

Messenger and Visitor.

50.00 per annum
Wages paid within thirty days, \$1.50

J. H. BARNES, Editor.
WILLIAM ST. J. JONES, N. B.
OFFICE—No. 10, PUGLEY BUILDING, PRINCE

ALL CORRESPONDENCE intended for the paper
must be addressed to the Editor. All contributions
in reference to advertising, business or
subscriptions to be addressed to the Business
Manager.

PAYMENTS for the MESSANGER AND VISITOR
must be by check, draft or P.O. order. Cash
must be sent in registered letter; otherwise at
the risk of the sender. Acknowledgment of the
receipt of money will be sent to agents remitting
and the date on the address label will be
changed within two weeks.

DISCONTINUANCE.—The MESSANGER AND
VISITOR will be sent to all subscribers until an
order to discontinue is received. Returning the
paper is not sufficient notice. All arrears
must be paid when the paper is discontinued.

A CHANGE IN ADDRESS will be made provided
the old and new addresses are given. No
change can be made unless the old address is
sent.

ADVERTISING RATES furnished on applica-
tion.

Messenger and Visitor.

WEDNESDAY, AUGUST 15, 1894.

A MOB'S DOINGS IN QUEBEC.

On Monday evening of last week
scenes occurred in Quebec city which
would be a disgrace to any civilized
community in the world, and un-
fortunately for the claims of fair play
and tolerance sedulously made for the
Roman Catholics of Quebec Province,
it is not the first time that ignorant
prejudice and religious fanaticism in-
duced by inflammatory utterances of those
who should be actuated by better
principles, have broken out into acts of
destructive and even murderous
violence toward those who were simply and
quietly exercising the right, supposed
to be sacredly secured to every Canadian
citizen, to worship God according to
their understanding of divine truth
and the dictates of their consciences.

Le Monde, a French paper published in
Quebec had indulged in certain remarks
in reference to the Salvation Army,
which it is generally admitted, had the
effect of causing an ignorant and fanatical
mob of people to gather in the
streets and to engage in an attempt to
work the buildings of Protestant mis-
sion stations located in different parts
of the city. The Baptist Grande Ligne
mission station, lately opened in the
St. Roch district, was the first point of
attack. There a religious fanatic was
in progress. Rev. Adam Burwash, who
recently spoke in the interest of the
Grande Ligne work in St. John, and in
other places in the Maritime Provinces,
was present at the meeting and with him
several other missionaries and evangelists
workers, two of them ladies. The mob
composed, it is said, chiefly of French
Canadian "rongs" collected about the
building and began an attack upon it
with stones. Windows and doors were
soon demolished, and those who occu-
pied the room, being without means
of either defence or escape, were for a
time in considerable danger from flying
missiles, but through the kindness of a
French Catholic family found a place
of safety until at length the efforts of
the police to scatter the crowd proved
successful. The mob then sought and
found a new object on which to expend
its riotous spirit, in the hall of the
Anglican French mission, in the
St. John's suburb, which had been re-
opened only the previous Sunday.
Here windows were broken and when,
after a time, the police arrived on the
scene, the mob's mind was set on
attacking the Salvation Army barracks
on Palace Hill. This place was
soon stormed and the occupants fled for
their lives, the police arriving too late to
prevent the outrage. The mob then
returned to the scene of its first ex-
ploits. But the police, having taken
cave, reached the place in time to pre-
vent a second assault upon the Baptist
mission, and the streets having been
cleared in a measure, the missionaries
were escorted to their homes by the
police to prevent further violence being
offered them.

These riotous proceedings caused
great excitement in the city and much
indignation on the part of the better
classes of citizens, both Catholics and
Protestants. But no arrests were made
by the police at the time, nor so far
as we have heard, have any been
made since, though some of the ring-
leaders of the mob are said to be well-
known. Mayor Parent, of Quebec, is
reported as expressing much regret for
what had occurred, and a determination
to protect the Protestant missionaries.
The best proof which the mayor could
give of his sincerity in this matter
would be to insist that the rioters of
last Monday night so far as known,
should be so punished as to teach law-
breakers of their class a wholesome and
necessary lesson.

It is not to be supposed that those
who do such deeds as those above re-
ferred to have the sympathy of the
better classes of the French Roman
Catholics in their lawless and dastardly
acts. These deeds are in part charge-
able to a rude and lawless element,
eager to raise a row or a riot, and in
part also they are the outcome of the

ignorant and fanatical hatred of Pro-

testantism, by which many of the less
intelligent of the Roman Catholic
population are possessed. The more
liberal and intelligent of French Roman
Catholics understand that such things
are not only a crime but a blunder,
since they tend to disparage their race
and religion in the eyes of other Cana-
dians and before the world. Thus the

Monde, a French Catholic paper of
Montreal, strongly condemns the doings
of the mob in Quebec, which it char-
acterizes as "a ridiculous and disgraceful
affray" with which it says, sincere
Catholics and true patriots had nothing
to do. The *Monde* proceeds to give
some wholesome advice to its riotous
c-religionists, reminding them that all
creeds are free in this country,
that liberty is protected by the con-
stitution, and that if it were to
disappear, the French Catholics, who
are a minority of the people,
would suffer most. It reminds them
farther that in parts of the country
where Protestants are as largely in the
majority as French Catholics are in
Quebec, the Catholics are not subject
to any such outrages because of their
religious faith. In reply to what it
supposes would be urged by way of
belittling the Quebec incident, that
those against whom the acts of the
mob were principally directed were
renegade Catholics, the *Monde* reminds
its readers that Newman and Manning
were Protestants before they were
Catholics, and that the premier of
Canada, now a Catholic, was once a
Methodist. But Protestants do not
menace the lives or destroy the prop-
erty of those who have gone from
their fellowship to the Roman Catholic
fold. It is to be hoped that *Le Monde's*
judicious remarks will be duly pondered
by any of its readers who may be
inclined to think that the interests of
Roman Catholicism can be promoted
by the destruction of Protestant mis-
sion houses.

But there is another question which
Le Monde does not explain. Why is it
that French Catholic communities are
so easily aroused to acts of fanaticism
and lawless violence against Pro-
testants, when one almost never hears
of such a thing as Catholics suffering
an outrage at the hands of the Pro-
testants on account of their religious
beliefs? Do the R. C. clergy teach their
people the duty of recognizing the
rights of conscience and religious lib-
erty for all the people of Canada?
Doubtless there are among priests
men in whom the spirit of charity
finds place, just as among French
Catholic editors there are some pos-
sessed of a larger and more generous
spirit than others, but if one may judge
from the reports that reach us through
the press and otherwise, there is less
evidence than there should be in the
French Catholic press or its pulpits
to cultivate among the people an
intelligent and generous spirit to-
ward their fellow citizens of another
faith, while there is evidently in some
quarters a willingness when occasion
offers to incite the more ignorant and
fanatical of the people to acts of law-
lessness and violence against Protes-
tants.

But such deeds as those recently per-
petrated in Quebec are not likely to cause
Protestants to stay their hands in the
work of evangelization. On the con-
trary, they will do perhaps more than
anything else could do to foster among
the Protestants of Canada sympathy
with that work and zealous efforts for
its advancement.

Literary Note.

The Missionary Review of the World
for August opens with a most interest-
ing and able paper from the pen of the
Editor-in-Chief on "The Real and
Romantic in Missions." In it Dr. Pir-
son gives a masterly and somewhat ad-
verse criticism of Dr. James H. Johnson's
recent book, "Reality vs. Romance in
South Central Africa," and shows the
many hasty judgments which are
formed regarding African Missions by
those who have not studied them
thoroughly. Dr. Arthur H. Smith,
author of "Chinese Characteristics,"
discusses "Time as a Factor in
Christian Missions," and utilizes his
own experience and learning to prove
that hasty evangelization is imprud-
ent, and attempts at it are productive
of evil. "The Place of Higher Educa-
tion in Missionary Work," is consid-
ered by Rev. Dr. Ellinwood, senior Sec-
retary of the Presbyterian Board, and is
shown to be one of great importance in
order to place Christianity on a firm
footing in heathen countries. In the
third and last paper on "Unoccupied
Fields of the World," Mr. Douglas
completes his survey of this subject by
considering the Continent of Africa
and South America. Among other
articles of especial interest in this
number are "Practical Confucianism
and Practical Christianity in Korea,"
by Rev. Samuel Moffat, "Missionary
Work in Northern Bulgaria," by Rev.
I. T. Guild, "The McCall Mission," by
Mrs. Houghton, and "Missions in Spain
and Austria," by Rev. H. A. Schauder.
The International Department contains
an account of the late meeting of the
International Missionary Union, at
Clifton Springs, together with papers
then read. The other departments of
the *Review* are up to their usual stand-
ard of interest and usefulness. Publish-
ed monthly by Funk & Wagnell Com-
pany, 90 Lafayette Place, New York.
Price, \$2.50 per year.

The North-West Indian Mission.

About four years ago W. Henry
Prince, the son of a Cree Indian Chief
was converted. He was baptized and
united with the Winnipeg Baptist
church. He began at once to preach to
the Indians, and God blessed his labors
abundantly. For a time his labors
were confined to St. Peter's reserve and
this place was made his headquarters.
This is a large reserve thirty miles
north of Winnipeg. Henry soon began
to extend his labors to other districts.
He travelled along the shores of Lake
Winnipeg great distances, and soon the
work spread over a vast territory. At
Little Saskatchewan, two hundred
miles north, a number of converts
were gathered, and last year a small house
of worship was completed. Early this
year a church was organized at St.
Peter's, with thirty-two members. It
was found that a house of worship
was a necessity at this place, and
after much planning, and praying
and working the house was finished.
The building is not altogether new. A
large log house with five acres of land
attached was secured. This house was
remodeled and fitted up. A vestibule
and tower were added. The ceiling is
arched, the walls are nicely plastered
and the wood-work tastefully painted.
There is a baptistry under the platform.
The house has seating capacity for
about 100 persons. The house was
opened for worship August 2nd. It was
a great day for the Indians and also
to those of us who had the unutterable joy
of being present. A company of 27
members of the Winnipeg church drove
out. Sixty miles of a drive in a day is
not considered great here. Sufficient
provisions for a feast for the Indians
and ourselves is an important consid-
eration on a trip to the Indian reserve. But
the great feast to us all was en-
joyed as Indian and white man sat
together with Jesus and suffered with
Him. The writer had the honor of
preaching the opening sermon. By
using small words and short sentences
no interpreter was needed. Most of
the Indians on this reserve can under-
stand English. Pastor Grant, to whom
they look as children look to a father,
gave them practical instruction on
their duty. Then came the best time
when the Indians poured out their
grateful testimonies to the goodness of
God. Most of them spoke in Indian
and Henry interpreted for us. His
father is a man of stalwart form and
a natural traitor. His gestures would
away the audience although we did not
understand a sentence he uttered. It
was an event that we will not soon
forget. This house will be a witness for
God. It stands on the banks of the
Red River, and as the Indians pass
it will hail him to worship the Lord.
The work is opening in other parts. I
visited a half-breed in southern Mani-
toba a few days ago upon whose mind
and heart the light of Christ is begin-
ning to dawn. He is a man of good
education, having studied with a view
to the priesthood. He speaks French
and Cree and English. He lives within
reach of several hundred Cree Indians
and more than 1,000 French who live
in utter ignorance of the way of salva-
tion. He is already letting the little
light he has shine upon them. The
spiritual destitution amongst these
people is appalling. There are in Mani-
toba alone not less than 20 bands of
Indians, amongst whom none is doing
any religious work. We can reach
them at little cost without danger or
hardship.

Pity them, pity them, children at home,
Haste with the bread of life, hasten and
come.

H. G. MELLICK.

The Lord Reigns in Quebec.

"The Lord reigns in His world, as he
in the time of Noah."

We had, a few of us, a "blessed hour
of prayer," Saturday night, in our hall
at St. R. C. It was nicely fitted up
and ready for service by Saturday
Sunday, a. m., thirteen Romanists
were out and listened very attentively
to my sermon on "Our Ideal or model
Church," Phil. 1: 1-11. Nine were
out in the p. m., and listened with
equal earnestness to an excellent ser-
mon by Bro. Grenier on the "New
Birth," Jno. 3: 5. At night our 54
chairs were all occupied, and many
were standing. We succeeded in main-
taining order. Crowds passed in and
out several times, but finally a full
house listened respectfully while I read
the Word and spoke to them kindly
and frankly for about half an hour on
"Testimony in its Relation to Character
and Authority," as suggested by the
portions read, Jno. 1: 19-23; Mat. 21:
33-27; and Acts 21: 37-40. In sing-
ing the closing hymn the boys
started howling. We stopped singing
and closed the meeting at once;
shut up quietly and walked out leisurely
through the crowd. A few stones
were thrown. Mrs. Grenier was hit but
not hurt. Mr. Grenier's silk hat was
knocked off. There was considerable
howling, threats even to "kill Grenier,"
but we apprehended nothing serious.

Monday night a larger and more
turbulent crowd gathered. Mrs. Grenier
and Miss Desjardins sang three verses

of a most appropriate hymn—under the

circumstances:
"Jesus, mon Fort et mon Rocher,
Mon grand Libérateur!
Viel ennemi pent m'approcher
Sous ton bras protecteur?"

La grace, O Dieu, M'a pardonne,
Et ton ciel est mon fort,
De ta puissance environne
Je puis tout par la foi.

La délivrance est dans ton bras,
La pitié dans ton cœur
Oh bonheur! toujours tu seras
Ma gloire et mon Sauveur!"

They sang as if inspired and got a
fair hearing. I had requested the
crowd to let them sing alone. I talked
to the crowd insisting on order, read a
few verses in Mat. 18 and got in a few
remarks to the little (noisy) children.
Soon we heard a rapping at the win-
dow (the signal, doubtless, from the
roughs outside to the roughs inside).
Many rose and went out yelling like
demons. Many, who evidently wanted
to hear, remained in, even after the
first stone was thrown crashing in the
glass in the outer door. More stones
followed in a moment or two, and these
later got out. We got out of the way
inside; sang

"Jesus, mon fort et mon Rocher;"

again prayed for protection, our ene-
mies, and for guidance, and in a
moment or two found shelter under the
same roof in a Roman Catholic family,
who treated us with the utmost respect
and kindness (God bless them) till we
could safely venture to go to our
homes.

Other details of the riot have already
been given with sufficient fullness and
correctness in the daily papers.

We are thankful for spared lives;
and even more so for being kept from
giving the shadow of a pretext for the
attack on us, as unanimously declared
by all the Quebec papers, French and
English. We are happy in the assurance
that God will make the wrath of
men to praise Him, and that the re-
mainder of wrath (what is not needed
to strengthen and unite His children in
this work) He will restrain.

We resume services in our hall next
Lord's day (D. V.) after repairs are
made, which latter the mayor has al-
ready ordered begun.

"Wait on the Lord with us, and be of
good courage." The Lord reigns.

ADAM BURWASH,
Quebec, Que., Aug. 9th, 1894.

JOHNSTON, Aug. 9th, 1894.

DEAR SIR—I have just received a
reply card from D. G. Macdonald, of Hal-
fax, asking a vote of this church on the
separate convention question. Who is
this D. G. Macdonald? It seems as if
he is a man of the glory of the Lord.
Who authorized him to ask aforesaid
question of the N. B. churches? Was
he authorized by any of the N. B.
Associations to do so? Does he not
know that the churches gave their vote
through their delegates at the Con-
vention, and also at the several Associa-
tions recently held in N. B., and that a
separate convention for N. B. is both
incorporated and organized? Does he
not also know that the Baptists of N. B.
claim that they give more annually to
the support of home missions in N. B.
than is collected by the N. B. churches?
Then why is Bro. Macdonald so anxious
for a third vote of the N. B. churches?
Does he think that the only way to pro-
mote harmony and prosperity among
the churches, can only be attained to
by us submitting all our religious inter-
ests to the guidance of others, who do
not seem to be possessed with enough
true Baptist principle to be willing to
allow others that freedom of action
that the Baptist polity teaches? And
further, why does he ask a vote taken
without discussion, and all for the glory
of the Lord? Is he ignorant as to the
rights of the churches? Does he not
know that the churches gave their vote
already cast, or is he like some
designing Tory politicians, anxious to
steal a snap vote? If so, I fear that
by-and-by he may meet the same fate
that I fancy many of his cards will meet
—be consigned to the waste basket.

J. T. HETHERINGTON,
Clerk First Baptist Church,
Johnston, Queens Co., N. B.
And all for the glory of the Lord.

Thanks.

Our thanks are due and are hereby
rendered to kind sympathizing friends
in Boston and elsewhere who have
shared our troubles and in many ways
ministered to the comfort of our dear
Flora during her short stay with us.

We are also indebted to very many
of our dear friends for letters of sym-
pathy in our deep affliction.

Our hearts are filled with deep sor-
row in the loss of our only daughter,
and we are trying to be submissive to
the divine will and to say, though it
be with aching hearts, He doeth all
things well. We are looking forward
with the comforting assurance of a
blessed reunion in the "sweet by and
bye," when all these mysterious pro-
vidences will be fully understood.
"Blessed hope."

MARY A. SKINNER,
Milton, Queens Co., N. S.

Personal.

On Sunday, Aug. 5th, Rev. H. D.
Bentley, of Northboro, Mass., preached
with much acceptance at the First and
Tabernacle Baptist churches of Halifax.
Mr. Bentley, son of the late and much
esteemed Rev. Samuel Bentley, is a
graduate of Acadia and Newton. It is
a great pleasure for his many friends to
greet him again in his native prov-
ince.

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

Arrow Points

BY PASTOR J. CLARK.

Trust God in the storm as well as in
the calm.

Every prophet naturally likes to see
his prophecies come true.

Many seek excitement when their
real need is rest.

Once in a while we come across a
character who cannot even be pious
without being pugnacious.

God will give the harvest, but man
must plant the seed.

Those who are exacting with others
should be equally exacting with them-
selves.

What an awful thing it must be for a
lost soul to feel, *I might have been in
heaven!*

Whenever we improve ourselves we
do something towards improving the
world.

A duty left undone today may be left
undone for ever.

Fall off, when strong feelings are rag-
ing,
And friends their best friends would
impeach.

Inaction is wiser than action,
And silence is wiser than speech.

Cheerily labor on
Till your task is done;
Take what God deems best,
And leave with Him the rest,
Turners Falls, Mass.

Morden Ordination.

On Tuesday, July 24th, '94, a council
was convened at Morden, Manitoba, to
consider the ordination of H. P. Whit-
den, B. A. B. Th., formerly of Antigonish,
N. S. The meeting opened with
exercises led by Deacon McIntyre. The
minutes calling for council were read.
The following churches were represent-
ed: Emerson, Grates, Winnipeg, Car-
man, Manitow, Kelds, Barclay, Pilot
Mound, Boiesvain and Morden. Bro.
D. Cameron was elected moderator, Bro.
H. G. Sweet, clerk, and Bro. H. G. Mel-
lick, Supt. of Missions, to interrogate
the candidate. After a season of prayer,
led by Bro. Friesen and Bro. Mellick,
the moderator introduced the candidate,
when he was carefully canvassed con-
cerning his conversion to Christ, his
experience, call to the ministry, and
comprehension of truth. Upon his re-
tirement the council "resolved that
having heard the statement of Bro.
Whitden on the necessary subjects we
do heartily and unanimously proceed
to ordain him to the ministry of
Jesus." All present expressed their
great pleasure and edification as they
listened to the clear, concise and able
exposition of belief and truth by the
brother. The following programme
was arranged and fulfilled. Prelimi-
nary exercises by brethren Reekie and
Marshall; ordination sermon by Rev.
H. G. Mellick, B. D.; voluntary by
clerk; ordination prayer by Rev. J. W.
Lamb; charge to church by Rev. J. H.
King; charge to candidate by Superin-
tendent Mellick; words of welcome by
visiting clergymen—Rev. Mr. Ramball
and Rev. Mr. Berwick, of the Presby-
terian church; Rev. Mr. Wilson, of the
Methodist church—doreology, benedic-
tion by Pastor Whitden. After service
the council resumed business. The
minutes were adopted, ordered to be
entered in church book, the clerk in-
structed to grant a certificate of ordina-
tion. The council then dissolved.

H. C. SWEET, Clerk.
D. CAMERON, Moderator.

Receipts for Denominational Work.

From July 1st to Aug. 1st.

Trine Valley, D. W. \$5.10; Lot 10, D.
W. \$11; Penobscot S. S., D. W. \$1.58; J.
W. Nobles \$7-88.58. Elgin 1st, D. W.
\$11.54; Fredericton S. S., F. M. \$35; Col-
lection F. E. I. Association, F. M. \$3.43;
D. W. \$2.81; \$27.23. St. George, Upper
Falls, F. M. \$6.65; Collection Southern
Association, D. W. \$2.04; Bransell St.
Mission Band, F. M. \$50; Coalgene, D.
W. \$2; Gibson B. Y. P. U., F. M. \$1.75; col-
lection Quarterly Meeting York and
Sunderly, H. and P. M. \$14.88; N. W. M.
Estabrooks, H. M. \$3; F. M. \$8; N. W. M.
G. L. \$2-\$10. Brookville, Albert Co.,
F. M. \$7; D. W. \$10; Hillside, D. W.
\$8.50; R. P. K. 4th, D. W. \$10; Hopewell
Brook, D. W. \$30; Hillside 1st church
\$84.50; Y. P. S. of C. \$10-D. W. \$4.80;
Alexandria, Quarterly Meeting collection,
D. W. \$2.14, Acadia University
\$7.69, D. W. \$40.50-\$50.33. Hampton
Village, D. W. \$10; North River, Kings-
ton Branch, D. W. \$6.60; Bedouque, D. W.
\$2; Leicester St. Sunday School, D. W.
\$25; St. Stephen, D. W. \$20.05; Florence-
ville, D. W. \$10.10; Valley church, D. W.
\$13.94, John Cartwright, D. W. \$3. H. M.
\$3-\$10.94. Coverdale 2nd, D. W. \$10.80;
Pellucid, F. M. \$3.10; Pennfield, D. W.
\$10; Beaver Harbor, D. W. \$8; Fordland
Main St. D. W. \$112; Cardwell church,
H. M. \$1.50 F. M. \$1.50, Miss. E. \$1.50
-\$4.50. Cavendish, D. W. \$4; Gibson
B. Y. P. U., F. M. \$1.93; German St. G. L.
\$14.50 H. M. \$1. F. M. \$1.75, D. W. \$100.98
-\$165.23. Moncton Y. P. S., F. M. \$1.
\$50.10; Murray River church, D. W. \$7.
Total, \$1090.76. Previously reported,
\$3708.52. Total to July 31st, \$4794.28.

J. W. MANNING,
Treas. N. B. & P. I. E.
St. John, Aug. 8th, '94.

Collections for Annuity Fund.

A friend, Sydney, 61 cts.; F. Way-
land, 84 cts.; Mrs. H. A. Dowling,
Hebron, 42 cts.; Groen church,
\$1; Jacksonville church, \$1; Bear
River church, \$6; C. I. Prescott, by Rev.
B. N. Hughes, \$5; Wilnot church, by
Rev. A. Choon, \$9.50.

E. M. SAUNDERS, Sec. treas.

Many can testify to the great healing
properties of LARSEN'S LINIMENT.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

The Convention.

TRAVELLING ARRANGEMENTS.

The following railway and steam-
boat lines will carry delegates to the
Baptist Convention to be held at Bear
River, N. S., 25th to 29th August, at
one first-class fare, full local fare to be
paid going, and return free on presen-
tation of a certificate of attendance,
signed by the secretary, to the ticket
agent of purser: Steamer Rimnaki,
Yarmouth Steamship Co., Churchill
Line, Star Line, Canada Coal & Rail-
way Co., Caracquet Railway, Kent
Northern Railway, Elgin and Havelock
Railway, Salisbury & Harvey Railway,
Central Railway, N. B. & P. E. I. Rail-
way, and shore Line Railway.

The Canada Eastern Railway will
issue return tickets from the 24th to the
28th; P. W. I. Railway, Charlottetown
Steam Navigation Co., and (unbran-
d Railway and Coal Co., 29th to 25th.
On return, certificate to be presented to
the purser or conductor with ticket.

The Yarmouth & Annapolis Railway,
Windsor & Annapolis Railway, Steam-
er and Bay of Fundy Steam-
ship Co. will charge one-third fare,
when returning with certificate of at-
tendance.

The Bras d'Or Steam Navigation Co.
will make no reduction unless nineteen
or more delegates go over their line,
when they will charge one-third fare.

The Intercolonial Railway and Cana-
dian Pacific Railway will the standard
certificates which must be procured
when purchasing your ticket at the
starting station and filled in by the
ticket agent when returning.

The Intercolonial Railway will return
delegates free. The Canadian Pacific
one-third fare.

Certificates for all lines good until
1st September.

The village of Bear River is about
four miles from the railway station,
and it has been arranged with the stage
driver to carry the delegates either way
for 40 cents each. J. J. WALLACE,
Chairman of Committee.

Moncton, N. B., July 25, '94.
P. S.—E. Rife from P. E. Island can
go via Pictou and Windsor Junction or
Point du Chene and St. John. Eastern
Nova Scotia and New Brunswick via
Windsor Junction, Parraboro or St.
John.

Notice—B. Y. P. U.

Young People's Societies are request-
ing to appoint delegates to the approach-
ing meeting of the Maritime B. Y. P. U.,
at Bear River, Aug. 24th to 29th,
who shall also be delegates either to
Convention or the Woman's Baptist
Missionary Union.

W. C. GOUCHER,
Sec'y-Treas. Maritime B. Y. P. U.

Provisional Programme Maritime Baptist
Young People's Union.

BEAR RIVER, AUG. 24TH TO 29TH.

FRIDAY EVENING, Aug. 24th.

Opening exercises and enrollment of
delegates.

President's reports (seven minutes).

Secretary's report (two minutes).

Editorial Secretary's report (five min-
utes).

Three addresses by Toronto delegates
(ten minutes each).

Presentation of Sacred Literature
Banner.

Addresses by Transportation Leaders
(ten minutes each).