

Messenger and Visitor

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 4, 1896.

The death is recorded of Rev. S. D. Phelps, D. D., a former editor of the Hartford Secretary, and of whom that paper says: "He has been a power in Connecticut and a force for good." Dr. Phelps was an author of some repute and among his productions were some well known hymns.

We learn that we were incorrect in the statement made last week that every room in Chipman Hall and the Academy Home at Wolfville is occupied, as there are a number of rooms in Chipman Hall not occupied. The statement was made through a misunderstanding of the information received.

It appears that a new utility has been discovered in the bamboo cane. It is stated that a bamboo organ has been built for a church at Shanghai and it is said to surpass those made of metal. As bamboo can be obtained of all dimensions, from the thickness of a pen-holder to pieces of a foot in diameter the pipes for such an instrument cost little more than the labor of making them, and the notes produced from these pipes are said to be very soft and pleasing to the ear.

On Nov. 15, Dr. E. L. Whitman, late president of Colby University was formally installed in his new position as head of the Columbian University, Washington. The ceremonies seem to have been of a highly interesting character. Two thousand students were present, but the Recorder's correspondent "O. T. M." says, "If you had heard the boys yell when president Whitman rose to speak, you would have thought that there were present ten thousand times ten thousand and thousands of thousands." Among the distinguished educationists present were Dr. Strong, of Rochester, and Dr. Patton, of Princeton. President Whitman's address was the grand feature of the occasion. It was a plea for culture on broad lines for the whole people. In closing Dr. Whitman said that according to some the golden age was in the past, and according to others it is to come, but all would agree that the golden opportunity is now.

At the last meeting of the Hants County Auxiliary H. M. Board resolutions were passed in reference to two esteemed brethren in the ministry who have recently removed from the county. The brethren of the Board express their high appreciation of Rev. P. A. McEwen for nearly five years had been pastor of the Windsor church and a member of the Board. They regard him as a fine scholar, a devoted pastor, a wise counsellor and a devoted co-laborer, and assure Bro. McEwen that their warmest sympathies will follow him and his family. The members of the Auxiliary also express their regret at parting with Rev. P. S. McGregor, who during his seven years highly successful pastorate of the Hantsport church has been a zealous advocate of temperance and other moral reforms; and in connection with his brethren of the Auxiliary has been found a generous and wise counsellor and a willing worker. Their prayer is that the future for himself and family may be bright and prosperous.

"Facts Italy we learn," says the London Freeman, "that the Grindelwald reply to the Pope's letter on re-union has led to most desirable results. Protestant missionaries in Rome regard the document as a most valuable exposition of Protestant principles and the Rev. H. J. Piggott, who has been for nearly thirty years Wesleyan missionary there, has translated it for the Italian press. It was generally understood by those who drew up the reply, that in all probability the Pope would not formally receive it. Nevertheless there ought to have been a courteous answer, leaving it to the Pope to make the discursive response. It is well that the authorities at the Vatican made it evident that their snub was not for Dr. Lunn personally, but for Protestants at large. The haughty refusal was on account of the doctrines contained." One great object has been secured. "His holiness" has for once in his life heard the truth stated. But after all it was really the Pope who had the snub for the refusal of the interview, when granted by the Pope, was on the part of Dr. Lunn, who acted rightly in refusing anything like "kissing the Pope's toe."

Rev. E. J. Grant is now spending a month lecturing in the interests of temperance reform and under the auspices of the Nova Scotia Prohibition Convention, in Kings Co., N. S. The platform of the Convention, adopted at its meeting in Yarmouth, Oct. 2nd, is as follows: 1. That this Convention believes that Prohibitionists ought to firmly stand by the position, that in political matters they will support only known, avowed, and reliable prohibitionists.

That to aid in securing the nomination and election of such candidates, our friends everywhere are urged to organize Prohibition Conventions, which will take advantage of every opportunity to plan and work for the carrying out of the objects above set out.

That it is also recommended that in order to secure the nomination of prohibition candidates, our friends take a more active part in political organization, so as to secure the nomination by all parties, of men who can be depended upon to support our cause, giving it to be understood distinctly that any other candidate will have their active opposition. That no candidate for Dominion Parliament or Local Legislature receive our support, who will not pledge himself in the local press of the county, and on the public platform, when addressing the people, also to work and vote for prohibition at every opportunity, regardless of fealty to his political party.

That in constituencies where neither of the parties will bring out candidates pledged to work for prohibition, regardless of the consequences to the party, our friends nominate independent candidates and make special effort to secure their election.

That this Convention, recognizing the power of the ballot in all questions of moral reform, and desiring to place on record its appreciation of the work of the temperance women of Canada, for the annihilation of the liquor traffic, is of the opinion that properly qualified women should no longer be denied the right of parliamentary franchise.

PASSING EVENTS.

A SINGULAR and sad case is that of Rev. Frank Hyatt Smith, of the North Avenue Congregational church, of Cambridge, Mass. Mr. Smith became pastor of the church about four years ago, and during the greater part of that period seems to have been highly esteemed by his people generally for his ability as a preacher and other excellent and attractive qualities. But during the past year or so mysterious trouble has been brewing. Mr. Smith was opposed in some matters by certain members of his congregation. Then those members began to receive anonymous postal cards, some of which, it is said, were of so scurrilous and indecent a character as to be quite unfit for publication. As the cards continued to be sent, the Post office authorities took up the matter and through the services of detectives, secured evidence which pointed strongly to Mr. Smith as the writer of the postal cards. Matters reached a crisis along in October and a warrant was issued for the arrest of the minister on the charge of being the author of the cards. Mr. Smith was just at that time on a visit to a church in Denver, Col., where he preached with so much acceptance, and otherwise made so favorable an impression, that notwithstanding the publication of the charges against him, he received an enthusiastic call to become pastor as soon as he should clear himself of the charges. He then returned to Massachusetts to fight the matter in the courts, and though the case against him seemed a strong one, yet the allegations against Mr. Smith were on the face of them so improbable and so out of keeping with the character he had always borne that public opinion appeared to be pretty strongly in his favor. When the trial came on he pleaded not guilty. But as proceedings progressed his counsel asked leave to withdraw the plea and substitute that of insanity. There seems no reason to doubt that the unfortunate man is really insane. No sane man in Mr. Smith's position, having a reputation at stake—no matter how devoid of moral character he might be—would not at once admit that he did. Testimony was also presented to the court to show that his father, mother's brother and other relatives became hopelessly insane. Expert physicians, called by the counsel of both parties in the case, pronounced Mr. Smith insane, and by the judgment of the court he is to be confined in the hospital for the insane at Washington. Mr. Smith is comparatively a young man and this melancholy ending of his career seems sadder than death.

ONE of the greatest and most widely known of New England mercantile houses is that of Jordan, Marsh and Company, of Boston. The history of Mr. Eben D. Jordan, the senior partner of the firm, who has recently passed away at the age of 73, would doubtless be interesting and instructive reading for young men who have their fortunes to make. Mr. Jordan started as a poor boy—very poor it would seem—and with few or none of those conditions which are usually spoken of as "advantages." The following brief account of this successful merchant's career is given by Zion's Herald of Boston: "He came here from Maine at the age of fourteen, a farm lad, almost penniless but with plenty of energy and thrift and ability. He found a place on a farm in Roxbury for \$4 a month at first, then entered a store in Boston, working his way up slowly, and saving a part of his meagre salary. At the age of nineteen, Joshua Steaton, a leading dry goods merchant, offered to set him up in business. A small store was rented, and the sales the first year were \$5,000. Much of his trade was done before breakfast. Young Jordan opening up his store at 4 o'clock in the morning to catch the passengers landing from the boats arriving from Maine and the Provinces. The firm of Jordan & Marsh was founded in 1851, on a \$5,000 capital. The store was on Milk Street. They adopted two innovations in the jobbing trade—the cash system, and direct relations with foreign houses. Passing safely through the panic of 1857, the firm, in 1861, bought the retail store on Washington Street, and since then their growth has been marvelous. Their list of employees numbers nearly 3,000. Though never accepting public office, Mr. Jordan has been known as one of our most public-spirited citizens."

Premier Greenway positively denies the reports of negotiations for a compromise of the Manitoba school question, and the Winnipeg Tribune says there will be no compromise. Hon. Clarke Wallace in his address to the electors of North Ontario on Thursday, declined to commit himself, saying that he was going to await events. Minard's Honey Balsam is a sure cure.

ings of the holy fathers or the divinely assembled ecumenical councils, that the Roman church, then orthodox in the West, ever, before the ninth century, read the Creed with the addition (dilloque), or used unleavened bread, or that it accepted the teaching regarding purgatory, sprinkling instead of immersion, the immaculate conception of the Ever-Virgin, the temporal power, or the infallibility, or the absolute rule of the Bishop of Rome, we have nothing to say; but if, on the contrary, it is clearly shown, as even the lovers of truth among the Latins admit, that the Eastern Catholic and Orthodox Church of Christ holds the primitive traditional doctrines then commonly acknowledged both in the East and the West, and that the Western church corrupted them by various innovations, it is then evident to children that the more natural way towards re-union is the return of the Western church to the primitive, dogmatic and administrative condition, seeing that the faith is in no way changed by time or circumstances, but remains always and everywhere the same, that there is "one body and one spirit, even as there are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."

THE question of damages due to Canadian sealers on account of the capture of their vessels by United States cruisers, previous to the settlement of the matters in dispute between the British and United States governments by the Paris council of arbitration, has not yet been disposed of though it is hoped that it is now in a fair way of being settled. The estimated damages were \$700,000, but the British government consented to settle the claim for \$425,000, if paid in 1894. To this the late Secretary Gresham, of the United States government, agreed. But Congress refused to grant the appropriation on the grounds that the award was excessive. During the past autumn representatives of the two governments have had conferences at Washington on the subject, the Canadian government also being represented, and it has been agreed to appoint a commission of one from each government, having power to call in a third party if necessary, to meet at Vancouver for the purpose of settling the amount that shall be paid. Some United States papers have expressed the opinion that, considering the probable amount of damages which the Canadian sealers will be able to prove and the cost of the commission, it would have been a more economical as well as a more graceful proceeding if Congress had been willing to grant the appropriation on the terms assented to by Mr. Gresham.

THE reports from the churches showed that good work had been done and that the pastors live in the love and esteem of the churches. The blessing of God in conversions has not been withheld. Since last report 128 have been baptized. The spirituality of the churches is such as to elicit gratitude. The "Convention plan" is being worked and it is believed that the close of the year will find the county up to the standard. Nearly all the churches have pastors and the outlook for the winter campaign is, fields wide for the harvest, B. Y. P. Unions, Sunday Schools, Mission Bands, and Women's Aid Societies abound and keep things lively.

Bro. Porter, of Bridgewater, was present and entertained the Conference with a neat and suggestive speech. Bro. McGregor from Hill Grove noted his visit to New Germany and happiness in being at the Conference. W. Creelman and H. Koch (Lic's) responded in behalf of the young people, and asked to be remembered in prayer. The discussion on "non resident membership" emphasized the necessity of lessening the number by judicious methods. The presentation of "The Mission of the Pulpit" by J. Harry King—claimed it was to preach, not error, philosophy or human wisdom, but the gospel pure and simple; to instruct, educate and rebuke as did Jesus. The relation of the church to moral reform, presented by pastor Locke, produced a lively discussion. It was claimed that the church ought to maintain a healthy public sentiment and be direct and active in securing right laws and especially active in the enforcement of them. No localism, party political opinions nor ambition for wealth or honor, ought to interfere with a united and forward move in moral reform. Pastor Webb spoke of the satisfaction the church had in having so many ministers and friends with them. Hope was entertained that a large blessing will follow the services. Springfield usually so attractive, was at its worst in weather and roads but in meeting interest and hospitality never better. Many were the words of praise spoken in favor of the church for the change made in its meeting hours. It has been remedied, beautifully finished, a new furnace added, so that it is very inviting place in which to worship God. To deacon Burt is due the marks of good

"The Love of the Spirit."

We know God loves us; the Bible is full of definite expressions of His love. Our Saviour made statements in so many words of His boundless love for His disciples, and for all who should be His disciples in all times; "In only one place, Rom. 15: 30, do we find any statement definitely setting forth the love of the Holy Spirit for His friends. Even this passage may be rendered to mean the Christian's love for the Spirit. It is not that we doubt His capable of loving, or doubt that He loves us with a genuine and lively affection, but the absence of apparent statement has seemed to leave the subject lacking its full expression. There is another passage that, till within a few days, has been marked in my list of "dark sayings." Now through a chance paragraph in a stray paper, I have been enabled to search out its sweetness, and place it among my choicest spiritual gems. James 4: 5, reads in the Authorized Version: "Do you think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy." In the Revised Version we find a little variation: "Both the Spirit which He made to dwell in us long unto enviousness." Rotherham causes the light to break through in his version: "The Spirit that took up its dwelling in us, unto envy is eagerly longing." The fugitive paragraph mentioned above contained a rendering along the line of thought brought out by Rotherham only it clears away all mist: "The Spirit that dwelleth in us loveth us to jealousy." There is no reason why this rendering of the text should not be acceptable to any scholar. And how precious a thought it brings to us! And we are led to wonder in how many more bible texts "the sovereign, eternal, unchangeable love" of God has been obscured by the unskillful or timid translation. The love of God is brought to us by the Holy Spirit. As we have found in previous study it is His business to teach us all the various phases of our love as a seed; to open its peculiar depth and intensity to fill us with its fulness, and now we know that He also loves with the same unutterable love, longing for our growth in grace, and yearning over our waywardness with a love that is constant, unchangeable, and extreme, which God Himself called "jealously." "The Lord whose name is Jealous, is a jealous God." Ex. 34: 14.

When we understand the Holy Spirit's work for us, the possibilities of our lives when He dwells in us as a consuming fire, and anoints us for service, as the King's Ambassadors, that charming passage in Canticles takes on a new radiance: "Set me as a seal upon thine heart, as the signet ring upon thine arm; for as the water of life, so is my love, it would utterly be consumed." Cant. 8: 6, 7.

Annapolis County Conference.

The Annapolis County Conference of Baptist churches met at Springfield, Nov. 19th, at 7 o'clock p. m. The first session was one of stirring interest. The attendance large and the devotional spirit prevailed. The reports from the churches showed that good work had been done and that the pastors live in the love and esteem of the churches. The blessing of God in conversions has not been withheld. Since last report 128 have been baptized. The spirituality of the churches is such as to elicit gratitude. The "Convention plan" is being worked and it is believed that the close of the year will find the county up to the standard. Nearly all the churches have pastors and the outlook for the winter campaign is, fields wide for the harvest, B. Y. P. Unions, Sunday Schools, Mission Bands, and Women's Aid Societies abound and keep things lively.

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taste and modern arrangements. A modest and generous impulse, who with others had been praying that at the dedicatory services souls might be dedicated to God, and we have reason to believe answer came, for at the evangelistic services a number manifested a desire to be on the Lord's side and asked for the prayers of God's people. To the sisters of the church must be given the honor of placing the house where it could be dedicated if not quite, almost free from debt, and the seats free, to all who will occupy them, and offering the house to the Methodists for occupancy once a month.

The programme for dedicatory services was as follows: Anthem; Invocation, Rev. S. Langille; Hymn 656, E. S. Locke; Reading Scripture, Ps. 124; C. White; Dedicatory prayer, J. F. Eaton; Solo, Miss Webb; Hymn 659, Rev. Mr. Porter; Sermon, Rev. F. M. Young; Prayer, Rev. H. B. Kinley; Anthem, choir; Collection; Hymn 661, Rev. J. H. King; Benediction, Rev. W. McGregor.

The music of the choir was especially good, and the solo of Miss Webb very fine. The dedicatory sermon brought to the minds of the large audience the fact of Phil. 1-17, "Holding forth the word of life." This the preacher set forth in glowing terms as the christian's business, pointing out how it could be done so as to secure blessed results.

Collection was taken in the interests of the building committee. Praising God and blessing the people the Conference adjourned to meet in January next at the call of the executive. J. T. E.

Council of Ordination.

A council called by the East Point Baptist church, convened at East Point, P. E. I., Nov. 17, at 2:30 o'clock. It was organized by appointing Rev. J. C. Spurr moderator and the undersigned as secretary. Prayer was offered by Rev. M. C. Higgins. The letter by which the council was called, and the records of the church in reference thereto, were read, stating the object to be the setting apart to the ministry, brother A. C. Shaw, (Lic.) The following brethren composed the council: Alex. Scott, A. Robertson, T. S. Robertson, Wm. McVane, A. Fraser, and Ezra Kennedy, from East Point; Rev. M. C. Higgins, of North River, Rev. C. W. Corey, of Charlottetown, and Rev. J. C. Spurr, of Cavendish. The candidate having made statements as to his conversion, call to the ministry and views of christian doctrine, the council freshly questioned him on the various points of fundamental teachings of the scriptures. The following resolution was then submitted: Having heard satisfactory accounts of the candidate's conversion, call to the ministry and his views of christian doctrine, and having received assurance of his full determination to return to his studies; and in view of the special need of an ordained ministry for this isolated church, therefore Resolved, That this council recommend the church to proceed with the ordination of brother A. C. Shaw.

The following programme was carried out at the evening service. Sermon by Rev. C. W. Corey; ordaining prayer by Rev. J. C. Spurr; hand of fellowship by Rev. M. C. Higgins; charge to candidate by Deacon Alex. Scott; charge to the church by Rev. J. C. Spurr; benediction by Rev. A. C. Shaw. Brother Shaw continues to do acceptable service for this church with which he has been laboring for the past eighteen months. We trust Divine favor may continue to rest upon the East Point brethren in their further co-operation with the pastor. This is one of our denominational churches and it is a delight to have such churches and we are assured the brethren there mean to do more than sustain their record this year. Our needs demand that every interest shall do its best for the Lord, great Kingdom. C. W. COREY, Sec.

W. B. M. U.

NOTE FOR THE YEAR:
We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B. PRAYER TOPIC FOR DECEMBER: For the work and workers at Bobbitt; that the darkness may cease away. For Mrs. Churchill's school; that those young men who are engaging the way may find Christ and be made faithful workers in His service.

The subject of instructing and interesting the children in Mission work is so important that we feel it should frequently be brought to the minds of our readers. The Sabbath School seems to be the place best adapted for this work for many reasons, and as our sisters form more than three quarters of the Sabbath school teachers, to enlist their sympathies and arouse their consciences on this subject will soon bring about the desired result and every Sabbath school in our land by some method best adapted to their circumstances shall be engaged in Mission work. We are glad to see that this matter is claiming the attention of our pastors and others at their Quarterly meetings. Papers are being read on this subject and discussions carried on. This all shows progress in the work. These are the steps that lead up to all reforms and we will pray for and hail the glad day when every Sabbath school shall be engaged in direct mission work, not only by receiving instruction in missions, but by

supporting a missionary, native preacher or Bible woman. Nothing creates a greater interest or forms a stronger link between the children and the mission field than to have some definite object for which they may work and pray.

A Missionary Generation. Viewing the present in the light of the past, it becomes evident that if we are ever to have a converted world, we must have a missionary generation. A century like the first, when the zeal of spreading the gospel was like a kindling flame, would bring the millennium in sight. Another thing is equally evident, that if we are to have a generation of missionaries we must begin with the babies. We have a mighty engine for moving the world, ready made to our hands. Do we half understand its power? Do we begin to comprehend the forces which may be brought to bear, the wonders which may be wrought through the Sunday school? Every child is the centre of a home. Whatever interest it interests also every other member of the family. How many of the entertainments of the day would lack audience, were not the performers your children and mine? The child is never afraid to demand the co-operation of all around it, in the furthering of any enterprise in which it is interested. The whole family must grow enthusiastic, and they all do. Whether it be dolls or dog-carts the little ones seldom fail of the desired sympathy. Children are impressionable and easily aroused. They respond warmly, earnestly, generously to their efforts. Seven-fold easier may you awaken them now than when the years have come and gone, with their becoming and fading, and life's pleasures have become its duties. He who had a new and wonderful grain to introduce would be grateful if he could find a place to drop a single seed; he who could find a million places would be rich indeed. The seeds of missionary effort may be sown broadcast over the wide, sweet gardens of childhood.

Teach practical, definite, actual mission work in the Sunday school. It will not be hard. It is easy for children's hearts which have learned about Jesus to flow out in compassion and helpful longing towards those who know him not. Take a little child of five years upon your knee, and in tender, kind tones tell of the millions of little children who have never heard of Jesus, who are growing up, and growing old, and dying in sin, without a dream of the beautiful home above, and the Saviour who died to open its doors for them; and the loving eyes will brim with tears, the sweet lips quiver, the heart be heavy with pity, and the little voice say: "Oh, I'm so sorry I wish I could help them!" You may tell the missionary to an audience of grown people without eliciting a spark of interest.

When we have been gathered to our fathers, who shall take up the work that our hands must lay down? When the grass has grown green above our graves for half a century, the wee tottlers at our side to day shall be the strong men and women of the hour, bearing the burdens which we laid upon them, and heavier burdens as the years go by and the world grows old. Where then shall be the evangelizers of the age—the eager, earnest, strong hearted ones to go, and the patient, faithful, steadfast ones who stay? How many more centuries shall roll away before the "kingdom of this world shall become the kingdom of our Lord and his Christ?" Before "He shall see of the travail of his soul and be satisfied?" Ah! if ever a work commensurate with the need shall be done, it will be by training up the children. They will never forget the lessons in giving any more than they will forget the prayers at their mother's knee; they will never entirely lose the interest thus awakened, even when life's busiest cares crowd their lives. Sow what you wish to reap, and the harvest will not disappoint you.

In how many of our churches is the teaching of missions turned over to bands and societies, of which but few of the children are members? Why should it not be one of the fundamental lessons of the school as a whole? In each Christian denomination why should not the Sunday school take up the actual work which is being done by that denomination? How many of our scholars know how many mission stations we have, and where they are? Is it any harder to make an interesting, Sunday-school lesson on India, Japan, China, or Siam, than it is to get up a costumed entertainment concerning those places? It sometimes seems as though the present generation would be entertained to death. (Once a month the collection is for missions, perhaps; but how many of the children have any but the vaguest notion as to where the money goes and how much it can do?)

It seems as if the church were neglecting her greatest opportunity when she leaves direct, actual missionary teaching out of the Sunday school. Why should not a missionary paper be distributed to the children as well as others? It is fully as bright and interesting. Who knows but wrapped in this may lie the solution of some of the problems that vex the present day? Perhaps some of us know how hard it is to interest men and women in this subject. If then the rock that is refused to be shaped, let us begin with the clay that can be moulded! After twenty years of such thorough training, would it be possible to say, "Our church is not interested in missions?"

The coal find on Ezra Bishop's farm Harvey, is causing quite an excitement. Several men are at work where coal was so recently discovered and are already greatly encouraged. We expect to be able to give a good amount of this mine next week.—Albert Maple Leaf.

OBEDIENCE A BASAL FACTOR IN RELIGION.

This touches the centre of things. As the engineer, wise to ascertain before an explosion defects in a line, so the sailor will do well to learn of a leak in his boat before he is out of reach of land, so should we have the manliness, the wisdom and the love to learn how we stand before God.

To avoid any mistake we must use an authorized standard, and as it would be an insult to a grocer to have a customer go into his store and test his scales by the one that he has at home; while it is an honor to have a merchant's official pronouncement after honest trial the accuracy of the same scales, so instead of submitting to any human test we turn to God's word and use the standard and rules therein contained.

For wise seasons God has commanded Saul to carry on war against an old enemy of God's people and to destroy them utterly. This should never have a blazon, unless it should be left to grow.

The right thing in the right place is what God demands. Saul put a right act in a wrong place—chase to die by submitting his own will in place of God's will, hoping, doubting, that because it was right for his sacrifice, God would accept it in place of strict obedience.

Wonderfully let ourselves! There is nothing so utterly essential and so utterly repugnant to humanity as to obey; and from the time of Adam to the last little baby that was born, and then a search to understand anything, there has been only one being who could honestly say, "Lo, I come to do thy will."

It seemed a very little thing for Saul to defer the killing of the ox and the king until he could get home and use them as victims for religious sacrifices, most of us would pronounce Saul's course more wise than God's command; but it was just the same slight transgression in a search that sent the lightning train on the wrong track, and occasioned wholesale destruction.

The reason that we do not appreciate the evil of Saul's conduct is because we do not know how much is wrapped in gems, that a little tablet sent sailing on its downy wings through the air can in time make a wilderness of a township or county, that a spark which the slightest breath can extinguish, can lay a city in ruins.

Was it the peaceful flock of a cow that set a shed on fire? Very well; there was a wind that night, and it was dry that season, and most as we would have laughed at the notion twenty-four hours before, that insignificant set-cost millions upon millions. The difficulties that God strikes at are at the roots of things, the radical ones that we do not see but He does.

There are too many Saul's nowadays. Men who try to set a statue as a plan of their own for God's will. When God says son, daughter, give Me thy heart; they will give money, time, skill but not the one thing subjection of the human will to the divine.

Others put union with the church, attendance upon outward services, all very important and useful matters in the place of devout congregation of soul. Can they be accepted?

God demands and must have obedience. It is mad to suppose that to found a college can atone for swindling honest stockholders in a railroad; to build a church can compensate for cheating creditors out of sixty cents a dollar; to furnish an asylum for poor ministers can be substituted for honest accounts in one's ledger. Religion is not a varnish making mahogany play off the pine, putting a thin layer of piety over a life of greed, and any man who can pocket the earnings which have come from disobedience of the commands to

remember the Sabbath, to be honest, to be truthful, is greatly mistaken in supposing that a church pew is a palace for the celestial city or the receipt of a missionary clergy tickle at the gate of heaven. We men and women can do through these thin disguises, and so we suppose God is blind when we can see? A religion that does not result in an honest, persistent, self-sacrificing and obedient life, is rightness of living, is pagan, counterfeit, utterly worthless. God will as soon command the pirates who would not eat meat on the same Friday in which they butchered a captain and his crew, as many church members who are as careful to wear their Sunday apparel to church on the Sabbath as they are to make dishonest gains, speak impure words, buy themselves in selfishness on the other days of the week. To obey is better than sacrifice.

Another class should not fall to ponder upon this vital truth. There are not a few who retain a part in the ceremonies and other honors of religion, but have lost all its life. They, at the beginning of their Christian career, assumed the performance of certain duties but their real worship vanished early like the morning cloud, and they had left an empty form. Their religion is of little use to them as the empty dry stalk left upon the prairie is to the reptile who has gone and left it.

Too many lives are filled with many a fine scheme of work which from lack of use lumber up the world and stand in our own or others way. Every little while such men arouse themselves and make, perhaps write out, a string of good resolutions, but they never live all that they say, and those who do obey last them but a few days. There is one secret which we need to learn. To do. If we continue to form plans, make resolutions and the like they will certainly become threads and we will be like the spider who spins his web day by day. Bear in mind the tremendous basal truth that obedience is a sine qua non of piety.—Advocate.

THE PROPHECY OF HOHEB.

Let us for a little time breathe the mountain air of the Bible.

It is worthy of notice that so many of the events in Bible history—whether they illustrate Divine perfections, embody great principles, or bear upon the destinies of man—have had the glorious mountains for the scene of their achievement. The ark rested upon Mount Ararat; the trial of Abraham's faith—which was a type of the sacrifice of the future time—must be "on one of the mountains" in the land of Moriah; Aaron climbs heavenward amid the solitude of Horeb; and upon the crest of Nebo, Moses could gaze upon the promised land. If Jehovah is to be exalted and Israel defeated, what more fitting spot than Carmel; and in the great events of the Saviour's history we read that he was transfigured "on the high mountain apart"—and upon Olivet he was wont to pray.

What a strange history is that which we read in the Bible of Elijah, the Tishbite—the prophet of Horeb. We know nothing of his birth, or parentage, or training. The record presents him as a man of sublimity and power, suddenly appearing before Ahab. "Elijah, the Tishbite, who was of the inhabitants of Gilead." Nothing more. What need we know of his ancestry, for his deeds were royal! No doubt he had been regarded by the inhabitants of Gilead as one of themselves, though he was reserved in manner, and his presence and words often were the occasion of troublesome perplexity to them. But he kept upon his way, received revelation, performed miracles, and finally was translated to heaven in a chariot of fire!

One prominent feature in the prophet's character was his devotion to the object of his great mission. He pine, putting a thin layer of piety over a life of greed, and any man who can pocket the earnings which have come from disobedience of the commands to

worldly interest, and regardless of his own exaltation or personal safety, he kept upon his course. His aim and mission were to glorify God; his message to speak "in God, and his life to exhibit God. He sought neither the favor of a court, nor made unworthy compromise with the idolaters of Baal. He did a true man's work with one purpose of hearting, the salvation of souls.

Call up before your vision that scene on Carmel. On the summit of the hill, in the presence of the gathered and anxious multitude, confronted by the idol-worshippers, with all the emblems of idol-worship, was this wonderful man Elijah. A deep silence followed the prophet's question: "How long have ye between two opinions?" the Lord be God, follow him; but if Baal, then follow him." Then was the appeal to fire; the protracted invocation of Baal; the incantations and barbaric rites, "from morning even until noon, and from noon until the time of the offering; and yet the altar of Baal was cold, and the attention of the multitude was still fixed upon the scene. Next is heard the voice of the prophet in accents of prayer; then a solemn prayer, and a flame, "a fire of God, which consumed the sacrifice," the multitude was still fixed upon the scene. Next is heard the voice of the prophet in accents of prayer; then a solemn prayer, and a flame, "a fire of God, which consumed the sacrifice," the multitude was still fixed upon the scene.

Prayer was the forerunner of the action of the prophet—the grace of supplication prepared him for the most mighty deeds. Whether the altar of Baal was to be sealed or opened; the fire to be evoked on Carmel, or the "forks of flame" upon the captives and their furies; whether to bring joy to the bereft household of the widow of Zarephath, or to maintain Elijah's stand alone calm, patient and brave, while the people were swayed and excited with their emotions, the priests filled with hatred and malice, and an omniscient and invisible God, who had no care had the prophet taken that the respect or prejudice of Ahab should not be disturbed. All knew that Elijah was "on the Lord's side." His heart was in tune "like Memnon's harp, it tumbled into melody at every breath of heaven."

But we see that the prophet had to pass through a season of disquietude and trouble. The defeat on Carmel had stung the followers of Baal to madness, and Ahab, mounting over the slaughtered priests, swore by his idol gods that for their lives he would take the prophet's life. When Elijah heard of this, he was possessed with fear, and the remembrances of the mighty deeds of his past life, and the influence of his prayer. As he has been said: "The mountain closest emboldened him for the mountain altar. While the winged birds were providing for his body, the winged prayers were strengthening his soul."

During these visits to the homes of the people, she saw much suffering and sorrow. Many a poor child lay tossing in agony upon the bed, in entire ignorance of the cause of his ailment. Seeing so much sickness and anguish she was—so use her own words—filled with a desire to study medicine for the purpose of ministering to both soul and body.

She prayed over the matter for three months and awaited God's guidance. Then believing that He was leading her into this work, she applied for a scholarship in the Madras College. To her great joy she received the offer of a "Lady Dufferin Scholarship" for a four years course. Accordingly she went to Madras and joined the Medical Department of the College, Oct. 1st, 1887.

During the next few months she was jeered at by many of her fellow-students for her strict religious principles. Even the gallant (?) young men ridiculed her and called her the "Praying Baptist."

She never did not consider the cognomen a disgrace, but on the contrary, prayed all the more, that she might be worthy of the name. Eventually she won the esteem and confidence of nearly the whole class. Many of her friends were persuaded to join the Y. W. C. A. and Y. P. C. E. societies. One young lady in college was converted under her influence.

All through the course she was blessed with excellent health, as not to be absent from class for a single day during the four years. At the final examinations in 1893 she passed with first class standing.

After graduation she was appointed to the Woman's Hospital in Visagapatam. Accordingly she took charge of the hospital from the day of her conversion. During the two years that have since gone by, her praise has been in everybody's mouth. Although the course she has taken is not so extensive as that of an M. D., yet her skill has been all given her a name above that of any other physician of the same class, male or female, in this part of the country. All this success she attributes to the grace of God that is with her and within her.

Her one regret is that there is no Baptist church in Visagapatam. But she attends all the services of the London Mission church, and helps the missionaries all year. But she believes that the Bible, and the ordinances be Baptism first and the Lord's Supper afterwards; and because nothing is Baptism but immersion, she says she cannot conscientiously administer any other service, and thus encourages a disregard of the plain commands of the Lord. She seems to

cross is left in the orpelle, the base metals are transmuted and the character is enriched with the gold. The sufferer breaks up the soil, making soil the furrows, wherein may be implanted those virtues that will outlast the storm.

SIGHTS AND SOUNDS IN INDIA.

Our Boys and Girls in Canada.

DEAR GIRLS AND BOYS: I promised to give you about the little organ which we use at the Clock Tower. It is a treasure. Almost any afternoon at five o'clock, when you are folding it up and putting it on the gardener's shoulder. He bears it out of the Bungalow, through the front gate, past the Chapel, down Chapel street, and turning a corner to the left, arrives at the Clock Tower and lays his burden down at its feet.

We follow him with our Telugu Bibles and Hymn Books. Then as the streets of sacred songs sound out upon the Indian air, we are surrounded by a crowd of children, some of whom are frequent sons of Thunder, the Mohammedan, is loudly declaiming against Christ, on the other side of the Tower. The northeast corner of his audience mingles with the southeast corner of ours. This organ is our Church Bell, and we thank God for the crowds that have been called by its charming ring to hear the sound of the gospel.

On the sea shore, about twenty miles southwest of Bimil is a town called Visagapatam. Near this town, beautiful for situation, is an English Settlement named Waitair. In Waitair, one day last June, when we sat down to breakfast at the house of a friend, there was a letter in my plate. When it was opened, it was found to be from the Government. It was addressed to me and amounted to about twenty-eight dollars. The letter was signed by the Lady Doctor of the town. She said she had been thinking of sending me the enclosed twenty-eight dollars for the Baptist church at Bimilpatam, to be used as we thought best in our work. In closing she says:

"I trust the church at Bimil is prospering. I often think of the high privilege I derived from it, and I am glad that all the prosperity which I now enjoy has come to me only through the influence of the little Baptist church there."

Yours sincerely, EVA D'FRASER.

It is this twenty-eight dollars that got the organ for us. Although we had to put a little more money with it, yet we regard it as Mrs. D'Fraser's present to our work.

This young lady was converted at Bimilpatam on Dominion Day '88, and was baptized two weeks later by Mr. Sanford. She was then twenty years of age. In speaking of the human instrument of her conversion she says it "brought about for the purpose of ministering to the souls of the people, and several earnest talks of Mrs. Churhill and Mrs. Archibald—then Miss Hammond. Within the first six months after becoming a Christian herself, she has done a large amount of the conversion of five others, all of whom joined the Baptist church. Then for six years she worked in connection with the mission, without any salary, visiting the Zenana's with Miss Wright and Miss Gray. She also gave some assistance in the Sabbath school. All her work was done with a hearty and happy enthusiasm.

During these visits to the homes of the people, she saw much suffering and sorrow. Many a poor child lay tossing in agony upon the bed, in entire ignorance of the cause of his ailment. Seeing so much sickness and anguish she was—so use her own words—filled with a desire to study medicine for the purpose of ministering to both soul and body.

She prayed over the matter for three months and awaited God's guidance. Then believing that He was leading her into this work, she applied for a scholarship in the Madras College. To her great joy she received the offer of a "Lady Dufferin Scholarship" for a four years course. Accordingly she went to Madras and joined the Medical Department of the College, Oct. 1st, 1887.

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believe that to join in their communion service would be the same as confessing that sprinkling will do for baptism.

The receipt of the letter with the money inclosed was a great joy to us. The twenty-eight dollars itself would be a help, and the organ will make a little speech in our work, for we can take it to the chapel or the street or on tour. But there was a deeper joy in it than this. Here was another signal evidence of the fact that there is a Saviour in Bimilpatam. Twelve years ago, at Bimil, He began a good work in this young lady's heart and has been carrying it on until the present hour. Now in the days of her prosperity she has not forgotten the grace of God to which she owes it all; and her heart turns back to the place where she was born again. I intend to take the organ on tour wherever Mrs. Morse can go with me to visit it, and as we carry it around from village to village, it will be to us a monument of encouragement in itself. It opens our hearts just to look at it and think of what the Lord has done in the past and what he can do in the future. At the close of Miss D'Fraser's last letter, she says: "I would repeat and maintain as I have always done in the past, that whatsoever of Christian character I possess, I owe it all to the Baptist church at Bimilpatam, under Mr. Sanford's faithful training."

May God make you and me also a joy to His lonely workers!

Yours truly, L. D. MOGNS.

Bimilpatam, India, Oct. 18.

Men may not know how fruits grow, but they do know that they cannot grow in five minutes. Some lives have not even a stalk on which fruits could hang, even if they did grow in five minutes. Some have never planted one seed of joy in all their lives; and others who may have planted a germ or two have lived so idle in such a state that they never could come to maturity.—Drummond.

THE ARMY.

Proclaiming Full and Free Salvation to All.

A SOLDIER TELLS HOW SHE WAS SAVED.

She Says: "I thank God for the Wonders Paine's Celery Compound Accomplished for me."

General Booth and his vast army of Salvationists are now a mighty power in every quarter of the globe. Their drums, music, soul-inspiring songs and prayers are stirring up the cold, callous, indifferent and wicked in every country under Heaven, and they are accomplishing a work that puts to shame the united efforts of all our Christian churches.

The members of the Salvation Army endure trials, hardships and persecutions as did the valiant apostle Paul in his time. Many of these faithful Salvationists labor on from day to day, suffering from thorns in the flesh, no doubt of a like character to that endured by the great prophet to the Gentiles; but, a wonderful as wise Ruler has, through science, provided for His afflicted and diseased servants.

Knowing well that her great work demanded a strong and vigorous body, Mrs. Harbour wisely determined to use Paine's Celery Compound, after hearing what it had done for the tens of thousands in Canada. The results were surprising to herself as well as to her brother and sister soldiers. Mrs. Harbour's experience with Paine's Celery Compound induced hundreds of other Salvationists to seek a new physical life in the same great medicine.

Reader, this same wonderful Paine's Celery Compound will do a like work for you, if you are ailing and suffering. Your friends and neighbors have tested it, and it has made them well and strong, after they failed with the common medicines of the day.

It is with great pleasure that I write to thank you for your wonderful medicine, Paine's Celery Compound. Some time ago I was very sick and happened to see one of your publications, in which I read of others being cured. I concluded to try Paine's Celery Compound myself, and I now thank God for the wonderful cure accomplished for me. I was suffering from heart disease, kidney trouble and general weakness; and some days was not able to stand without experiencing great pain; my appetite was also very poor. Since I used the Compound I am able to get about the house and work, and can now eat anything put before me.

I trust my testimony may lead many to try your valuable remedy."

Mrs. Harbour writes as follows, with the view of benefiting all sick people:—

McLean's Vegetable Worm Syrup



A Common Affliction Permanently Cured by Taking AYER'S Sarsaparilla

A CASE-DRIVER'S STORY.

Free from Eruptions

Ayer's Sarsaparilla



Church Organs.

PIPE ORGAN

THE VOCALION

Improved Reed Organs

THE W. H. JOHNSON CO., Ltd

PROFESSIONAL CARDS

MONT. McDONALD,

HOTELS

WANTED 5000 MORE BOOK AGENTS

McLean's Vegetable Worm Syrup

THE YOUTH'S COMPANION For 1896. Distinguished Contributors. The Princess Louise. The Marquis of Lorne. Lord Chief Justice of England. Sir Benjamin Ward Richardson. Secretary of the U. S. Navy. Secretary of the Interior. Secretary of Agriculture. Judge Oliver Wendell Holmes. Sir William Howard Russell. Frank R. Stockton. W. Clark Russell. General Nelson A. Miles. Thomas Nast. Hon. Thomas B. Reed. The Dean of Salisbury. Bishop Cleveland Coxe. Bishop W. Crowell Doane. Sir Edwin Arnold. Camille Flammarion. Justin McCarthy. Admiral Stevens. Admiral Markham. Admiral Elliot. Charles Dickens. Archibald Forbes. Frank D. Millet. Frederic Villiers. Max O'Rell. Hiram Maxim. Andrew Carnegie. Henry Loomis Nelson. C. A. Stephens. Harold Frederic. And More than 100 Others.

December 4. Lesson XI. DAVID. "There is closer than this Sacrament and so. I. The C. We have some of masters, for his great good, while become king and Jonathan David lived hope that of his father. And less was Saul. 38. "And anger, "and at him," whose make 39. "So I table in fier anger of paer injure his designation, I love and respect. "Eeings were to in quiet thou 39. "Jonathan's sword was hid under the rock far from the time appoint might not be seen going they had said David, unname things at the take a boy of hiding-alice, arrows he made after the arrow, so that the overbear. "The side of thee," "is not the time David must be 38. "Make These were as an urgent 40. "Gave I and arrows called long firearms. V. THE FAIR V. 41, 42, 41 to Saul. "K men do in "talk not of the team of covered. "was an imple grieve," he be 42. "The thee." As a we keep not means of prep vah was an bitter between should be the hand upon the crown of his sword ward to the might be tempo as possible of the throne. Jonathan would never be related fact. They never mind or two last Ziph when David's sword was ness to com "strengthened 16). Read D the bow," David's friend (2 Sam. Nave conside It was between and character, cemented by de friendship to a ligious atmosphere love to God and most endur men. (8) I selfish. (4) It was a frie in prospere ful and cons friendship never and turns its ba VI. THE VAL The highest frie friendship. "O, "All fair pilgrimage year ever came back Puritan divines, crowned at the "Wretched and serevly wretche no friends," "only in solitude or a god," 2. "Every man's friends," for we power to choos friends. "Ochoe selfishness, but for their work worth in the possible, people 3. Friendship effects; for it cuttish griefs in the blackness founded on mutu 5. It is diseste "in honor prefer 6. It must be o religion. Only h and most will lo 7. It must abo mutual servit 8. One great ad in its tendency to the one he loves. uplike the charac a good friend. W "His being wo The footsteps

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Notes. FOURTH QUARTER. Lesson XI. Ec. 15. 1 Sam. 20: 32-43.

DAVID AND JONATHAN.

GOLDEN TEXT. "There is a friend that sticketh closer than a brother."—Prov. 18: 24. This Scripture includes chapters 18, 19, and 20.

EXPLANATORY. I. THE COVENANT OF FRIENDSHIP.—We have seen in the last two lessons some of David's schools and school-masters, which were preparing him for his great life-work.

32. "What hath he done?" He was good, while Saul was bad. He was to become king, while Saul was rejected and Jonathan was with him. So long as David lived and did well, there was no hope that Jonathan would succeed his father. And the better David was, the less was Saul's hope.

33. "And Saul," in his ungodly anger, "cast a javelin," a small spear, "at him." His own son and heir, for whose sake he wanted to kill David.

34. "So Jonathan arose from the table in rage." It was not the anger of passion, for he did not try to injure his father, but the anger of indignation, of grief, and of wounded love and respect. "And did not eat meat." He left the feast, and his feelings were too strong to let him eat. In quiet thought he could grow calm.

35. "Jonathan went out into the field," where David was hidden behind the rock Esh, in the country not far from the capital, Gibeon. "At the time appointed with David." As it might not be safe for Jonathan to be seen going to David's hiding-place, they had agreed upon a signal by which David, unseen, could learn the state of things at the court. Jonathan was to take a boy out into a field near David's hiding-place, and shoot with bow and arrows as a mark, sending the boy after the arrows. If he shouted to the lad, so that the concealed David could overhear, "Behold, the arrows are this side of thee," then it was safe for David to return. But if he shouted, "Is not the arrow beyond thee?" then David must haste away.

36. "Make speed, haste, stay not." These were said to the boy, but meant as an urgent warning to David.

40. "Give him artillery." So bows, and arrows, and other weapons were called long before the invention of firearms.

V. THE PARTING OF THE FRIENDS.—"As soon as the lad was gone," so as not to carry a report to Saul. "Kissed one another," as men do in the East. "And wept." "Talk not of grief till thou hast seen the team of warlike men." "David exceeded," wept violently aloud, "was completely mastered by his grief," "he broke down."

42. "The Lord be between me and thee." As a witness and avenger, if I keep not the covenant we have made of perpetual friendship. Jonathan was to be watchman, umpire, arbiter between Jonathan and David. He should be the Dayman, to lay his hand upon the sword, and keep the covenant of love inviolate. "And between my seed," etc. He looked forward to the time when David, as king, might be tempted to destroy Jonathan's sons, or to seize an inheritance of the throne. Or if Saul killed David, Jonathan would protect David's children. How David kept this covenant is related farther on in the history.

They never met again, save once, a year or two later, in the wilderness of Ziph when David was pursued by Saul. Then Jonathan went out in the wilderness to comfort his friend, and "strengthened his hand in God" (23). "Read I will a beautiful 'Song of the bow' as I have over my dear friend" (2 Sam. 1: 17-27).

NOTE concerning this friendship: (1) It was between persons of real worth and character. (2) It was formed and cemented by deep, pure, and devoted friendship to God. Only in the religious atmosphere and in supreme love to God can be found the deepest and most enduring friendship among men. (3) It was disinterested, unselfish, and mutually helpful. (4) It was a friendship in adversity as well as in prosperity. (5) It was faithful and constant to the end. True friendship never endures the rising sun, and turns its back on the setting. (6) It was a friendship in which each was a blessing to the other.

VI. THE VALUE OF FRIENDSHIP. I. The highest friendship is very precious. "Oh, friendship! of all things most rare." "All faithful friends went on a pilgrimage years ago, and some of them are still on the way." "The Puritan divines, whose heart was depressed at the time, most likely, 'Wretched, indeed, and probably depressedly wretched, is the man who has no friends.' "Whoever is delighted only in solitude is either a wild beast or a god."

2. "Every man may learn from this story of Jonathan how to choose friends," for we have the right, and power to choose who shall be our friends. "Choose friends, not for their usefulness, but for their goodness; not for their worth to us, but for their worth in themselves, and choose, if possible, people superior to ourselves."

3. Friends are worth two ordinary friends; for they redouble joys, and cut off griefs in half.

4. The highest friendship must be founded on mutual worth and respect. It is distinguished and unequalled, "in honor preferring one another."

5. It must be cemented by the ties of religion. Only he who loves God first and most will love another as himself.

6. It must show itself in deeds; in mutual service.

7. One great advantage of friendship is its tendency to make a person like the one he loves. Even a good book uplifts the character; how much more a good friend! We feel

"His being working in my own. The footsteps of his life in mine."

GRANGER CONDITION POWDER

9. "Behold what great errors and extreme absurdities may do commit for want of a friend to tell them of them." "Two eyes see more than one." "A true friend answers Burns' wish, 'Had some power the gifts give us. To see ourselves as others see us.' It was free mounds a blunder free us. And foolish notion."

10. Friendship strengthens every good in a man. Two souls cemented together are far more than twice one. "A friend who only gives much needed counsel, but a man's friend bringeth his own thoughts to light, and wheteth his wit as against a stone, which itself cuts not. In a word, a man had better to relate himself to a friend, or picture than to suffer his thoughts to pass in smother."

11. The sincere love of any one person tends to universal good will, and the love of all. A candle shines not only on him who lights it, but on all within reach of its rays.

12. Friendship helps toward the love of God.

13. Friendship is kept and cherished by little acts of love, by mutual helpfulness, by dwelling on the virtues rather than the faults of friends, by mutual service in some noble cause, by love of God.

14. It is of the utmost importance to avoid false friendships and companionship with the bad. Every power for good in true friendship is a power for evil in the false.

VII. FRIENDSHIP WITH JESUS.—The friendship of Jonathan and David teaches us lessons concerning the higher friendship with Jesus.

FIRST. We must be friends to him, as well as he to us. He loves us, whether we love him or not; but we are not friends unless we love him, nor can we claim the benefits of that friendship.

SECOND. Friendship with Jesus is based on worth. We love him because he is so good, so noble, so pure, so lovable. And he finds something in the poorest and weakest of his disciples to love, and possibilities of greater worth; but only as they grow like him can there be the truest friendship. John the Apostle was "the disciple whom Jesus loved."

THIRD. Friendship with Jesus implies self-sacrifice. Jonathan cheerfully relinquished his hopes of his father's kingdom for his friend David. Jesus left his heavenly kingdom to come down to us, and be died upon the cross that we might be kings and priests in his Father's kingdom. We, on our part, ask to show our love by sacrifices for his kind cause.

FOURTH. The tendency of friendship with Jesus is that he becomes like him. "We shall be like him, for we shall see him as he is." Meditating on his character and goodness, loving the good shining in his character, we are conformed to his image.

FIFTH. Friendship with Jesus is full of retirement, courage, strength, and cheer.

SIXTH. It leads us to love all for whom he died and whom he loves.

SEVENTH. It will endure forever.

The artist sits at his table with his clay before him, and with his fingers models the statue—the nose, the hands, the features, everything. He models it from without. Your soul, resting within your body, models your body. It models the fingers which grow flexible as the piano by the hand; the soul directs them to do; their fitness for service is made, not by fingers working on them from without, but by a soul working on them from within.

It is the face in the mirror that lies behind the face. If there is fire which flashes from the eye, or kindness which looks out from it, it is because the soul has fire or the soul has love; if there are grooves of care muddled in the brow or in the cheek, it is not by an external artist who shapes them, as Rogers shapes them in his statue. You yourself, by your own spirit, have molded your face. No lines in nature, no plasticity, no life, there is a life, but the life resides within, not without. God does not stand external to nature, shaping it with exterior hands; did not in the creative days, does not today. Creative days, all days are creative days; today is a creative day; every spring is a new creation. In the ground are two seeds, which look so much alike that you can hardly tell them apart, not at all unless you are an expert; yet one will come up, the one flower with one color, and the other will come up another flower with another color. No artist stands with hand and brush paints the color, or with model and clay forms the line; the vital force is in the seed itself. That vital force which forms the flower, working from within, not from without, is God Himself—the life of the world. So everything in nature speaks of God, because God Himself is within speaking forth—Lyman Abbott, D. D.

Sickness and limitation shut many in narrow places. "I am no longer of use to any one." "I am only in the way." "I cannot understand how such beautiful and useful persons can die while I am left, nothing but a hindrance." When ambition is sacrificed, and the most made of what we have; when those who are limited are willing to be small if God can fill a small place with them; when those who are sick are willing that God should use them as a means for developing tenderness and helpfulness in those who minister to them, then, according to their ability and opportunity, they will be servants in holy fellowship with Jesus Christ. You may not understand it, you may resist it, but nothing is clearer than that those who would be happy must cease to seek happiness, and seek only the privilege of giving. The song will rise in our hearts when we cease to live for ourselves and begin to live for the good that we can do.—Amory H. Bradford, D. D.

Many a man who boasts what he would have done had he been in Adam's place is plucking the forbidden fruit every day of his life totally unconscious that in the multitude of his sins, he is even worse than Adam.

B. Y. P. U.

OUR CHURCH. The undevoted of Baptist young people that increased spirituality their stimulation in the school of life. The undevoted of Baptist young people that increased spirituality their stimulation in the school of life. The undevoted of Baptist young people that increased spirituality their stimulation in the school of life.

OUR PLEDGE. All Young People's Societies of whatever denomination, that have not yet been organized, are invited to send their names to the B. Y. P. U. office, 125 North Second Street, Philadelphia, Pa. We will send you a copy of the 'New Testament, in the full and complete form of the Bible, with the explanation of the 'New Testament' plan. S. W. St. John.

Christian Endeavor Notes. Texas now has a Christian Endeavor Society in the State prison at Huntsville.

A novel Christian Endeavor Society exists in the insane asylum at Independence, Mo. It is composed of the attendants.

Christian Endeavor now illumines the land of the midnight sun. The first society in Norway was formed a few weeks ago in Christians.

Tennessee Juniors are circulating pledges among the mothers, asking that all the eggs laid by the fowls on Sunday be given to them for missionary purposes.

Thirty-seven members of the Christian Endeavor Society in the Texas State Prison have asked to be enrolled as links of the World's Christian Endeavor Prayer Chain.

Some Colorado Endeavorers have organized a Washington 96 Club to which each member contributes five dollars monthly towards his Convention expenses next July. 'On to Washington!'

Six noon evangelistic services that resulted in many conversions and a revival, were held in the little town of Westminister, Md., during the recent Convention.

Good literature to the extent of seventy-five thousand or one hundred thousand pieces, in the shape of papers, magazines, and books was distributed last year by the Chicago Good Literature Exchange, box 1013, Chicago.

The missionary spirit so marked among Christian Endeavorers in America is not peculiar to this land. At the recent Convention of the New South Wales Union twelve delegates offered themselves for service in the Foreign Mission field.

How is this for an expression of Christian 'fellowship'! At the Convention of the New South Wales Christian Endeavor Union greetings were received from the United States in America, from Texas, Iowa, China, India, Ireland and all the Australian Colonies.

July 8-13 will be the dates of next year's Christian Endeavor Convention in Washington. Probably one of the first resolutions that will be introduced into the new congress will be one granting the use of the White lot and the monument grounds at the Capitol for the Christian Endeavor tents.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. It is the only medicine that will cure you of all the troubles that attend this disease. It is the only medicine that will cure you of all the troubles that attend this disease.

SOUL STOMACH FLATULENCE, BILIOUSNESS, HEADACHE, AND ALL OTHER FORMS OF DYSPEPSIA. K.D.C. THE MIGHTY CURE. There is no strong inward thought that does not betray itself on the countenance.—Seneca.

A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN K.D.C. REFUNDED. K.D.C. CO. Ltd. Boston U.S. and New Glasgow, S.C.

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES THE WHOLE SYSTEM.

Sea Foam. Made from the finest vegetable oil, it is the only medicine that will cure you of all the troubles that attend this disease. It is the only medicine that will cure you of all the troubles that attend this disease.

Winter Sashes. Have you got outside Sashes for your home? You should have. They make the house comfortable, save the fuel and keep the windows free from frost.

A CHRISTIE WOOD WORKING CO. City Road, ST. JOHN, N. S.

DR. TAFT'S ASTHMALENE CURES ASTHMA. A simple copy mailed to Superintendents in Ontario, on receipt of 25 cents in postage stamp. Address Geo. A. McDonald, Sec.-Treas., Baptist Book Room, 120 Granville St., Halifax, N. S.

How many things are clear to us today. That yesterday we saw through mist of tears; How many things are better than our fears. What sunbeams through our self-wrought shadows play. Not one fair, earnest hope is laid away Within its shroud of weary, wretched years. But from the tangled grass above it peers, Full noon, some blossom redolent of May. We stretch beseeching hands to heaven and pray That this, or that, be granted, whilst we plead; We turn with empty hands from prayer and say: "We are unheard, forgotten, lost indeed!" Whom lo! within our reach some price-less gift. For which imploring palms we dared not lift.

—Harriet E. Pritchard.

IN SPEAKING OF THE TERROR in which Hindu women stand because of persecution from men, Miss Swift, of Madras, says: "I wonder how many of our professing Christian women in America would attend a cottage meeting for a church service if they were sure of a merciless beating and a thousand petty persecutions from the men in whose power they live."

WE HAVE READ SOMEWHERE OF AN Indian whose heart the Lord had moved under the preaching of a missionary, who at the close of the service came up and, turning the preacher's face toward the light, exclaimed: "Let me see your face, so I may know you at the resurrection."

HARPER'S WEEKLY IN 1896. HARPER'S WEEKLY is a journal for the whole country. It deals with the events of the world that are important to Americans.

IN 1896 it will be especially strong. It will contain the only serial of the kind published in any country. It will be especially strong. It will contain the only serial of the kind published in any country.

WHISTON & FRAZER'S COMMERCIAL COLLEGE. It is a school of practical and experienced teachers. It is thoroughly equipped in every department. It is the most practical and up-to-date. It is the most practical and up-to-date.

Acadia Seminary! A First-class School for Young Women BEAUTIFULLY SITUATED THOROUGHLY EQUIPPED with a view to the health, comfort and happiness of the students.

Horton Academy! The Autumn Term opens September 4th, 1895. The Course of Study is framed in conformity with the best standards of Modern Education and is especially adapted to meet the requirements of the following classes of students:

1. Those preparing for college matriculation. 2. Those who wish to qualify for the various grades of Provincial Certificates. 3. Those who wish to acquire a practical education, that is to say, who intend entering upon Commercial, Mechanical or Agricultural life. Provision is made for the study of shorthand and Typewriting.

It is the only Academy in Eastern Canada that has a fully equipped Manual Training Department, and its students attend the Nova Scotia School of Horticulture which is free to all.

For Calendar, giving further information apply to S. S. WHISTON, Principal, Wolfville, N. S., June 26, 1895.

Minard's Family Pills are purely vegetable. Minard's Liniment—Once tried always used.

How many things are clear to us today. That yesterday we saw through mist of tears; How many things are better than our fears. What sunbeams through our self-wrought shadows play. Not one fair, earnest hope is laid away Within its shroud of weary, wretched years. But from the tangled grass above it peers, Full noon, some blossom redolent of May. We stretch beseeching hands to heaven and pray That this, or that, be granted, whilst we plead; We turn with empty hands from prayer and say: "We are unheard, forgotten, lost indeed!" Whom lo! within our reach some price-less gift. For which imploring palms we dared not lift.

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Minard's Family Pills are purely vegetable. Minard's Liniment—Once tried always used.



Charles H. Whiston. Sick Headache CURED PERMANENTLY BY TAKING Ayer's Pills

BY TAKING Ayer's Pills

That I received anything like permanent benefit. A single box of these pills did the work for me, and I am now free from headaches, and a well man. C. H. WHISTON, East Auburn, Me.

Began Taking Ayer's Pills

AWARDED MEDAL AT WORLD'S FAIR

50 YEARS.

SHARP'S BALM OF HOREHOUND

ARMSTRONG & CO., Proprietors, St. John, N. B.

EDUCATIONAL THE REASON WHY

WHISTON & FRAZER'S COMMERCIAL COLLEGE

Acadia Seminary!

Horton Academy!

WOLFVILLE, N. S.

THE AUTUMN TERM OPENS SEPTEMBER 4th, 1895.

MINARD'S FAMILY PILLS

MINARD'S LINIMENT

MINARD'S FAMILY PILLS

MINARD'S LINIMENT

MINARD'S FAMILY PILLS

Messenger and Visitor.

30c per annum: When paid within thirty days, \$1.50. A. H. CHIFMAN, Editor.

OFFICE: No. 8 PUSLEY BUILDING, FAIRFAX WILMINGTON, DE. BY JOHN, N. B.

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

PAYMENTS for the MESSENGER 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.

DISCONTINUANCE.—The MESSENGER AND VISITOR will be sent to all subscribers until an order to discontinue is received.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, DEC. 4th, 1890.

DO WE MAKE TOO MUCH OF BAPTISM?

Baptists are often accused of making over-much of baptism. As a matter of fact they make much less of it than many others, for while there are many who regard it as a condition of salvation—a sacrament by which regeneration is effected, Baptists regard it merely as a symbolic rite, having fitness and significance for those only who through repentance and faith have become true disciples of Christ.

—Dr. Dr. George A. Gordon's new book "The Christ of Today," which is noticed elsewhere in this issue, the Congregationalist says, "It is gaining attention from various classes and divergent minds interested in religious subjects."

A CONCLUSIVE ARGUMENT.

"Seeing therefore that neither reason, nor the law of God, nor the law of the land, nor the Catholic conscience condemns the church lottery, it might be well to ask those who are ready to denounce as immoral in others all that does not square with their own ideas of right to examine their consciences on the church lottery."—Casket, Nov. 31.

Our brave contemporary seems to be easily in danger of losing its temper. We gave the Casket a friendly warning at the outset that in undertaking to defend the moral character of the lottery it was assuming a formidable task, and we are therefore prepared to make all due allowance for the exigencies of the situation having had the effect of somewhat ruffling its serenity.

But it seems to be a part of our business to resist the devil and to rebuke iniquity wherever they may be found, and all the more if these intrude where only things consecrated to holy purposes are supposed to find place. We have already, in preceding articles, stated at sufficient length our reasons for believing that the lottery, as one of the most seductive and ruinous forms of gambling, is immensely demoralizing to society, and is wisely condemned by our laws.

We have also set forth our reasons for believing that the circumstances which differentiate the church lottery from others are not of such a character as to redeem it from the stigma which attaches to gambling in general or to make the lottery under church patronage other than a demoralizing influence. We have not brought the Casket to admit the validity of our argument and the rightness of our position. Such a result we confess we were not sufficiently optimistic to anticipate.

Meeting of Governors of Acadia.

The Governors of Acadia met at Wolfville and held four sessions on 27th and 28th ult. There were present: E. G. Halsey, Rev. J. W. Manning and Rev. J. A. Gordon, of St. John; I. B. Black, M. P. P., of Amherst; C. B. Whidden of Antigonish; E. D. King and Rev. E. M. Saunders, D. D., of Halifax; Rev. S. B. Kempton, D. D., (Secretary of the Society of Dartmouth); A. P. Shand, of Windsor; W. P. Shaffner and F. H. Eaton of Kentville; Rev. D. H. Simpson of Berwick; Rev. F. M. Young, of Bridgetown; Rev. J. C. White, of the Annapolis; and Rev. T. A. Higgins, D. D., Rev. A. Cohoon, and C. W. Rascoe, of Wolfville.

President Sawyer reported the attendance at the College to be about the same as last year. He gave an account of the work being done and drew attention to several matters of importance to the welfare of the institutions. The adoption of the elective system of studies, a few years ago, has increased the number of classes and the lecture rooms are not numerous enough to meet the demand.

be at least two thousand dollars larger than last year. In that case they see their way to a balance in account with the State.

Some enlargement of the curriculum has been made. Bible study has been introduced and enlargement has also been made in the studies related to the legal profession. Heretofore our graduates have been required to take three years in the Law School at Halifax in order to qualify themselves for admission to the bar; while graduates of Dalhousie by electing a number of studies of their senior year from the course given in the Law school could take their degree in law two years after taking their B. A. degree.

In the Ladies' Seminary there are 83 enrolled students, of whom about 40 are boarders. There are eleven teachers who are reported as doing good service in their several departments. It is desirable that the number of girls in attendance should be increased.

The Academy, as reported last week, is full, and the Board is pleased with its prosperity. Its devoted Principal deserves success and will have it. There is a movement to secure a Summer school to be held in the college building. A committee will be organized in charge and, if possible, arranged for lectures by men from abroad, and probably by some of our own men.

It has long been felt desirable to have some meeting of a social nature in connection with the anniversary. There is a committee of friends of the school who meet another time has been wholly given to public meetings. The Governors have now decided to take the evening of anniversary day for a reception of the friends of the institutions in the district, pastors and others.

The mention of these items of business will show that the Governors are giving earnest care to the great interests connected with our Educational efforts.

THE CHRIST OF TO-DAY, by George A. Gordon, minister of the Old South Church, Boston. New York and Boston: Houghton, Mifflin and Company \$1.50.

This book is the production of a vigorous and disciplined mind exercising its powers in reference to some of the great theological subjects which claim the attention of the thinkers of this generation. The author's subject is not too wide with which the religious thinkers of the past have wrestled. The author is a man in whom the intellectual principle is strong. He is a believer in the possibility and the value of a philosophy of religion, and of a philosophy of religion which is not too wide with which the religious thinkers of the past have wrestled.

Halifax, N. S., Nov. 21st, '90.

Good News From Our Indians.

A few days ago visited St. Peter's Reserve to see brother Prince and know how the work is prospering. I found the work moving on hopefully. Some of our Indian people are making great progress in the Christian life. I met a young man from the northern reserves and leaped from him the good news that the converts gathered during our trip in the summer are continuing steadfast. They have had strong temptations presented to them to return to their former state, but they press on, living for Christ and His truth. Praise the Lord! They have commenced building a meeting-house at Fairford and by the time this reaches the ready they will have it nearly completed.

The building is 30x20. The Indians got the logs themselves and are doing the work with an intelligent half-breed brother as foreman. The ladies who are carrying on this branch of our mission work provide the rest of the lumber and the hardware, at a cost of about \$250.00.

Responsibility.

On page 197 of the Baptist Year Book appear the names of eighteen gentlemen, upon whom devolves to a great degree, the task (if such it be) of planning for and securing successful meetings of the Convention at Berwick and of the eight Associations to be held next summer in the Maritime Provinces.

Mr. Prince is now preparing for another trip to the reserves near Portage. Early in the new year he will go north. These northern trips are telling on his iron constitution. Last winter he ran forty miles one day. He had no supper the evening before, nor breakfast or dinner that day. A sheet gathered on his clothes and stiffened so that he could move only with great difficulty. His dogs also were nearly exhausted. He has made many of these trips, sometimes with a temperature 40 to 50 below zero. I hope the friends will remember the poor half-naked Indians and send plenty of warm clothing for them.

Colchester County District Meeting.

The Colchester District Meeting assembled the month, November, with the church at Great Village. All the pastors in the county were present, but Bro. Adams and Layton, who were prevented by illness. Pastor C. F. Wilson, of Fort Eggle, was also present, being on his way to Fortauxpique on an errand of mercy. We were glad to have with us delegates from Acadia Mines, Belmont, Bass River, and the home church.

The morning exercises opened with singing and prayer, after which the chairman gave a carefully prepared address, his subject being, "Teacher's Meeting." Many excellent ideas were presented. It would have been beneficial to all the teachers of Colchester county had they heard this address. Quite a lengthy discussion followed, after which the morning exercises closed with benediction.

At 2 o'clock, p. m., the delegates assembled to do business. From their reports and other indications, there are signs of revival influence in many parts of our county. It is to be regretted that so many of our churches are pastorless when there is so much work to be done. For verily the harvest is ripening, but the reapers are few.

Westport - F. Southern \$2, collection \$6.10, Mrs A. Coggin \$3, E. Davis \$1, Capt J. Collins \$1, Mrs. J. Frost \$1, other sums \$5.10, Mrs. E. C. Bowers \$1. Freeport - J. Thurber \$1, F. Lent \$1, H. Haines \$1, Mr. Ewing \$1, collection \$3, other sums \$1.75, collection at Central Grove \$1.98, collection at Triverton \$2.15, Capt. H. Outhouse \$1, Little River - J. E. Denton \$1, Capt. W. Trask \$1, other sums \$75 cts. Centreville - M. H. Dakin \$1, W. W. Cossaboom \$1, C. Peers \$1, B. C. Robbins \$1, other sums \$2.95, Brighton - Miss McNeill \$1, Dr. Miner \$1, Jos. McNeill \$1, other sums \$2.75, Ohio - A. Crosby \$2, S. N. Caon \$1, W. Moore \$1, H. Porter \$1, Mr. Churchill \$1, Mrs. (Rev.) T. Bishop \$1.25, Capt. Saunders \$5, Mrs. Ann Wyman \$75 cts, other sums \$5.70, Miss Josie Tedford \$5 cts.

Nov. 30, '95. General Agent.

Rev. W. B. Stubbart, formerly of Yarmouth Co., N. S., and now pastor of the Baptist church, Clinton, Wis., in renewing his subscription to the Messenger and Visitor expresses his warm appreciation of the paper and his continued interest in the property of the Baptist cause in these provinces. Bro. Stubbart is being blessed in his work, having of late baptized eight young persons of whom three are members of his own family. As a result the church is active and hopeful. The Baptist church building is the largest and most comfortable in the town and is about being lighted with electric lights.

Premiums.

"International Self-pronouncing BIBLE." Clear type edition. Attractive, Substantial, Durable. Will be sent, postage paid for \$3.50 and one new or renewal (advance) subscription.

Also received, for later announcements, to meet your Christmas needs: "Revised New Testament," "How Christ came to Church," "The Ministry of the Spirit," "Dr. Broad's Sermons and Addresses."

Subscribers in arrears, desiring to take advantage of Premium offers, may square accounts at \$1.50 rate.

For other announcements see issues of Nov. 27.

Highly Commended Quarterly Meeting.

The last session of the Digby County Quarterly Meeting was held with the First Baptist Church at Chathamville, Oct. 30th.

The devotional exercises were of more than ordinary interest. The reports from the churches were not of a very cheering character in reference to the great question, but the outlook for the future is hopeful.

The election of officers resulted in the re-election of pastor Nobles, for President, and pastor Dykeman, for Secretary.

The following resolutions, growing out of this report, were moved by Rev. E. N. Nobles and unanimously adopted, viz:

- 1. That Revs. Morse, Eaton, Dykeman and Nobles, prepare addresses on Education; Revs. Eaton, Pines, Morse and McGregor, on Foreign Missions; Revs. Giffin, Pines, McGregor and Allaby, on Home Missions and Infirm Ministers' Fund; and Revs. Dykeman, Giffin, Allaby and Nobles, on Grand Ligne and N. W. Missions.

That at such times as shall be convenient these brethren will exchange as herein indicated and deliver such address as may be requested. Rev. Dr. Morse will exchange with Revs. Nobles, Eaton, Dykeman and Pines; Rev. E. N. Nobles with Revs. Giffin, Dykeman, Morse and McGregor; Rev. A. T. Dykeman with Revs. Morse, Nobles, Pines and Giffin; Rev. E. A. Allaby with Revs. Eaton, Bro. Parker, who is chairman of the district, filled up the gaps very creditably.

The morning exercises opened with singing and prayer, after which the chairman gave a carefully prepared address, his subject being, "Teacher's Meeting." Many excellent ideas were presented. It would have been beneficial to all the teachers of Colchester county had they heard this address.

At 2 o'clock, p. m., the delegates assembled to do business. From their reports and other indications, there are signs of revival influence in many parts of our county.

For verily the harvest is ripening, but the reapers are few. A resolution was passed urging the pastors of the H. M. Board to send Bro. Marple, or any other missionary, to the county for awhile. Bro. Parker read a communication from the Treasurer of the F. M. Board setting forth the condition and claims of the most part of the pastors. We hope they will be stimulated to greater benevolence seeing that the various denominational enterprises will be advocated in each church by more than the pastor who often feels the need of his appeals being supplemented by another voice.

Church Edifice Fund.

The first contribution for this fund was given by the Mission Band of the First Baptist church, Halifax, April 12th, 1890.

Since that time the Home Mission Board has assisted in building the meeting-houses by grants amounting in all to \$868.50. This is a small amount to distribute among ten churches and yet it has been of great help to these churches and has been the means of much good, more perhaps than the same amount expended in any other way.

The concert exercise referred to in last MESSENGER AND VISITOR have been sent to the Sunday schools of Nova Scotia and F. E. L., addressed for the most part to the pastors. We hope they will be used by very many. If any schools cannot have the concert, we hope they will not fail to take a collection for this work.

A. COHOON, Wolfville, Nov. 27. Cor. Sec. H. M. B.

Money Contributed to Baptist Book Room.

Westport - F. Southern \$2, collection \$6.10, Mrs A. Coggin \$3, E. Davis \$1, Capt J. Collins \$1, Mrs. J. Frost \$1, other sums \$5.10, Mrs. E. C. Bowers \$1. Freeport - J. Thurber \$1, F. Lent \$1, H. Haines \$1, Mr. Ewing \$1, collection \$3, other sums \$1.75, collection at Central Grove \$1.98, collection at Triverton \$2.15, Capt. H. Outhouse \$1, Little River - J. E. Denton \$1, Capt. W. Trask \$1, other sums \$75 cts. Centreville - M. H. Dakin \$1, W. W. Cossaboom \$1, C. Peers \$1, B. C. Robbins \$1, other sums \$2.95, Brighton - Miss McNeill \$1, Dr. Miner \$1, Jos. McNeill \$1, other sums \$2.75, Ohio - A. Crosby \$2, S. N. Caon \$1, W. Moore \$1, H. Porter \$1, Mr. Churchill \$1, Mrs. (Rev.) T. Bishop \$1.25, Capt. Saunders \$5, Mrs. Ann Wyman \$75 cts, other sums \$5.70, Miss Josie Tedford \$5 cts.

PREMIUMS.

A Beautiful Christmas Gift.

"Beside the Bonnie Brier Bush"

A few selected from Many Hundreds of Testimonials:

Dr. Robertson's "The Bible Weekly"

The "Book of the Week"

45,000 sold in three months.

We will forward it to anyone sending:

Send 10cts. in stamps to cover postage and packing.

This paper will be sent for one month free to any address sent to this office on or before Dec. 11th.

Thanksgiving at Gibson, N. B.

ROLL CALL AND ENVELOPE SOCIAL.

The Gibson Baptist church decided to celebrate the sixth anniversary of their organization by holding a roll call and envelope social on the night of Thanksgiving Day.

Second Elgin Church.

Richmond, Carleton Co.

AGENTS WANTED—MEN AND WOMEN

OUR JOURNEY AROUND THE WORLD

Catarrh Cured for 50cts.

"Thrift is a Good Revenue."

Amazon Twill Dress Goods

For \$2.70

For \$3.00

WE SEND SAMPLES.

SEND 25 cents and get Two HANDKERCHIEFS.

FRED A. DYKEMAN & CO.,

97 King St., ST. JOHN, N. B.

DENOMINATIONAL NEWS.

All money from Nova Scotia contributions for Denominational Work, or any part of it, should be sent to Rev. A. C. HARRIS, Treasurer, 125 St. John Street, St. John, N. B.

BUCCHON, KENT CO.—Merry drops falling; organized B. Y. P. U.; two more baptized, others coming.

R. H. SYMONS. BARRINGTON, BRUNSWICK CO.—Received into the fellowship of this church by baptism the wife of Capt. Stillman Malone.

EAST POINT, P. E. I.—I had the pleasure of baptizing and receiving into the fellowship of the East Point church, Mrs. Theodore Stewart and Mrs. Harland Kennedy, sisters.

CHARLOTTETOWN.—We received by letter, sister Mary Smith; the first Sunday in Oct. Just now Messrs. Crossley and Hunter are in the midst of a series of services in our city.

GIBSON, N. B.—Since sending you any news from this church, we have had some taken of the Director, On Nov. 3rd, we received Charles Bleakney and his wife on letters.

SECOND ELGIN CHURCH.—On Nov. 2nd at our request, Bro. S. D. Ervine came to assist us in special work. On Sunday 3rd, he preached for us three times, and after the morning service I had the privilege of baptizing one happy believer in the Lord.

RICHMOND, CARLETON CO.—We are hoping and praying for better spiritual gifts than we are at present enjoying. The prayer meetings in both churches are kept up, and so are the conference meetings, but the attendance of members seems to be governed by feeling and the state of the weather.

AGENTS WANTED—MEN AND WOMEN. Our Journey Around the World. Catarrh Cured for 50cts.

"Thrift is a Good Revenue." Amazon Twill Dress Goods, Shot, Striped Costume Cloth.

For \$2.70. For \$3.00. We will send, express paid, 6 yards of above goods.

WE SEND SAMPLES. Send 25 cents and get Two HANDKERCHIEFS, lawn and lace, beauties.

FRED A. DYKEMAN & CO., 97 King St., ST. JOHN, N. B.

ACKNOWLEDGEMENT.

The pastor at Chipman, N. B., desires to make mention of a recent fraternal visit of church members and friends to the parsonage. After all had been served with supper he was presented by Mr. G. G. King, on behalf of the company, with a fur coat and sleigh robe.

NOTICES. The Lunenburg County District meeting will be convened on Tuesday, Dec. 10th, 3 p. m., at Lakesville.

BRIDGEWATER, N. S., Nov. 18. The churches are requested to take notice that the P. E. I. Baptist Conference did not meet at North River Nov. 18th and 19th, but will meet at North River on Monday, and Tuesday, December 30 and 31st.

The next session of the Carleton, Victoria and Madawaska Co's. quarterly meeting will be held with the Albert street Baptist church, Woodstock, on the third Friday in December.

WARREN.—I. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '44 and '46.

Notice of Sale. To Daniel Smith and Jane his wife, and all others whom it may concern.

Senator Boulton, dissident Conservative, has published in Winnipeg an open letter to Premier Bovey, in which he objects to remedial legislation, also to protection.

The Naval Architect who designed the ocean racers, the Paris and the New York, has written for the next volume of The Youth's Companion an account of a possible steamer that may cross the Atlantic in four days or less, liquid fuel being used.

Our lady readers who are interested in Christmas kid gloves (and most ladies are) will be pleased to read in this issue the advertisement of the St. John Paris Kid Glove Store—W. H. Faircl & Co.

AGENTS WANTED—MEN AND WOMEN. Our Journey Around the World. Catarrh Cured for 50cts.

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FRED A. DYKEMAN & CO., 97 King St., ST. JOHN, N. B.

Never Swap Horses

When Crossing

A Stream.

Don't even swap your money for a condition powder unless you know something about the powder or the man who makes it. Take no chances on strange horses or strange medicines, or you may have reason to regret it.

Manchester's Tonic

Condition Powder

Is the standard horse medicine in the Provinces to-day. Strengthening, appetizing, clearing the system of worms, thoroughly purifies the blood, leaving the horse in perfect condition and with a skin like velvet.

Take no other. Retail—Druggists and Country Merchants. Wholesale by S. McARDMID, T. H. BARKER & SON, St. John, N. B.

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A POKE FELLOW.
BY SIDNEY DAYKE.

"Hello!"

"That you, George? Where did you drop from?"

"Oh, from home."

"When?"

"Only a week ago."

Two young men met early in the evening on the street of a crowded city.

"Was going to look you up," said George. "But, perhaps," he added, with a glance at two or three other young men who seemed in company with his friend, "your time is taken up tonight."

"Oh, not specially," said Robert Spencer. "My friend, George Marshall," he continued, mentioning the names of his companions to him. "We're just out to take in a little of the city fun. Here's a good place to go to. Have you been here. Come with us."

As he spoke, he pointed up to the brightly lighted building before which they were standing.

"No, I haven't," said George. "I haven't been about much. If it's a good place, I'd like to go with you."

"It's a theatre."

George shook his head, but smiled pleasantly.

"In the country, you know, Rob, we are told it will be better for us to keep away from the theatre."

"Oh, yes," said Robert, "but there are a great many things said in the country that don't hold in the city. When you once get here in the whirl they look different. Will you go with us?"

"I think not," said George. "At least not now. When I get into the whirl I may change my mind."

"Well, good-by, then. I'll come and see you soon."

"I can't at all likely he'll change his mind," said Robert to his companions, looking after George with a little contempt. "His isn't that sort."

Do you know him well?" was asked.

"Oh, not very. He's one of your over-grown chaps. A poke fellow. Never goes in for fun, but lays out a line for himself and walks it."

It was some little time afterwards when Robert sought his country friend in his room.

"I thought perhaps you would be out," remarked the former, as he found George occupied with a book.

"I don't go out very much as yet. I like to feel my way and find the places I want to go to. And my time is too well filled up to allow of my taking in many places. It's delightful living in a large place, isn't it?"

"Well, I don't know," said Robert as he gazed at George's well-stuffed countenance. "Sometimes I think it's a tip-top place to be in, and then again I don't. If we hold by all the notions, the city's a pretty bad place."

"You don't think so why," George's face lit up. "Think it's fine. Have you been into the great library two or three blocks down the street?"

"No, I haven't. I'm not much of a reader."

"Then," said George, with enthusiasm, "you have something to see yet. The books there are enough fairly to turn a fellow's head. A delightful room to read in, and every one civil and pleasant to you. I tell you it suits me to be in a place where you can get into such a library for nothing—except a recommendation from your employer. And as you don't like reading, have you been up to the Young Men's Christian Association rooms?"

"No."

"There's always something going on there. Not dull preaching, either, such as some folks think is the only thing that goes on in such places. Music and games. No end of fun when you find reading tiresome. And I'm just taking up a course of lectures on geology, and I tell you it takes such things to let you know what an interesting thing it is, with this old earth we set our feet on, so little thought of what goes on beneath it."

"Well," said Robert, leaning back discontentedly in his chair, "whether you find a place pleasant depends entirely on the sort of thing you go in for."

Which was as wise an observation as Robert, or any other boy, will be likely to make. It will also be observed that the boys who go to the cities will be very apt to find exactly what they look for. Those whose tastes are for things low and vicious, or trifling and wasteful, or instructive and elevating, will be sure to find full gratification for them.

"Yes, went on George, with a smile, "I used to hear a great deal about the badness of a great city. But I must say I have found a good deal that's good."

"But you want to try things all around before you really know about things," said Robert. "Come on, and go with me to the theatre tonight."

"I haven't got into the whirl yet," said George. "And if I went to go over so much I can't afford it."

"Pshaw! I go as often as once a week, and my pay is no better than yours."

"How do you manage it?" said George gravely. "I have only just enough to get along on."

"Well, that's just the way with me," grumbled Robert. "In fact," he went on, after a little hesitation, "I have to borrow once in a while."

"And whom do you find to lend to you?" said George with a laugh.

"I borrow without asking leave," said Robert.

"You don't mean—?"

"Yes, I do. I mean that when I'm in a tight place I borrow a little from the till."

Robert had spoken lightly, but George gazed at him with the expression of the deepest concern and surprise.

"You mean that you took it—without leave? Why, Rob, you and I are old neighbors. If you're going to tell me you're getting a joke on me, aren't you?"

"No, I ain't, George," said Robert, with now an uneasy look.

"How do you expect to return it?"

"I'm looking for a raise in my salary at the end of the year."

"And if it don't come?"

"Well—"

"Do you know," George went on hesitatingly after a pause, "that there's another name for that?"

"I s'pose there is—I was found out. But I don't intend to be found out. You needn't look so shocked. I don't mean anything wrong. It's only a little at a time. I've always meant to put it back as I went along, but I couldn't, and so it's gone on."

"But the money wasn't yours. It was trusted into your hands and you—"

"Oh, go on," said Robert, a little angrily. "Call it by the name you're hinting at. Say at once I stole it."

"It won't make the matter any worse for me to say it, and it won't make it any better for me not to say it, more's the pity. But—what's the use of talking, Rob? I do feel awfully about this."

Robert's face showed that his anger had been more assumed than felt, and that he had to a great extent shared the concern of his friend.

"Seems to me like walking over a volcano, Rob, this way you're going on. Of course I know you didn't mean any wrong—I mean much wrong, for you may get mad with me if you like, but you can't make me believe you felt just right when you laid your hands on other folks' money—but you're likely to be found out any day, and then what?"

"Robert gave a restless movement. "Then it means a court-room," continued George, "and when it gets to that they won't call it by any polite names. It won't be borrowing then, and you know it. When you borrow thing you ask for it. When you don't ask it's something else."

Robert took a few turns about the room.

"It's all just as you say, George," he at length said. "If I could fix it right at once I'd do it, but I can't."

"How much do you need?"

"Oh, I can get within fifteen dollars of it."

George sat for a few moments as if calculating with himself.

"Rob," he said, "I can let you have that much for awhile."

Robert grasped his hand.

"You're a real friend in need, George," he said fervently. "I'll promise I'll never get myself in such a trap again."

"You needn't make any promise to me. I'm not the one. And I'm not a preacher, but I'd just like to say that, when you settle the matter with some one else and your own conscience, I hope you'll decide to keep out of such doings, not only because of the trouble it might work for you, but because it's right in itself, and wrong in every matter whether you call things by their real names or not."

The two boys lived some distance apart, and both being fully employed, for some time saw little of each other. Cold winter came on, and Robert on several occasions, noticed that George did not seem warmly clad.

"Why don't you wear your overcoat?" he several times asked, and George parried the question with a laugh.

"I'm not one of your delicate fellows," he said, when Robert pressed him closer, "I don't need an overcoat."

"You haven't one? Why?"

"Oh, I'll have one after awhile—if I need it."

"George," a sudden flush arose to Robert's face, "is it because I borrowed your money?"

"Go along with your questions," laughed George. "When I need the money I'll let you know."

"A poke fellow," I called him. Robert said to himself, as he thought it over. "Live and learn. I've heard old folks say. I haven't lived so very long, but I've learned a few things, and I can tell them—boys and doings of their right names. Another is that you can't do a mean, unkind, deceitful, wicked deed—yes that's the word—without others beside yourself suffering for it."

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's.

Must be a hard nut to crack, but it has a sweet kernel.—Spurgeon.

When the scalp is strophed, or shiny bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Nothing is given so begrudgingly as advice.—La Rochefoucauld.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

Impossible. That word is not French. I know no such word.—Napoleon I.

Indigestion and sickness in children is caused by worms. Mother Graves' Worm Expeller gives relief by removing the cause. Give it a trial and be convinced.

It is as necessary for the heart to feel as for the body to be fed.—Napoleon I.

Agitation in the world of homopathic medicine has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies has been elevated. So with most of our famous preparations—formulas in illustration of which truth stands the well-known remedy to general debility and languor, "Quinine Wine,"—and which when obtained in its genuine strength is a miraculous creator of appetite, vitality and animation, to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtue of Quinine as a medical agent, been one of the most thoroughly discussed remedies ever offered to the world. It is one of the great tonics and natural life-giving stimulants which the medical profession have been compelled to recognize and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of this pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes into the market purged of all the defects which selfish observation and scientific opinion has pointed out in the less preparation of the past. All druggists sell it.

MAMMA HIGGINS' EXPERIENCE.
A STORY FOR WOMEN'S MISSIONARY SOCIETIES.

I am very much obliged to you for recollecting me treasurer for another year. But may I talk to you a little while? You will pardon my plain, awkward way of putting things. I can't speak like our gifted president, for I am only plain Hannah Higgins. Perhaps you think it is easy to be a treasurer. If you will bear with me, I'll give you one day's experience collecting dues. It was so bright and cool last Tuesday I said when I woke, "It is a fine day to give to God and collect money for His work."

I began with Mrs. A. They were a long time opening the door. Little Minnie invited me into the parlor, and there was Miss Bertha declining the room. Two of the other girls were sitting in the back parlor nibbling off a fancy gown, while from the kitchen came the sound of egg-beating.

After a while Mrs. A. came in with a streak of flour on her forehead. She said they were getting ready for the party for Edna, and she was making the fourth cake.

When I told her my errand, an anxious expression came over her face and she said, "Oh, yes. Is it time already? I don't seem like three months, but of course you know best. I am not sure I have any change, though. I spent nearly all I had for cream this morning. Minnie, run and get my purse."

The purse contained only fifteen cents, which she handed me, saying she would pay the rest some other time if I would call for it. I invited her to come to the meeting this week, but she said she would be having company.

The next block was Mrs. C., and her sister was in, was visiting here.

They are both members of the W. F. M. S., but looked annoyed when I told them what I'd come for. Mrs. C. said, "Oh, dear, is it time already? Well, I might as well get ready for the party, for I never come on any other errand. Well, here's the money. You have never to ask me twice for it."

"Thank you," I answered; "it is a relief to find some one who is always ready, but I must get ready for the party you would come to the meetings and bring your dues."

"Oh, dear, no! I never have time to go to the meetings. You ought to be satisfied that I keep up my dues. You can pay me any easy time with all of the members."

"No, indeed!" put in Mrs. D. "Here I am cramped for money all the time. I can't pay you today, Mrs. Higgins. I may next week."

George sat for a few moments as if calculating with himself.

"Rob," he said, "I can let you have that much for awhile."

Robert grasped his hand.

"You're a real friend in need, George," he said fervently. "I'll promise I'll never get myself in such a trap again."

"You needn't make any promise to me. I'm not the one. And I'm not a preacher, but I'd just like to say that, when you settle the matter with some one else and your own conscience, I hope you'll decide to keep out of such doings, not only because of the trouble it might work for you, but because it's right in itself, and wrong in every matter whether you call things by their real names or not."

The two boys lived some distance apart, and both being fully employed, for some time saw little of each other. Cold winter came on, and Robert on several occasions, noticed that George did not seem warmly clad.

"Why don't you wear your overcoat?" he several times asked, and George parried the question with a laugh.

"I'm not one of your delicate fellows," he said, when Robert pressed him closer, "I don't need an overcoat."

"You haven't one? Why?"

"Oh, I'll have one after awhile—if I need it."

"George," a sudden flush arose to Robert's face, "is it because I borrowed your money?"

"Go along with your questions," laughed George. "When I need the money I'll let you know."

"A poke fellow," I called him. Robert said to himself, as he thought it over. "Live and learn. I've heard old folks say. I haven't lived so very long, but I've learned a few things, and I can tell them—boys and doings of their right names. Another is that you can't do a mean, unkind, deceitful, wicked deed—yes that's the word—without others beside yourself suffering for it."

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's.

Must be a hard nut to crack, but it has a sweet kernel.—Spurgeon.

When the scalp is strophed, or shiny bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

Nothing is given so begrudgingly as advice.—La Rochefoucauld.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

Impossible. That word is not French. I know no such word.—Napoleon I.

Indigestion and sickness in children is caused by worms. Mother Graves' Worm Expeller gives relief by removing the cause. Give it a trial and be convinced.

It is as necessary for the heart to feel as for the body to be fed.—Napoleon I.

Agitation in the world of homopathic medicine has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies has been elevated. So with most of our famous preparations—formulas in illustration of which truth stands the well-known remedy to general debility and languor, "Quinine Wine,"—and which when obtained in its genuine strength is a miraculous creator of appetite, vitality and animation, to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtue of Quinine as a medical agent, been one of the most thoroughly discussed remedies ever offered to the world. It is one of the great tonics and natural life-giving stimulants which the medical profession have been compelled to recognize and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of this pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes into the market purged of all the defects which selfish observation and scientific opinion has pointed out in the less preparation of the past. All druggists sell it.

thought I was asleep, and I knew it was all for love of me! You are sorry to have me leave you, dear mamma, and yet you are weeping yourself out trying to make me comfortable. But, and she wiped away a tear, and her lip quivered, "if you love me, and I know you do, grant me one favor. Will you?"

"If I can, my darling," said the poor mother, her voice choked with sobs. Nettie raised her face with an effort, and turning herself in such a way that the sunlight fell upon it, giving an expression of heavenly beauty, she continued:

"Mamma, I want to do some good in the world before I go, and you must help me. Instead of expending so much money in getting me luxuries I do not need, I want you to set aside that much for missions. You spoke of getting me a birthday treat next week. Now, instead of doing that, you will please me a good deal more if you will use that money to pay your dues. And more than this, mamma. Every year when your dear Nettie's birthday comes around, and she is celebrating in heaven, I want you to set aside a certain sum for missionary work. Then it may be that some poor, ignorant girl in far-off lands will learn of Jesus and his love through this remembrance of Nettie's mother. On my next birthday—no, this one, for it is so near that I will spend this one with you—next year, instead of grieving and saying, 'My poor Nettie would have been seven years today. If she were here I want you to rejoice, mamma, dear, and to think, 'I have a precious daughter who is waiting in heaven for me, and what I would have expended on a little gift for her today, I give gladly to some young girl in heaven lands to help Christ.' Will you do this my mother?"

She sank back, almost exhausted, but waited anxiously for her mother to speak. For answer, Mrs. Taylor went to a drawer and brought out some money, which she slipped into my hand without a word.

As I went out, I looked back and saw the sick girl lying on her pillow, deathly pale, but with a smile of content on her face, waving a good-by with her little white hand.

At the next place I hesitated, wondering whether to go in or not. Old Mrs. Felier had seemed to be losing her interest in us, and I could only think of Nettie's mother. I went to slip away home, but while I paused at the gate, I heard Mrs. Felier's pleasant voice calling me, and he and his wife came out together, hand in hand, from the doorway of some young man's house. "Mrs. Higgins," he said, "my wife says you coming, and told me she expected you wanted her missionary dues," and he handed me, not a quarter of a dollar, but a bright gold eagle, the light of which shone on my face as my breath. Then he passed his arm around her waist, and, looking fondly into her eyes, he went on:

"Mary and I have lived together for fifty years. Yes, this day we celebrate a happy anniversary, and we want to do one another more, much more, than we did the day we were married. Our life together has been a beautiful one. We have shared one another's joys and griefs, and have found living together a happy experience. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we may do in the future. Is this not so, Mary?"

She looked up at him through tears, and slipping her hand into his, said softly:

"I have been young, and now am old, and am ashamed I have done so little for my Lord, but from this time on I mean to work, remembering how soon the night cometh. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we may do in the future. Is this not so, Mary?"

The next morning, Benny Beam came running over to my house, with a nurse in his hand and a note from his father, which said, "Dear Mrs. Higgins, our home is gladdened by the coming of a little daughter, whom we thank to dedicate to the Lord. As a means of offering to him for his great mercies, we send five dollars for missions, wishing it were more. God bless it as it goes on its way!"

This is all, sisters. Thank you for listening so patiently to my long story, and now if you wish me to be your treasurer, or night another year, I am glad to accept the office.—Heathen Woman's Friend.

Hood's is Wonderful.

No less than wonderful are the cures accomplished by Hood's Sarsaparilla, even after other preparations and physicians' prescriptions have failed. The reason, however, is simple. When the blood is enriched and purified, disease disappears and good health returns, and Hood's Sarsaparilla is the one true blood purifier.

Hood's Pills are prompt and efficient to cure not purple, pain or gripe. 25c.

For Spasmodic Coughs—Minard's Honey Balsam.

WHICH ARE YOU?

There are two kinds of people on earth today.

Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood.

The good are half bad, and the bad are half good.

Not the humble and proud, for in life's little span,

Who puts on vain airs is not counted a man.

Not the happy and sad, for these swift dying years

Bring each man his laughter, and each man his tears.

No; the two kinds of people, on earth I mean,

Are the people who *live* and the people who *lean*;

Wherever you go, you will find the world's masses

Are always divided in just these two classes.

And, oddly enough, you will find, too, I mean,

There is only one lifter to twenty who lean.

In which class are you? Are you eating the load

Of overtaxed lifters who toll down the road?

Or are you a leaner, who lets others bear

Your portion of labor and worry and care?

Ella Wheeler Wilcox, in the Household.

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, and to say, "Help me, my God, in this my good purpose, in the holy service, and grant that I may now this day begin precisely."—Thomas a Kempis.

Fever and Ague and Bilious Derangements positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

I was cured of rheumatic Gout by MINARD'S LINIMENT. ANDREW KING, Halifax.

I was cured of acute Bronchitis by MINARD'S LINIMENT. SOXET, Lt.-Col. C. CHEW READ, Markham, Ont. C. S. BILLING.

I was cured of acute Rheumatism by MINARD'S LINIMENT. MARKHAM, ONT. C. S. BILLING.

RADWAY'S READY RELIEF

Will Afford Instant Ease

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, pain or kidney, pains around the liver, pleurisy, swelling of the joints and pain of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

Instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF

CURES AND PREVENTS

Cold, Coughs, Sore Throat, Influenza, Bronchitis, Paracetamol, Swelling of the Joints, Lumbago, Inflammation of the Stomach, Neuralgia, Rheumatism, Catarrhs, Headache, Toothache, Asthma.

DIFFICULT BREATHING

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement send any one SUFFERER FIVE PAIN EXPELLERS.

Internally, a half to 1 teaspoonful in half a tumbler of water will in a few minutes cure Croup, Spasms, Nervousness, Pleurisy, Pleuritic, Headache, Flatulency, and other ailments. Radway's in its various forms cured and prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, sided by RADWAY'S READY RELIEF, so quick as RADWAY'S READY RELIEF.

Sets per bottle. Sold by all Druggists.

RADWAY'S PILLS,

MILD BUT EFFECTIVE.

Purely vegetable, and without pain, elegant in taste, small and easy to take. Radway's Pills assist nature, stimulating to health and activity the liver, bowels and other digestive organs, leaving the bowels in a natural condition without any bad after-effects.

Cure

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, CONSTIPATION, PILES and ALL DISORDERS of the LIVER.

RADWAY'S PILLS cause perfect digestion, complete absorption and healthful regularity. 25c a box. At Druggists, or by mail. Send to DR. RADWAY & CO., No. 78, St. Paul, Montreal, Canada, for look of advice, free by mail.

RADWAY & CO., No. 78, St. Paul, Montreal.

Broken in Health

That Tired Feeling, Constipation and Pain in the Back

Appetite and Health Restored by Hood's Sarsaparilla.



Mr. Chas. Steele, St. Catherine's, Ont.

"C. I. Hood & Co., Lowell, Mass."

"For a number of years I have been troubled with a general tired feeling, shortness of breath, pain in the back, and constipation. I could get little rest at night on account of the pain and had no appetite whatever. I was that tired by my limit that I gave out before half the day was gone. I tried a great number of medicines but did not get any permanent relief from any source until, upon recommendation of a friend, I purchased a bottle of Hood's Sarsaparilla which made me feel better at once. I have continued its use, having taken three bottles, and I feel like a New Man. I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla to all who are troubled with these ailments. Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c."

Hood's Sarsaparilla Cures

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Intercolonial Railway.

ON AND AFTER MONDAY, the 7th October, 1901, the Trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pictou, Pictou and Halifax	7.30
Express for Halifax	10.30
Express for Quebec and Montreal	15.30
Express for Sussex	18.40
Passenger from St. John for Quebec and Montreal (take through sleeping car at Moncton at 12.30 o'clock)	

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal	10.30
(Monday excepted)	10.30
Express from Moncton (daily)	10.30
Express from Halifax	13.30
Express from Halifax, Pictou and Campbellton	15.30
Accommodation from Moncton	21.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager, Railway Office, Moncton, N. B., 7th October, 1901.

PATENTS

TRADE MARKS

COPYRIGHTS

CAN I OBTAIN A PATENT? For a small charge and on the most confidential basis, we will advise you whether you can obtain a patent for your invention. We will also advise you as to the best mode of protecting your invention. We have a large number of patents for sale, and we will also advise you as to the best mode of protecting your invention. We have a large number of patents for sale, and we will also advise you as to the best mode of protecting your invention.

Manche'ter, Robertson & Allison,

27 and 29 King Street, ST. JOHN, N. B.

DRY GOODS, MILLINERY, CARPETS, HOUSE FURNISHINGS, CLOTHS and TAILOR'S TRIMMINGS.

WHOLESALE and RETAIL.

Manche'ter, Robertson & Allison.

Kitchen Fruit

Always shows well when the housekeeper uses good materials: such are always found in

WOODILL'S GERMAN BAKING POWDER

The Improved KNITTER Family is a Family KNITTER. It will knit all sizes of socks, stockings, and all other articles of hosiery. It is the best in the market. It is the only one to use. A child can operate it. It is every body's business to get it. Write for particulars. Agents wanted. Write for particulars.

DUNDAS KNITTING MACHINE CO., DUNDAS, ONT.

Men to this paper.

The Great LIGHT

Church's Patent Knitter. The most powerful, efficient, and durable. It will knit all sizes of socks, stockings, and all other articles of hosiery. It is the best in the market. It is the only one to use. A child can operate it. It is every body's business to get it. Write for particulars. Agents wanted. Write for particulars.

DUNDAS KNITTING MACHINE CO., DUNDAS, ONT.

Men to this paper.

Baird's Balm

For Coughs, Croup, Sore Throat, Hoarseness, Whooping Cough, Asthma, Bronchitis, Paracetamol, Swelling of the Joints, Lumbago, Inflammation of the Stomach, Neuralgia, Rheumatism, Catarrhs, Headache, Toothache, Asthma.

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DUNDAS KNITTING MACHINE CO., DUNDAS, ONT.

Men to this paper.

December 4

In Health

ing, Constipation in the Back

Health Restored by Sarsaparilla.



Trade Supplied by

\$1000 worth Hawker's Medicines.

\$800.00 worth Scott's Emulsion of Cod Liver Oil.

S. McDIARMID,

Wholesale and Retail Druggist,

47 1/2 & 49 King St.,

ST. JOHN, N. B.

Kendrick's White Liniment

For Mumps, Sore Throat and Lung, Rheumatic Pains, Lameness and all Swellings. Prompt relief follows its use. Emollient and counter irritant. Keep it in the house.

Champion Liniment

Has no superior for the cure of Rheumatism or Neuritis. Try it for the cure of La Grippe, Diphtheria, Croup, Colds and Chills.

Manufactured by The Champion Medicine Co. (LIMITED), South Ohio, Yarmouth Co., N. S.

A Scientific and Reliable combination of Cod Liver Oil and the Hypophosphites, which should at the same time be acceptable to the most fastidious palate, was long a desideratum in the Pharmaceutical World.

Sleepless Nights

From Coughing and tickling sensation in the Throat promptly relieved by the use of

Baird's Balsam of Horehound

Ask for Baird's. At all dealers. Only 25 cents.

FAGGED OUT.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers.

Timely Warning.

The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited, DORCHESTER, MASS.

"The master which this page contains is usually selected from various sources; and we guarantee that, in an intelligent sense or however, the contents of this single page will be worth several times the subscription price of the paper."

THE HOME.

MY PLAYMATES. BY EUGENE FIELD. The wind comes whispering to me of the country green and cool, Of redwing blackbirds chattering beside a reedy pool;

What has become of Ezra Marsh who lived on Baker's hill? And what's become of Noble Pratt whose father kept the mill?

What has become of Levi and his little brother Joe Who lived next door to where we lived some forty years ago?

I'd like to see the Newton boys and Quincey Adams Brown, And Hepsy Hall and Ella Cowles who spelled the whole school down!

I'd like to see Bill Warner and the Conkey boys again, And talk about the times we used to wish that we were men!

Where I shall find my little friends of forty years ago? You see I'm old and weak, and I've traveled long and far!

In her charming memoirs, Annie Thackeray Ritchie tells this pretty story of her visit to a famous composer in company with a tall and rather terrifying Scotch spinster.

Mrs. X. got out carefully handling a heavy basket, and telling the little girl to follow, began climbing the shaly stairs. She rang a bell, and the door was opened by a slight, delicate looking man with long hair, bright eyes and a thin, hooked nose.

Mrs. X. inquired after his health. Had he slept? He shook his head. Had he eaten? He shrugged his shoulders and pointed to the piano. He had been composing something; would Mrs. X. like to hear it?

"The lady sat absorbed," says Mrs. Ritchie, "and as I looked at her I saw tears in her eyes—great, clear tears rolling down her cheeks, while the music poured on and on."

"I have brought you some of that jelly and my sister sent some of the wine that you fancied the other day. Pray, pray, try to take a little."

ved than grateful; but she put him back softly, closed the door upon him and the offending basket and hastened away. As we were coming down stairs she wiped her eyes again.

"By this time I had got to understand the plain, tall, grim, warm-hearted woman; all my silly terrors were gone. She looked hard at me as we drove away."

"Never forget that you have heard Chopin play," she said, with emotion, "for soon no one will hear him play any more."

DURABLE CARPET. The most durable carpet ever woven was undoubtedly the old rag carpet made of home spun rags dyed with vegetable matter from native berries and roots.

It was also more durable. It was not necessary to shut out the sun from the room carpeted with the rag-carpet, because its colors were of honest dye, and did not fade in the light.

There are only a few households in these days in which the use of modern inventions and labor-saving devices, who have time to sew and dye rags for carpets, so the choice or even the old-time farmhouse must fall upon a purchased article.

It is always a safe rule to choose a carpet of medium shade, decidedly darker than the wallpaper. A conventionalized pattern wears much better than a realistic pattern of flowers and leaves.

Choose a carpet of heavy surface, but not woven through to the back. Of late years some manufacturers of tapestry have dyed their carpets on the back so as to make the superficial observer believe they are woven through, but such a shallow device should be avoided.

THACKERAY'S DAUGHTER AND HER MUSICIAN. In her charming memoirs, Annie Thackeray Ritchie tells this pretty story of her visit to a famous composer in company with a tall and rather terrifying Scotch spinster.

The greatest to whom good-by is said with regret, and who is always greeted by lips and heart, is thus described by the New York Fashion Basar:

The welcome guest is the girl who, knowing the hour for breakfast, appears upon the scene at the proper time. She does not keep other waiting, and does not get in the way by being down half an hour before the hostess appears.

She is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when her special family affair is under discussion.

Every noble acquisition is attended with its risks; he who fears to encounter the one, must not expect to obtain the other.—Metastasio.

He who loses his conscience has nothing left that is worth keeping.—Walton.

Why will you allow a cough to locate your throat or lungs and run the risk of filling a consumptive's grave, when by the timely use of Bickel's Anti-Consumptive Syrup the pain can be alleviated and the danger avoided.

Why will you allow a cough to locate your throat or lungs and run the risk of filling a consumptive's grave, when by the timely use of Bickel's Anti-Consumptive Syrup the pain can be alleviated and the danger avoided.

APPLE CULTURE.

Parker Eslee, who had charge of the horticultural department of the World's Fair held at New Orleans, and a man unusually well informed in relation to the fruit interests of the West, and of the country at large, says in an exchange that apple growing appears to be more and more difficult both in the old and new states.

Complaints are numerous this season that cranberries are turning red long before they are ripe, and wormy, and shrivel up until none are left.

According to the United States Department of Agriculture's report, there are 57 institutions of learning having courses in agriculture. Several of the Southern States have separate institutions for colored students.

At that time I consulted several physicians. One said I was run down, another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving.

Anything You Get from me that is not exactly as represented—or perfectly satisfactory, you shall have your money back.

Teach shorthand in 3 months. S. B. SNELL, TRURO, N. S.

Trust What Time Has Endorsed

There is not a medicine in use today which possesses the confidence of the public to so great an extent as Johnson's Anodyne Liniment. For more than fifty years it has stood upon its own intrinsic merit, while generations after generations have used it with unflinching knowledge of its excellence to their children as a valuable inheritance.

I have used your Johnson's Anodyne Liniment for more than fifty years in my family. I have used it for colds, coughs, sore throat, lameness, colic, toothache, neuralgia, etc., and found it always good every way.

The Doctor's Signature and directions are on every bottle. If you can't get it send to us. Price 35 cents; six 50c. Sold by Druggists. Pamphlet free. T. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

Since A. D. 1810.

This certifies that Dr. A. Johnson, whose name is signed to every genuine bottle of Johnson's Anodyne Liniment, in the month of Jan., 1840, first left at my store some of the same. I have supplied my customers with it ever since (over fifty years) with unflinching confidence. I have used it in my family for sprains, colds, lame back, and consider it the best. James Knowlton, Newburg, Me.

Well Dressed Ladies

Now-a-days have their Skirts bound with



Women are usually anxious to make their money go as far as they can hence the great popularity of the Corticelli Skirt Protector. It is economical and adds to the beauty of a garment as well.

Corticelli Silk Co., Manufacturers, St. Johns, Que.

A FAMOUS REFORMER. Rev. C. J. Freeman Speaks of His Life and Work. He Has Written and Preached on Both Sides of the Atlantic—Recently the Victim of a Peculiar Affliction from which He Was Released in a Marvellous Manner.

No. 157 Emerson St., South Boston, is the present home of Rev. C. J. Freeman, B. A., Ph. D., the recent rector of St. Mark's Episcopal Church at Annapolis, Md.

Some five years since I found that deep study and a excessive literary work, in addition to my ordinary ministerial duties, were undermining my health.

At that time I consulted several physicians. One said I was run down, another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

MARRIAGES.

LOGAN-CARVILL.—At Lancaster, St. John Co., Nov. 7th, by Rev. I. W. Corey, Walter Logan to Bertha L. Carvill.

DAYKENS-SLAUGHENWITZ.—At Billtown, Nov. 26, by Rev. M. F. Freeman, Wesley H. Daykens, of Monmouth, Me., to Miss Phoebe A. Slaghenwite, of Billtown.

MCDONALD-BEVERIDGE.—At the bride's home, Fouries, Nov. 23, by Rev. W. A. Stelling, William McDonald, of Gaborous, C. B., to Lily May Beveridge, of Fouries, C. B.

DODGE-REYNOLDS.—At the residence of the officiating minister, William W. Dodge, South Village, Oliver Dodge of Upper Newport, to Inery May, daughter of Weldon Reynolds of Avondale, Maine Co.

GRANT-MOORE.—At the home of the bride's parents, on the 25th inst., by the Rev. Theo Todd, assisted by Rev. F. S. Todd, Harold L. Grant, of Woodstock, and Miss Minnie L. Moore, of Canterbury, York Co. Religious Intelligence please copy.

LOGAN-CARVILL.—At Lancaster Parish, Nov. 7, at the home of the bride's grandparents, Walter Logan to Bertha L. Carvill. Ceremony by Rev. I. W. Corey.

SMILEY-SPURRY.—At the home of the bride's parents, Greenwood, by Rev. E. E. Gullison, Samuel R. Smiley, of Halifax, to J. Eza Spurry, of Greenwood, both of Nova Scotia.

JOHNSON-JOHNSON.—At South Branch, Steiwicks, Nov. 21, by Rev. E. N. Archibald, Allen M. Johnson, of Lower Truro, to Maggie B. Johnson, daughter of James C. and Margaret Johnson, both of Colchester Co.

FENDERSON-BUCKLEY.—At the Baptist church, Union Corner, Carleton Co., Nov. 20, by pastor C. Currie, Alfred Henderson, of Delee Junction, to Jessie, youngest daughter of Thomas Buckley, of Hogdon, Maine.

DEATHS.

CHRISTIE.—At Woodville, Kings Co., N. S., Mrs. Zaida, relict of the late Russel Christie, aged 88 years.

MILTON.—At Salisbury, Nov. 22nd, Mrs. Blanche Milton, widow of the late Humphrey Milton, and daughter of the late Henry Crandall. Two little girls and a large circle of friends mourn the loss of a loving mother and faithful friend. This sister is much missed among us. Her services were always given cheerfully in the Lord's work. Through a lingering illness she manifested christian patience and died trusting fully in Christ.

FRASER.—At Chipman, N. B., on 22nd inst., of paralysis, Samuel C. Fraser, a member of 2nd Chipman church. He died trusting in Jesus.

MCBURNIE.—At Five Islands, Nov. 6, after ten days illness, William H. McBurnie, aged 84 years and nine months. He died trusting in the finished work of Jesus.

PINKS.—At Fox Point, Sunbury Co., Sept. 30, Amos Simms, fell asleep in Jesus, aged 32 years. Our brother entertained a firm hope in the Lord Jesus Christ as his personal Saviour. Death caused him no alarm. He cheerfully submitted to the will of his Heavenly Father. May the Lord comfort the sorrowing family.

LAYTON.—James E. Layton, fell asleep in Jesus in the home of his sister, Mrs. Fullerston Montclair, New Jersey, Nov. 15th. His remains were brought to Falmouth and laid to rest beside his parents. He was converted at an early age and joined the Falmouth Baptist church. His life was quiet and consistent, a christian in whom was no guile. Two brothers and three sisters mourn his departure. But their tears are restrained as they recall his joyful anticipation of going to Jesus.

DURLAND.—At New Germany, Nov. 5th, Adam E. Durland, after a short illness entered upon the rest prepared for the people of God, aged 80 years. Bro. Durland was born in Annapolis Co. He came to New Germany when a young man, was one of the earliest settlers and hewed out of the forest for himself a

very comfortable home. Over fifty years ago our brother was led to trust in the Lord Jesus Christ for pardon and was baptized by the Rev. Bennett Taylor, into the fellowship of the New Germany Baptist church, of which he remained a loyal member and supporter until called by his Master to join the church above. For about forty years he filled the office of church clerk to the satisfaction of all the members. Was also an active worker in the sabbath school. Bro. Durland was very precise in all business affairs and equally so in regard to christian duties. In his death the church loses one of the main pillars of support; the pastor the warm hand clasp and word of sympathy and cheer. Our departed brother leaves a wife, the same age as himself, three sons and four daughters. We have all taken part in their joy in having so highly an honored and useful a parent and also in their sorrow in parting with one so much loved by us all. His remains were carried to the Baptist church, which he had helped erect, and after a suitable service there the funeral procession proceeded to the cemetery where they left him to await the resurrection. The funeral was large. M. W. D.

At Hampton on Friday, Justice Piers and McLaughlin convicted John Kirkpatrick, of Upham, of two offences against the Scott Act, and fined him \$50. Three Sussex offenders, Robert Keilie, Mary Jane Patterson and Patrick Doherty, were fined \$50 each.

H. H. Holmes has been refused a new trial and sentenced to death for the murder of Benjamin F. Hotal.

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Read the announcement of the sale. Read the Prices. Read the Statement of the Facts of the Greatest Sale of Clothing ever held in Saint John. \$25,000 worth of Men's and Boys' Clothing, bought at 55 cents on the dollar, from the bankrupt stock of J. W. MacKedie & Co., wholesale manufacturers, Montreal, is now ready to be sold. Men's Suits, Overcoats, Reefers, Ulsters, etc. Boys' Suits, Overcoats, Reefers, Ulsters, etc., will be sold to you at less than the cost of manufacture, at half the wholesale prices—some of it at half the cost of manufacture. Every Bargain is a Big One. Every purchaser can expect to get double value for his money.

Table with columns for Boys' Clothing, Men's Clothing, Men's Ulsters, Men's Reefers, Men's Suits, and Trousers. Each column lists items with their respective sale and regular prices.

Saturday Morning, Nov. 30th, at 7 o'clock, this Store opened with every salesman ready to serve customers to a Feast of Bargains in Men's and Boys' Clothing, the like of which the people of St. John were never treated to before. No Goods sent on approval, but we stand back of every Garment, with the money back if not satisfactory.....

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