem to show that the first part of their prophecy is coming remarkably true. But since "God's in his heaven all's well with the world," I hardly think we shall forebode evil. We shall take this cool hot season and be thankful for it, while we trust Him for the future.

SAVARA BAPTISMS.

Last Sunday we had three candidates for baptism. They were all Savaras. Two of them gave good evidence of being born again and were received. The third owing to his not being very well, and probably to his feeling not quite courageous enough, suggested that his examination be put off till next week. He said he was trusting in Jesus and believed that He had forgiven him. It was his determination, he said, to come next Sunday for baptism. The names of those baptized were S. Tummiah, a lad of fourteen, and S. Soogootama, a young woman of about sixteen. (Just here let me say that in Indian names the initial letter indicates not the Christian name, as with us, but the family name. We would say Mr. P. (Paul) Smith. They would say Mr. S. (Smith) Paul.) The Savaras are coming to Christ. Lately Bro. S. Goomana, of whom we have written, as having once been in mission employ, but more recently an emigrant agent, has decided to seek the salvation of his fellow Savaras, and has been employed by the Board. He and Bro. Papiah are now at work. Who will come out as a missionary to this interesting hill tribe? Dare we leave them without the Gospel? It is in many respects a most inviting field. There will be some hardships peculiar to that locality. It is more feverish than the plains. But possibly one would soon become acclimated and would not suffer so much from fever as those who go up, for an occasional tour, from the lower level. Travelling would be somewhat more tedious, but the scenery is magnificent. The fact is we must count upon having hardships in this land wherever we locate. But one could not wish a more promising field than this same Savara country. Harvests await the reapers who shall locate among this simple-minded, but independent people.

By the way in a letter that I wrote to Sec'y Manning reference was made to the fact that none of us now upon the field seem fitted for this Savara work. I believe any of us would gladly undertake it if we felt called to it, if we felt that we were the ones whom God could use to the best advantage there. I referred to the fact that Bro. Corey was not a linguist. I hope this remark will not make a false impression. Bro. Corey has mastered the Telugu and uses it well. But he does not feel that the acquisition of languages is his forte, and he feels that he will need all his time and energy to make himself proficient and prosecute his work in the one tongue. Bro. Hardy very generously offered to take up this work if it was thought best. But he too will probably find the Telugu sufficiently difficult to tax his best energies. We want you to understand that we are not shirking a hard post. We trust that some young man who has a rugged constitution himself, and a wife who is also rugged, and who has some special aptitude in the acquisition of languages, may be found to volunteer for this promising work.

OUR NEW RAILWAY.

The Parlakimedi Light Railway which starts at Nowpada Station on the East Coast Railway, four miles from here, and runs through our town, is nearing completion. The rails are being laid and before the end of the month we hope to see the engines puffing past our compound. Even India is moving ahead in many respects. So far as these new railways are concerned we are full of joy over the prospects for easier means of travel than in the former days. It is said that a large syndicate has been formed in England to extend this Kimeri road. Many of you have our Mission Map. Please follow me as I indicate where the line is supposed to run. Start at Nowpada East of Tekkali, and follow this new line into Tekkali. From here, through Timbur, to Parlakimedi. Thence to Heremandalam, on to Palkonda, and from that town to a place called Parvatipur. At that point it touches another line of railway which has been surveyed from Vizianagram, through Bobbili, to Parvatipur and away on to Raipur, west of the territory marked upon our map. This Kimeri road will touch that road at Parvatipur, then turn about and pass down through Rajam (one of Bro. Churchill's outstations.) Thence it strikes across the East Coast Line, to Chicacole, and then to Calingapatam on the sea-coast. From that point it turns north till it reaches the point from which we started. If this railway scheme is carried out our mission field will be most marvellously and beautifully intersected with rails for the purpose of intercommunication. Possibly within five years all this may become a reality. Let us hope so.

THE SECRET OF SUCCESS.

But we are learning more and more that neither railways, nor schools, nor new and patent methods, etc., etc,

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will accomplish much in bringing about the coming of the Kingdom if the Holy Spirit be left out of the account. The people are dead in trespasses and sins. We might as well preach the gospel to the dwellers in the graveyard, and expect them to hear and heed, as to expect these dead Hindus to hear and heed the gospel call if the Spirit of God does not breathe upon the bones and make them live. Again and again I have thought of the words of Christ: "He that hath ears to hear, let him hear." You are earnestly telling the story of divine love as manifested in the dying of Jesus for our sins, and you yearn for some response. But the listless attitude, the evident indifference, the vacant look in the eye, convinces you that the ears (though in perfect repair from a physiological point of view) are nevertheless closed. The devil has blinded their eyes lest they see, has closed their ears lest they hear; and you feel sure that however earnestly you have spoken, the message has not been heard, the uplifted Christ has not been seen, and the corpse is still a corpse—cold, stiff and dead in sin. What an illustration of the statement made in the 115th Psalm! Speaking of idols the writer says: "They have eyes, but they see not, they have ears, but they hear not," etc. "And they that make them are like unto them, so is every one that trusteth in them." Dear brethren and sisters pour out your hearts in a ceaseless petition to the great life-giver, the Spirit of God, that he may make these dead to live. When we learn to prophesy aright to the four winds of heaven, then shall the mighty Breath come and the bones that are "very dry" in the valley will begin to move, and out of the dreary death will come the joy of life. Pray!! Pray!! Oh, friends, pray for us that the Word of the Lord may have free course and be glorified. Remember that you at home are quite as responsible for the success of this work as we out here are. Your lack of gifts, your lack of interest, and perhaps more than all your lack of earnest, persistent faith-filled prayer will paralyze our efforts and do much to render our message impotent. We may toil and fight, may wear out our little strength in the battle, but it will not amount to much if you do not come up with us to the battle. When the churches at home really take this mission work to their hearts, give toward it till they feel it, carry it to God daily with "strong crying and tears," pleading for his blessing upon our gifts and our efforts, then we shall see the heathen coming to Christ as we have never yet seen them. I do not wish to seem to throw the responsibility off ourselves as missionaries, but I do most emphatically protest against the idea that success or failure in this work may be laid at the door of the missionaries alone, or the Board. It is a false conception of the matter. Next year we shall reach our Jubilee. We have as a denomination been twenty-five years in the Telugu country. How shall we celebrate the occasion? Have we had marvelous success in point of numbers gathered in, churches organized, and growth made? It would require a stretch of the imagination to think so. There have been many blessings and we have had much to praise God for in our work. It has by no means been a failure. Do not misunderstand me. I believe in looking at all the hopeful things and gathering inspiration from them. But a truthful regard for the facts is also highly desirable, and we should squarely face the facts. Have we cause as a denomination to congratulate ourselves? Far from it. The fact is we have given in men and money to this Telugu work not a tithe of what we were able to give and what the work demanded. Probably our present inability to do more may be a result of our unwillingness to do what we could in the past. Let us heed the words of Christ: "From him that hath not shall be taken even that which he hath." Considering the amount of effort put forth in this work the results have been gratifying in many ways. But, Oh! we have reason to confess before God with shame that as a people we have not even approached our ability to supply the needs of this work. Worldliness, selfishness, unlikeliness to Christ has denied our love and the devil has rejoiced while we have cherished the Christ who bought us, and left thousands of the heathen to perish. Does it speak well for the religion of the Maritime Baptists that our Christianity has in the last twenty-five years made so little impression upon heathenism? As a denomination we have cause to celebrate our Jubilee by a prolonged season of humiliation and prayer before God. Many of our most spiritually minded pastors at home are grieved because of the tide of worldliness in the churches. The world, the flesh and the devil still have a large place among us. Some churches are enjoying revival seasons and many are being gathered in, but the question is, to what type of Christianity are they converted? Will self or Christ be the ruling power in their lives? When becoming a Christian and making a profession of religion involves little sacrifice, brings little persecution, and withal is a highly respectable thing to do, it may not be safe to infer that the crowds gathered in are converted radically from the love of the world and its allurements. There may be much clatter of machinery and little real power manifest. Shall we not look these things in the face and strive to find a solution to the problems that confront us as Christians and solve them according to the Book and according to the teachings of him whom we call Master? The Christian life of today! Is it influencing the world as it should, or is it convicted of being in league with the world and more or less false to Christ? What can be done to wean the churches from the love of the world? What can be done to produce in the churches that honesty, purity and love which should characterize the followers of Christ? What can be done to equip the churches with Pentecostal power and send them out into all the world to conquer for Christ and fulfil his commission, and usher in his kingdom? These are the mighty problems that face us. Shall we not seek that humiliation of heart, and confession of the lips, which the sad facts call for. If we humble ourselves before the mighty hand of God he will pardon us and exalt us. God forbid that our Baptist hosts should possess the name to live while they are practically dead, or hold to the form of godliness while they deny the power thereof.

W. V. HIGGINS.

Tekkall, May 17th.

Arrow Points.

BY PASTOR J. CLARK.

Bad fences are apt to make bad friends.
 Better be right with the few than wrong with the many.
 One may get into trouble by excessive eagerness to keep out of it.
 Whether you think about God or not, God thinks about you.
 Be sure you can pay before you promise to pay.
 The Lord was never known to convert men by any kind of machinery.
 There is nothing like sin to bring a person low.
 No pardon in this life means no admission into Paradise in the next.
 The church can only be what it ought to be by the members being what they ought to be.
 Has some one done something you feel was unkind?
 Let it pass;
 Try bravely to banish it far from your mind.
 Let it pass;
 Don't you think if you asked the dear Lord what to do, And He kindly and plainly appeared to your view, That this is the word He would whisper to you?
 "Let it pass."
 Westchester Station, N. S.

Companionship with Jesus.

"Lo I am with you alway."
 Companionship with Jesus—Jesus with us all the time, every step of the way; so near that we can hear the faintest whisper of His voice; so near that we can feel His very presence as did His disciples of old journeying toward Emmaus, and we can say with them, "Did not our hearts burn within us as He talked with us by the way?"
 Is this glorious privilege ours? Can we too have Jesus as our loving Saviour and friend? Yes, we can. "Jesus Christ is the same yesterday, today, and forever." And He not only wants us to come to Him, but His heart is yearning towards us, and His arms are open ready to receive us.
 But in order to enjoy this Divine companionship we must first drive self out and be willing to be led entirely by Him. The way may be rough as doubtless it will, but did not our Master tread a much thornier way for us? Let this thought lead us on, and let us say "anywhere with Jesus I will go."
 This is no delusion; I have proven it true. For more than three years Christ has been all to me. While alone, and sometimes suffering severe bodily pain and weakness, I could feel His presence very near—so near that my room seemed hallowed because of Him. And I have learned to trust so sweetly in Him. Stripped of all earthly props, I can say "take them all, but give me Jesus." I enjoy Him every day and every hour. Christ is calling us all into closer fellowship with Him. Do not be satisfied with merely getting into heaven at last, but let us have a taste of it all along the way. This is your privilege and I pray it may be your choice.
 Woodstock, N. B. MARGIE BOYER.

New Books.

Why Men Do Not Go to Church. By Cortland Myers, Minister at Baptist Temple, Brooklyn, N. Y.; 16mo Cloth. Price 60 Cents. New York and London: Funk & Wagnalls Company.

How many an earnest and anxious pastor would gladly solve the problem suggested by the title of this book. As the author says in his introductory remarks, "Why men do not go to church is one of the burning questions of the hour. Its fires force their way into the heart of every earnest Christian man. Facts are not to be ignored, they are to be studied; and every true man ought to go into training to fight the facts, so that the church may not faint away some day at the sight of the foe. There are many problems which need the mathematics of heaven for their solution, but none more than the absence of men from our churches. More than one-half of the inhabitants of this country do not attend our churches to-day. There are millions of men in this country who have no connection whatever with the Christian Church. What are the forces in modern life which are the producers of this evil? If we discover the cause of the illness, we are more liable to furnish a cure. Let us be bold in our diagnosis, but patient and skillful and hopeful with the remedy; by all means save the men. Whatever has been said and written upon this problem has been usually a fragment of the truth, a segment of the whole circle." Any additional help that can be given in the solution of this vital problem will be gratefully welcomed by all the Christians, whether preachers or laymen, who have the welfare of the church at heart. Mr. Myers has made an earnest study of the question, and he considers boldly the faults of the church, the faults of the man, and the faults of society, urging at the same time cures for these faults. The book can not fail to repay careful study.

Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT
 GRADE NO. 4. AGE 11.

What is salvation?
 If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. Rom. 10: 9.
 What is faith in Jesus Christ?
 Faith in Jesus Christ is the act of receiving and trusting Him alone for salvation. John 1: 12; Phil. 3: 9.

THE FRUITS AND EXTENT OF SALVATION.

What fruits does this faith produce?
 Justification, regeneration, sanctification.—Rom. 5: 1; John 1: 12, 13; Gal. 2: 16; 2 Thess. 2: 13.

What is justification?
 Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ.—Eph. 1: 7; 2 Cor. 5: 21; Rom. 3: 24; 5: 19.

What is regeneration?
 It is the new birth of the soul in the image of Christ, whereby we become the children of God.—Eph. 1: 5; John 1: 12, 13; 3: 3; Eph. 4: 24; 1 John 3: 2.

What is sanctification?
 Sanctification is the work of the Holy Spirit in the regenerated soul, by which it is made holy.—1 Thes. 5: 23; 2 Cor. 7: 1; Heb. 11: 14.

What is assurance?
 Assurance is the confidence given by the Holy Spirit to believers, that they are children of God.—Rom. 8: 16; 2 Cor. 5: 1, 2; 2 Tim. 1: 12; Job 19: 25, 26.

Will any who are truly regenerated be lost?
 None who are truly regenerated will be lost, for they are kept by the power of God, through faith unto salvation.—John 10: 28, 29; Rom. 8: 38, 39; Phil. 1: 6; 1 Peter 1: 25.

Is there any other way of salvation?
 There is no way in which we can be saved except through the atonement of Christ.—Acts 4: 12; John 3: 18; Mark 16: 16; 1 John 5: 12.

What are the means of grace?
 The means of grace are those personal and public acts through which God imparts and applies His truth in order to our salvation.

Name some of these means of grace?
 Secret and social prayer; the reading and preaching of His word; the ordinances of His gospel; the fellowship of His people; and the employment of time and property in His service.—Mark 6: 6; Acts 2: 42-46; Eph. 5: 19, 20; 6: 18; Heb. 10: 25.

What is a church of Christ?
 A church of Christ is a company of baptized believers, joined together by covenant to keep the faith, and to observe the ordinances of Christ.—Acts 2: 41, 42, 47; 1 Cor. 2: 2; M. 28: 20; Phil. 1: 27.

Who ought to belong to the church?
 It is the duty of every Christian to be a member of some church; and, if possible, in the neighborhood in which he resides.—Acts 2: 38, 41; 9: 18; 10: 47, 48; 16: 33.

Has a church the right to make laws or to establish ordinances?
 A church has no right to establish laws or ordinances, but should observe those already made by Christ, the only lawgiver of the church.—Matt. 23: 8-10; 1 Cor. 3: 11; Eph. 2: 20, 21; 1 Cor. 11: 2.

How many ordinances are there?
 There are two ordinances; baptism and the Lord's Supper.—Mark 16: 16; Matt. 28: 19.

What is baptism?
 Baptism is a voluntary profession of faith in Christ, by an immersion in water, in the name of the Father and the Son and the Holy Ghost.—Acts 2: 41; 8: 37, 38; Gal. 3: 27.

Why was immersion prescribed by our Lord as the eternal act by which one professes his faith?
 The burial in water and the being raised therefrom represent that the believer has died to sin and has risen to a new life in Christ.—Rom. 4: 4; Col. 2: 12.

Who should be baptized?
 Every one who has heartily received Christ as his only Saviour and Lord.—Matt. 6: 16; Acts 2: 41; 8: 37.

Should infants be baptized?
 Infants cannot properly be baptized because they cannot profess faith in Christ.

What is the Lord's Supper?
 It is an ordinance instituted by our Lord Jesus, as a memorial of His death, a pledge of His second coming, in observing which believers indicate appropriation of His atonement and fellowship with Him and each other.—1 Cor. 10, 15, 17; 11, 23-25.

THE WORD OF GOD AND PRAYER.

Whence do we derive all correct knowledge of religious truth and duty?
 From the Holy Bible.

What is the Bible?
 It is the revelation of divine truth and the record of God's will.

What is the only sufficient rule of a Christian's faith and practice?
 The word of God, as contained in the Scriptures of the Old and New Testaments.

How should we use the Scriptures?
 We should seriously and diligently study God's holy word with prayer, that we may understand, believe, and practice the same.—John 5, 39.

What is prayer?
 Prayer is the offering up of our desires unto God in the name of Christ.

With what should prayer be always accompanied?
 With humble confession of sin, with hearty thanksgiving for God's mercies and sincere faith in his promises.

Where should we offer up our prayers?
 Publicly in the house of God, and privately in our families and in our closets.

What special example of prayer is given us in Scripture?
 The Lord's Prayer.

Can you repeat the Lord's Prayer?
 Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. AMEN.

What is given above will serve to give a good idea of the instruction contained in the catechism for grade 4. Then follows Sec. 4 on THE MORAL LAW, including, 1. Duties to God. 2. Duties to our neighbors. 3. Duties to ourselves; and Sec. OF DEATH, JUDGEMENT AND ETERNITY.

To be committed to memory there are given the Beatitudes Matt. v. 3-10, and four psalms,—the First, the 19th, the 23rd, and the 100th.

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Faith.

Faith is a great and controlling principle in human life. If any one says that faith has place only in the religious concerns of men, he shows how little he has reflected upon the philosophy of life. It is almost impossible for men to carry on any kind of business or have any kind of fellowship with each other without faith. If any man will interrogate his own experience, he will find that what he is doing day by day implies a practical trust in the constancy of the physical forces of inanimate creation and of the forces which find expression in the conduct of brutes and men. Without such faith, all business and almost all community of life would be impossible. Trusting in the constancy of Nature, men till the ground, plant the seed, build ships and navigate the seas, construct railroads and run trains, erect buildings, operate factories and in numberless ways make use of the forces of nature for the advantage of mankind. We speak of these forces as blind, and yet their constancy of operation—that fidelity to law as we say—in which we trust so implicitly, implies, does it not, something in or back of nature which is not blind. This constancy in force and element, this grand and gracious order, this cosmos throbbing with life and clothed with beauty—is it the begotten child of chance? Can chance, by any chance, be constant? So that it is not nature in the sense of a congeries of blind forces in which we trust, but something—SOME ONE back of these.

Then our trust in the brutes and in men also is in truth a trust in this same-constant presence and power. Why does a man put himself confidently in the power of his horse which could easily kill him? Because he knows that it is contrary to nature's constant operation in equine nature that the animal which has been habitually docile and obedient should suddenly become vicious and savage. Our trust in men is not merely a trust in individuals, it involves confidence in the constancy of the same power manifesting itself in human nature. We exercise faith in men whom we do not know personally because we know that they are men, and we exercise a larger faith in the man, whose goodness we have proved because we know that the man who has long shown himself worthy of our confidence is not likely to disappoint us suddenly. There is manifest in human nature a constancy of type and of character which is not of man simply but pertains to the plan on which he was created. It appears, then does it not, that our trust in all nature, including human nature, is a trust not merely in the seen but in the unseen. It is a faith not in natural forces and processes in brutes and in men only, but in what is back of all these, their source and cause—that is God. So that all men everywhere are really and constantly, however blindly and unintelligently, exercising a certain faith in God, for it is in him, and through faith in him, that they live and move and have their being.

Now every day and every hour we are everyone trusting God in the physical realm of things. Men may not call it that. They may fancy that they are trusting in the constancy of nature's operation or in what they call natural law. But what makes nature constant and whence comes this law? For the same mind there is but one answer, and the answer is God.

Now as to religious faith, what is it but a like trust in God in the world of moral and spiritual life? That is what the Bible asks of men. That is what the prophets and apostles everywhere teach. They are the scientists of the spiritual sphere. Men talk often as if faith and science were opposed to each other as if the entrance of the one involved the ex-

clusion of the other. But is it not plain as noon-day that science cannot advance a step in any realm without faith? God's methods in the physical world he has revealed through men who are called scientists. We do well to hear their voices and regard their teachings. In the higher spiritual realm, God reveals himself through men whose teachings are as much more worthy of consideration as the things of the spirit are more important than the things of the flesh.

That law of love on which, as Christ and His Apostles taught, the law of Moses and the prophets rest, and in which the whole duty of man is comprised, is surely no less a deliverance of science than the law of gravitation. Men can no more ignore the former than they can the latter, with impunity. If a man builds his house without regard to the laws of gravitation and cohesion, it is likely some day to fall and bury him in its ruins. And if man builds his house without regard to the laws of love and righteousness, more awful ruin will certainly be the result. What the Bible asks of men is that they conform their lives to the known laws of the spiritual realm, that they pay the same practical respect to the law of love as to the law of gravitation.

Catholicism, Roman and Anglican.*

The book which Principal Fairbairn has given to the world under the above title deals with matters which are of great and constant interest to the student of theology and ecclesiastical history, and which also, in view of recent developments in the Anglican church, have come to attract more or less strongly the attention of the great body of general readers. The author has embodied in this volume a number of essays or "studies" written at different times and dealing with different phases of the general subject, but, as he tells us in his introduction, these studies are neither sporadic nor occasional essays, but chapters of a coherent and progressive work, the results of continuous reading and reflexion on the problems they discuss. In the form they are now presented they have been "carefully revised, here abridged, there enlarged, but they have not been recast, nor have the notes of times and circumstances been erased." The volume of 480 pages comprises ten chapters. The introductory chapter deals with The Churches and the Ideal of Religion; the second chapter inquires into the apologetic value of Catholicism in reference to the Christian Faith; the third treats of "Catholicism and Religious thought;" the fourth, of "Catholicism and Historical Criticism;" the fifth, of Reason and Religion; the subjects of the five remaining chapters are respectively: "Cardinal Manning and the Catholic Religion;" "Anglo-Catholicism, the old and the new;" "The Foundations of Belief," (being an examination of Mr. Balfour's book so entitled); "Some Recent English Theologians," and "Oxford and Jowett."

The standpoint of the author is of course Protestant and Nonconformist. His view of Catholicism, both Roman and Anglican, is an outside view. But his attitude, if Protestant toward Romanism and Anglicanism, is also, in the larger and truer sense, Catholic. These great problems to which he addresses himself are discussed in no narrow sectarian spirit. With a breadth of view and a keenness of argument worthy of the profound scholar, there goes a charity of spirit worthy of the Christian, a spirit which prompts to gentleness towards those whose arguments and systems are assailed and to a cheerful recognition of services rendered to the cause of truth, from whatever quarter they may come.

Naturally Dr. Fairbairn has much to say of the Oxford movement and the men connected therewith, and especially of John Henry Newman as chief among the group of men who gave to that movement its character and inspiration. The earlier chapters of the book deal with principles more than with men and the style of argumentation demands the close attention of the reader. But principles are discussed in connection with men who held or opposed them, and in the later chapters of the book the men rather than the abstract principles are made prominent. The chapter on Cardinal Manning is a highly interesting one presenting the portrait of the eminent ecclesiastic in the light of the very realistic, if not very flattering, biography of Purcell. Equally interesting is the chapter on Anglo-Catholicism, which gives considerable space to Keble, Newman and Pusey, and discusses the Anglo-Catholic theory, the Anglo-Catholic literature, and the influence of the Broad church ideal upon the Anglo-Catholic

*Catholicism: Roman and Anglican By A. M. Fairbairn M. A., D. D., LL. D. Principal of Mansfield College, Oxford, New York: Charles Scribner's Sons.

movement. As a whole the book is highly valuable. It deals with subjects with which the minds of many thinking men are earnestly engaged. It examines the claims and exhibits the inadequacy of what we know as Catholicism to satisfy the requirements of man's religious nature. A careful perusal of Dr. Fairbairn's book cannot but be in a high degree helpful to intelligent and candid minds.

Editorial Notes

—During the past week the death has been announced of Mr. Wallace W. Turnbull, one of the best known and most successful of St. John's business men. Mr. Turnbull was born at Bear River, N. S., but came to St. John in 1846, and was therefore for half a century identified with the business and social life of the city. As wealth is estimated in this country, Mr. Turnbull was a wealthy man. He was also a man of vigorous and cultivated mind and in the discussion of monetary and financial questions he wielded a facile and forceful pen. He had been accustomed to employ his means generously in the promotion of such benevolent enterprises as commended themselves to his judgment, and the Home for Incurables which his munificent gift of \$100,000 is to found in the city will be a fitting monument to his memory. Mr. Turnbull had hoped to live to work out the details of this work which, it is said, he had had in mind for some years, and it seems matter for regret that this benevolent desire could not be realized.

—The next few weeks will form the golden opportunity for securing students for our schools at Wolfville. The Seminary and the Academy are well equipped institutions and the opportunities which they offer to students are of the best, apart from the fact that they are under religious and Baptist influences, a fact which Baptist parents ought certainly to appreciate. Now is the time when pastors, by saying a good word on behalf of these schools and giving a word of encouragement to those who are thinking of seeking the advantages of higher education, may do much to swell the number of students at Wolfville and gladden the hearts of the teachers who are giving their strength to this work. The pastors can do much in this way, and others can assist. Let all who can lend a hand, so that when the year opens in September the schools shall be full of students.

—As will be seen by reference to our "Foreign Missions" department, page 8, the F. M. Board has addressed to the Baptist people of these Provinces a special appeal. This appeal is made in view of the calls to enlarged services in the mission field, involving increased expenditure, and in view also of the entire inadequacy of the funds at the command of the Board to meet the present and prospective demands upon its treasury. Under these circumstances, the step taken by the Board seems to us to be entirely proper and commendable. Before action is taken which would involve any large increase in expenditure, the Board has a right to know that the people are willing to support it in this forward movement. This appeal justly calls for something definite in reply. If the churches will give assurances to the Board that they are willing to increase their contributions for the year to come, it will make it easy for the brethren who are responsible in this matter to enlarge the work accordingly. And surely our churches can afford to invest more in this great enterprise; the security is good, the prospect is excellent.

The N. S. Central Association.

The above association met in its 49th annual session on June 23, with the church at Peregau, Kings County. The first meeting was on Friday afternoon. The association organized by the enrolment of delegates and the election of officers for the year as follows: Moderator, Rev. A. C. Chute; Clerk, Rev. J. H. Barrs; Asst., H. L. Kempton, Lic.; Treas., J. H. Bentley.

An interesting and valuable paper was read by Rev. A. C. Chute on "The Covenant Meeting," and an excellent address on "The Church and its Members" was delivered by Rev. W. H. Jenkins.

The session on Friday evening was devoted to the interests of the B. Y. P. U. work. Revs. A. A. Shaw, of Windsor, and G. R. White, of Hantsport, delivered addresses. [We have no report of this meeting, as it was expected that some account of it would be furnished for our B. Y. P. U. page.—ED. M. AND V.]

SATURDAY MORNING.

The first part of this session was devoted to the read-

ing of letters from the churches. In this connection Dr. Trotter called attention to the fact that there were names of ordained ministers on the Wolfville church book which should be on the books of the churches of which these ministers are pastors. A motion was passed to call the attention of the church to this anomaly and respectfully suggest that the church take steps to have these brethren become members of the churches they are serving.

The committee appointed last year to consider and advise in reference to the future of the associations reported through its chairman, Rev. C. H. Martell. This report favored the discontinuance of the associations as now constituted as being unnecessary in connection with well organized district meetings. A somewhat prolonged discussion followed which was partly favorable, but perhaps more largely unfavorable to the recommendation of the committee. The report was tabled for further consideration at a subsequent session.

The Moderator welcomed, with a few appropriate words, Pastors J. Webb, G. R. White and H. S. Baker, who had come within the bounds of the association during the year.

The association sermon was then preached, according to appointment, by Rev. W. E. Bates of the Tabernacle church, Halifax. The text was Judges 9:15, the words being a part of Jotham's parable. After noting the historic incidents with which the words of the text were connected the preacher announced his theme, "Self-fulfillment," or the importance of one's being himself in the best possible sense. This principle, it was shown, has its application

1. In the case of the child. The part which childhood plays in the economy of humanity is by no means insignificant. Therefore let the child be a child fulfilling the purpose and the ministry of childhood.

2. In regard to manhood and womanhood the principle of self-fulfillment has place. Let manhood have its true fulfilment, and it is so noble that mankind can desire nothing greater. The highest destiny of men and women is to be wrought out through the fulfilment of their true and noblest selves. For Christians the idea of self-fulfillment is of great significance. The noblest destiny of the Christian man or woman is to be a Christian in the truest and completest sense.

3. The principle has its application in reference to each church of Christ. The church is the only spiritual society, and its strength and glory is in being that in the fullest sense.

4. The principle has its application in regard to the denomination. The preacher dwelt upon the things which Baptists are supposed to stand for. The best thing that a Baptist can be is to be a Baptist. The best thing that the denomination can be is to be true to its principles.

SATURDAY EVENING.

This session was given to a platform discussion of the subjects of Education and Missions. Rev. H. R. Hatch, who was to have presented a report on education, was unable to be present.

President Trotter in taking up the subject of education as the speaker on that subject for the evening alluded to the work of the forward movement which had so filled his hand and of which he was glad now to find himself relieved. He wished that he could gather all the ministers, lawyers and business men who had been educated at Acadia; what a host there would be. Then if we could bring all the people who had received any influence for good from those who had come from Acadia, what a mighty host there would be. Acadia is a mighty, thrilling influence for good.

After speaking of the numbers in attendance at the college and other schools, the regret at the retirement of Miss True and Miss Crowell and the changes about being inaugurated in connection with the Seminary, Dr. Trotter said there was only one way to keep the Seminary out of debt, that was to secure enough pupils to make it pay. He spoke in high terms of Mr. McDonald, the Principal elect, a man who has God's ordaining hand upon him. Let such a man work for it, and pray for it, and learn to love it, and then let him make others work for it, and pray for it, and love it, and it must become a glorious success. He was thankful to say that they had got just the man that was needed.

Dr. Trotter could promise that by September 1st, everything will be ready for work. There is a brighter prospect for the future of the School than ever before. Next year at the Seminary there will be efficient teachers in music. Miss Maysie J. Ashteman, of Boston, will be teacher in voice culture, and Professor Siebetta, of Halifax, will be teacher in violin music.

He had also much pleasure in stating that all departments would be ready to do as good work as any other institution. He pleaded for earnest prayer on behalf of the institutions.

Rev. J. W. Manning, secretary of the F. M. Board, spoke on behalf of that department of work, taking for his subject "The spirit of Christ the spirit of Missions." Christ was the prince of missions. Christ was sent on a mission from heaven to earth. The true missionary is a blessed man because he comes nearer to Christ than any one else.

Our Lord sent his disciples into the whole world to preach the gospel, and make disciples. Christ meant that all men everywhere should have a chance to know the gospel. He did not mean that some should have a hundred chances and others have none.

How shall we perform this mission?
Let us band ourselves together and march together.
Pray and pay. He did not think that people were praying enough. Missionary work is the work of the Lord. We do not pay enough.

SUNDAY.

Large congregations attended the three services, Pastor Chute of Halifax, preached in the morning, Outline, Text—Romans 3:24, Theme—Justification.

What is Justification?
A reckoning of the individual as righteous before the law of God. It is not a change in the individual himself, but in his relation to the Divine law.

What is the basis upon which justification rests?
The ground of justification is the righteousness of Christ—that and only that, without the smallest admixture of anything besides. The righteousness of Christ is counted as belonging to the believer.

What is essential on the part of man to the end that the provisions of grace may avail for him?

Faith in the Lord Jesus. Looking believingly to the Crucified One, alienation from Jesus ceases, and a vital and perpetual union between him and the believer is effected by the Holy Spirit.

Does not this doctrine conduce to loose living?
This doctrine throws us over wholly upon the Saviour, and it animates our drooping courage to know that finally victory will crown our arms.

AFTERNOON.

"Sunday Schools" were before the people in the meeting led by J. Parsons of Halifax, who also presented the committee's report on this subject. In this were noted: the lack of teachers, the success attained by the Sabbath Schools as a part of the church work, the need of organization, the importance of instruction on Temperance, the place of the Review—which should be lifted up or given up. A helpful paper on normal work was presented by C. W. Roscoe, Wolfville inspector of schools. This advocated, as careful training of teachers in a normal school for Sunday School teachers as that given to the public school teacher. This was followed by an impressive and interesting address by John Burgoyne, of Halifax, on the "Home Department," which was listened to with much attention.

EVENING.

Rev. E. M. Saunders read John 3:1-21. Rev. B. N. Nobles offered prayer. Rev. A. A. Shaw preached an evangelistic sermon. He divided his discourse into three parts. 1 Faithful instruction; 2 A solemn warning; 3 An earnest appeal. The sermon was instructive to the unsaved, a solemn warning to those who were putting off their soul's salvation for a more convenient season, and an earnest appeal for decision. After the sermon the preacher conducted an evangelistic service in which many good words were added by the members of the congregation, several persons stood up for prayers.

Monday was a busy day in the consideration of reports and transaction of other important business. "Statistics" were given in a carefully prepared report by Dr. B. H. Eaton. From this it appears that the membership in this association is 10,441 against 10,486 in 1898, 29 churches have decreased in membership, 16 have increased, the baptisms number but 167 or 110 less than last year. Dr. Saunders later presented the following report of a special committee:

The report on statistics having been adopted after full discussion, we resolve as follows: (1) Emphasizing the vital importance of securing the transfer of membership of members removing their residence to other localities, we would hereby exhort and entreat all our churches to give the fullest attention to this very important matter to the end that all non-residents may be helped to remain in active Christian work for their own good and that of the church to which they have removed. On the other hand and for the same reasons let every effort be made to secure transfer to each church of all Baptist church members coming to reside in its midst. (2) We regret the decrease in baptisms during the year and all it means and indicates and exhort all our churches to pray without ceasing for the outpouring of the Holy Spirit and the revival of religion among all our churches. (3) Having heard an account of the use of individual communion cups in three of the Baptist churches in this province, we approve the introduction of them into all our churches. (4) We approve the practice of vesting church property in trustees for the use and benefit of the church but so as not to confer any independent authority upon the trustees having the church free to deal with all matters connected with such property as majority of the members may from time to time decide. (5) We recommend that a new form be prepared to gather statistics, showing in addition to facts now elicited the following among other matters: The facts regarding the holding and conducting of church property; facts showing what salaries are paid to pastors, and facts showing number of deacons, mode of appointment and other information relating thereto.

MONDAY AFTERNOON

report on S. S. was taken from table, discussed by brethren Dr. Kempton, E. O. Read, C. W. Roscoe, J. Parsons, H. B. Smith, and on motion adopted.

Report on future of associations was on motion of Rev. Dr. Saunders adopted with amendment.

The report on beneficence, presented by Rev. D. H. Simpson, closed by strongly urging individual churches to give systematically and proportionally to all local and denominational objects.

The report on missions was presented by the chairman of the committee, Rev. Z. L. Fash, pastor of the North

Baptist church, Halifax. It gave a concise statement of the work which the Maritime Baptists are doing in foreign, home, Grande Ligne and the Northwest.

On motion of Dr. Saunders the attention of the Home Mission Board was called to the request in this report in behalf of Newfoundland.

The Committee on Denominational Literature, through its chairman, Rev. B. N. Nobles, recommended special effort to get and keep good literature in the homes, approved the MESSENGER AND VISITOR as a denominational paper, the literature of our Book Room, and the publications of the Bible Institute Colportage Association.

The report on nominations for the ensuing year was presented by J. Parsons and on motion adopted. Next year's meeting to be held at Aylesford; associational sermon to be prepared by Professor R. V. Jones, Ph. D., alternate, Rev. W. N. Hutchins.

Rev. A. A. Shaw, of Windsor, presented the report of the committee on temperance, an interesting discussion following. In part the report stated:

"This has been a year of unusual interest to the friends of the cause of temperance. Never before in the history of Canada has there been manifested such general interest in the cause as during the last twelve months. It has opened our eyes to the great increase in temperance sentiment, and the manner in which the peoples' representatives disregard the plain spoken demand of an intelligent electorate.

"We greatly deplore the action of the Dominion government in refusing to give effect to the expression of the people, and consider such refusal to be a breach of faith with the prohibitionists of Canada. We further affirm it is our earnest conviction that it is the bounden duty of our government to enact at the earliest possible moment a prohibitory law for the whole Dominion.

"That Quebec has spoken against such a measure, does not alter this judgment. It is more fitting that the minority be coerced than that the whole Dominion should be coerced by a single province.

"We learn with the deepest regret that the executive of the Dominion Alliance has failed in this crisis by their willingness to accept a bill which falls so far short of the demands of the electors.

"We would earnestly urge on all the electors in this association the duty of securing the nomination and election to both local and Dominion Parliaments of men only who shall not only pledge themselves to support by voice and vote the cause of total prohibition, but who shall be themselves total abstainers."

This report was on motion unanimously adopted. Next year being the 100th anniversary of the founding of the Nova Scotia Association on motion, the following were appointed a centennial committee: Revs. A. C. Clark, Rev. Dr. E. M. Saunders, Rev. Dr. Kempton. For the evening service Rev. H. S. Baker preached from Matthew 16, 26, an eloquent and powerful sermon. This was a fitting introduction to the social service which followed, led by Rev. D. H. Simpson. In this a large number took part and it was a closing in-keeping with the spirit of the meetings.

N. B. Western Association

CONTINUED FROM PAGE ONE

our own institutions to attend others, and if one could do anything to induce them to go to Wolfville for their Education we should exert our influence in that direction.

The report was then adopted. The report of the Committee on Home Missions was read by Rev. W. E. McIntyre. The increasing demands of this department of denominational work calls for the help of all our people. There are many openings for missionary effort, last year \$2,400 were expended and it is expected the expenditure for the present year will be larger. The sum of \$500 had been received by the Board of the N. B. Convention from the estate of the late Rev. Mr. Jewitt. But there was still much work that could not be taken up for lack of means.

In speaking to the report Mr. McIntyre said that the report had not gone into details and he would speak of some of the matters of interest in connection with the work. Reference was made to the great field for Home Mission work in the northern part of the Province. The work of the fathers had not extended much into that country. Baptist churches had not been planted there as in other parts of New Brunswick and there was great need now of missionary effort. In attempting to supply the needs, the H. M. Board had not always perhaps done the best possible thing, but had acted according to the best of their judgment. Appeals for help were coming constantly, and not less than \$5,000 was needed to supply the requirements of the Province. There was need of work among the Acadian French and Mr. McIntyre pleaded for larger sympathy and benevolence toward the work.

The report was adopted. A resolution moved by Rev. J. D. Freeman and heartily seconded by a number of brethren was adopted expressing the thanks of the association to the people of Macnaquack for their gracious and abundant hospitality. Rev. R. D. Manzer was also voted the thanks of the association for the ability and courtesy with which he had performed the duties of Moderator.

SUNDAY SERVICES.

Sunday morning dawned fine and warm and the day continued fair. A goodly number assembled at the prayer and praise service at 9 o'clock, led by Rev. J. W. S. Young, and the meeting was one of much interest.

At the 10:30 service Rev. A. B. McDonald was the preacher. The text was Phil. 2:11-14. The preacher was in a tender and reminiscent mood and the sermon was greatly enjoyed. As the number of people assembled was much too large for the house, an open air service was held near by, at which Revs. J. W. S. Young, J. Hughes and O. P. Brown were the speakers.

At 3 p. m. a Foreign Mission meeting was held, and a full house greeted the speakers, who gave very interesting and earnest addresses, dealing with the importance of the work among the Telugus.

At 7 o'clock p. m. there was preaching by Rev. M. P. King, who spoke from Isa. 55:6, 7, setting forth very earnestly and impressively the grace of God and the invitation to accept the divine mercy while the day of opportunity lasted. An earnest evangelistic service followed, in which a large number took part.

* * The Story Page. * *

The Quality of Mercy.

BY FLORENCE KENDRICK COOPER.

"Revenge, John, you shall have revenge for the wrong James Clark has done you. To think that you, you who have slaved and denied yourself for forty years to help that vagabond, should now, when you are getting old, be accused of ruining him by borrowing his money! I declare, it's too much! I can't stand it, if you can, and I won't either! I'll tell everybody I know that James Clark is a thief and a liar!"

John's only response to this outburst was to say, "Don't, Emily, don't. It hurts me more to hear you say such hard words than all the injury James Clark or any other man could do me in a life-time."

"Well, John, why don't you say something, when there are plenty of people ready to talk about you. You owe it to yourself to speak up and defend yourself."

"If I really owe that, Emily, I hope that is one debt that will never be paid. Why should I speak up, Emily? You know I am innocent, and—"

"Innocent," burst Emily. "I won't hear you use that word about yourself, as if you could be anything else! You're as innocent as a lamb just born. You've been too innocent. That's the one thing you've been guilty of."

John smiled a little sadly, and then said in his slow way: "We're none of us very innocent, I imagine, seen in our real light; and when sin came in innocence went out, in me, anyway. But it wouldn't help matters to add to the sin I can't help the sin I can help. I can keep still, if I fail to get justice; I can see that I don't fail to show mercy."

"Mercy!" said Emily. "I don't think much of mercy. I always did think that if the Lord would show me justice it would be all I'd ask. He knows I've always meant to do right, and if I haven't always done it it is because he made me the way I am. And you, you've never done a wicked thing in your whole life. I believe in every one having his dues and asking no favors."

"Emily you are talking wild, and perhaps a little wickedly. If we all had our dues they would be remorse and despair. Let us forget James Clark and never talk of this again. Nothing can really hurt us but doing wrong, and we can keep our hands clean of that for a while."

"I hate to keep still, John, when things ought to be said, and I'd like to go up on the roof and shout a few things from the top. It is a wicked shame," she added, rising and leaving the room like a whirlwind.

John Long had led a patient, laborious life. He had, so far as he knew, wronged no man in word or deed. He had had the pleasure of caring for his aged parents during many years of helplessness. He had been a devoted husband and father. In addition to the natural cares which he had borne, there had never been a time when he had not been carrying secretly the burdens of some who had been less fortunate than he. He had never had much money; but faithful labor brought its reward, and he had a competence laid aside and gave liberally, though he lived simply. He and his wife had alike held their possessions as stewards, and had found their greatest pleasure in their giving.

He had an early schoolmate named James Clark. As a boy James had a way of getting into his own hands the knives, tops, and fishlines of other boys. As a young man he had been always in trouble of some kind, and John had come to reckon upon a good large sum of money every year as a price to pay for James Clark's acquaintance. By John's help James had been kept floating on a surface of respectability, though often John had feared that he would sink into degradation in spite of his best efforts.

And the time had come. James had been taking sums of money from his employer, and when detected had, after apparent reluctance, asserted that a friend of his, who, he let it be understood, was John, had pressed him for money until he had yielded and taken the amounts missed on his account.

John would never have denied the accusation. It was alike his principle and his nature to meet accusations if they were false with absolute silence. But there was one circumstance in this case which added a little color to the charge. He had, driven to a close strait by a long illness and hard collections, asked James for a loan of fifty dollars. He had given outright to James many hundreds of dollars. That the loan had been refused did not alter the way in which John regarded it. He could not have denied any charge with so much truth behind it.

The first intimation he had of James' insinuations regarding him came in this way. One day a friend said: "John, I am no tale-bearer, but I have known you too long to believe these stories, and I want to know the truth. Have you been forcing money from James Clark?"

John looked astounded, but answered, "I asked him for some money." Tortures could not have induced him

to explain that the sum was many times his due, that it was a small sum, and that the loan had been refused.

The friend was surprised. He had looked for a positive and prompt denial. "Oh, you did," he said with a slight change of tone which went to John's heart like a stab.

"Why do you ask, Mr. Simmons?" questioned John.

"Oh, James Clark is saying that you did, that is all. It's all right, I know; but I thought I'd ask." And he went away with, as John plainly saw, the seeds of suspicion that had been already sown, fertilized by his own words. The fatal half-truth had done its work. He felt with a sudden contraction of the heart that his reputation would never be what it had been, and that from the circumstances and from the demands of his own nature, explanation was impossible.

James settled with his employer on the basis of a man forced by an importunate friend to do an unfortunate thing, and naturally he and John seldom met after the occurrence. James of course avoided the man whom he had wronged and John equally naturally avoided from other motives the face of a man who had become hateful in spite of his most charitable judgment. The story had its believers and its doubters. John was so much more generally liked than his accuser that if he had but once told the truth it would have found many eager to repeat it to his credit. But he could not speak. He would have devoted days and years to the clearing of any other man, but the pride and the charity combined to keep him silent.

Some friends dropped away, but others came, and there were more persons than John ever knew who had pretty nearly guessed the facts. They never expressed their confidence to him, however, and he was as slow to suspect a favorable opinion toward himself as he was to suspect harm in others. Emily loved him better every day for his quiet heroism, and in her love and confidence and the approval of his conscience he found ample satisfaction. When he thought of the matter it was always with gladness that he had not uttered one word which could injure his fellowman.

Years went by, and one evening late a hurried step came to John Long's door.

"Clark is dying," said the messenger, "and he wants to see you."

John hastily went with him. Both men were now grey haired and as John entered the sick man's room, the face on the pillow looked haggard and wan with a look that was not of age but of anguish. As John approached, he stretched out an imploring hand. "John, can you forgive me? I've done you an awful wrong. Oh, I've been a bad man, and now I'm afraid to die."

"Don't think of me, James. Think of your Maker, and tell him your repentance, and ask him to forgive you."

"I'm afraid to. It's too late. I've never thought anything about him, and he isn't going to think anything good about me now."

"There's mercy for us all, James. It's never too late for us to repent."

"Mercy," said James faintly. "He'll tell me I never showed any mercy, and that I'm a pretty one to ask for it. He'll say that justice is too good for me."

"I'm not much of a preacher, but I have a notion that in the scales where mercy is weighed it doesn't make much difference what is the balance. Mercy's a clear gain, as I understand it, and if you'd tried all your life to show it there's a searchlight up above that would show so many mistakes that your efforts wouldn't count in the examination. Don't think about what you've done or haven't done. Look to the Saviour and believe that what he's done is enough for you, however you seem to have failed."

"Do you forgive me, John?"

"I don't even think whether I've got anything to forgive; but if it'll ease you any I'll say the word, yes. I'll never think of anything between us again."

"Do you think he is as good as you are, John? It ruined you. I should think you'd want me to suffer whatever there is for the wicked."

"That's heathenish talk, and I can't hear it. Confess your sins and put away the thought of what you have or haven't done. What's mercy for if we've got to keep on reckoning and balancing and trying to make things come out even? Emily says a poem that has in it something like this:

"For what is my wish and what is my hope,
When I've toiled and I've prayed and I've striven
All the years I've lived upon earth,
It is this—to be forgiven."

"And I've a notion that that sums it all up for the best man that ever lived on earth, and the better he was the better he knew that to be a fact."

"I'll try to take that in. But I'm sorry to carry such a bad account into the next world. I began wrong and I've kept on wrong, and it stands to reason that I can't

end right. But I'll try to believe what you say, and to repent. I'm glad you came, and when you lie where I am you'll be glad of every just and merciful thing you ever did. Maybe they don't count much with Him, but they help to make a man feel a little bit more comfortable."

His voice grew weak, and he was evidently too feeble to talk longer. He stretched out his hand to his friend and pressed it lightly.

"God is good, James," said John gently.

"Yes, he is helping me now. I am sorry. God is merciful. I believe—I know. Good-bye."

John knelt by the bedside with a depth of feeling too great for outward manifestation. And he learned in those solemn moments with a force that he never forgot, what mercy is, its power to soothe the pangs of a passing soul, and its power to bless the living, struggling heart.

"It bleaseth him who gives, and him who takes."—Young People.

A Violet Tea-Party.

BY SOPHIE MAY.

"Please, mamma, if I'll be good, will you let me have it? asked wee Lucy, dancing about on one foot.

"Have what? asked mamma.

"Oh, I mean the party. You know you said I might have it sometime. Isn't it sometime now?"

"Well, it is Saturday, my dear, and the day is fine. If it were not for my headache—"

"Oh, mamma, mamma! I didn't know you had any, I didn't! Will you let me bathe it with hot water? And maybe," added Lucy, hesitating, maybe you might take a pill; you know folks do sometime."

Mrs. Dunlee smiled, and kissed the little pleader.

"I think I do not need a pill, my child. It is not a bad headache, and, if it should be better after dinner, there will be time enough then for you to invite the little girls, but I cannot let you do it now. Will you be patient and wait?"

Lucy looked at her mother's pale face and, then she looked out of the window. Such a day for a party!

"I'll try to be patient, only I don't know what patient quite means, mamma."

"It is not to tease, darling. If you don't say another word about it, if you don't even speak the word 'party' till dinner-time, then I shall call you a patient little girl."

"Then I'd better go right off," thought Lucy. "The words keep coming out of my lips, just as fast!"

Betsey was rolling pie-crust in the pantry. Lucy went and stood at her elbow, and watched her as the rolling-pin flattened the dough.

"I think some little bits o' pies would be nice for a—for a— Don't you know, Betsey, little girls like 'em. I mean tarts,—not very big 'round,—'bout as big as cookies."

"I know one little girl that likes 'em," said Betsey. "If you say so, I'll cut out two tarts for Lucy Dunlee."

"Oh, thank you, Betsey. Can't you cut more? Let me see,—five six, seven tarts? No; they'll want two apiece. There'll be as much as six girls."

Betsey looked over her left shoulder at Lucy. "What are you talking about, child? Six girls coming here? When?"

"Don't ask me, please don't, Betsey," said Lucy, laying her finger on her lip. "I mustn't talk; I'm trying to be patient."

What has the young one got in her head now? thought the good Betsey, taking up a buttered plate, and covering it with the thin dough. She knew she had only to wait, and she should learn what Lucy was thinking about.

"Do you feel well to-day Betsey?"

"Yes; I'm 'most always well, except my rheumatiz."

"And grandma says she feels well, too. She says she can't remember she ever felt any better. I s'pose she means since she was a little girl."

"Yes; that's probably what she means," said Betsey shaking her plump sides a little, as she pared the edges of the dough.

"And mamma's headache isn't so very bad," went on Lucy. "I asked her if she wanted a pill, and she said she didn't. She said she hoped she'd feel better after dinner. 'Twill be time enough after dinner to ask the girls to my—my—"

"Your What?"

"There, Betsey," said Lucy, in alarm. "I don't want to talk about it at all; I'm trying to be patient. But do you s'pose we could have it outdoors, and set the table under the trees?"

"I could answer you better if I knew what you're talking about," replied Betsey, pretending not to understand.

"Well, it's seven girls. That isn't much of a— I'm not going to speak the word, Betsey. But you do make

The Young People

the nicest seed-cakes out of carryaway. I never ate any but yours. And once you made some cream candy. Don't you 'member?'

"Well, what if I did? Is that a sign I'll ever make any more?"

Lucy was silent for half a minute. "I didn't know but you might make something nice, Betsey. Don't you think I'm a pretty good little girl?"

Betsey wanted to say, "You're a darling, and best-brought-up child I ever saw," but she did not believe in praising children too much, so she only said, "I've seen worse little girls than you are, Lucy."

Then, after reflecting awhile: "I might make you some cake, and put whipped cream in the middle; and on top I might make lots of nice things, Lucy, only you see 'twould be kind of curious to go to work and make 'em when you don't tell me what for."

Lucy gazed at Betsey anxiously. This was getting serious. Was she about to lose "lots of nice things," merely because she would not speak the word "party?"

"But mamma told me not to," thought the dear little girl. "I have to mind my mamma, anyway."

Betsey was already cutting out tarts with the biscuit-cutter.

"Why, you're doing it! One, two, three, four, five. Why, how fast you cut 'em?"

"Can you eat ten?" asked Betsey. "They'll keep pretty well, and perhaps I'd better make a dozen while I'm about it."

Grandma Parlin appeared at that moment. "Have you got the pies done, Betsey?" she asked, and by the nod and other motions that she made behind Lucy's back, Betsey saw that more baking was to be done. Grandma pointed to the square tin with slides, and Betsey knew she was expected to fill it with some of her very best cake. Grandma pointed to the porcelain preserve-kettle, and that meant that if was wanted for candy. Betsey had lived with grandma Parlin for thirty years, and understood her wishes without many words. So, when Lucy had been sent to hunt for eggs, there was a busy time in the pantry and kitchen, and Lucy knew nothing of it, for she and her dear friend Bab were playing hide-and-seek in the barn.

"I can be patienter out here than I can in the house," said Lucy.

Noon came at last, the hour when the Parlins always dined. Mrs. Dunlee was well enough to come to the table, and eat some toast and drink a cup of tea. Lucy watched every mouthful with interest, and never once said the word that was almost on her lips, "party." Mamma felt proud of her.

"You have been my good girl," said she; "and now, as my head is better, you may go and invite your little friends to tea. I shall not mind a quiet little party."

"Oh, mamma, mamma, mamma!" cried Lucy, and danced away, without eating her lemon-pie.

As the little girls she wished to ask lived very near, she was not gone long. At three o'clock they had all arrived at the tea-party, even Phebe Dow, who had farthest to come, and walked so slowly on crutches.

It was a very fine afternoon. Aunt Vi attended to everything. She and Betsey set the table on the piazza, and placed a bowl of violets in the middle of the table, and a bunch of violets at each little girl's plate, so that it really turned out to be a violet tea.

But they had something to eat beside flowers, I hope! Little hot muffins and cold chicken, and what looked like cream-cakes, only there was real ice-cream inside the cakes for a delicious surprise; and, best of all, some of Betsey's famous candy, made of nuts and maple sugar and cream.

While the little girls were eating and mamma was waiting on table, Aunt Vi sat on one of the piazza steps and played the banjo, and sang "The Song of the Fairies":

"By the moon we sport and play; With the night begins our day. As we dance, the dew doth fall. Trip it, little urchins all, Lightly, as the little bee, Two by two and three by three, And about go we, and about go we."

Mamma had spoken of a "quiet little party," and, indeed, the guests were still enough at table, but after tea, when they went into the back parlor, there was an end to the quiet. They were so happy that they all wanted to talk at once. Phebe Dow on crutches was actually gay, and Lucy could not help dancing, as she whispered to Bab, "Aren't you glad I was patient?"

"Glad?" said Bab. "I never was so glad of anything in all my life. Why, just think, if you had teased, I s'pose there wouldn't have been any violet tea-party!" —Christian Register.

For many centuries it has been the common belief that salt and much of it is necessary to the human system. Few people are aware that on an average the food we eat contains sufficient of the mineral for all purposes. Many physicians, on the contrary, are now tending to the belief that salt is moderately, if not highly, deleterious to the system. It is true that certain animals require it in large quantities, but this does not hold for the human race. Sailors, who are confined almost entirely to the use of salty food, suffer little or unappreciable on long voyages. The use of salt is purely a habit, and, although those who have been addicted to the use of it for years would undoubtedly suffer if they were to break off suddenly, there is no reason why they cannot reform gradually. Conditions in any form are beginning to be generally decried by the hygienists.—Cincinnati Enquirer.

EDITOR, J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—A Good Vacation, Mark 6:7, 12, 13, 30-32.

Daily Bible Readings.

Monday, July 10.—Matthew 9:1; 10:1. Vital needs supplied. (vs. 28, 29). Compare John 8:13. Tuesday, July 11.—Matthew 10:2-42. Law for finding and losing life. (vs. 39). Compare John 12:25. Wednesday, July 12.—Matthew 11:1; 12:8. An easy yoke and a light burden. (vs. 29, 30). Compare 1 John 5:3. Thursday, July 13.—Matt. 12:9-50. Law of kinship with Christ. (vs. 50). Compare John 7:21. Friday, July 14.—Matthew 13. The kingdom's law of increase. (vs. 12). Compare John 15:2. Saturday, July 15.—Matthew 14:1; 15:20. Christ's need of the Father. (vs. 23). Compare Luke 5:16.

Editorial Jottings.

Are you arranging to send your pastor to Richmond?

We beg to remind the local secretaries of those statistical cards. See that every space is properly filled in, and mail the card at once to Secretary Lawson, so that he may have the material for his report in ample time.

A communication from General Secretary Chivers calls the editor's attention to a change in the Bible Readers' Course for the months of July, August and September, in order that the readings in the historical books may be taken up October 1st, at which time the Sacred Literature Lessons on "Foregleams of the Messiah" will begin. The revised reading began with Matthew 1st chapter, on July 1st, but did not come to hand in time for last week's issue. The new readings are given today.

A general sense of disappointment will be felt at the announcement that no provision will be made at Fredericton for the free entertainment of B. Y. P. U. delegates. The Fredericton church accepts the responsibility of receiving the Maritime Convention on the condition that it will be asked to provide free entertainment for but two delegates from each church. This will mean that the Y. P. Societies must choose the church's delegates as their representatives, send their delegates to hotels or go unrepresented. The manifest unfairness of this arrangement need not be commented upon. Let us address ourselves rather to the task of overcoming the difficulty, and determine to make our gathering at Fredericton "the best yet." Let every society in the three provinces send at least one delegate, and pay his or her hotel expenses. As soon as arrangements can be effected announcement of hotel rates, etc., will be made in these columns.

Transportation Notes

Probabilities now point to a delegation of at least twenty-five from the Maritime Provinces to the Richmond Convention, and the leaders will not be greatly surprised if the number swell much beyond this estimate. Are you planning to go?

In former years many young ladies have hesitated over the propriety of joining a miscellaneous party of delegates for a long trip unattended. No hesitancy need be felt this year upon this point either by young ladies or their parents, as trustworthy chaperones are being provided for, whose attendance throughout the journey will be a guarantee against any possible impropriety.

Be sure to procure your written credentials signed either by the secretary or president of your society, certifying that you have been duly appointed delegate to the Ninth International Convention of the B. Y. P. U. at Richmond, Va. If you have no Young People's Society in your church, let the church appoint you to represent it and have the clerk give you a certificate of the church's action. Thus you will not only be able to register as a delegate at the great Convention, but will be able at all times to identify yourself to the transportation companies who may demand it. The agents of the D. A. Ry., and I. S. S. Co., will demand such identification before selling you a ticket at reduced rates.

Any person whether a delegate or not may join our party and enjoy all the privileges connected therewith provided he will book with the chairman of Transportation and be certified to by him as entitled to these privileges. If you have a friend who wishes to go be sure

to have his name in the chairman's hands not later than Friday, July 7th. Every name should be booked by that date to avoid any hitch. Better wire if the mails will not serve you by that date.

The D. A. Ry. has kindly extended the return limit of tickets from Boston to 30 days from date of departure. This will give equal stop-over privileges to those who go via the Yarmouth and those who go via St. John and the I. S. S. Co. It should also be understood that in addition to stop-over privileges named in the Itinerary of Official Route a person may remain over either in Richmond, Washington or New York any length of time up to July 31st, or by the payment of fifty cents and depositing ticket with the joint agent at Richmond may have the time extended further to August 15th. If you have friends you would like to visit in the Southland here is your opportunity.

JOHN BURTT MORGAN, Chairman of Transportation, Aylesford, N. S.

Among the Societies.

CAVENDISH, P. R. I.

Our B. Y. P. U. year is nearing its close and though we cannot say our numbers have increased we have not grown weary and discouraged in our work. Our devotional meetings are well attended, our Conquest meetings are never forgotten or set aside but they (each month) have their place "at the front." In April we had a "Thank offering" in connection with our missionary service for missions. Our subject being "Burma" our pastor gave us a talk upon the Vinton's early work in that country, which was pleasing and instructive. A number of our members took the examinations in the S. L. Course. Our study was much enjoyed by all.

COR. SEC'Y.

N. S. Western Associational.

The opening session of the Nova Scotia Western Associational B. Y. P. U. was called to order at 3:75 Friday, June 16th, at Margaretville. Rev. E. L. Steeves was made chairman and Pastor Ernest Quick Sec'y-Treasurer pro tem. A thirty minute devotional service was conducted by the chairman his remarks being based on the need of a forward movement among our Unions. Several of the pastors and delegates felt that we were at a crisis, also that we should urge our Unions to reach out and move forward in a mighty campaign against the prevailing inertia.

The enrolment of delegates and committee on nomination were appointed and later recommended the following officers for the ensuing year: Pastor G. W. Schurman, President; 1st Vice Pres, Deacon E. J. Elliott; 2nd Vice Pres., Pastor C. P. Wilson; Sec'y-Treas., Pastor Ernest Quick; Executive Committee, Shelburne County, Austin Bill; Yarmouth County, Rev. E. T. Miller; Annapolis County, Rev. Lew Wallace; Digby County, Rev. J. A. Porter; Queens County, Maurice Freeman.

Evening service commenced and Pastor Schurman was welcomed to the office of President, in a few words expressing his gratitude for the honor conferred on him. Reports from Committee of Arrangements and Banner Committee received and adopted. Motion passed that the Associational B. Y. P. U. appropriate enough money to have the minutes of the sessions published in the Year Book.

The first address of the evening was given by Rev. E. L. Steeves, his subject being "Culture for Service," a very strong plea for mental equipment. The next speaker was Rev. J. G. C. White, who spoke concerning "Deacons" taking for his main thought the willingness that should characterize our service—most ably dealt with and greatly enjoyed.

Early in the evening a resolution was passed that Evangelist W. S. Martin and Pastor W. F. Parker be in charge of the consecration service that should begin at nine p. m.

When the time arrived Bro. Parker led very earnestly and prayerfully and after his remarks on "Ballast" necessary for service, Evangelist Martin opened up to us the deep truths of 2 Cor., 13-5. He brought us face to face with our own hearts, the needs of the world and then in a very loving way he led us to see Jesus as our living Redeemer who is our sufficiency in all time and eternity.

Pastor Schurman led in prayer and the meeting was closed by Rev. F. M. Young. Collection at this service amounted to \$2.75.

Saturday morning meeting called to order at 9.30, minutes read and approved, reports received, committee appointed to recommend concerning the awarding of the banner, which is given each year, by the Associational B. Y. P. U. to the county sending in the largest number of written papers on any of the C. C. Courses. Financial report read and adopted.

Monday night the report from the banner committee called for and given as follows:—

Digby county, 66 9-10 per cent; Annapolis county, 65 6-10 per cent; Yarmouth county, 49 per cent; Queens, 44 per cent; Shelburne —

Digby being the successful county, the president called as representative of Digby Co. B. Y. P. U. the pastor of Digby Baptist church, who after the presentation by President Schurman, responded with a beautiful tribute to our beloved Dr. Morse to whose influence was so largely due the task for and diligence in the study of Bible work among the Digby young people. The Union of Pastor Thomas' church at Digby as the individual society sending in the most papers will be presented with the banner later and hold the same until next year.

Collection from service earlier in the day \$7.46. All interested in B. Y. P. U. work and desiring knowledge of minutes of this session may find them in the coming Year Book. ERNEST QUICK, Sec'y-Treas.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

For our Home Mission work in these provinces that the laborers may be greatly encouraged and a host won to Christ. That money may be given to enable the Board to send to India the missionaries who are asking to go this autumn.

Notice.

At the Associations, meetings of the W. M. A. S. will be held on the following dates: N. B. Southern, Sussex, (in the vestry of the Baptist church) July 8th at 3 p. m. N. B. Eastern, Elgin, July 15th. N. S. Eastern, Oxford, July 14th.

The annual meeting of W. B. M. U. will be held in St. Martins, August 16 and 17. We hope the sisters in making their plans for summer will remember St. Martins.

The meeting of the Aid Societies in connection with the N. B. Western Association was held at Mactaquac on Saturday afternoon, June 24th. In the absence of Mrs. Cox Mrs. Estey of Fredericton presided. After singing, Scripture reading and prayer by Mrs. Paterson, Mrs. Phillips read a letter from our Provincial Secretary, Mrs. Cox, regretting her inability to be present, reminding us of our obligations relative to missionary work, and acquainting us with a fact that many of us knew would cause her much sadness of heart, namely, that the financial returns were much below those of the same time last year. Mrs. McIntyre then led in prayer asking that our zeal be renewed and better work done in the future. Mrs. Phillips, of Fredericton, in her own forcible way, gave words of encouragement to all, particularly to those whose opportunities seemed small and related an instance of a society being organized through a few earnest words spoken by one woman to another. Reports were given from Chipman, Fredericton, Kingsclear, Mactaquac, Woodstock, Union Corner and Jacksontown Societies. A sister from Centreville reported that their Society had reorganized. Mrs. (Rev.) George Howard, in well chosen and heart-felt words, welcomed the visiting sisters, especially Mrs. Churchill, our missionary on furlough. Mrs. Churchill responded, thanking the ladies for their cordial welcome and telling of her pleasure in being with them; she then gave us glimpses of her life and work in India to which we all listened with closest attention. A vote of thanks was given to the lady who opened her house for our meeting, the church being occupied by delegates engaged in other business. \$2.05 was taken in collection and the meeting closed with Doxology. M. SAUNDERS.

On the afternoon of June 13th, the W. M. A. Society of Boylston met in the church to celebrate their fifth Anniversary and annual meeting. By invitation a number of the officers and members of Guysboro W. M. A. S. met with us on that occasion. After opening exercises our president, Mrs. R. H. Bishop, gave a very earnest address bearing on the missionary work and also extended greetings on behalf of the Society to the Guysboro sisters present, to which Mrs. John McG. Cunningham, (President Guysboro Aid) very appropriately replied. The annual reports of secretary and treasurer were read and a very interesting programme carried out consisting of a paper read by Mrs. Burton Jost, recitations by Mrs. R. Osgood Morse and Miss Bertha Pyle, reading by Miss Carr, dialogue by Misses Katie Brown and Lois Anderson and short addresses by several sisters relative to importance of the work of the Societies, interspersed with suitable music by the choir under the direction of Mrs. S. H. Pyle. At the close of the meeting a social tea was served. Thus a very enjoyable and we trust profitable season was spent together. In October, 1898, a Mite Society was organized in connection with the Aid Society which has brought in a number of the young people who prove very helpful to us. May He who calls us to service lead us daily into higher, fuller and deeper consecration and "may the beauty of the Lord Jehovah be upon us and the work of our hands be established."

E. HOPE ATWATER, Sec'y

Amounts received by the Treasurer of the W. B. M. U. from June 15th to June 28th.

Amherst Shore, \$2; Bedeque, \$12.65; Hazelbrook, \$6; Frizzletown, \$5; St. Margarets Bay, Mission Band, \$1.42; Tusket, proceeds of missionary concert, \$7; Salem Branch, \$10.40; Chelsea, \$1; Boundary Creek, 25c; Laconia, 25c; Campbelltown, \$10.25; Alexandra, \$8.66; Springfield, P. E. L., \$8; Alberton, \$3.05; Hopewell Hill, Sunday School, \$6.09; Indian Harbor, \$2.25; Doaktown, \$2.75; Greenville, \$2, proceeds of public meeting, \$3; Clyde River, \$6; East Point, Mission Band, \$1.20; Antigonishe, \$14.60; Salem, Cumberland County, proceeds of concert, \$8.50; Bridgewater, \$5; North River, \$20; Charlottetown, a friend, \$5; Fredericton \$25; Annandale, \$5.23; Milton, Queens County, Mission Band, toward Miss Archibalds salary, \$5.

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

Foreign Mission Board.

An Appeal.

DEAR FELLOW-WORKERS,—At a meeting of the Foreign Mission Board held today (June 28) the question of reinforcing our mission staff in India and of returning to their work some who are at home on furlough, was very carefully considered. A resolution was moved committing the Board to undertake to send a certain number of those who desire to be sent this autumn. That resolution was tabled and it was decided to appeal to the churches of these Provinces for help in this time of stress.

It is easy enough to vote to do certain things, but when such resolutions involve the expenditure of money then it is necessary to consider where the money is to come from in order to meet the increased outlay. The present indebtedness of the Board is \$4,500.74. The deficit last year was \$2,731.57. The outlook for the close of the present year does not indicate any diminution of the present indebtedness. This being so, the Board is compelled in justice to themselves and to those who have put this work in their hands to oversee, to call a halt. To send out all who want to go would involve an expenditure of at least \$3,000 in addition to the present demands. It must be borne in mind that the treasurer has not been able to send during the entire year the full amount to the missionaries each quarter, and that the present quarter he has only been able to send one half the amount. The other half has yet to be sent. What does this mean? Why this, brethren, that at Convention we shall have our account at the Bank so overdrawn that there will be no money there, and no credit either, to pay the missionaries' salaries in September for the ensuing quarter. To send out others will involve an increased expenditure which the Board cannot safely make. And not to send some at least to take the place of those who are compelled to return home will seriously cripple the work that has been already undertaken.

Beloved fellow-workers, you are the men and women to help solve this problem. Only you can do it under God, and to you we look for help. It ought to be given. It can be given and it will be given if only you can be led to say "By Thy grace we will" help. May the responses for the next six weeks be such as to convince the most unbelieving amongst us that the work of giving the gospel to those who have it not has a very large place in your hearts.

Signed on behalf of the Foreign Mission Board.
J. A. GORDON, Pres.,
J. W. MANNING, Sec'y.

Administration of the Lord's Supper.

While attending one of our annual Associations recently, I listened with much interest to a paper on "The Covenant Meeting." This very excellent paper set forth seven objects or purposes for which the covenant meeting is or should be observed. The seventh purpose as noted by the writer of the paper, is that this meeting gives to those participating in it an added preparation of heart for partaking of the Lord's supper on the Sunday following. This point brings up a question that has been a good deal in my thought for some time past. What about the churches where for six months or a year, and in some cases longer, the Sacrament is not administered? I am thinking of the churches in these provinces which cannot maintain settled pastors, and what pastoral care they receive is from young men having license to preach. According to the practice of our denomination, these licentiate pastors never call the people together around the Lord's table, having no authority, and for months and in some

cases years, these churches have not the privilege of observing this very important ordinance, and are thus deprived of one of the most fruitful sources of the churches' spiritual life.

The question I wish to raise is this: What good reason is there why a young man authorized by his church to preach the gospel might not have authority also to administer this ordinance at least? Or if it may be deemed that this authority should not be co-extensive with his license to preach, why might not a young man be given a supplementary license if you will, for administering this ordinance, whenever he may be placed over a church for a few months or a year, such authority to apply only to the field which he serves and to cease when he shall give up his charge? I simply raise this question and make the suggestion that others may speak on the matter. It does seem to me, unless there is some very good reason for the omission, that none of our churches should be deprived of the monthly communion at the Lord's table, not only because of the refreshing to the soul that it brings, but because our Lord has commanded, "This do in remembrance of me. . . For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

LICENTIATE.

Impure Blood

Thousands of cures of **Scrofula**—scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

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Hood's Pills cure nausea, indigestion, biliousness, constipation. 25 cents.

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

BILIOUSNESS

Do you get up with a headache?
 Is there a bad taste in your mouth?
 Then you have a poor appetite and a weak digestion. You are frequently dizzy, always feel dull and drowsy. You have cold hands and feet. You get but little benefit from your food. You have no ambition to work and the sharp pains of neuralgia dart through your body.
 What is the cause of all this trouble?
 Constipated bowels.

Ayer's PILLS

will give you prompt relief and certain cure.

Keep Your Blood Pure.
 If you have neglected your case a long time, you had better take
Ayer's Sarsaparilla

also. It will remove all impurities that have been accumulating in your blood and will greatly strengthen your nerves.

Write the Doctor.
 There may be something about your case you do not quite understand. Write the doctor freely; tell him how you are suffering. You will promptly receive the best medical advice. Address,
 Dr. J. C. Ayer, Lowell, Mass.

Denominational Funds.

To the Baptist Churches of Nova Scotia:
 Dear Brethren,—Another Convention year is drawing rapidly to a close and the time for collecting funds for our Denominational work for 1898-99 will soon be gone, as the accounts must close Aug. 1st. We hope that all will note this date. Every year we are asked to keep the accounts open for a few days to accommodate some tardy church. Every year some contributions do not appear in the report because they are too late. Brethren who ask to have these accounts kept open little know what it means to close these accounts and make up the report on Denominational Funds, as it appears in the Year Book. Moreover none of the Boards can close their accounts till the final remittances are received from the Treasurers of the Denominational Funds. When it is remembered that all reports are expected to be printed before the meeting of the Convention, it will be apparent that there can be no delay in closing the account after August 1st.
 The Convention asked the churches of Nova Scotia to contribute \$15000 during this year for our Denominational Work. This is exclusive of what may be raised by the aid societies. Early in the year we ventured to show how this could be divided among the churches. A number of the churches set themselves to raising the amount indicated and will succeed.
 The total receipts to date, which include amount sent direct to Rev. J. W. Manning up to May 24th and to Dr. Saunders on Feb. 7th, are \$6395 47.
 From this it will be seen that a large amount must be sent in during the few weeks that remain, if we are to approach to the amount expected and save our Denominational Enterprises from disaster.
 We are sending a statement to every pastor showing the amounts contributed by his churches. We are depending on them to press this matter on the attention of the churches. A few churches have sent in nothing so far. We hope however that

when the year closes we shall be able to say that there is not a church in the three Nova Scotia Associations, that have not contributed something for our Denominational work. We are still hoping that when the offerings are all in we may have reason to thank God and take courage.
 A. COHOON, Treas. D. F. N. S.
 Wolfville, June 27th.

Notices.
 B. Y. P. Unions in the N. B. Eastern Associational district will please send delegates for the B. Y. P. U. to be held at Elgin in connection with the Association.
 R. E. DALRY, Pres.

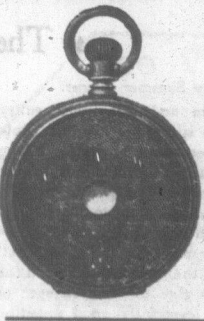
The N. S. Eastern Baptist Association will hold its forty-ninth annual session with the Baptist church at Oxford on July 13th, at 10 o'clock a. m. The churches are requested to write short letters, fill in the statistics carefully, and forward the same to me before July 1st, my address after that date will be Truro. Travelling by the I. C. R.—If ten or more delegates attend the above, and purchase first class full fare one way tickets to Oxford, and obtain a standard certificate at the starting point, they will be entitled, on presentation of such certificates filled in and signed by the secretary to the agent at Oxford, to free tickets for the return journey. If less than ten first class tickets are purchased going, the delegates will be issued first class tickets for return at first class half fare.
 T. B. LAYTON, Sec'y.
 Bridgetown, N. S., June 14th.

The annual meeting of the Young Peoples' Societies in connection with the Southern Baptist Association will be held at Sussex on Friday, July 7th, at 2.30 and 7.30 p. m. At the evening service addresses will be delivered by Rev. A. T. Dykeman and others.

Southern Baptist Association Travelling Arrangements.
 Incidentally I discovered that I was to make arrangements for travelling to the above meeting. I have communicated with the authorities of the I. C. R., C. P. R., Central Railway, Star Line Steamers, Shore Line Railway and Steamer Clifton asking for the usual rates and trust that the request will be granted as last year. Delegates in all cases must inform agents that they are going to the Association so that they may be furnished with the certificates which are to be signed according to directions. This must not be forgotten.
 A. H. LAVERS,
 Committee for Travelling Arrangements.

Will the delegates to the N. B. Eastern Association kindly forward their names to the undersigned and also state whether you will come by private conveyance or by train. We will provide entertainment only for those who forward their names.
 F. D. DAVIDSON.

All delegates attending the Nova Scotia Eastern Association which meets at Oxford N. S., on July 13th, will please send in their names to the clerk of church (A. H. Henderson) not later than the 5th of July and state if you intend coming by team, bicycle or train and what time you will arrive, by so doing you will aid the committee in the providing of homes. Train arrivals as follows: From St. John at



Watches Given Away.

In order to introduce our goods, consisting of Soap and Stationery, we will give away, for a short time, Watches, Desks, Bicycles, Bracelets, Autoharps and many other useful premiums. Send stamp for illustrated circular.
 Address:

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This Watch given away for selling 20 boxes of Soap or Paper.

Oxford Jct. 17.25, 18.30, 6.30, at Oxford 6.52 and 14.40. From Halifax to Oxford Jct. 11.30, 11.53 and 18.30 at Oxford 13.30. From Pictou to Oxford 11.00 and 18.05, all standard time. Delegates neglecting to comply with this request must not be disappointed if they have to seek a home at their own expense.
 COMMITTEE.
 Oxford, June 20th.

The Digby Co. Baptist Quarterly Meeting will be held with the Baptist church at New Tuskon on Monday evening and Tuesday July 10th and 11th. A large attendance of Pastors and delegates from the churches requested. Preacher for Monday evening Rev. W. L. Parker and for Tuesday evening Rev. G. W. Schurman. Collections will be taken at the preaching services for Missions.
 J. F. SAUNDERS, Sec'y.

The July session of the Annapolis Co. Conference of Baptist churches will be held at Lower Granville. The following programme has been arranged: Monday evening 7.30 Devotional services, addresses by Pastor Brown, "Higher Education in its relation to church life." Pastor Locke, Home Missions, Pastor Wallace, Foreign Missions, Pastor Steeves, Giving. Tuesday, 9.30 Social service, 10 Business, 11 address, Pastor Perry, Bible study in preparation for Sunday School work. The afternoon and evening will be given up to the council called to ordain J. O. Vince.
 LEWIS F. WALLACE, Sec'y.

The N. B. Eastern Association will convene in annual session with the Elgin Baptist church at Elgin, Albert County, N. B., on Saturday the 15th day of July next at 10 a. m. Delegates purchasing first class tickets over the Intercolonial, the Salisbury and Harvey, the N. B., and P. E. I., the Moncton and Buctouche, or the Elgin and Havelock Railroad will be entitled to return tickets free, on presenting certificates of attendance signed by the clerk of said association. Those travelling over the first two railroads above named must procure standard certificates at the starting point.
 F. W. EMMERSON, clerk.
 Sackville, N. B., June 16th.

The N. S. Eastern Baptist Association will hold its forty-ninth annual session with the Baptist church at Oxford on July 13th, at 2 o'clock p. m. The churches are requested to write short letters, fill in the statistics carefully, and forward the same to me before July 1st, my address after that date will be Truro. Travelling

by the I. C. R.—If ten or more delegates attend the above, and purchase first class full fare one way tickets to Oxford, and obtain a standard certificate at the starting point, they will be entitled, on presentation of such certificates filled in and signed by the secretary to the agent at Oxford, to free tickets for the return journey. If less than ten first class tickets are purchased going, the delegates will be issued first class tickets for return at first class half fare.
 T. B. LAYTON, Sec'y.
 Bridgetown, N. S., June 14th.

The fifty-fourth annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church in Fredericton, N. B., commencing on Saturday, the 19th of August, at 10 o'clock, a. m. HERBERT C. CREED, Sec'y of Con.

The associational letter blanks have gone forward to clerks of churches, also year book statistical blanks to clerks of associations.
 GRO. A. McDONALD.

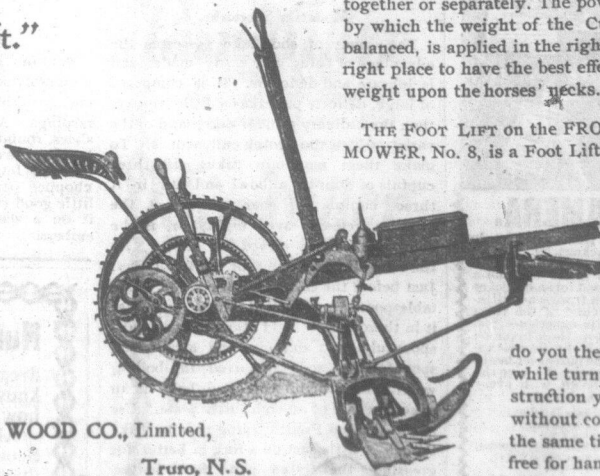
The N. B. Southern Baptist Association will meet with the Sussex Baptist church on Saturday, July 8th, at 10 a. m. Will all the clerks of the different churches in the Association kindly see that their letters with as full reports as possible are sent in to the clerk at Fairville, N. B., not later than July 1st. Also, will the chairmen of the various committees as named on page 163 of the Year Book see to it that their reports are ready in time so that our meetings shall be a success. In case the chairman of any committee has left the Association will the second one named on that committee kindly act in his stead.
 J. F. BLACK, Clerk of Association.
 Fairville, St. John, N. B.

The Southern Baptist Association meets with Sussex Baptist Church, July 8th. All delegates will please send in their names to the clerk of Sussex Baptist Church on or before July 1st so that homes may be provided for them.
 C. H. PERRY, Clerk.
 Sussex, N. B. June 5th.

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On the FROST & WOOD NEW MOWER, No. 8, the Cutter-Bar is raised either by hand or foot power together or separately. The power of the Coil Spring by which the weight of the Cutter-Bar is counter-balanced, is applied in the right way and just at the right place to have the best effect without throwing weight upon the horses' necks.

THE FOOT LIFT on the FROST & WOOD NEW MOWER, No. 8, is a Foot Lift that Lifts.

A Foot lift that enables you to raise the Cutter-Bar with the greatest ease and convenience, placed just where you want it, just where it will do you the most good, so that while turning or passing an obstruction you can raise the bar without conscious effort and at the same time have both hands free for handling the reins.

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Hood's Pills

Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

Rouse the Liver

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by G.L. Hood & Co., Lowell, Mass.

GATES' MEDICINES OUR FAMILY DOCTOR FOR 20 YEARS.

The following letter voices the sentiments expressed by hundreds of people throughout the provinces:

Forbesville, Ont. Co., January 27, 1899. G. Gates, Son & Co.:

Gentlemen.—I bought the first of your medicines sold in this locality 25 years ago. I never regretted it, I raised three children and never employed a doctor for my family or myself.

Gates' Life of Man Bitters, Invigorating Syrup, Nerve Ointment, Acadian Liniment, and Vegetable Plaster

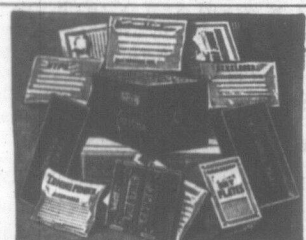
was our family doctor for over 20 years—and never failed to cure. My children are married and living in Boston and they think that Gates' medicines are the best that they can get today.

Yours respectfully, MRS. JOHN FORBES. We want it to be distinctly understood that the excellence of Gates' Medicines are strictly maintained, and that the curative value is greater than it was 60 years ago, that we do not profess to cure chronic diseases in a few days, nor with two or three bottles of medicine.

C. GATES & CO., Middleton, N. S.

On the first indication of Diarrhoea or Dysentery a few doses of DR. FOWLER'S EXT. OF WILD STRAWBERRY will promptly check the advance of these dangerous diseases.

It has been over 40 years a use and has no equal for the cure of bowel complaints of young or old. There are many dangerous imitations on the market, so it would be wise to see that the full name, Dr. Fowler's Ext. of Wild Strawberry, is on every bottle you buy



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For selling two dozen packages of Toledo Pens at ten cents a package, we give this Camera. It is made by the Yale Camera Co., has a Bausch & Lomb lens, and a shutter that can be used for snap-shot or time exposures. With it we send full instructions, so that a child of ten years can make, after a little experience, pictures almost as good as those taken by high-priced cameras. Many cameras are sold separately, and the purchaser has to buy the outfit afterward. We give the complete outfit, as shown, with every camera. The outfit consists of:

- 1 "Yale" Camera. 1 Package Developer.
- 1 Box Dry Plates. 1 Set Directions.
- 1 Package Hypo. 1 Toning Tray.
- 1 Printing Frame. 1 Package Fine Powder.
- 1 Developing Tray. 1 Package Silver Paper.
- 1 Package Ruby Paper.

We require no money in advance. Send us your name and address, and we will forward the Pens, which you sell for us. Then return the money to us, and your Camera will be forwarded, all charges paid.

Toledo Pen Co., Dept. M Toronto, Can.

The Home

A Dainty Summer Supper.

At this warm and oftentimes sultry season, when spring is verging into summer and when one is tired after a long day's work, either in the house or in the field or garden, a dainty cold supper, simple and refreshing is the most welcome. It should be entirely different from the hot, stimulating meal served at nightfall in winter, when the frost and cold and the day's hard work give the housekeeper or any worker an especially good appetite. Hot meals and breads are out of place on the supper table at this season, and do not tempt the appetite. An ideal supper for this season includes Parker House rolls, hot and crisp, if the day is a little cool; home-made bread sliced in dainty, thin slices; strawberries, stewed rhubarb or sliced pineapple, cottage cheese or any cream cheese, sweet pickles, smoked fish cut in delicate slices with or without a garnish of poached eggs, or thin slices of cold boiled ham or tongue. Delicate white cake, such as angel cake or lady cake, is welcome on the spring supper table. An iced drink like lemonade or shrub is refreshing if the day is hot. A good rule for lady cake is as follows: Cream two cupfuls of sugar and two-thirds of a cupful of butter, add a cupful of milk and stir well. In another bowl sift three cupfuls of flour and a teaspoonful of baking powder or half a teaspoonful of soda, and a teaspoonful of cream of tartar. Sift the flour and baking powder several times, and then stir into the other ingredients. Now add the whites of four eggs beaten to a very stiff froth. You may flavor it with orange or lemon or vanilla. Turn into loafcake tins and bake in a good oven until done. Frost it with a white icing flavored in the same way the cake is. A good rule for a soft, white icing, and one that is easily made and hardens quickly, is a gelatine frosting. To make this, put a teaspoonful of gelatine in two tablespoonfuls of cold water, set it away for about an hour. At the end of this time stir in a tablespoonful of boiling water. When dissolved add a cupful of powdered sugar, stirring well. Beat the icing while warm until smooth and white, add more sugar if it is not thick enough to spread. Beat well and spread over the cake. A strawberry icing is a novelty, and is delicious. To make it, put one cupful of granulated sugar with three tablespoonfuls of water and two tablespoonfuls of strawberry juice over the fire in a small tin saucepan; boil until it threads. In the mean time whip the white of one egg until it is very stiff, and add the syrup, beating it in by degrees. Spread the icing over the cake. This is a soft, delicately flavored icing, and makes a nice change. Lady cake is welcome on the tea table served with a dish of strawberries and cream.—N. Y. Tribune.

Mountain Shortcake.

The variety of shortcake possesses the advantage of being very easily made, and is delicate and delicious. It is composed of large, delicate pancakes a little thicker than the ordinary griddle cake, and of the variety which the Scotch call scones. To make these mountain cakes, sift three cupfuls of flour in a bowl and stir in it three cupfuls of sour milk. Let the mixture remain over night, or, if the shortcake is to be served for supper, let the flour stand in the sour milk all day. Just before the cakes are baked add three tablespoonfuls of melted butter and beat it in thoroughly. Add also an even salt-spoonful of salt and one and a half teaspoonfuls of soda dissolved in boiling water. Beat the mixture and bake it in cakes the size of an eight-inch plate. Use a well-greased French frying pan to bake them. A little suet on a fork is better for greasing the frying pan than butter. Spread each cake, as it is taken up, with butter; dredge it with granulated sugar and heap well-sugared strawberries cut in halves over it. File three of these cakes together for a shortcake. Cut them into

triangular quarters to serve them, [as waffles are cut and served, These fruit shortcakes are very nice made with dewberries or with red raspberries as well as with strawberries.

An Ideal Brother.

"Guy is coming, mother," said little Walter, running up to the steps; "I can see him on the car. Can I go and meet him?"

"Bless the dear, boy! Yes!" cried the mother, her face beaming.

"Is brother Guy coming?" cried Lillian, running to the door.

The visitor immediately decided that Guy must be a paragon of a brother.

Every one was eager to see him.

At this moment a fine-looking young man came up the walk, with his arm around the little brother, Walter.

Did you think I had forgotten you, mother?" he said, and, hat in hand, he leaned over and kissed her tenderly.

"And here is little sister! You must be well, dear, for your roses are so bright," he said.

While Guy remained, every one of the family circle exerted themselves to be entertaining. It was easy to see how every one loved him. It was quite easy to see why. He was as chivalrous to his mother and sisters as he would have been to his sweetheart; he listened to the little ones and told stories for their special amusement. They are always an agreeable family, but his coming was like a burst of sunshine even to them. His work was such that he could not be with them often, but how they treasured his visits when he did come!

I wonder how many brothers could be so ill spared from the family circle? Surely only those who, like Guy, love their relatives enough to be agreeable to them.—Christian Standard.

Alum in the System.

The frequent cases of nervous prostration or utter collapse of the nervous system, under which women "go all to pieces," as the saying is, have caused much thought and investigation on the part of physicians.

Certain inorganic substances are well known to cause various forms of nervous diseases, which are readily traced to the poisons producing them. Further research leads to the belief that alum is a prevailing cause of so-called nervous prostration, for the symptoms it produces on the nervous system, after its absorption into the blood, are very remarkable, indeed. Experiments physiologically made upon animals by Orfila, Prof. Hans Mayer, Paul Seim, and others, show that alum frequently produces no visible symptoms for many days after its introduction into the body.

Boeuf Au Gratin.

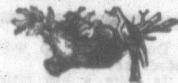
Put in a tourtiere some butter, or preferably some fowl or goose dripping, and sprinkle this layer freely with bread raspings. Arrange the meat, cut in thin slices, round and round, each piece overlapping the other by half; spread a little butter or fat on the meat, a layer of finely chopped parsley, a pinch of salt and a little good stock. Close the tourtiere, put it on a slack fire, and cover with hot embers.

Nursing-Mothers

dread hot weather. They know how it weakens and how this affects the baby. All such mothers need Scott's Emulsion. It gives them strength and makes the baby's food richer and more abundant.

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IT REQUIRES ONLY WATER

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CANADIAN PACIFIC RY.

SINGLE FARE TO Christian Endeavor CONVENTION

At Detroit, Mich., July 5 to 10.

A PERSONALLY CONDUCTED PARTY to the above will also spend one day at each of the following places, viz: MONTREAL, OTTAWA, TORONTO, NIAGARA FALLS

Write for pamphlets of rates and dates showing that the entire trip of 11 days can be made for an expenditure of less than \$50.00. A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

THE HEBREWS IN THE FIERY FURNACE.

Lesson III.—July 16. Daniel 3: 14-28.

Read the Chapter. Commit Verses 16-18.

GOLDEN TEXT.

Our God whom we serve is able to deliver us, Dan. 3: 17.

EXPLANATORY.

SCENE I. THE GATHERING OF THE CLANS AT BABYLON.

We see people from all parts of the Babylonian empire streaming into the city; satraps and their deputies, generals, treasurers, judges, lawyers, the governors of the provinces with their trains of officers and attendants, all in gorgeous array. Babylon was crowded with "the beauty and the chivalry" of the empire.

"Nebuchadnezzar had just returned from a triumphant campaign against his enemies in the west and south,—against Egypt, Syria and Arabia,—and he celebrates his return by the erection of a colossal image and a grand religious festival."

SCENE II. THE GREAT CEREMONIAL SERVICES. The object of this gathering seems to have been (1) To worship and honor the gods who, the king supposed, had given him his marvellous success. No government can endure without a religious basis. (2) It was to centralize and consolidate his empire, which was made up of many nationalities and religions. (3) It concentrated the religious feelings and worship in Babylon, and made his great city not only the center of government and of commerce and of fashion, but of religion.

SCENE III. THE FAITHFUL THREE ARRANGED BEFORE THE KING.—Vs. 14-19. This conduct was quickly reported to the king by certain Chaldeans, ranked among the wise men and magicians (2: 2), as a case of disrespect to the king, and insult to his gods. It was natural that this should be reported, but the fact that it was done by the learned class to which the three men belonged renders it probable that it was done on account of their success, and especially because these foreigners were exalted over natives. Compare the feeling against the Jews in Russia and France, and not so very long ago in almost every Christian country. Moreover, the pure, upright conduct of these men was a constant rebuke to those who ruled for selfish ends, and accepted bribes. They hated the men and the religion which produced such men and required such conduct.

14. IS IT TRUE? Is it of purpose? Did you intend to refuse my command, or was it a misunderstanding that can be passed over?

15. THE CORNET WAS A HORN, whether straight or curved. FLUTES. The reed-flute, or shepherd's pipe, which consists of several reeds of different thickness and length bound together, and played at the end. HARP (a Greek word in Hebrew letters). A harp or lyre like our own. SACKBUT. A four-stringed instrument, having a sharp, clear tone. A large harp, similar to our own. PSALTRY (Greek). An instrument like our lyre. DULCIMER (Greek, symphonia, whence our "symphony"). A sort of bagpipe, an instrument consisting of two pipes, which are passed through a leathern bag. The fact that three of the names of these instruments are Greek words in Hebrew letters has been used as an argument that Daniel was composed long after his time. But late discoveries by Mr. Petrie at Tahpanhes, Egypt, show that just before Nebuchadnezzar's time this was the seat of the Greek frontier garrison, numbering, according to Herodotus, thirty thousand men.

16. WE ARE NOT CAREFUL. Old English for anxious, solicitous. R. V. "We have no need." (1) Because it would be useless to reply to the king in his present temper. They could not change him. (2) Their actions had answered him already. (3) Their minds were made up, and nothing could change them.

17. IF IT BE SO (as you have said), OUR GOD WHOM WE SERVE. Only those who serve God can claim his protection and his promises. IS ABLE TO DELIVER US. He is stronger than the idol god of Babylon, or than the great king; for he is Creator, Preserver and Governor of the universe. So we can pray the Lord's prayer in faith, because of the truth, "for thine is the kingdom and the power."

18. BUT IF NOT. They could not know what was best, but they did know their duty. WE WILL NOT SERVE THY GODS. They could not do wrong, come what might. They could die, but they could not sin.

19. NEBUCHADNEZZAR FULL OF FURY,

so that his VISAGE WAS CHANGED with his passionate excitement.

SCENE IV. IN THE FIERY FURNACE.—Vs. 19-25. HEAT THE FURNACE ONE SEVEN TIMES MORE. Expressing the fierceness of the fury burning in his heart, and rendering it impossible that any could be rescued from such flames. The fact is mentioned to show the greatness of the deliverance that followed.

20. COMMANDED THE MOST MIGHTY MEN. From whom there could be no escape. CAST THEM INTO THE BURNING, FIERY FURNACE. Probably a smelting furnace in the form of a pit with an opening at the top and a door in the side. Possibly one in which the gold was prepared for the image. Farrar thinks it was a furnace used for the cremation of the dead.

21. BOUND IN THEIR COATS, etc. "Herodotus describes the Babylonians as wearing a long undergarment or shirt of linen, which reached down to the feet. Over this they wore a woolen gown or tunic, shorter than the other ("hats" in A. V.?) and a short hood or cape over their head and shoulders. This description is exactly borne out by the sculptures on the monuments.

22. THE FIRE SLEW THOSE MEN THAT TOOK UP SHADRACH, etc. "In the Song of the Three Children" ("Apocrypha") the flames stream out forty-nine (7 by 7) cubits. Comp. Isa. 30: 27. This action of the flames shows how great must be the power that could save the faithful three.

23. FELL DOWN, because they were BOUND, and could not stand or walk. They were cast in through the top. But the flame consumed their bonds, while it did not burn the men; hence they were soon seen walking.

24. THE KING WAS ASTONISHED. He was astonished (1) that the three men were not consumed; (2) that they were loose; (3) that a fourth was with them. The thought flashes upon him that he has come into conflict with a new and unknown power. ROSE UP IN HASTE. Expressing the strength of his astonishment and terror. SAID UNTO HIS COUNSELLORS. The word means the highest officers of government, who were in immediate attendance upon the king; his ministers of state.

25. THE FOURTH IS LIKE THE SON OF GOD. As the article is wanting in the sacred text, it is more correct to read "a son of the gods" (as in R. V.). Only a divine being, the king knew, could live thus in the fire himself, or preserve others there. No doubt in reality it "was" the Son of God, who, as "the angel of the Lord," at various times appeared to the Old Testament saints.

SCENE V. THE DELIVERANCE.—Vs. 26-28. 26. COME FORTH, AND COME HITHER. Nebuchadnezzar makes sure that what he sees is real, and not a mere vision.

27. THE PRINCES... SAW THESE MEN. The deliverance was public, unmistakable, and proved by many witnesses.

28. BLESSED BE THE GOD OF SHADRACH, etc. The king recognized the power of the Jews' God, and his readiness to defend those who obeyed him. The miracle would make such an impression on the princes and people that the king could more easily treat the Jews more kindly. YIELDED THEIR BODIES. Men who were so faithful to their God that they would die rather than do wrong would be faithful to their king, and could be trusted in all matters. Hence they were reinstated to their places with more influence and permanence than ever. But it may be that after so many years of prosperity their piety needed rekindling, and a new experience.

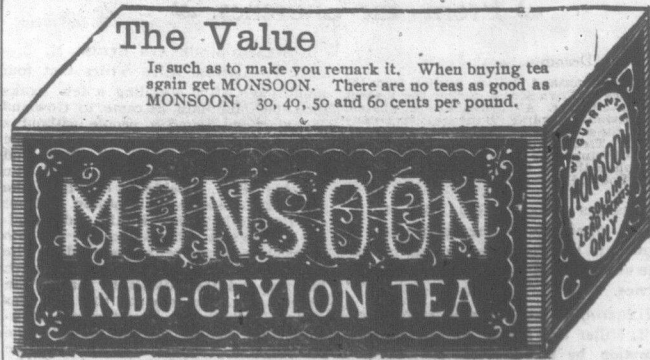
Farm Buildings.

It is a source of much regret that so little taste should be displayed by a majority of our farmers in the erection of buildings. The beauty and value of a place can be largely increased by paying a proper attention to the style of architecture. A well-planned building, one that suggests pleasant ideas of harmonious proportions and a fitness for the purposes intended, costs no more than an ill-ventilated, ugly, lonesome-windowed, bare bald, monotonous-looking house, that in summer makes one feel hot and in winter cold.

Every one knows the agreeable sensations produced by a pleasant cottage embowered amid forest trees, with a cheerful variety and intermingling of colors, showing the light and shade by its irregularities. A cottage of this kind should never be painted white or black, but some neutral color, with the trimmings white and blind, some subdued color. The outbuildings should be made to heighten the effect by being subordinate in proportion and color to the main building. A little attention paid to the principles of architecture would not only save money, but would add largely to the convenience, beauty and value of the farm.—(Southern Farm Magazine.)

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WALTHAM GOLD WATCH

Advertisement for Waltham Gold Watch, \$9.50. Includes an image of the watch and descriptive text about its quality and features.

Advertisement for Menthol D & L Plaster, featuring an image of the product and text describing its benefits for various ailments.

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

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

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cobson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to Geo. A. McDonald, Baptist Book Room, Halifax.

BRUSSELS STREET.—Rev. A. H. C. Morse administered the ordinance of baptism to two candidates on Sunday last. One was received by letter at a previous service.

HEBRON, N. S.—The new pastor, Rev. E. T. Miller and family, were tendered a reception by this church June 24th, a large number of our people expressing their welcome in no uncertain way. An interesting part was taken by the pastor of the Methodist church.

CHESTER.—Evangelists Herd and Hainsworth passed through these parts in the Gospel Waggon. Their rousing appeals were helpful in stirring Christians to zeal and in bringing sinners to Christ. Their singing in itself will draw the indifferent. I never heard a sermon better suited to produce conviction of sin than Bro. Herd preached before a scoffing audience of ritualists. Though belonging to the Methodist body I understand their purpose is not denominational. I commend them heartily to our pastors.

W. H. JENKINS

SPRINGFIELD, P. E. I.—On Sunday afternoon, June 25th, it was our happy privilege, before a large congregation to visit the baptismal waters and administer the ordinance to fifteen promising converts. At the evening service these with one sister received by letter were welcomed into the church. On the following Wednesday four others were baptized, at Cape Wolfe. These with two others by letter will receive the right hand of fellowship at our next service. We are greatly encouraged in the work of the Lord here. We trust in God and go hopefully forward. It is our purpose to hold special services at Alberton in the near future. Readers pray for us.

A. H. WHITMAN.

BEDEQUE, P. E. I.—A series of special meetings have been held for a few weeks past at Bedeque and Preetown with very encouraging results. Bro. H. A. McLean has been with us, singing the everlasting gospel in clear and ringing notes, and helping the pastor very materially in the good work. On Sunday, June 25, eleven persons, four of whom were heads of families, were baptized in Dunk River. Others have already decided to follow. Large audiences attend our services, and a deep work of grace is in progress among us. The Lord has cheered his people by sending these rich blessings, and greater favors are anticipated.

W. H. WARREN.

PUGWASH, N. S.—We have nothing special to report in the line of church news. The pastor has seven services to attend each week. The Sunday services as a general thing are well attended. Our Sunday Schools are in a healthy condition, cared for by earnest and devoted men and women of God. Our town this summer presents a busy scene in the line of building operations, amounting to over fifty thousand dollars. Many are repairing and remodeling their houses which gives to the town a more modern and up to date appearance. Among other improvements we are enlarging the Baptist church and building a new vestry having upper and lower rooms suitable for Sunday School purposes. Hoping to do better work for the Master we thank God and take courage.

C. H. H.

RICHMOND, CARLETON COUNTY.—The writer and his family have been the recipients of numerous favors from their kind friends in the Richmond churches. Last winter generous donations were received from both congregations, and a few weeks ago the ladies of Richmond and Hogden church presented my wife with a beautiful set of dishes consisting of one hundred pieces. The interior of the meeting house at Union Corner has been ceiled with southern pine oiled and varnished, the seats and other wood works painted and grained, giving the whole a beautiful appearance. Mrs. Churchill, returned missionary, gave an address in the house referred to above on Wednesday evening, June 28th, on our work among the Telugus to a small audience. Sister Churchill's address was well liked by those who heard it.

The writer regrets very much that he was not present, as he had not reached home from the Association.

C. CURRIE.

GOWLAND MOUNTAIN ELGIN, N. B.—

Mr. W. Artemas Allen writes that four months ago, after spending a few weeks on Lutes' Mountain, he came to Gowland Mountain and found a people without a pastor, among whom he preached in the churches and from house to house, and being convinced that God had called him to labor there, accepted a call from the brethren to become their pastor, without any stated salary and with the understanding that he may withdraw or go out into other places whenever he feels led by the Spirit to do so. Mr. Allen reports much kindness and liberality on the part of the people. He also reports that he has visited Turtle Creek, Barryton and Baltimore and that blessings have attended the services held in those places, also that he baptized two candidates on other fields, one of whom did not propose to join any church. This Bro. Allen thinks is in harmony with the baptism of the Ethiopian Eunuch by Phillip. On all of these fields, Mr. Allen writes, we have a good number of warm hearted Christians who are eager for the truth, many of whom are very poor in earthly things, but I trust some of the poorest are rich in divine things. Truly it is that class to whom the gospel is sent. At present writing we are holding special services here at Gowland Mountain and I sincerely beseech our believing prayers for these services, for the blessing of Almighty God the Father of mercies to be abundantly poured forth upon the church of God and the lost.

MANCHESTER.—It is some time since your readers heard from us. The present pastorate began about fifteen months ago. We can report progress. Sixteen have been added to our membership including one baptized on the 25th inst. The church is united and working harmoniously in all departments. During the 15 months we have expended considerable money for home purposes. Our church edifice at Boylston has been repainted, a handsome new organ put in, and the grounds improved. The new edifice at Manchester has been completed, dedicated, and furnished with a good organ formerly used at Boylston. A small debt encumbers our church, but an effort is to be made, soon, to wipe this debt out. During the present summer a fine Sunday School, of 40 members, has been organized at Manchester, and is being vigorously carried forward by Superintendent Simpson and his staff of four assistants. The Boylston School is prospering under the persevering superintendency of Deacon Anderson assisted by 3 teachers. Our W. M. A. S. meets regularly and is doing good work. A failure in our coast fisheries during three years, successively, has been very detrimental to our finances, but I am glad to be able to report that we have up to the present time realized almost the amount asked for from our church for outside purposes though expending considerable money for building and furnishing purposes at home. As our membership is only 85 including non-residents we feel that, from a financial standpoint at least, we are doing well. Our sincere thanks are due to the Pyles of N. Y. for their interest in, and assistance to our work. I may say in conclusion that the recent paper controversy on the subject of "infant baptism" has much increased the confidence of our people in the impregnability of the Baptist position, and resulted also in knitting our membership more firmly together in church work. On the other hand we regret to say that it has only too clearly revealed what spirit actuates some who had formerly professed a loving regard for the Baptists. Verily "It is the heart that maketh the theology." The "Charity" that Paul commended to the Corinthians was a Charity that "rejoiceth in the truth" and "never faileth."

R. H. BISHOP.

District Meeting.

The C. B. District Meeting convened with the Fourchie Baptist church June 7th. The first session was held at 7.30 o'clock p. m. Pastor Beattie preached an appropriate sermon, in which Christ was held up as the world's Saviour. At the morning service Pastor Spidle led devotional exercises. It was decided to hold next meeting at Homeville, and owing to the fact that Pastor Spidle was to shortly leave C. B. Pastor McLean was elected chairman.

REPORTS OF CHURCHES.

Fourchie.—Sister Sevanue reported in brief as follows: Meet every Sabbath morning having a sermon read by Deacon Sevanue, Sabbath School every Sunday afternoon. Mission Band small but encouraging.

Grand Mira.—Bro. Huntington reported no meetings or Sabbath School at present. Glace Bay. Pastor Beattie reported attendance good and although having many difficulties to overcome on the whole hopeful and not without encouragement.

good Sabbath School. Prayer meetings good. All floating debt wiped out.

Sydney.—Bro. W. A. Richardson reported interesting and well attended services, in brief that the Sydney church although not having any special revival to report yet in a good condition, meetings well attended, good Sabbath School and outlook bright.

North Sydney.—Bro. McLean reported 10 additions to church, 8 by baptism, 2 by letter and others were decided in short to unite with their body. Financial matters in good condition, everything hopeful.

Fort Morien.—Pastor Spidle reported for this church, Homeville and Mira. All three churches had much to expect from labors but of all the three, results were greatest at Mira where he (the pastor) had been blessed greatly by the result of work in the field, 14 in all had been converted during his two years pastorate. A resolution moved by Pastor Beattie, seconded by Pastor McLean, was adopted regretting the removal of Pastor Spidle from Cape Breton and expressing the hope that his future might be crowned with success by Him who worketh wisely.

On Thursday evening, Pastor McLean led the preliminary exercises and Pastor Spidle preached. Friday morning, Pastor Vincent spoke on Christian Benevolence. His remarks were Scriptural and practical. The exercises of the afternoon consisted in a sermon of Pastor McLean in which the Book of Promise was held up before those whose sky has clouded. The evening session was under the management of Pastor Vincent who led with an evangelistic address, after which a number of testimonies for Christ were given. The various pastors and delegates spent the following Sunday with the different churches on the field. These churches are very much in need of good pastoral service, and we trust that ere long God in His Providence will direct the right man to this field. The session held Thursday afternoon by the W. M. A. Society was deeply inspiring, various papers were read by Sisters Cranby, Spidle, Beattie and others in which the history of Mission work and the Mission Spirit was duly emphasized. We trust that these meetings may result in our good and much good to the faithful little band of Christian workers at Fourchie.

W. A. RICHARDSON, Sec'y Pro Tem.

Quarterly Meeting.

The Carleton, Madawaska and Victoria County Quarterly Meeting met in regular session with the Tobique Valley church, at Linton Corner June 9, 10 and 11. The following ministers were present: C. H. Henderson, J. W. S. Young, S. Ervine, A. H. Hayward, (Churchill, Foreign Missionary), D. F. Millen (Lic.) Bro. Hayward preached the opening sermon on Friday evening, which was very helpful and encouraging. 10th, at 9 a. m.—Prayer meeting led by Rev. J. W. S. Young, where the Spirit of God was felt, and some of our hearts was filled to overflowing. Business meeting 10th, 10 a. m., Rev. A. H. Hayward in the chair. The report from the different churches were very encouraging. Since last report there has been quite a number of baptisms. It was suggested that the Forest Glen church unite with the Tobique Valley church in the support of a pastor and others to work on this field. Also that Andover and Grand Falls churches be enrolled for the same purpose. Conference meeting led by Rev. S. D. Ervine, in which meeting we felt deeply the influence of the Holy Spirit. Some of the unsaved rose for prayers. The Rev. Mr. Churchill, Foreign Missionary, at 7.30 gave a very interesting lecture on Foreign Missions to a large and attentive audience. Some made up their minds in that meeting that they would give more than they ever had before, to send the light of the gospel to the dark nations of the earth. Prayer and social meeting on the 11th, at 9 a. m., led by Rev. C. H. Henderson, in which a large

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number took part and gave evidence of the power of the Holy Spirit in their hearts. At 10 a. m., Rev. J. W. S. Young, preached the quarterly sermon to a packed house of eager and attentive listeners. The subject of his discourse was: "The Church of God as the light of the world." I feel assured that all who heard Bro. Young were deeply impressed with the truths that he presented to us. At 2.30 Rev. C. H. Henderson, preached at Linton Corner, Bro. Hayward at Upper Simon Ridge and Rev. D. Myres (Presbyterian) at the Kirk at Three Brooks, which somewhat divided the people up. At 7.30 Bro. Hayward preached a short and helpful sermon. Bro. J. Puddington (F. C. B.) and Bro. D. Myres (Presbyterian,) was invited to a seat on the platform, and both took part with many others, in a social meeting after the sermon, in which the power of God's Holy Spirit was more truly manifested than in any of the meetings that preceded it. Altogether we felt to be encouraged and blessed in those sessions of the quarterly meetings, and do pray that the church where the next quarterly meeting will be held will be more abundantly blessed. The choir with the assistance of the Maple View choir rendered delightful music in all of the services, which was highly appreciated by all. Most of the collections taken up were for Home and Foreign Missions.

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is attained by two classes of merchants: the one is he who has a monopoly; the other is he who sells at a close margin. In the tailoring business there is no monopoly, but by careful management in the expense account, close buying, a fixed policy to give satisfaction to customers, and a willingness to take a close margin of profit, we mean to attain success. We are anxious to show you our Black Worsted at \$22.50 and \$25 the suit.

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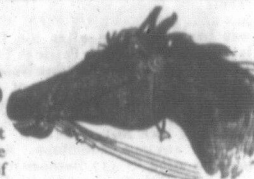
We carry the largest and best assortment of HORSE FURNISHINGS GOODS in the Maritime Provinces, and make a specialty of the following articles:

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Single and Double Working Harness	all prices
Driving Collars	.75 and upward
Working Collars	2.40 and upward
Riding Saddles	8.40 and upward
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Riding Bridles	1.25 and upward
Driving Harness (Set)	10.00 and upward

Besides a great variety too numerous to mention; in fact we can supply anything for the Horse. All at lowest prices.

We also carry a large line of Bicycles from \$33.00 and upwards.

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Gillis, all o...

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Pugwash, J...
Haverstock...
Ralph, all o...

BAIN-FOO...
bride's mot...
Wilson, Per...
Foote, of Pe...

SHIPLEY...
the bride's...
June 27th...
assisted by...
Rev. George...
River Hebe...
S., to Ann...
William W...

LONG-PR...
by Pastor M...
Ludlow, to I...

MAXWELL...
by Rev. C. G...
and Mrs. M...
N. B.

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MARRIAGES.

LONG-CHOWAN.—At the Baptist parsonage, Main St., St John, on the 28 ult., by Rev. J. A. Gordon, M. A., William N. Long and Sophia T Chowan, both of Studholm, Kings County.

BANCROFT-LITCH.—At Baptist church, Annapolis Royal, N.S., June 29th by Pastor G. J. Coulter White, Joseph A. Bancroft, M. P. F., of Round Hill, and Margaret A. Litch only daughter of George Litch, Esq., of Annapolis.

TOWER-MERRY.—At Springhill, June 24th, by Rev. J. W. Bancroft, Charles E. Tower and Ida Bell Merry.

MCLEOD-GILLIS.—At the Dufferin Hotel, Oxford, June 20th, by Pastor C. H. Haverstock, David McLeod and Maud Gillis, all of Pugwash Junction.

LANGILLE-RALPH.—At the parsonage, Pugwash, June 24th, by Pastor C. H. Haverstock, Simpson Langille and Laura Ralph, all of Wallace Bridge.

BAIN-FOOTE.—At the residence of the bride's mother, June 14th, by Pastor C. P. Wilson, Percy Bain, of Yarmouth, to Lottie Foote, of Pembroke, N. S.

SHIPLEY-WOOD.—At the residence of the bride's parents, Alexandra, P. E. I., June 27th, by Rev. J. C. Spurr, B. A., assisted by Rev. W. J. Howard, B. D., and Rev. George Ross, Charles T. Shipley, of River Hebert, Cumberland County, N. S., to Annie May Wood, daughter of William Wood, Esq.

LONG-PRICE.—At Doaktown, June 21st, by Pastor M. P. King, Ernest Long, of Ludlow, to Ida Price, of the same place.

MAXWELL-MAXWELL.—On June 22nd, by Rev. C. C. Burgess, Gershom Maxwell, and Mrs Mary Maxwell, all of Rockport, N. B.

CANN-CHURCHILL.—At Yarmouth, June 13th, by Pastor Ernest Quick, Frank L. Cann, to Nellie G. Churchill, both of Yarmouth, N. S.

WILKIE-WALLACE.—At the residence of the bride's parents, Alberton, P. E. I., June 28th, by Pastor A. H. Whitman, James H. Wilkie, to Bertha M. Wallace, both of Alberton.

CURRIE-SMITH.—At the residence of the bride's parents, on June 21st, by Rev. C. Currie, Fred Currie, to Abina Smith, second daughter of Mr. James Smith, all of Macnaqua, York County.

THOMPSON-CROSBY.—At Clarendon Street Baptist church, Boston, June 21st, by Rev. J. A. McElwain, pastor, assisted by Rev. F. L. Chapell, of Gordon Missionary Training School, Florence A. Crosby, formerly of Wolfville, N. S., and W. Harry Thompson, of Boston, Mass.

DEATHS.

BEZANSON.—June 23rd, Grace the beloved daughter of James and Mary Bezanon, aged 15 years and seven months.

WASSON.—At Cumberland Bay, N. B., June 26th, Hannah, wife of Thomas O. Wasson, aged 42 years. She was a member of the Second Grand Lake Baptist church and died trusting in her Saviour.

COREY.—At Cambridge, Mass., June 25, Austin Smith Corey, aged 38 years. He was the son of the Rev. W. T. Corey. After a long struggle with disease he passed peacefully away. Among his last requests were the expressive words "meet me in heaven."

KILLAM.—At Milton, Yarmouth County, June 14th, Mercy, widow of the late Mark Killam, aged 78 years. She was a member of the West Yarmouth church. Our sister had suffered over forty years but bore it with Christian fortitude and quietly went home to God.

JEFFERY.—At Overton, June 20th, James Jeffery, aged 33 years. He was baptized by Rev. B. H. Thomas. Brother Jeffery was stricken with pneumonia and only lived six days. He leaves a brother and a mother who has been confined to bed for years, and a sorrowing widow with three children. It is one of God's dark providences that eternity may fully solve.

SMITH—At Liverpool, England, on the 19th ult., Lenora G. wife of Rev. J. Hall Smith, and daughter of Mrs. Caroline Bradshaw, of Saint Martins, New Brunswick, in the 33rd year of her age. The body was interred at Liverpool, on the 20th ult. Mrs. Smith was a missionary, laboring in the Soudan, West Africa, and was returning home after being stricken with the native fever.

GRIMES.—At ——— Massachusetts, June 5th, Elias G rimes, aged 84 years. Mr. Grimes was born at Nictaux, N. S., was converted early in life and baptized by the late Dr. Bill. His life was such as to honor his profession. After his removal to Massachusetts he became a member of the Second Baptist church of Lawrence with which he remained in fellowship until his death. He leaves an aged widow, three sons and two daughters. His remains were laid to rest by his relatives in the Lawrence cemetery.

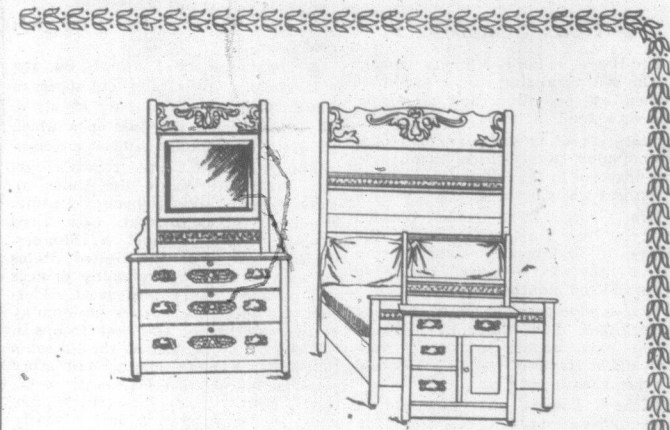
ELDRIDGE.—Mr. James W. Eldridge passed away at the home of his daughter, Mrs. Charles G. Whitney, Lynn, Mass., on Saturday afternoon, June 24th, aged 60 years and 5 months. For a year he had been a patient sufferer but did not give up until two months ago. Mr. Eldridge was born in Yarmouth, N. S., but spent the greater portion of his life at Freeport, Digby County, from whence he removed to Lynn in 1885. He was a man highly respected and beloved by all who knew him.

PALMER.—At Welsford, Elijah Palmer, aged 85 years. The summons came unexpectedly but found him ready. Many years ago he followed Christ in baptism, and his walk has always been consistent. He was loved and respected by all, and was ready to contribute of his means to the support of the gospel. We shall miss our brother both in the house of God and in his late home where he was always so ready to welcome his friends, but our loss is his eternal gain. His end was perfect peace. He leaves two sons and three daughters to mourn their loss.

WILSON.—At East Dalhousie, June 11, Deacon Thomas Anisley Wilson, in his 75th year. Deceased was an intelligent Christian gentleman widely known and greatly respected. In his removal our little church sustains another severe loss. As senior deacon Brother Wilson was wise in counsel and mature in experience, as a friend and neighbor he was gracious and true. On the morning of the 13th people gathered from near and far to bear silent, sorrowful testimony to his worth. Rev. Josiah Webb assisted Pastor Locke in the service speaking in a touching and impressive manner of his pleasant pastoral relations with the departed. Beside brothers and sisters Mr. Wilson leaves four sons and three daughters, a wife and one daughter having predeceased him to the better land. The sorrow of those who mourn for him is tempered by the assurance that he departed "to be with Christ which is far better."

Denominational Funds from May 22nd to June 16th, 1899.

NOVA SCOTIA. Fall River, East church, \$2; Jordan Falls, \$3.30; Pleasantville, \$4; Springhill, \$11; 2nd St Margaret's Bay, \$5; St Mary's Bay, \$8; Rev. C. I. McLane and wife, Barrington, \$10; Mrs Minnie Crowell, 20 cts; Milton church, Queens County, per Q M, \$8; Anisley Bishop, New Minas, \$5; Wolfville church, \$4.34; Hillgrove, \$1.80; Bear River, \$19; do, special, \$3; Shubal J. Dimock, Newport, special, \$50; do, \$5; Weymouth church, per Quarterly meeting, \$5; Port Medway, \$5; Liverpool, \$14.48; Brooklyn Section, \$10.65; Liverpool, S. S., \$3.37; do, B Y P U, \$4.35; Canning church, \$6; Mrs H North, Canning, \$1; Berwick church, \$22.30; Canning, \$5; Hampton, \$8; do, S S, \$1; Dalhousie East, \$3; Temple church, Yarmouth, \$14.85; do, S S, \$34.88; Clements-port, \$5; Brooklyn, \$3; Lawrence town, \$12.25; Osborne, \$10; Westchester, \$2; Musquodoboit, \$2.78; Lower Stewiacke, and Wittenberg, \$2.72; Annapolis Royal,



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Of our Special Low-priced Bedroom Suits just to hand. These suits are of Elm, are well made in every respect and well finished. All fitted with perfect Mirror Plates. The best values offered. Price is \$12.50, \$15.25, \$17.00 and \$17.50.

Send for photos of these suits.

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Advertisement for Boston Dental Parlors, 527 Main St., DR. J. D. MAHER, Prop ST. JOHN, N. B. Includes a portrait of a woman and text: 'COME AGAIN... We expect a return visit from all our patients for other work. We aim to give such service as will warrant them in coming. Painless dentistry - moderate charges - warranted work - tells about our service. You can learn all about painless dentistry - the famous Hale method - our success - and about our moderate charges on your first visit. But to tell what we really mean by warranted work - you must come again - and again - as our patients do - and find us here to make anything right when at fault.'

PRINCE EDWARD ISLAND. St. Peter's Bay, D W, \$3.25; Dundas, D W, \$3.90; North River, D W, \$10; Annandale, D W, \$6.38; Tryon church, D W, \$9; East Point church, (D W, \$6, Mrs John Robertson, Grande Ligne, \$1) - \$7; Cavendish church, D W, \$7; North River church, D W, \$10; St Peter's Road church, D W, \$7.12. Total \$63.65. Before reported \$540.52. Total to July 1st \$404.17. Total N B and P E to July 1st \$2864.78. J W MANNING, Treas. Con., N B and P E I. St. John, July 1st.

Acadia Forward Movement Fund. Charles Henderson, \$5; A C Poole, \$5; Hazen J Dick, \$2.50; Thos H Miller, \$2.50; F W Fleet, \$1; Mrs Rupert Harris, \$1; C W Phinney, \$1; Edward Woodworth, \$1; Miss Sophie Longmaid, \$5; Mrs DeBlois, \$2.50; A D Mills, \$5. Total \$51.50. WM. E. HALL.

Cash to Forward Movement. Robt Mills, \$1; John Kinley, \$1; Wm E Freeman, \$5; H H Reid, \$5; Silas Daniels, \$5; Theo F Marshall, \$1.50; W G Parsons, \$2.50; A P Dodge, \$2.50; Wm Weaver, \$1; Dimock Banks, \$1; Edgar Tufts, \$1.25; Miss L Harris, \$2; N B Hatfield, \$1; Rev S Langille, \$5; Mrs D Reid, \$1; Dr Crocker, \$5; Edna Roach, \$4; Abner Roach, \$4; R T Taylor, \$1; Mrs B M McRae, \$2; Miss G H Margeason; \$2.50; Mrs Maggie Hewett, \$4. We will be greatly obliged to those whose subscriptions are due if they will kindly forward as soon as possible. Yours truly, WM E HALL, 93 North St. Halifax, June 28.

ST. MARTIN, Que., May 16, 1895. C. C. RICHARDS & CO. GENTLEMEN,—Last November my child stuck a nail in his knee causing inflammation so severe that I was advised to take him to Montreal and have the limb amputated to save his life. A neighbor advised me to try MINARD'S LINIMENT, which we did, and within three days my child was all right, and I feel so grateful that I send you this testimonial, that my experience may be of benefit to others. LOUIS GAGNIER.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress and text: 'A PERFECT FOOD - as Wholesome as it is Delicious. Walter Baker & Co.'s Breakfast Cocoa. The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parlova's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. LTD. ESTABLISHED 1790. Branch House, 6 Hospital St., Montreal.'

News Summary.

The House of Lords Monday defeated the bill legalizing the election of women as councillors and aldermen. The vote stood 182 to 68.

James Corbet, messenger of the House of Commons, twenty-three years of age, was drowned in the Ottawa river Tuesday night while bathing.

Mrs. George B. Barrows pleaded guilty at New York on Monday to the charge of kidnapping baby Marion Clark. She was sentenced to twelve years and ten months in prison.

Two twelve-year-old boys, Eugene Rogers and Levi Godbout, both of whom were unable to swim, were drowned at Haverhill, Mass., Monday afternoon while bathing.

Michael Powers, 40 years old, a native of Newfoundland, fell from the transport Admiral Sampson at Boston on Tuesday evening, and was drowned. Powers was a fireman on board the steamer.

In the House of Commons Tuesday Joseph Chamberlain said he hoped a bill providing for the federation of the Australian commonwealth would be introduced in the House of Commons early next session.

Edward Hugh Jenkins, clerk with Corning & Chipman, barristers, Yarmouth, fell dead Tuesday noon while attempting to get out of bed. He had been ill. He was married last September.

Serious riots have broken out at Cicciano, Italy, in consequence of a priest having excommunicated a man for a private quarrel. The commune is divided into rival factions and already several men have been killed.

Manzer Giberson, of Arthurette, has found on the Serpentine, Victoria county, some very good specimens of quartz rock containing gold. A quantity has been sent to Montreal to be tested, and a company has been formed to develop the mine.

In consequence of the French attitude and the attempts to make trouble for the colony along the treaty shore, the colonial government on Tuesday decided to absolutely prohibit the French from obtaining bait at ports along the Newfoundland coast.

An unknown man was killed by a Grand Trunk passenger train Tuesday afternoon near the East Deering, Me., stock yards. The man was well dressed and was about 35 years old, weighed 175 pounds, and was 5 feet 10 inches in height.

A despatch to the Daily News from Foo Chow says serious anti-foreign troubles have occurred at Kieng Ning Fu, province of Ngan/Hwei. The church and mission have been burned but the missionaries escaped to Ning Wha, on their way to Foo Chow.

When the American liner St. Paul arrived at New York on Saturday customs officers seized the baggage of Mrs. Phyllis E. Dodge, a saloon passenger. Among the contents of the baggage was jewelry valued at \$40,000 and wearing apparel at \$10,000.

Michael Regan, aged 25, and Philip Murphy, aged 44, were instantly killed Wednesday afternoon in the yard of the Lowell gas works. The men were shoveling coal from a railroad car. They had cleared one side of the car, when the unequal weight on the other side overturned the car, coal and all upon the top of the men.

A plague of locusts has appeared at Tashkent, capital of Russia Turkestan, and is ravaging crops in all directions. The cotton planters of Ferghana are working night and day with all the hired workmen they can command, endeavoring to check the threatened invasions of their province.

A meeting of 4,000 loyalists was held in Cape Town on Wednesday evening, and adopted with the greatest enthusiasm resolutions supporting Sir Alfred Milner in his recent negotiations with President Kruger, and thanking the Canadians and the Australians for their offers of assistance.

Among the many great story tellers who are to be frequent contributors to The Saturday Evening Post of Philadelphia is Mr. Bret Harte, who is now engaged upon a series of four short stories dealing with

Californian life in the days of the great gold fever.

A Treasure of the Redwoods, the first of these characteristic tales, will appear in The Saturday Evening Post of July 8. The series is along the lines upon which Mr. Harte made his first brilliant successes.

The Queen, the Duke of Cambridge, the Prince of Wales, the Duke of York, Grand Duke Michael of Russia the Duke of Connaught, Gen. Lord Wolseley, Col. Samuel S. Sumner, military attache of the United States embassy in London, and many princes and princesses were present at Aldershot to witness a review on Monday of over 18,000 of the best troops in the kingdom. Not since the Queen's jubilee has a more magnificent army corps passed before a European sovereign. Nearly 15,000 infantry, 50 guns and 3,600 horse were in line. Nearly all the foreign military attaches were present, and a profound impression was made upon them.

* * *

A Child's Suffering.

Mr. Wm. McKay, Clifford, N. S., Tells of His Daughter's Cure.

She Was First Attacked With Acute Rheumatism, Followed by St Vitus' Dance in a Severe Form—Her Parents Thought She Could Not Recover.

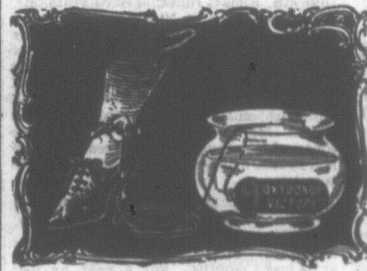
From the Enterprise, Bridgewater, N. S.

Wm. McKay, Esq., a well known and much respected farmer and mill man at Clifford, Lunenburg Co., N. S., relates the following wonderful cure effected in his family by the use of Dr. Williams' Pink Pills.—"About three years ago my little daughter Ella, then a child of ten years, was attacked with acute rheumatism. It was a terribly bad case; for over a month she was confined to her bed, and during most of the time was utterly helpless, being unable to turn in bed, or in fact to move at all without help. She could not even hold anything in her hand. All power or use of her limbs had entirely gone and the pain she suffered was fearful. By constant attention after a month or so she began to gain a little strength, and after a while improved enough to be taken out of bed and even to be walked around a bit after a fashion by means of a support. But now she was seized with a worse ailment than the rheumatism. Her nervous system gave way, appeared completely shattered. She shook violently all the time, would tumble down in trying to walk. In attempting to drink from a cup her hand shook so as to spill the contents all over herself. She was a pitiable object. The doctors were called to her again and said she had St. Vitus' dance in the worst form. She took the medicine prescribed and followed the instructions of her physician for some time, but without apparent benefit. She wasted away almost to a skeleton and we gave her up as lost. About this time I read in a paper an account of a great cure of nervousness effected by Dr. Williams' Pink Pills and resolved to try them. I bought six boxes and the little girl began using them. The good effects of the first box were quite apparent and when four boxes were used, she seemed so much improved that the pills were discontinued. She kept on improving and after a few weeks was as well as ever. We were told that the cure would not last, that it was only some powerful ingredient in the pills which was deceiving us and that after a time the child would be worse than ever. All this has proved false, for now nearly three years she has had unbroken good health, nerves as good as they are made, and stands school work and house work as well as a mature person. We have no doubt about Dr. Williams' Pink Pills restoring to us our little girl, whom we looked upon as doomed to an early grave."

Dr. Williams' Pink Pills are a specific for diseases arising from an impoverished condition of the blood or shattered nerves such as St. Vitus, dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, headache, dizziness, erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, building anew the blood and restoring the glow of health to pale and sallow cheeks. Protect yourself against imitations by insisting that every box bears the full name Dr. Williams' Pink Pills for Pale People. If your dealer does not have them they will be sent, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Imitations of OXYDONOR

Are Dangerous to Use.



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SHOWING HOW OXYDONOR IS APPLIED

The Genuine

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Dr. H. Sanche

A Native of the Province of Quebec, Canada, is the

Only Safe Instrument to Use

The Supreme Court at Washington, D. C., has decided in favor of Dr. H. Sanche against imitations. We are operating under the ONLY PATENTS that have been granted on THIS PROCESS and THESE INSTRUMENTS.

REFUSE IMITATIONS advertised under a different name. The genuine is plainly stamped with the name of the Discoverer and Inventor, "DR. H. SANCHE."

The BUYER OF IMITATIONS, as well as the maker and seller of them, IS LIABLE FOR DAMAGES.

OXYDONOR GIVES VIGOROUS HEALTH and cures RHEUMATISM, SCIATICA, LA GRIPPE, PNEUMONIA, INSOMNIA, NERVOUS PROSTRATION, ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, CANCER, and all forms of disease without medicine or electricity.

ONE OXYDONOR will serve an entire family and will last a life-time if taken care of.

The following convincing expressions from prominent and progressive persons are kindly given us for publication for the benefit of humanity:

Mr. George P. Goodale, Secretary of Detroit Free Press, writes: Detroit, Mich., May 2, 1897.

By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty. Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours, GEORGE P. GOODALE.

J. Crawford Bradlee, M. D.

34 Wynard Sq., Sydney, N. S. W., Australia, November 21, 1898.

Dr. H. Sanche. Dear Sir:—I may say that the severe tests to which I have subjected the Oxydonor and Anilmor No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system. J. CRAWFORD BRADLEE.

Former United States Consul writes:

Hamilton, Ont., Canada Sept. 2, 1896. It is to me a serious deprivation to be without the Oxydonor even one day. C. F. MACDONALD, U. S. Consul.

Rev. Isaac Naylor,

the Noted English Evangelist, writes: The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and do feel it a duty to recommend it to my friends. (REV.) ISAAC NAYLOR, Island View, Hornsea, near Hull, England.

Men and women are making a good steady income selling our productions. Write for terms. Address

Dr. H. SANCHE & COMPANY,

2268 ST. CATHERINE STREET,

United States Offices: NEW YORK, DETROIT, CHICAGO. MONTREAL, P. Q.

PRICE NOW \$10

for the original Oxydonor, which was sold from 1889 to 1895 at \$30 and \$25.

Price of Oxydonor No. 2, latest improved, to be

USED WITHOUT ICE, \$23.00 and \$25.00.

A 170-page direction book with each Oxydonor.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.

Same prices for Oxydonor in Canada as in United States.

Hay Fever.

McMaster Hall, Toronto, Ont. November 24, 1898.

The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the Hay Fever entirely left me. I will recommend those suffering from Hay Fever to try Oxydonor. WM. H. WALKER.

Sciatica, Erysipelas.

Thessalon, Ont., March 7, 1899.

I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from Sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of Erysipelas. THOMAS LECLAIR.

Asthma.

Wawanesa, Manitoba, March 1, 1899.

I have been using my Oxydonor on a neighbor who was suffering with Asthma, and in three applications she is on the road to cure, and the relief is wonderful. W. T. HARTWELL.

out ed a shee or fo men yarr ab g- flow narr some likin pecu it to than plas shee self by es run We h an ov the c almo conta when It i are d clam fresh Yet w leaves where them. proba tender which palate as reg taste o sensiti anima a likin will ea hog wi will pi no shee touch. small, sheep ger in can C One short p John M to milk cently at three all over month be milk pasture at night morning In the lower cow will down u in the p really n her cud on her I If the divided of the d either o cow, on milk, th cause h has a gr pasture, eat grain daily sh be all th ration is partly c as clove nutrition ly to cau 54 fresh clover is less dan not go th only, as clover is Cultivat

The Farm.

Sheep Eating Weeds.

"The American Sheep Breeder" points out the fact that many plants usually classed as weeds are in pastures often eaten by sheep, either to give variety to their diet or for the tonic effect on their systems. It mentions the common dandelion, parsley, yarrow, and even thoroughwort, as desirable for this purpose. In England sheep-growers purposely sow yarrow when laying down pastures for sheep, and also the narrow-leaved plantain. Most of these are somewhat bitter to the taste, and the liking for what is bitter seems to be a peculiarity of the sheep, which often leads it to eat leaves that are poisonous rather than medicinal. It is possible that all these plants have medicinal qualities, but the sheep does not know enough to doctor itself with them, as sheep are often poisoned by eating leaves of laurel when allowed to run where that poisonous plant grows. We have known sheep to be poisoned when an overdose of cherry leaves was probably the cause. The leaves of the cherry, peach, almond and of the common oleander all contain prussic acid, and are all poisonous when eaten in any quantity.

It is chiefly, we think, when pastures are dried up, and the sheeps' appetites are clamorous for some green thing, that these fresh leaves are most attractive to them. Yet we should hate to leave even dried leaves of the cherry, almond or peach where sheep could eat all they liked of them. The craving for something bitter probably explains why sheep will eat the tender shoots of nearly all deciduous trees, which are almost invariably bitter to the palate. With regard to anything uncleanly as regards animal excrement or blood, the taste of the sheep is more refined and sensitive than that of any other farm animal. But it unquestionably does have a liking for what is bitter to the taste, and will eat the small, wormy apples that a hog will turn up his nose at, while the hog will pick its favorite food among filth that no sheep could be brought near enough to touch. In the early summer, while the small, bitter, wormy apples are falling, the sheep is, therefore, a much better scavenger in the orchard than the hog.—(American Cultivator.)

Milking Cows at Noon.

One of the Boston daily papers had a short paragraph lately about a cow which John Milton, of Gardiner, Me., is obliged to milk three times a day, and which recently gave in one day 3 1/4 quarts of milk at three milkings. There are many cows all over the country which through this month at least need for their comfort to be milked three times per day. Cows at pasture do much better if left in the field at night, or turned to pasture early in the morning, both in June and July at least. In the hottest weather there is generally a lowering of temperature at night, and the cow will graze then, and be ready to lie down under a tree or under an open shed in the pasture lot through the day. She is really making milk faster while chewing her cud and digesting her food than while on her feet grazing.

If the twenty-four hours of the day are divided into eight-hour sections, the middle of the day yield of milk will be larger than either of the others. But if she be a good cow, one which turns most of her food to milk, this three-times-a-day milking will cause her to grow thin in flesh unless she has a grain ration at noon. A cow on June pasture, milked only twice a day, will not eat grain. But if she is milked three times daily she will eat a noon feed of grain, and be all the better for it. By July the grain ration may be lessened, and some clover, partly cured, may be substituted. So soon as clover heads out it becomes very rich in nutrition, and if partly cured it is less likely to cause bloating from eating too much, as freshly cut clover might do. When clover is cut for soiling stock there is much less danger from bloat, because they cannot go through it and pick off the blossoms only, as they do when they are turned into clover in blossom to graze.—(American Cultivator.)

The Influence of Manures.

Continuing his investigation of the relative influences of manures on the feeding properties of crops, Dr. Somerville, of the Durham College of Science, last winter fed sheep on turnips, oats and hay grown expressly for the purpose with the aid of different manures separately and in combination. The experiment, it will be remembered, commenced on pasture land, and with the object of broadening its scope and rendering it additionally reliable it was decided that for the second trial ordinary rotation crops should be utilized. Instead of being grazed, therefore, the experimental lots of sheep in the latter case were penned in an airy shed and had the allotted materials served them in the ordinary manner of hand-feeding. As indicated, yellow turnips, oats and hay were the articles employed, and the food for each lot of sheep was produced by the aid of a certain manurial dressing.

The relative progress of the different lots, as measured by their gain in live weight, seemed to leave little room for doubt as to the unequal effects which the various substances exert on the quality of the crops. The food which produced the largest increase of live weight per given quantity was that grown with the aid of bone meal. Superphosphate alone came next, the return being slightly less when a moderate amount of sulphate of ammonia or nitrate of soda was added, and smaller still when the dressing nitrogenous manure was doubled. Though the nitrogen had the apparent effect of depressing the nutritive properties of the crops, however, this result was more than atoned for by the larger yield of crop produced. The indicated superiority of the bone meal foods was not sufficient to compensate for the small yields. Quantity and quality of crop both considered, superphosphate, nitrate of soda and kainit formed the most effectual manure.—(London Post.)

The Danger Season

An Appeal to the Suffering and Diseased.

Paine's Celery Compound

The Great Deliverer and Rescuer Cures Even at the Eleventh Hour.

At this time we desire earnestly to appeal to men and women who are ailing and in a low condition of health.

There are thousands of sick people—disappointed and now almost hopeless—who have ceased to think of their danger, imagining they are incurable because their doctors have failed and the vast varieties of medicines they have used have produced no good results.

Courage once more, suffering brothers and sisters! Rekindle the almost dead embers of hope, you sadly deceived and disappointed ones!

Freedom from disease and suffering, and a new and happy life will be your portion if you have faith enough to make trial of that life-giver and disease banisher, Paine's Celery Compound, that has in the past rescued so many from the grave.

If Providence and our advice should inspire you that there is life in Paine's Celery Compound, your efforts must be prompt and honest. During the present heated term of summer, it is perilous to neglect your aches, pains and sufferings. Inaction and wilful neglect for one day may result in death.

If you suffer from nervous prostration, liver disease, kidney complaint, dyspepsia, rheumatism, neuralgia, headache, impure blood and digestive troubles, you should derive instant inspiration from the army of men and women of the best families of Canada who have given their written testimony in favor of Paine's Celery Compound, and be further encouraged by the recommendations of the most eminent medical men who prescribe Paine's Celery Compound regularly.

With such testimony and the indorsement of medical men, is it wise or prudent to neglect the use of earth's best medicine? He or she who refuses life and health is surely worse than a skeptic. Bear in mind that Paine's Celery Compound cures even at the eleventh hour.

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Doctors said Locomotor Ataxia.

Milburn's Heart and Nerve Pills
Cure a Disease hitherto regarded as Incurable.

The case of Mr. G. O. Archibald, of Hopewell Cape, N.B., (a cut of whom appears below), is one of the severest and most intractable that has ever been



reported from the eastern provinces, and his cure by Milburn's Heart and Nerve Pills the more remarkable from the fact that he was given up as incurable by worthy and respected physicians.

The disease, Locomotor Ataxia, with which Mr. Archibald was afflicted is considered the most obstinate and incurable disease of the nervous system known. When once it starts it gradually but surely progresses, paralyzing the lower extremities and rendering its victim helpless and hopeless, enduring the indescribable agony of seeing himself die by inches.

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"If you had seen me when I started taking those wonderful pills—not able to get out of my room, and saw me now, working hard every day, you wouldn't know me.

"I am agent for P. O. Vickey, of Augusta Maine, and have sold 300 subscribers in 80 days and won a fifty dollar prize.

"Nothing else in the world saved me but those pills, and I do not think they have an equal anywhere.

"The seven boxes I took have restored me the full use of my legs and given me strength and energy and better health than I have enjoyed in a long time."

G. O. ARCHIBALD.
Hopewell Cape, N. B.

In addition to the statement by Mr. Archibald, we have the endorsement of two well-known merchants of Hopewell Cape, N. B., viz.: Messrs. J. E. Dickson and F. J. Brewster, who certify to the genuineness and accuracy of the facts as given above.

Milburn's Heart and Nerve Pills are 50c. a box, or 3 for \$1.25, at all druggists, or sent by mail. T. Milburn & Co., Toronto, Ont.

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For common ailments which may occur in every family. She can trust what time indorses. For Internal as much as External use. Dropped on sugar it is pleasant to take for colds, coughs, croup, colic, cramps and pains.

I have used your Anodyne Liniment in treating my infant (only six months old) for colic, and our little three year old daughter for summer complaints and bowel disease generally, and found it to be excellent. JOHN I. HOLLIS, America, Ga.

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Ordination.

Mr. Selden W. Cummings, formerly of Truro, N. S., a son of Wm. Cummings, Esq., and well known in the province, was ordained to the gospel ministry at Chester, Pa., on June 16. After the usual examination by a council of delegates from the churches in the Delaware Union Baptist Association, the Upland church and the First Baptist church, Philadelphia, together with the Faculty of Crozer Theological Seminary, convened at the Emmanuel church. Mr. Cummings was introduced to the council by the moderator, Rev. S. S. Woodward, of the First Baptist church, Chester, and having given a statement, respecting his Christian experience, call to the ministry, and views of Christian doctrine, with which the council declared itself satisfied and accordingly recommended Mr. Cummings' ordination. Words of commendation as to Mr. Cummings' life and work were spoken by President Weston, of Crozer, and others, and arrangements were made for the public services of ordination which were carried out in the evening as follows: Presiding officer, Rev. Dr. H. G. Weston; sermon by Rev. Dr. Kerr Boyce Tupper, of First Baptist church, Philadelphia; ordination prayer, Dr. Weston; charge to the church, Dr. M. G. Evans; charge to the candidate, Rev. F. C. Woods, of Upland church; hand of fellowship, Rev. Dr. B. C. Taylor. The Chester Times says that Mr. Cummings has been identified with the work at Emmanuel Baptist church for the past eighteen months and it has been steadily progressing with a splendid outlook for the future. To-morrow evening there will be seven candidates for baptism.

News Summary.

Last week more than a thousand tons of fodder and war material was forwarded from the Woolwich dock yard, London, to South Africa.

McClure's Magazine for June tells about motor vehicles and is in every way a most desirable number. It is for sale by T. H. Hall, Cor. Germain and King Sts.—also all other standard magazines.

The French fishing vessel Nouvelle Ecosse, from Grand Banks, arrived at Cape Broyle Monday in quest of herring bait. She was seized by the customs officials for a violation of the fishery law. An officer was given the custody of the ship and crew, but the latter attacked him, got the ship to sea, threw him into a boat and left. The British special service vessel Columbine was ordered to chase and seize the Nouvelle Ecosse. Serious complications are expected to result.

The Halifax exhibition commission has arranged for a spectacular event by the military, under the direction of Lord William Seymour, representing the famous march by General Roberts from Kabul to Kandahar and the battle at the latter point. Engineers will construct a bridge across a wide trench of water and a fort will be blown up. The exhibition will give the military \$3,000 to defray actual outlay.

The London Daily News says that the Russian man-of-war Gerzog Edinburgskii, whose officers and men were recently the recipients of Swedish courtesy at Karlskrona, returned the same by secretly, at night taking soundings until they were discovered by the governor of the fortress. Karlskrona is the chief naval station of Sweden; its approaches are well fortified by modern naval defences, while it has also a ship channel difficult to navigate.

The first step has been taken in what looks like the beginning of a war between the International Steamship company and the D. A. R. for the St. John Boston passenger and freight business. The International has had the business for thirty years and has provided a service which was slow, as stops were made at Eastport. Last week the Dominion Atlantic announced two trips a week direct by the Prince Edward and to-day the International company announces the steamer St. Croix will not call at Eastport in the future, but will make two direct trips each week. The next step in the fight will probably be the placing of another boat on the route by the Dominion Atlantic.

Dr. E. Y. Mullins of the Newton Centre Baptist Church, Boston, has been elected to the Presidency of the Southern Baptist Theological Seminary at Louisville, to succeed Dr. Whitsett, resigned. The election of Dr. Mullins was unanimous. Although pastor of a church in New England, Dr. Mullins is a southerner by birth, and it was not until the past few years that he was called to Massachusetts. He is a native of Mississippi. He was at one time pastor of Lee Street Baptist church at Baltimore, and has also been Associate Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention.

Mr and Mrs Ruddock, of Chatham, and their washerwoman, Mrs. Walsh, were poisoned on Monday and for a time were very ill. They had eaten roast lamb with dressing, and it was found that a box of catarrh smoking mixture had been on the self near the summer savory. Dr. Benson pronounced it a case of bellonna poisoning and blamed the catarrh mixture.

Personal.

Dr. and Mrs. Rand are again sojourning at Partridge Island, Parrsboro.

Editor Black is in attendance upon the Island Association and will later be present at the meeting of the N. S. Eastern, at Oxford.

Rev. F. C. Wright of Troy, New Hampshire, formerly pastor in Pennfield and Harvey, is spending a few weeks in the provinces.

Professor Wm. Elder, Mrs. and Miss Elder, of Waterville, Maine, were passengers to Digby on Friday of last week. They are making their annual visit at Hantsport.

Rev. C. W. Jackson of Cavendish, P. E. I., has been visiting Massachusetts. While in St. John he was the guest of his former classmate, Rev. A. H. C. Morse.

We were pleased to receive a call from Professor D. F. Higgins. With Mrs. and Miss Higgins he has been enjoying a visit at the home of his son the Carleton pastor.

Rev. Henry G. Mellick and wife of Emerson, Manitoba, are again visiting their many friends in the Maritimes. Mr. Mellick will visit some of our Associations. Mrs. Mellick has hastened to the home of her father, Rev. Isaiah Wallace.



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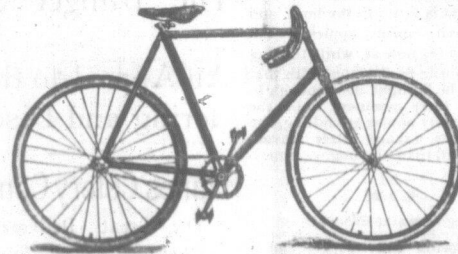
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