

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME LIX.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLVIII.

Vol. XII., No. 48.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1896.

—REV. G. O. GATES, E. E. Daley and J. W. Schurman were the only pastors present at the weekly conference of the St. John Baptist ministers on Monday morning. Pastor Gordon was away, Pastor White unable to be out. The reports from all the churches heard from were encouraging. In the Carleton church special services had been held during the week and Pastor Schurman felt much encouraged by the results. A union Thanksgiving service will be held in the Leicester St. church on Thursday morning at eleven. Rev. J. A. Gordon will preach.

—It looks just now—though to be sure it may look differently by the time this is in the hands of our readers—as if winter were setting in early this year. It is a pretty cold snap that we are having. The mercury has got down to within about 12 degrees of zero on two or three recent mornings. Saturday night brought us a snow-storm with a high wind. Several inches fell making enough for good sleighing in the city where there is not too much blown off. Both wheels and runners are now being used. Sleighting in November has not been the rule in recent years in St. John.

—DR. RICHARD S. STORRS last week celebrated the fiftieth year of his pastorate of the Pilgrim church of Brooklyn, N. Y. Dr. Storrs is one of the most eminent representatives of the American pulpit. He is a man of strong christian character, of fine scholarship and great eloquence. For long pastorate Dr. Storrs and his immediate ancestors probably break all family records. His father, Rev. Richard S. Storrs, D.D., was for sixty-two years pastor of the Congregational church at Braintree, Mass., and his grandfather, Rev. Richard S. Storrs, was for nearly 34 years pastor of the Congregational church in Longmeadow, Mass., making an aggregate of 145 years of service of the three men in the three churches.

—Our Ontario correspondent has a suggestion as to pastors exchanging books and other reading matter which it seems to us ought to be of value. Our ministers do not have long purses, as a rule, but there are few who cannot afford to purchase at least one good book during the year. If a minister should arrange as exchange with, say, five of his brethren, each of whom could purchase one book, he would have the reading of six good books during the year, and so would all the others, which would be all they could find time for. It might be a good idea to have a sort of exchange department in connection with the Quarterly meetings; a good idea too for each minister to give his brethren a brief synopsis or review of the last good book which he had read. It would prove an intellectual and spiritual stimulus keeping the mind and the heart fresh and receptive.

—Few ministers have a more inspiring congregation than that which regularly, twice every Sunday, greets Pastor Trotter, of Wolfville. The body of the church is comfortably filled, almost every pew being occupied, and in the gallery there are perhaps 900 persons, most of them students in attendance upon the institutions. The writer was privileged on Sunday, the 15th inst., to occupy a place among the worshippers and to listen to two excellent and helpful sermons from the pastor. The discourse of the morning was expository of Gal. vi. 1-5. It was an impressive setting forth of the dangers connected with christian experience and the duties which christians owe to themselves and others in view of the temptations with which every believer is beset. Mr. Trotter is nearing the close of a series of sermons in Galatians, in which his congregation have been deeply interested. The evening sermon was founded on the parable of the rich man and Lazarus. It was a strong and earnest presentation of the grand issues which belong to life and death and judgment, and was heard with marked attention. Conditions seem very hopeful for a good work in Wolfville this year.

—MAKING a call in Truro recently, we were sorry to find pastor Adams afflicted with a gathering or inflammation in one of his ears, which had caused him a good deal of trouble. He had been for a time almost entirely deaf on account of it, but the trouble was being removed and his hearing gradually coming back. After a week or so he hopes to be able to resume his place in the pulpit. Mr. Adams informed us that a colored Baptist church was about being organized in Truro. The constituent members, numbering about forty, are principally, if not wholly from the Prince St. church. There is in Truro and vicinity a colored population of some 800, and Mr. Adams is of opinion that it will be, for their

religious interest to have a church organization apart from their white brethren. The Immanuel church are expecting as their pastor, Rev. Mr. Waring, a graduate of Acadia and Roebester, who, since completing his studies, has spent a year or two in the West. He is expected in Truro shortly after the beginning of the year. Meanwhile the church is in excellent hands, having secured the services of Dr. Steele as acting pastor. Both Mr. Adams and Dr. Steele are conducting classes in the Sacred Literature Course of the N. Y. P. U.

—When in Amherst the other day the writer was pleased to learn that the work of the church was progressing favorably under the leadership of pastors McDonald and Miner. The latter devotes his time chiefly to the interests outside the town. At the Salem branch a series of meetings has lately been held with excellent results, some ten persons having been received by baptism. Some meetings are now being held at Warren. Arrangements are being made to dispose of the present parsonage property, which comprises, besides the buildings, a large piece of land near the business centre of the town and less desirable as a location for a minister's residence than some others. Amherst is one of our most enterprising and attractive towns. Its population and in business it has made large and substantial progress during the past twenty years. Not everything of course that finds place in such a town is favorable to the interests of religion. Its ministers have large opportunities and need large supplies of divine grace. This is as true in reference to the Baptist pastors as to any. The Baptist church in Amherst has been in all its past history an important centre of influence for righteousness and spirituality in the community. How great and wholesome this influence has been it is difficult to estimate. We trust that the blessings which the church has enjoyed under the pastorate recently closed and those which preceded it may continue and in still larger measure to enjoy under the ministry of the present pastor.

—THE work in connection with the schools in Wolfville, in which so many readers of the MESSANGER AND VISITOR are more or less directly interested, is progressing smoothly and with good success. The Academy has an increased attendance as compared with previous years, the students are diligent, and Principal Oakes and his coadjutors are encouraged to believe that the present year's work will show very gratifying results. Excellent reports continue to be heard from Miss True, the Principal of the Ladies Seminary, and her staff of teachers. We are led to believe that the opportunities afforded young ladies at this school are of the best. There are still some vacant rooms, we learned, in the Seminary building, a fact of which parents having daughters to educate will do well to make note. Any who intend to enter the school after the Christmas holidays should make application now. In the college very satisfactory work is being done. The professors whom we met seemed to regard the present term as being in all essential respects quite up to the standard of other years. The present Freshman class is not quite so large in numbers as some which have preceded it, but in quality it is regarded as something better than an average. There are now some twenty-five young lady students in College—nearly a quarter of the whole number. Only one or two, however, have entered this year. We were pleased to learn that a good religious interest is manifested and that christian students are seeking to promote their own and their fellow-student's spiritual welfare. Some—perhaps many—are praying earnestly for a special work of grace in Wolfville this year. May such prayers be abundantly answered! By some of the students, at least, athletics are not neglected. Acadia's football team were expecting shortly to contest the honors of the game with their rivals of Dalhousie and Mount Allison. The game with the latter was played on Friday, the 20th, Mount Allison winning, the score being 8 to 3.

—SOME weeks ago in a communication to this paper, Rev. W. A. Snelling, in some remarks on the Sabbath question, alluded to certain persons, (whose names he did not mention) as "religious infidels," stating that "this summer one of them had found it to be more God-honoring to make his hay on the Lord's Day than to let it rest on that day." We have since received a communication from Mr. Herbert S. Huntington, of Mira, C. B., who believes himself to be the person indicated by Mr. Snelling's words. He holds that the remarks of Mr. S. were not actuated by a good spirit

and that they are not in accordance with facts, but misleading and injurious to him (Mr. H.). Mr. Huntington says: "We were talking on the Sabbath question and I expressed myself in this way—If a man was prevented by bad weather from gathering up his hay during the week and it came on Sunday with indications of a storm, it would be no harm to rake it up on Sunday, and I thought it was much more to the glory of God to save your hay on Sunday than to let it spoil. Now I believe that religion which makes a man truthful and honest, moral, and sober, I believe in being a christian seven days in the week instead of only one and if such a belief constitutes a man as belonging to Snelling's new order of infidels, I am willing to take my chances as such with anyone who to vent his spleen could write such an article, etc., etc." Mr. H. further says, "I don't wish to say anything against keeping the Sabbath in a reasonable way, but I never want to be too good to save my property from damage or loss on Sunday and do something ten times worse on Monday." To publish the remainder of Mr. Huntington's letter, referring principally to Mr. Snelling, would serve no good purpose. Mr. Huntington's views as to what a christian man may properly and consistently do on the Lord's Day appear to differ from those of most of his brethren, still we should be sorry to denounce a man as infidel or anti-christian simply because he held in this matter opinions which we regard as erroneous.

PASSING EVENTS.

THE terms of settlement in the Manitoba school question were officially given to the public on Friday last. It is probably not exactly an undesigned coincidence that the announcement was made upon the Premier's birthday. According to the published statement the basis of settlement agreed upon by the Dominion and the Manitoba Governments is as follows:

(1.) Legislation shall be introduced and passed at the next regular session of the legislature of Manitoba embodying the provisions hereinafter set forth in amendment to the public schools act for the purpose of settling the educational questions that have been in dispute in this province.

(2.) Religious teaching to be conducted as hereinafter provided: (1) if authorized by a resolution passed by a majority of the school trustees, or (2) if a petition be presented to the board of school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending a school in a city, town or village.

(3.) Religious teaching to take place between the hours of 9.30 and 4 o'clock in the afternoon, and to be conducted by any christian clergyman whose charge includes any portion of the school district, or by a person duly authorized by such clergyman, or by a teacher when so authorized.

(4.) Where so specified in such resolution of the trustees, or where so required by the petition of parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of every teaching day.

(5.) In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages or rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of the parents or guardians, of such number of Roman Catholic children, respectively, employ at least one duly certificated Roman Catholic teacher in such school. In any school in towns and cities, where the average attendance of non-Roman Catholic children is forty or upwards, and in villages or rural districts, where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.

(6.) The religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and if there are Roman Catholic children and non-Roman Catholic children attending such school and the school room accommodations do not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provision shall be made by regulation of the department of education (which regulation, the board of school trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that religious teaching of the Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days in each month.

(7.) The department of education shall have the power to make regulations not inconsistent with the principles of this act for the carrying into effect of the provisions of this act.

(8.) No separation of the pupils by religious denominations shall take place during the secular school work.

(9.) Where the school room accommodations at the disposal of the trustees permit, instead of allotting different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when

the hour for religious teaching arrives, and placed in separate rooms.

(10.) Where ten of the pupils in any school speak the French language (or any language other than English) as their native language, the teaching of such pupils shall be conducted in French (or such other language) and English upon the bilingual system.

(11.) No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils desire it. In case the parents or guardians do not desire the attendance of the pupils at such religious teaching, then the pupils shall be dismissed before the exercises, or shall remain in another room.

NOTHING is really settled of course until the provisions agreed upon by the two governments shall have been confirmed by the Manitoba Legislature. But no difficulty seems to be anticipated in that connection. Premier Greenway has not probably undertaken anything in the matter without sufficient assurance of the support of a majority of the provincial Assembly. It will be seen that provision is made for religious instruction during the last half hour of each school day, if so ordered by a majority of the trustees of any section or if petitioned for by the parents or guardians of a sufficient number of children. Schools having an average attendance of 80 Roman Catholic children in cities or towns or of 25 in country districts, will be entitled, on petition of the parents and guardians of such number of children, to have a Roman Catholic teacher; and a similar provision applies to non-Catholics. In schools where ten or more pupils speak French as their native tongue, the teaching of such pupils shall be conducted in French and English on the bilingual system. A similar provision applies to pupils speaking any other language than English. These appear to be the principal points of concession which the Manitoba Government has agreed to make to the Roman Catholics. To Protestants generally, we suppose, the concessions will not appear extravagant. The Roman Catholic leaders who claim for the church the right to educate and who themselves desire to control the whole business of education, so far at least as Roman Catholics are concerned, will not of course regard this basis of settlement with entire satisfaction. How far they have been consulted in the matter—if at all—we do not know. While they are not likely to refuse to take advantage of what has been gained, they will doubtless be watchful for opportunities of securing more. It is not probable, however, that any government will now be eager to charge itself with the duty of passing a remedial school law for Manitoba, and a remedial bill introduced by a private member under present conditions would have no hope of success. As matters will now stand, when the Manitoba Legislature shall have adopted the amendments to the school law foreshadowed in "the settlement," all public schools will be under one control; all children, Protestant and Catholic, will be educated together, there being no separate schools either in name or in fact. The qualifications for teachers whether Catholic or Protestant will be the same. At the same time, as in all sections where there are any considerable number of Catholic children they will have the privilege of religious instruction by a R. U. clergyman or other person of that faith, there will be no ground for a Roman Catholic point of view for regarding the public schools of Manitoba as Godless or Protestant. They will be in a sense both Protestant and Catholic, and, if the trustees or parents and guardians so determine, they will be religious.

Ontario Letter.

REV. F. E. DAYFOOT.

A lad of 16, in one of our public schools, penned lately a poem on Indian Summer, which begins with the following lines:

"Out in the woods there is no green,
For the beautiful summer is old,
And frost has turned the dying leaves
To shades of red and gold."
If the green has gone; the golden haze is here, and we are living in the glory of it. An occasional flurry of snow sets the children all a-glee, and they rise early to coast before the sun drinks up the thin layer that whitens the ground. The autumn lingers as though loath to depart; and we are in no hurry to see a change. The north winds here are cold enough to satisfy the hardiest, and the longer they abide in the care of Boreas the better will we be pleased.

A Rally of the B. Y. P. U. of Ontario and Quebec will be held Nov. 26th, at Ingersoll. The purpose is stated as "Enlightenment in the truth—Increased efficiency in Christian service." A special sermon will be preached by Rev. J. W. A. Stewart, D. D., of the First Baptist church, Rochester, N. Y., who is one of our self-exiled Canadians, and whom we always welcome.

THE PROVISIONAL S. S. CONVENTION met last month in London, Ont. The re-

port of the secretary showed that we have 5,019 schools, 49,610 officers and teachers, 428,846 scholars, and an income of \$4,260. We have a S. S. for every 350 of the Protestant population, and nearly 28 per cent. of that population is enrolled in the S. S. There is a teachers' meeting for every ninth school and a normal class for every thousand teachers.

"BRICKS WITHOUT STRAW," by Rev. T. Trotter, drew from me a hearty "amen." One trouble with many pastors is not the difficulty of getting books, but their indifference to them. They might read them if they could, for the best literature of today is within easy reach of almost any man. By a very simple process of exchange a group of pastors in any association could keep themselves well supplied with good reading. I speak where I know, because I have tried it and am practicing it now. I have the reading of five first-class papers each week, and a monthly magazine, besides all the books I can find time to digest. For very little more than the cost of postage, Bro. Trotter's suggestion as to delay in the matter of marriage, should be sounded forth from every chair of pastoral theology. Sensible men in business defer marriage till they can afford it. Why not a pastor? I am well aware that the Lord is exceedingly kind to young ministers in giving them the best girls in the land for wives, but the young ministers would save themselves and these dear girls many an anxious day and sleepless night if they would wait awhile before taking them from good homes to poverty and toil. But verbum sap. aut, which is by interpretation "suff. aut."

OUR MISSION STAFF is being carefully depleted. Brethren LeBonne, Davis and Craig are home with their families. Brother McLeod and wife were at Hong Kong when last heard of. Mrs. McLeod being at death's door. Mrs. Brown is ill and must return next year. The situation is decidedly critical. Rev. A. P. McDiarmid, F. M. Seely, and J. F. McKean, H. M. Supt., are holding conferences in various sections with good results.

DR. THOMAS lately celebrated his fiftieth anniversary in Jarvis Street, Toronto.

Rev. G. B. Davis goes to Dresden, Ont.

Rev. A. T. Dykeman comes to Peterboro, Ont. from Digby, N. S.

Rev. E. H. McKay leaves Ottawa to succeed Dr. Dudson in Woodstock.

The business manager of the *Canadian Baptist* says that one-fifth of our pastors have moved during the past year.

What a day ought Nov. 26th to be for the first time Canadian and American christians will raise a united song of praise to the Giver of every good and every perfect gift, and His gifts have been many during the past twelve months.

Port Hope, Nov. 17.

W. B. M. U.

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

Contributors to this column will please address Mr. W. Stannard, 178 Westworth St., St. John N. B.

MEMBERS TOPIC FOR DECEMBER.
For correct and complete at Bohill. For Mr. and Mrs. Churchill that their health may be preserved and those of that field, who believe in Christ may be able to confer His blessing on them.

In a letter received from Miss Clark she speaks of P. David who has been supported for so many years by the Mission Band of the North church, Halifax, and his wife Lizie who was supported by the W. M. A. S. of First Baptist church, Halifax. These friends will be pleased to know that although children when given to them, they have developed into faithful workers. We hope their prayers may still follow them daily.

I am feeling so much better these last six weeks that I feel that I cannot be thankful enough. My eyes still trouble me and I cannot study as much as I would like, but I am thankful for what I can study. I enjoy my Bible classes with the women men here very much and they seem to enjoy them also. The Bible woman who has been at this station for about three years, left the first of September. Her husband returned from Bangoon and got work in the vicinity of Bohill, and so has gone there, and no doubt she will be a help to Mrs. Churchill.

P. David, the pastor at Aklatampara, was bitten by a mad jackal the last of July and we very much feared hydrophobia, so had him and his family move here to be near us. Mr. Corey treated him with vapor baths whenever he felt pain in his back, etc., and we all prayed earnestly for his recovery. It seems quite well now and has just moved his family back to Aklatampara. We do thank the Lord that He has spared him, for workers are few and he seems to be especially needed. His wife Lizie is now my Bible woman. She has been working here and will now return to her work in Aklatampara. She seems like a very earnest christian woman and I feel that she will do good work wherever she is. One evening she, with Mrs. Corey and myself, went to call at the home of Mrs. Corey's Mother. Besides the woman of the house about eight

other Bramhin women were there to see us. We had a very enjoyable time. These women listened well. They are more enlightened than most Bramhin women and listened very attentively to the Gospel. One especially I was very much pleased with; she admitted that there was only one way of salvation, and I almost believe that she understands about it.

We are glad to report that Mrs. M. C. Higgins has organized a W. M. A. S. at Clyde River, P. E. I., with a membership of seven. Mrs. Hugh Macmillan, Pres.; Mrs. Duncan McNeill, Treas.; Mrs. Alex. MacNeill, Dundas, Sec'y. Our number is small but we trust God the effort and very soon that many more may join us.

Moncton, N. B.

The W. M. A. Society of the First Baptist church, Moncton, some few weeks ago decided to invite Miss Gray, returned missionary, to visit us with the view of enlarging our sympathies and enlightening our minds in regard to the work in India; and also to strive to enlist more of the women in our church in the work of our society, which is to aid in sending a representative to heathen lands to do work which we cannot do. Miss Gray kindly and promptly responded, and arrived in our midst on Nov. 9th, brimful of enthusiasm and information. Opportunely, on the same day, came our Cor. Sec'y for N. B., Mrs. Cox, and a meeting was held in the afternoon addressed by both, Mrs. Cox, in behalf of the working of the societies at home, giving much valuable information and words of counsel, showing us our added responsibility in being the largest A. Id. Society in, I think, the province, and giving helpful words that we hope may be a lasting benefit to us in the future, and we hope and pray that from that address there may be such a wave of blessing go out from us as shall reach the far shores of India. Miss Gray placed herself before the meeting to be questioned on the foreign work, which was vigorously done for some time. In the evening a public meeting was held, when Miss Gray gave her real missionary address. Mrs. Cox preceded her and spoke to the sisters of the church warmly of their duty to God in this matter. Miss Gray spoke more than an hour, holding all spell-bound, and we all can testify that we knew more of real missionary work and self-sacrifice when she closed than we ever did before. Any who have heard her in her description of how the gospel is preached in India, need not be told of the wealth of information there is in her words. All were delighted, even children saying they could have listened a longer time. We would advise all the Aid Societies to secure a visit from her if possible.

Nov. 16. EMILY S. CLARKE, Sec'y.

Wives Hebert, N. B.

On Thursday afternoon, Nov. 5th, a large gathering of the members of our W. M. A. Society of this place met at the church and held their usual monthly meeting. The G. L. Mission had been previously selected as the topic for the meeting, which subject was presented by our president, Mrs. Parker, and others; a very profitable hour being spent in reading essays and prayer for the success of the Mission.

In the evening, although a dark, disagreeable one, we met again in the church for a public meeting at 7.30, Pastor J. M. Parker presiding. After the opening exercises and music by the choir of the church, our pastor read the 90th Psalm and Dr. Steele offered prayer. After some more music Dr. Steele delivered his lecture on "Influence of Missions." The name of the lecturer is enough for those who have ever listened to an address by him, to vouch for the fact that those who attended were not disappointed with the treat afforded them. We felt as never before that a great work had been done in missions, and were incited to greater efforts for the future by the success of the past. At the close of the lecture the Sec'y read a paper showing the work done by our Aid Society since its organization in March, 1890, with 17 members; present membership 35. The Mission Band in connection with our Aid Society was organized in May, 1890, present membership 20; the total sum raised by the two societies is over \$500, which has been forwarded to Mrs. Smith. This sum includes a memorial for the late Mrs. Joseph Read, given by her daughters; and four life membership certificates held by Sisters Hayes, Wm. Porter, Parker and Lowe, presented to them by the Aid Society and Mission Band. A silver collection was taken for Missions at the close of the meeting.

C. E. G. PORTER, Sec'y.

Minard's Liniment relieves Headache.

Sabbath School. BIBLE LESSONS.

Adapted from Peabody's Select Notes. FOURTH QUARTER.

Lesson I. Dec. 6. 1 Kings 11: 4-13. SOLOMON'S SIN.

Read 1 Kings 11: 43. Commit V. 9, 10. GOLDEN TEXT.

"Let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10: 12. EXPLANATORY.

I. THE INFLUENCES BY WHICH SOLOMON WAS LED AWAY; or, "The Rocks on Which Solomon Was Wrecked."—V. 4. "As Bacon is, according to the popular, though perhaps unjust, verdict of English history, 'The wisest, brightest, meanest of mankind,'"

so is Solomon in Jewish history. Every part of his splendor had its dark side, and those dark shades have now to be brought on.

First. POLYAMY. Contrary to the divine law of his kingdom (Deut. 17: 17), Solomon multiplied wives till he had 700 wives and 300 concubines (11: 3), partly for the sake of political alliances, partly from ostentation, that he might be first in this as in all other respects, and partly from that sensualism which is the most common failing of Oriental monarchs.

"It came to pass, when Solomon was old, between 50 and 60 years of age, when he ought to have been in his spiritual and mental prime. But his great labors, his burdens of wealth and pleasure, and his monstrous polyamy had sapped his manhood, weakened his constitution, and made him prematurely old. 'His wives,' many of them foreign princesses, the daughter of Pharaoh, and women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, heathen women who brought their heathen customs, usages, and customs with them. 'Turned away his heart after other gods.' This was a gradual process, resisted while he was busy with his religious work of building up the kingdom, but as he gave himself up more to pleasure, his energies became relaxed, his conscience dulled and weakened, his power of resistance lessened; these foreign wives with youth, and little to do, coaxed and persuaded the king to their worship."

Second. AN IMPURE HEART. "And his heart was not perfect with the Lord." The word rendered heart in the Old Testament is very significant. It means more than the will, the emotions, and the affections; it reaches down to the depths of one's selfhood out of which thought, feeling, action flow. "Perfect (entire) with the Lord," as was the heart of David his father."

Not that David was a perfect man, but he never swayed from his loyalty to God, his service of God was imperfect, indeed, but he never served other gods, and his bitter repentance shows that in his heart he was always loyal and true. Solomon was not wholehearted in God's service.

Third. BAD COMPANY. Through his heathen wives Solomon was thrown into bad company and unholy influences. No one is strong enough, and wise enough to be able in constant intercourse with persons of wrong principle and false religion, any more than one is healthy enough to be safe physically in a malarial or fever laden atmosphere. Indeed, one who goes by choice into bad company and loves to remain there is already more than half fallen. The only time when one is safe in bad company is when he is laboring to do them good.

"Vice is a monster of such frightful mien that to be hated needs but to be seen; But seen too oft, familiar with his face, We first endure, then pity, then embrace."

Practical suggestions. 1. Old age has its dangers as well as youth. Starting right is not enough. It is to that "endureth to the end" who is saved. "This ship went down when the voyage was nearly over, in sight of port it struck, and that not for want of beams. What pathetic warning lies in that 'when Solomon was old'! After so many years of high aims, so many temptations overcome, with such habits of wisdom and kingly nobility, after such prayers and visions, he fell; and, if he fell, who can be sure of standing?"

2. "May we not venture on ground seldom touched in Sunday-school lessons, but needing to be sometimes very plainly spoken about to older scholars; namely, the warning here against marriages in which there is not unity? 'When you run in double harness, take a good look at the other horse.'"

3. Knowledge and worldly wisdom cannot alone save us from sin. Passion and strong desire often bear the soul along in face of the clearest knowledge of what is wise and safe. Only a heart filled with the supreme love of God can keep us.

4. The most dangerous temptations are those which come gradually, almost unconsciously. Men's opinions seldom make a sudden change, but they veer around in so large a circle that they are scarcely conscious of any change till they find by the compass that they are facing the opposite direction from that in which they started. Solomon's fall from his great height was not like lightning from a clear sky, but from clouds which for years had been gathering electricity.

5. Temptation can be resisted. The providential purpose of temptation seems to be to make men stronger by resistance, as winds and storms give strength to the tree, as the wind blows up the kite that is fastened by a string. Temptations are steps in a ladder.

HALL'S Vegetable Sulfur HAIR RENEWER

It restores gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent dandruff, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

by which men can climb upward. II. THE SIN INTO WHICH SOLOMON FELL.—V. 5-7. First, A WRONG HEART. Solomon's fall was first a fall within, and then a fall without. The worm ate out the heart of the tree before the storm could overthrow it. It was a house built on the sand that fell before the tempest.

Second. IDOLATRY. 5. "For Solomon went after Ashtoreth the goddess of the Sidonians, which Solomon actually worshiped idols, but most think that his sin was that described in verse 7, where he favored and abetted idolatry, by building idol temples, and supported idol worship. 'He went not fully after the Lord.'"

Ashtoreth was the female divinity corresponding to Baal the emblem of the sun, and originally typified the moon. "But so far as we can gather, the moon gave way to the planet Venus, the type of licentiousness."

"Zidonians, inhabitants of Zidon or Sidon, on the coast of the Mediterranean, twenty miles north of Tyre. 'Milcom the abomination of the Tyrites.' This is the same divinity who is called Baal (v. 7) Molech. Molech was a fire god, and was worshipped with human sacrifices. Molech and Chemosh (v. 7) were local representatives of Baal, the sun god. 'Ammonites,' descendants of Lot and inhabiting the mountainous district east of the Dead Sea and the lower Jordan, from the River Arnon to the Jordan."

"Then did Solomon, as the next step, 'build a high place,' a shrine or temple on a hilltop among the trees. For 'Chemosh,' a local name for Baal, the sun god. 'The abomination,' the idol and its worship, is here put in God. 'Of Moab.' The Moabites, also descendants of Lot, lived east of the lower Jordan. 'In the hill that is before Jerusalem.' The Mount of Olives, the southern part of which was hence called the 'Mount of Offense,' and the 'Mount of the Destroyer,' and the 'Mount of Corruption.'"

8. "And likewise did he for all his strange (foreign) wives. Having done this for some reason, the reason why he should not be impartial. Thus he 'halted between two opinions,' and tried to 'serve two masters.'"

Third. All this naturally encouraged immorality, and cruelty, and crime, which were a part of the idolatrous worship. It was a public dishonoring of God and the true religion, which he had so much to uphold.

Fourth. GREAT OFFENSE OF THE PEOPLE. "No people of antiquity more jealously guarded their liberties than the Jews; and Solomon, before long, felt to be endangering this by introducing a despotism which, if not checked, would reduce them to the level of the heathen nations around. The taxation grew ruinously oppressive, especially from the forms in which, partly, it was levied. The whole country was divided into twelve sections, each of which had to furnish contributions to the royal table and the other expenses of the court. It seems, indeed, probable that, in the later years of his reign, a poll tax was levied universally, though such a tax was especially hateful to Jew and Christian alike."

III. WHAT GOD DID TO PUNISH HIS FALL.—V. 9, 10. Solomon was not left to himself all this time, but God withheld his downward way. He would make the way of the transgressor so hard that he would not find that way into the paths of righteousness.

1. God in some way showed his displeasure. "And the Lord was angry with Solomon." The Lord's anger is not a burst of passion, nor a dash of covetousness, nor a burning indignation against wrong; a sense of justice which would stop the evil-doer in his course and punish him. All good things must have this anger; and it is the more intense in proportion to the purity of the person who is angry, and his clear perception of the evil, and his love for those who are injured by the wrong.

2. Personal warnings. "Which had appeared unto him in a vision." (1 Kings 1: 3-6). At the beginning of his reign (3: 4-15), and then at Jerusalem, about the middle of his reign (9: 1-9), in the very height of his prosperity. These were special warnings and encouragements because of his dangers.

3. Positive commands. 10. "And had commanded him: both in the visions and in his word. 4. God gave Solomon wisdom to foresee the trend of every course of life. He was not walking in the dark. He knew the consequences of his conduct.

5. He gave him a beautiful and deep experience of his goodness and love. See loaded him with benefits which only the greatest ingratiate could forget. He addressed him with promises.

IV. THE CONSEQUENCES OF HIS SIN.—V. 11-13. First, A LARGE PART OF HIS KINGDOM WAS TO BE TAKEN FROM HIS FAMILY. 11. "The Lord said unto Solomon." Probably by a prophet, perhaps Ahijah (vs. 29-37). "I will surely take away. 'The kingdom from thee, and I will give it to thy servant.' Not merely 'subject,' but 'officer, employee.' This made the decree the more bitter. This employee was Jeroboam, the son of Nebat, a bright, ambitious, and talented young man, who had grown up under Solomon to be the superintendent of the forced labor and taxes of the northern tribes of Israel.

12. "Notwithstanding, in thy days I will not do so." The threatening had two gracious and merciful limitations: (1) The blow should not fall until after his death (v. 34, chap. 21: 9); (2) The disruption should be but partial. There should be a remnant. "For David thy father's sake." Because of David's goodness and of the promise made to him (2 Sam. 7: 13-16). We little know the benefits of the evils entailed upon us by our fathers, if we resist it out of the hands of thy son, whose bad conduct arose largely from the polygamy and sins of Solomon.

13. "I will give one tribe to thy son." The tribe of Judah, which ascribed the tribe of Benjamin, so that this is entirely consistent with the statement by the same writer a few verses further on that two tribes should remain in Solomon's family.

"For David my servant's sake, and for Jerusalem's sake." The kingdom, secured in this line, and the kingdom of God in the world to day, is an outgrowth from it.

The Young People.

Editors: Rev. E. H. Daley, A. H. Chipman. To receive all communications for this department, to Rev. E. H. Daley, John, N. S.

Prayer Meeting Topics for Nov. 20th. B. Y. P. U. Topic—"Bible Translation, past and present in Missions."

B. Y. P. U. Daily Bible Readings. (Baptist Union). Monday, Nov. 30. Psalm 51. The praying. Compare Eph. 4:30.

Tuesday, Dec. 1. Psalm 52. The green olive tree (vs. 8). Compare Hos. 14: 5, 6.

Wednesday, Dec. 2. Psalm 53. God's eyes always upon us (vs. 2). Compare Ps 33: 13.

Thursday, Dec. 3. Psalm 54: 1; 55: 7. To follow down anxious enemies (vs. 3). Compare Ps. 85: 14-16.

Friday, Dec. 4. Psalm 55: 8-23. God defends his followers (vs. 22). Compare 2 Cor. 4: 28-10.

Saturday, Dec. 5. Psalm 56. Flesh cannot harm me (vs. 4). Compare Heb. 13: 6.

Daily Readings on the Life of Christ. No. VIII. In the country and by the well.

Monday.—The Magnanimous John the Baptist. His voluntary testimony to the will of God, Jan. 24-26. His deep humility in retiring before Son of Righteousness, Jan. 3: 26-36. His bold preaching and martyrdom for Truth, Mar. 6: 17-28.

Tuesday.—Christ as a Preacher in Prophecy. A true picture of His style 700 B.C. Isa. 42: 1-9. A correct description of substance of His preaching, Isa. 55.

Wednesday.—Christ's sermons to "Jews." To Nicodemus, Jan. 3: 1-8. The New Birth, New Year. Synagogue, Matt. 15: 21-28. Great lesson of Great faith. Rich Young Man, Matt. 19: 16-22. The Great Surrender. Simon, Luke 7: 36-50. Self-love and what it left undone. Peter, Jan. 21: 15-22. Love as an unfailing motive for service.

Thursday.—Christ's 2nd reported sermon to "one," Jan. 4: 1-15. He appealed through her sinners to awaken her to a need of a Saviour, and failed, Jan. 4: 16-26. He then appealed through her to an unrepentant sinner. What a lesson on "Tact" in work!

Friday.—The Power of Personal Testimony, Jan. 4: 28-29. It was born of a real experience. Though previously a discredited character, her testimony had great weight with the citizens—Jan. 4: 30, and 39-42. No wonder Philip found Samaria good revival ground four years afterwards, Acts 8: 5-12.

Saturday.—The Win one principle, how it works, Luke 1: 40-42. Andrew won Peter, and Peter won three thousand on the day of Pentecost, Jan. 4: 29-30. Christ who woman and she won part of a city, Acts 9: 1-22. Christ won Saul of Tarsus, and "Paul" won thousands to Christ, 1 Timothy 1: 1. Paul won Timothy, and he became pastor of a church and won many to Jesus. Truro, N. S. H. F. ADAMS.

Daily Readings on the Life of Christ. No. IX. Christ's Mission as a Teacher Emphasized.

Monday.—His Personality as a Teacher. Was to champion cause of weak and widow, Mal. 3: 1-5. His Holiness as obtrusive as his love, Malachi, 4. His authoritative minus apology, John 4: 41-42.

Tuesday.—(His Northern Tour.) A mystery to Natives of Nazareth. The element of Supremacy inexpressible, Luke 4: 16-22. Dogmatism inseparable from Divinity. Luke 4: 23-30. Commanding and commanding prerogatives ever present, Matt. 4: 18-23.

Wednesday.—The Teacher in Capernaum. Teaching sustained by miracle, Mark 1: 21-28. His deep sympathy with suffering, Mark 1: 29-34. Never too tired to do good, Mark 1: 32-34.

Thursday.—"There was the hiding of His power." Connection between morning prayer and mid-day miracle, Mark 1: 35-39. Cover gotten through communion to sustain manifold usefulness, Matt. 4: 23-25. On the mountain with God, on the plain with man, Mark 9: 1-29.

Friday.—What Christ was in magnitude, Believers may be in miniature. Old Testament samples, Moses Exalted, 17: 8-16; Elijah, 1 Kings 18: 41-45; Hezekiah, 2 Kings 19: 14-19, and 35-37; Daniel, Dan. 2: 16-2.

Saturday.—Ditto. New Testament examples. The 12 men days in prayer for recovery, Acts 13: 1-14. Compare with Acts 2: 1-4. "Mighty through God," Luke 4: 24-33. Four "ifs" and "shall's," Luke 11-13. Divine Willingness; John 15-7. Our abiding; Matt. 15-19. Must be agreed; Matt. 21: 21-22. Truly fundamental. H. F. ADAMS.

Truro, N. S. DEAR READERS.—It will be my purpose in this letter to offer a few suggestions to our pastor and churches with reference to the B. Y. P. U. It would seem presumptuous to urge upon pastors the importance of organizing their Young People for Christian educational work, yet we know that in many of our churches no B. Y. P. U. exists. I hold that any church that is able to keep up prayer-meetings and a Sunday school, is in a position to keep up a B. Y. P. U. It would seem unnecessary to ask pastors to aid and assist the Societies in connection with their churches, but for the fact that we have known pastors who did not deem it their duty to attend the Young People's service. Pastors, we need your presence, your prayers, your words of counsel and wisdom. Our Societies are ready to be used in the carrying out of your plans for church work. Call upon us. In some quarters the impression seems to have gained some little credence that the B. Y. P. U. was a separate and distinct organization from the church. While we are organized as Young People we do not want it understood that we are separate from the church. We are only a wheel within a wheel. All local societies should report regularly to their pastors, and should be ready to bring to their notice the work the society is doing and all funds collected through our Societies should go through our church treasurer. If necessary, I would like to

Notice. Will all the B. Y. P. Unions in the Digby County please see to it that the names of their president and secretaries, along with their addresses, be forwarded to me as soon as possible, to be held at Smith's Cove a success. Will you help us. We are planning for a good programme. G. C. CHADBE, Cor. Sec.

Thirty three denominations are reported in Illinois, 2,824 Christian Endeavor societies.

Christian Endeavorers generally have been aroused over the subject of a special week of prayer for Armenia.

Christian Endeavorers in many places are campaigning for the Sunday closing of local post offices. One of the latest cities to take up this work was Williamsport, Penn.

An annual subscription to the denominational paper has been given to every member in the congregation of a Bangor, Penn., church by the Christian Endeavor societies of the church.

Nearly all the persons present at a meeting of a Richmond, Ind., Friends Christian Endeavor society promised to give sympathetically to missions, and twenty-two persons became titlers.

Twelve girls comprise a Junior Christian Endeavor society in an Industrial School for girls in Toronto. Last year these children gave thirty dollars for missions, all raised by their own efforts.

Australia's delegate to the San Francisco Christian Endeavor convention has already been appointed. He is Rev. Silas Mead, president of the United Society of Christian Endeavor of Australia.

Eight prisoners in the Louisville, Ky., jail were baptized on a recent Sunday. The men, one of them a murderer, had been led to Christ through the services held by a Christian Endeavor society of the city.

A unique but melancholy service was done by some Christian Endeavor young men of Yarker, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

The Christian Endeavor Society in Aroostook County, Me., that reports the greatest amount given for missions will be allowed to name the delegates to the San Francisco convention that the union will send.

The cause of Armenia has aroused remarkable interest among Christian Endeavor societies since the Washington convention. The Eastern States church at a single meeting contributed fifty dollars toward relief work.

A BOTTLE OF Sarsaparilla. Might have Changed the Map of Europe. AT the Battle of Waterloo, the great Napoleon was defeated by the British. The British were victorious because they had a better map of Europe. Sarsaparilla is the best medicine for all ailments.

West End, Halifax, N.S. The B. Y. P. U. of this church, though small, is still active. We have our prayer meetings and praise service at the close of the Sunday evening service. So far the meetings have been well attended and we trust that much good will attend therefrom. On Monday evening our normal class meets. We would like very much to take up the S. L. C. work, but cannot do so on account of our members being without the Baptist Union. However, some plan may be thought of shortly that will enable us to go on with the work and perhaps win the banner. The president, elected at our organization, having left us, Bro. John Barton, who lately united with us, was elected to that office, and as he is deeply interested in the work, we are expecting great things from these coming months. On the 2nd inst. we held a "Birth Day Social," in celebration of Pastor Lawson's completion of his first year's ministry in this church. A fine musical and literary programme had been prepared and notwithstanding a stormy night, the building was crowded. Between the two parts of the programme refreshments were served and a social chat enjoyed. A "birth day" offering was taken to provide part of the \$275 which is being expended for repairs on our church building. The result was very pleasing—about \$70. Since then other contributions have come in, from some who were prevented from attending the social, so that we now have about \$90. This is our first attempt as a Union to raise any money for the church, but it is not our last. We want to be workers and not drones. We are glad to see "our columns" so well filled each week. It encourages us to read the good news from our sister Unions.

HALLE LAWSON, Cor. Sec'y. Nov. 12. Report of West Yarmouth B. Y. P. U. Since last reporting our Union has increased to a membership of 40. Our Conquest meetings, which are held monthly, are interesting and well attended. The regular business meeting was held on Friday evening, Oct. 25th. The following officers were elected: Pres., Edric Cans; Vice-Pres., Ethel Corning; Sec., Annie Gordon; Cor. Sec'y, Margaret Deane; Treas., Howard Corning. We have added to our list of contributors, Misses Corning, Corning, and Corning. It is our duty to carry "sunshine" in many places, rooms as possible.

Yours in the work, M. L. DOANE, Cor. Sec'y. Chagogan, Y. Co., Oct. 28.

A Great Snap. Send 30 cents in stamps to BAPTIST BOOK ROOM, 120 Granville St., HALIFAX, N. S.

DR. GORDON'S WORKS. (Two beautiful Books for 25c. each) "Ministry of the Spirit" AND "How Christ Came to Church".

Just published: "The New Life of Dr. Gordon". By the late Ernest B. Gordon. \$2.00 mailed.

Send \$2.00 cash for the lot and send us. We should have a thousand orders. GEO. A. McDONALD, Secretary-Treasurer.

Some time ago a Mexican convict was converted through the efforts of the Zaccarelli Christian Endeavor Society. Later together with his wife, he travelled a long distance to attend the national Christian Endeavor convention, and upon his return home organized a Christian congregation.

Much in Little. Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine.

Hood's Pills. Best, always ready, always efficient, always satisfactory, prevent a cold, or fever, purify all liver, sick headache, jaundice, constipation, etc. The only Pills to take with Hood's Sarsaparilla.

An Inspiration. There is much that is inspiring in the life of a man. No other place ever had to face such a determined opposition as on the introduction of the Hood's Pills. It is a story of a man who had to face such a determined opposition as on the introduction of the Hood's Pills. It is a story of a man who had to face such a determined opposition as on the introduction of the Hood's Pills.

Karn Pianos. Made in the great town of America's great pianos. Every instrument warranted. D. W. KARN & CO. Piano and Organ Manufacturers. WOODSTOCK, ONT.

Notice of Sale. The PATHE M. BROS., of the City of Quebec, in the County of Quebec, Province of New Brunswick, do hereby give notice that they have for sale the following real estate: A certain lot of land situated in the City of Quebec, containing an area of about 1000 square feet, bounded by the streets of St. John and St. Peter, and by the river St. Lawrence.

Equity Sale. There will be sold at Public Auction, at the City of Quebec, in the County of Quebec, Province of New Brunswick, on the 15th day of December, 1900, at 11 o'clock in the forenoon, the following real estate: A certain lot of land situated in the City of Quebec, containing an area of about 1000 square feet, bounded by the streets of St. John and St. Peter, and by the river St. Lawrence.

Messenger and Visitor. \$2.00 per annum. When paid within thirty days, \$1.00.

ALL CORRESPONDENCE 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.

WEDNESDAY, NOV. 23rd, 1896.

THANKSGIVING.

Thanksgiving-day is coming to be in Canada a time-honored institution, and it is supported by considerations of wisdom and fitness as well as by precedent.

As individuals, families and communities, the people of this Dominion have not all been equally blessed. Some have enjoyed unbroken prosperity, and to others loss and adversity, more or less severe, have come.

There is also the blessing of general prosperity. It would be hard to name a people who in this year of grace have greater cause for gratitude in that respect than ourselves.

The country has continued to enjoy the inestimable blessing of peace within its borders and with all the world. This reflection arouses in us doubtless a more lively sense of gratitude, because of the painful apprehension experienced in the early part of the year that the peace and good fellowship which had so long and happily subsisted between our neighbors and ourselves might be broken and the two great English speaking nations of the world might be plunged into a cruel, fratricidal war.

being suitably adjusted and the relations between the two nations seem more distinctly friendly than they have been for years. It is surely the prompting of a devout and christian spirit that in this we should acknowledge the good hand of our God.

JUDGMENT FROM ABOVE.

What is told us concerning the Queen of Sheba and her visit to King Solomon at Jerusalem is contained in a few sentences. Beyond that which is definitely stated there are some things which may be quite reasonably, be inferred, and, beyond that again, there is indefinite scope for the imagination.

Everyone who has recognized and earnestly sought after the best things within his reach, however far short of what is absolutely best those things may be, will surely rise up in the judgment to condemn those who, with all the light that has come upon this generation, are still rejecting Christ.

On the 16th of October this brother beloved was called to the higher service. He had come with his family to the home of his brother, King Solomon, N. B., to attend the convention in August. But almost immediately upon his arrival home he was stricken down with disease of the heart, from which he was not to recover.

Mr. Skinner was twice married. First to Miss Bell Black, of Amherst, for more than ten years was his devoted and efficient helpmeet in all his work.

Mr. Skinner was a man of great energy and high character. He was a man of great energy and high character. He was a man of great energy and high character.

When the Queen of the South shall rise up in the judgment she will condemn men of many generations since the days of Jesus of Nazareth, but none more strongly than some of the present time. In this generation, as in the past, there is a strong attraction for many men and women in things of a like character with much of that which King Solomon surrounded himself in Jerusalem.

and women still come from the ends of the earth to behold these things as they are exhibited at World's fairs, or found in the world's great capitals, or its seats of learning or its historic places. And these things have a value. Men are not to be condemned for recognizing that. If there were no higher things, no-one would be able to rise in the judgment to condemn those who seek these things as the great end of life.

The thirteenth session of the above organization convened with the church at Sable River on Nov. 10th. Two full days were devoted to the exercises and yet the time seemed entirely too short for the enjoyment of the special blessings which were received in all of the meetings. Tuesday morning, after devotional exercises, the first half hour was devoted to the presentation of reports.

Everyone who has recognized and earnestly sought after the best things within his reach, however far short of what is absolutely best those things may be, will surely rise up in the judgment to condemn those who, with all the light that has come upon this generation, are still rejecting Christ.

Rev. J. E. Skinner, B. A.

On the 16th of October this brother beloved was called to the higher service. He had come with his family to the home of his brother, King Solomon, N. B., to attend the convention in August. But almost immediately upon his arrival home he was stricken down with disease of the heart, from which he was not to recover.

Literary Note.

The Christmas number of McClure's Magazine has just appeared. It is a richly printed cover, decorated with one of Poterwell's most famous illustrations, specially reprinted by Henry M. Carter; a first reproduction of a Madonna painted by Josephine Wood Colby; a reproduction of a portrait of Washington painted at Valley Forge by Charles Wilson Peale, and never before published; reproductions of some famous frescoes by Malozzo da Forli, in illustration of a Christmas poem by Harriet Prescott Spofford; and some new and especially important views of Palestine, made under the personal direction of the editor of the magazine. In addition to this, every contribution will be fully illustrated, and among the contributors will be Rudyard Kipling, Ian Maclaren, Harriet Prescott Spofford, Frank R. Stockton, Hamlin Garland, Henry Seton Merriman, Cyrus C. Adams of the New York Sun, and William Canton, author of "W. V. Her Book."

Annuit Fund.

Contributions—M. A. H. Truro, \$5.00; E. Allison Trites, Sussex, N. B., \$4.00. E. M. SATCHEL, Secy-Treas.

was conducted by the Berwick pastor, who was assisted in the services by Revs. A. Coburn and H. Alfred Porter. Servant of God, Well done! Rest from thy loved employ! The battle fought, the victory won, E'er thy Master's joy.

Shelburne County Quarterly Meeting.

The thirteenth session of the above organization convened with the church at Sable River on Nov. 10th. Two full days were devoted to the exercises and yet the time seemed entirely too short for the enjoyment of the special blessings which were received in all of the meetings. Tuesday morning, after devotional exercises, the first half hour was devoted to the presentation of reports.

Accounts Received by the Treas. W. B. M. U.

Table with columns: Received from, Amount, Total. Includes Nova Scotia W. B. M. U., Mission Bands, New Brunswick W. B. M. U., P. E. Island W. B. M. U., Paid, and Money Received by the Treasurer of the W. B. M. U.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

was conducted by the Berwick pastor, who was assisted in the services by Revs. A. Coburn and H. Alfred Porter. Servant of God, Well done! Rest from thy loved employ! The battle fought, the victory won, E'er thy Master's joy.

Shelburne County Quarterly Meeting.

The thirteenth session of the above organization convened with the church at Sable River on Nov. 10th. Two full days were devoted to the exercises and yet the time seemed entirely too short for the enjoyment of the special blessings which were received in all of the meetings. Tuesday morning, after devotional exercises, the first half hour was devoted to the presentation of reports.

Accounts Received by the Treas. W. B. M. U.

Table with columns: Received from, Amount, Total. Includes Nova Scotia W. B. M. U., Mission Bands, New Brunswick W. B. M. U., P. E. Island W. B. M. U., Paid, and Money Received by the Treasurer of the W. B. M. U.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

was conducted by the Berwick pastor, who was assisted in the services by Revs. A. Coburn and H. Alfred Porter. Servant of God, Well done! Rest from thy loved employ! The battle fought, the victory won, E'er thy Master's joy.

Shelburne County Quarterly Meeting.

The thirteenth session of the above organization convened with the church at Sable River on Nov. 10th. Two full days were devoted to the exercises and yet the time seemed entirely too short for the enjoyment of the special blessings which were received in all of the meetings. Tuesday morning, after devotional exercises, the first half hour was devoted to the presentation of reports.

Accounts Received by the Treas. W. B. M. U.

Table with columns: Received from, Amount, Total. Includes Nova Scotia W. B. M. U., Mission Bands, New Brunswick W. B. M. U., P. E. Island W. B. M. U., Paid, and Money Received by the Treasurer of the W. B. M. U.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

was conducted by the Berwick pastor, who was assisted in the services by Revs. A. Coburn and H. Alfred Porter. Servant of God, Well done! Rest from thy loved employ! The battle fought, the victory won, E'er thy Master's joy.

Shelburne County Quarterly Meeting.

The thirteenth session of the above organization convened with the church at Sable River on Nov. 10th. Two full days were devoted to the exercises and yet the time seemed entirely too short for the enjoyment of the special blessings which were received in all of the meetings. Tuesday morning, after devotional exercises, the first half hour was devoted to the presentation of reports.

Accounts Received by the Treas. W. B. M. U.

Table with columns: Received from, Amount, Total. Includes Nova Scotia W. B. M. U., Mission Bands, New Brunswick W. B. M. U., P. E. Island W. B. M. U., Paid, and Money Received by the Treasurer of the W. B. M. U.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Believing Prayer.

George Miller, of Bristol, England, the well-known philanthropist, passed his ninety-second birthday September 27. A few days later, at the annual conference of the Western Union of the Young Men's Christian Association, he spoke of the power of prayer as illustrated by his own experience.

Prayer.

Prayer. Bristol, England, the prophet, passed his day September 27. In the annual conference of the Young Men's Association of the United States, as illustrated by the news he had, he said, \$575,000, came in in the form of \$7,000,000. He has different parts of the have been 122,000 from the Lord had said. He has circled and 1,400,000 Testa-285,000 to missionary heard 108,000,000 Of the 9,700 children of his race, 4,000 have been in the hands of the simply for the relief primarily as a con- of believers, show- is willing and able to simple prayer of able might be expec- ing agent has over annual reports have appeals, but as a faithfulness, and as to be read by a much has been en- most interesting and it quite correct to Mr. Muller's are not appeals? If they are so, in a very of the most moving say that there have able instances in Mr. of direct answers to money on that point is to admit of deno- deniers, however, some- by the exertion of us, mysterious in- of his children; the agency of wisely nation with believ- does not give a harvest alone to our be done, his read to know, (and, and the trusting, one itself wholly d to death.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada. DEAR GIRLS AND BOYS:— One evening, a year ago last February, a young man came into my tent, with his face beaming, and his eyes sparkling like the stars. I was startled by his sudden appearance and the weird joy of his countenance. Before a word was spoken, my heart began to burn within me. He was a Telugu of the Goldsmith caste, and a cousin of P. Somalingam's. Through Somalingam's life and preaching, he had been led to believe in Jesus. But his father had been determined not to let him become a Christian. They kept watch over him as if he were insane. The Hindu never becomes independent. He is expected to obey his father and elder brothers just as they live. Even that father and those elder brothers themselves dare not make any important change without the consent of all their uncles and aunts and cousins. Therefore, as soon as this young man started out to follow Christ, he was caught in the savage embrace of a hundred pagan arms. He came to my camp that night, fluttering like a bird just escaped from a cruel captor. Under the cover of that friendly darkness which once protected the timid "ruler of the Jews" he sat down on the palm leaf mat, and we talked of that wretched forbidden name. After a precious hour of fellowship at the feet of Jesus he glided out of the tent door, and stole along an unfrequented path to his dark home. It was a long time before we could manage to meet again; for the next day his father hired a cart and sent him away to a distant village, far beyond the reach of the missionary. Nor was he allowed to come back until that dangerous character had departed with his tent, helms and baggage to another region. However, as Somalingam lived in the same village he was able to meet the new convert often. Many a time this determined youth stole away from his father's house, to sit at Somalingam's feet and learn of Jesus, and through his teacher he kept sending messages to me, declaring his faith in the Saviour and his intention to be baptized at the earliest possible date. But eighteen months went by and yet he was held fast in the clutches of caste, under the thumb of caste. To the missionary, "caste" becomes one of the worst words in any language. Caste is Satan's chain and its clanking fetters are on the feet and hands and neck of every Hindu, when he tries to follow Christ. To his horror he finds himself in iron, locked to the gates of hell, as well as to the infernal machinery work, that the more he strains to get free, the hotter grow the links to gall and burn his soul! But thank God, there are no shackles that were ever forged in hell, but there is One who can smite them with His sword, and breaks them in pieces like a potter's vessel! Early in September we went on tour and took up our abode in a Traveller's Bungalow on the banks of the Chitravathi river. A week ago last Thursday, 10th inst., Somalingam and Socyranarayana came there to see us. This long word is the name of the young man of whom we are talking. We made a plan for him to run away to Bimlipatan, by night to be baptized. He said his wife was only thirteen years old, but she was willing to come with him. If she did not come with him her relatives would come and carry her away to her old home where she would be treated as a Hindu widow all the days of her life. But by coming to Bimlipatan with her husband and dining with the Christians, she would break her caste, and her relatives would not be so anxious to get her back. The next day of the native preachers went to Poleyilly to help complete the plan. He brought back word that they would arrive at Bimlipatan the next Sunday morning before daylight. But early Saturday morning, a coolie came with a letter. It was read and torn up at once, but as I remember, it read in substance as follows: Poleyilly, Sept. 12, '96. "T. Socyranarayana with many salaams to Mr. L. D. Moore. Last night I sent you word by Mr. Appalaaswamy, that I would arrive at Bimlipatan before daylight on Sunday to be baptized. I have discovered some business which must be settled first and have been compelled to postpone my baptism one week. Meanwhile, I plan to go to ——— village, attend to the business and arrive at Bimlipatan with my wife before sunrise on Sunday, Sept. 20th, one week from tomorrow. Pray that God may spare my life and enable me to overcome all obstacles in carrying out this plan." There was no signature at the end, for like James, Peter, Paul and oriental writers generally, he put his name at the beginning of the letter. Then we moved on to another place, and while preaching to the people of the surrounding villages, we were also praying night and day for this man. Our unceasing prayers for him brought us nearer to God. While we were interceding for this convert eight miles away, we were witnessing with more than usual power to the heathen at our door. I have seldom seen the unruly Telugus hushed into more breathless attention, than they were on this tour. The only explanation we could find, was that we were so driven to the Throne of Grace as our only hope for this young man, that waking or sleeping, we lived our days and nights beneath the mercy seat, and it was through that mercy seat to preach. We learned again to exclaim, "How foolish and wicked we are when we try to work for Jesus, without His inspiring presence!" On Friday, Sept. 18th, we came home. It is our custom to baptize at all the seashore in the month of the Chitravathi river. But the river is nearly dry now and the waves have filled its mouth with a long bank of sand, although there is still a large sheet of water, it is stagnant and impure, hardly fit to drink, which symbolizes "the washing of regeneration and the renewing of the Holy Ghost." The Bay of Bengal indeed, is blue and pure, but its billows are ever rolling high and thundering on the beach. Therefore we concluded to perform the ordinances in the garden baptistry. Here it is just north of the mission house, overgrown by the green leaves of that mango tree! If you had been here Saturday evening about sunset, you

would have seen six coolies, each with a long stick like a stout Indian bow, balanced on his shoulder. At each end of the stick hung a black earthen basket, called a "Kunda." I wish I had known this way to carry water when I used to bring it from the brook for my mother. The coolies came up before the sun went down. The bare-foot coolies still hurried back and forth, bringing pure water from a well in the town and pouring it into the baptistry, under the mango tree. The work goes on without any sound, save the opening and the shutting of the gate and the gentle creaking of their bows or "kavadies" as they bend and spring beneath the weight of the suspended buckets full of water. We walked the top verandah in the cool of the day, looked at Poleyilly hill and prayed for two hearts that were beating beneath it. When the night fell on the sea and the fields and a haze in the air, I wish I could have seen the moonlight, we knew that the darkness and the light were both alike to God and that He had not yet forgotten how to bring His children out of Egypt. We committed their case into the never-failing hands of Jehovah and the last thing I remember that night, I was humming over and over again: "The servants of the Lord go forth To seek a foreign shore, And wherever their footsteps move, That hope makes sweet the air; And all the path is paved with love And canopied with prayer." Then the hymn seemed condensed to two lines: "And wherever'er their footsteps move, That hope makes sweet the air." At length it was only one line: "That hope makes sweet the air." And I thought I was falling to sleep with my head upon the Saviour's breast. Such is the missionary's joy "over one sinner that repenteth!" Before daylight Sunday morning, I was awakened by somebody rattling at the door. When I got out there was the man with his wife and 3 apprentices. The moon was just peering over the top of the hill, before going down. There beneath his setting silvery beams, we knelt and one after another returned thanks to God. Socyranarayana took off his sacred string and permitted me to take the scissors and shear off his "jutta," and was thus stripped of the last outward sign of Hinduism. As the sun was rising out of the Bay of Bengal, he was baptized in the garden, beneath the mango tree, "into the name of the Father, the Son and the Holy Spirit," and at nine o'clock sat down with us at the Lord's supper. The plans which our heavenly Father placed in Poleyilly, has become a tree and is bearing fruit. This fruit is the first, but not the last. Yours sincerely, L. D. MOORE. Bimlipatan, India, Sept. 21.

SHRIMPAC.—The Lord has gladdened us with manifestations of saving grace. In October three were added to our number by baptism, Miss May Ayer, Miss May McKenzie and Miss Bertha Fillmore. Last conference three young men were received and were baptized on Sabbath. The rite was witnessed by a host of people, and among them scores of French Roman Catholics. All were very orderly and gave solemn attention. Names of the young men were, William Tate, Herbert Pickard, Alvan Ayer. This field is cared for by H. M. B. E. C. CONRY. Nov. 20. NEW CANADA.—A pleasant and successful year's work has just closed with the church at New Canada. The Sabbath school and B. Y. P. U., are well sustained and an S. L. C. class has been organized. The pastor recently had the joy of leading into the baptismal waters a promising candidate, who with a sister received by letter, were welcomed into the fellowship. The kindness of the people is manifested in almost daily acts of thoughtfulness for the welfare of the pastor and his family. We trust the year upon which we have just entered may bring hands of laboring in this part of the Lord's vineyard. D. W. CRANDALL. NEW HARBOUR, N. S.—Two promising young women were baptized into the fellowship of the New Harbour Baptist church on Sabbath morning, Nov. 15, viz. Mary, daughter of Dea. Thos. Landry, and Jennie, daughter of Bro. John Hall, who made a similar profession on the Sabbath previous. Four others were received for baptism but the storm and other causes hindered them. We observed the Lord's Supper at the close of the morning service with an unusually large number of communicants. I have consented to go on here and at Seal Harbour this week and pray that this may be the most gracious week of the year. ISA. WALLACE. Nov. 17. SOUTH BROOK, CUMS, CO., N. S.—We have been engaged in special service here for the past three weeks. God is pouring down blessings upon us. The first night we were willing to stand the Holy Spirit upon us. The Holy Spirit said we must awaken from this state of lethargy. He came into our midst, warmed the cooling scale of Christians, melted the stony heart of sinners until they were ready to be baptized. I was interested in the salvation of souls. Rev. E. H. Howe, of Parrsboro, preached powerfully to us on Monday and Thursday evenings of last week. No person was baptized, although my health is failing. The Word of God having conquered the unbelief of some, they will be baptized on Sunday. Thus the work goes on in this section of Cumberland Co. I feel somewhat encouraged to go on with the work, although my health is failing. Fellow workers as you know and ask the Father to bless you do not forget to pray for us. WARREN H. McLEOD. MAGOG, N. S.—On Sabbath evening, Oct. 25th, a large meeting was held in the Baptist meeting-house, Magog, for the purpose of a farewell service in reference to the departure of Miss Harrison to India. The meeting opened by singing and reading Scripture—Matt. 28, by Dr. Steele, and prayer by Rev. J. M. Foster. Dr. Steele gave an able and instructive address, founded on the passage read, also referring to the labors, discouragements, and finally the success of some of the early missionaries. Rev. J. M. Parker followed in a stirring and interesting address, showing the need of more zeal and greater effort in sending the gospel to those who have it not. After this came a paper by one of the deacons, giving a brief historical sketch of our own Baptist work in the enterprise, originating as far back as 1814 to the present, concluding by saying that farewell should be more than a mere form, that we should follow her with our syn-patrics and earnest prayers, and in behalf of the church gave her the parting hand repeating the words of the poet: "Christian herald go proclaim salvation in the Saviour's name." Then came an address to Miss Harrison, by Mr. L. D. Moore. She then replied in a most touching and feeling manner. I will not attempt to give an outline of her reply. I could not do it justice, only to say she urged most pathetically the young to come to the Saviour. The meeting closed by singing and prayer by Dr. Steele. OSA PRYZBYR. Bangers in Fond Supplies. A lecturer on cooking the other day made the surprising statement that the asylums are being filled with country people in much greater proportions than they are in the cities. They were more careless in regard to their food. While a diet of fat meats may be more characteristic of people living in rural districts, there are other dangers just as insidious to which the residents of the city are exposed. Scientific research is every day emphasizing the fact that man is what he eats. Probably there have been no more active advocates of pure food than the manufacturers of Royal Baking Powder. The vigorous campaign against adulterations carried on by them was no doubt due in a large part to the fact that in scarcely any other division of food supplies are harmful ingredients used lavishly as in the compounding of baking powders. The absolute purity of the Royal has become in the nature of an axiom, and its proprietors are naturally disposed to spread broadcast the doctrine of pure food. It has been claimed, without contradiction, that no other article of human food has ever received so many emphatic endorsements from the highest authorities.—Journal of Health. Life at Washington. The inauguration of a President, the selection of his Cabinet, and the opening of a new Congress—national events of the coming year—surge the questions, What are the powers and duties of these high officials? During 1897 it will be answered through the Youth's Companion, in a remarkable series of articles by Wilbur Fiske, Attorney-General, Senator Lodge and Speaker Reed. The Illustrated Announcement for 1897 (mailed free on application to the Youth's Companion, Boston) shows that the above is only one of many brilliant features by which the Companion will signalize its twenty-first year.

Three novelists who at present fill the public eye—Isa. Melancon, Dudley Kipling and Stephen Crane—will contribute some of their strongest work. Practical affairs and popular interests will be treated by Andrew Carnegie, Hon. Theodore Roosevelt, Dr. Lyman Abbott, Madame L'Esperance, H. C. Wright, Carl Schurz, Charles Dudley Warner, Mrs. Burton Harrison and a hundred other famous men and women. Four fascinating serials, more than two hundred short stories, and ten times as many sketches and anecdotes will be printed during 1897; and all the departments will be maintained at the high standard which has made the Companion a name a synonym for impartial accuracy. The cost of the Companion is but \$1.75 a year, and we know of no investment that will give so great returns for so small an amount of money. New subscribers will receive the paper free from the time the subscription is received until January 1, 1897, and for a full year to January, 1898. New subscribers also receive the Companion four-page Calendar, photographed in twelve colors, which is the most expensive color production its publishers have ever offered. Address—THE YOUTH'S COMPANION, 205 Columbus Ave., Boston, Mass. NOTICES. Churches or individuals entitled to share in the distribution of the Year Books, who have not received any, will please inform me. B. H. EATON, Halifax. The quarterly convention of the Hants County churches will hold its next session (o. v.) at Falmouth, N. S., on Tuesday and Wednesday, Dec. 1st and 2nd. A programme has been prepared and a good meeting is expected. F. E. ROOR, Sec'y. The next session of the Albert County quarterly meeting will meet with the First Coverdale Baptist church, on Tuesday, Dec. 1st at 2 p. m. The following brethren will present the claims of respective societies as follows: Rev. M. G. Gross, Foreigner; Rev. A. R. Rodledge, Foreign Missions; Rev. M. B. Whitman, Home Missions; Rev. S. H. Cornwall, Sabbath Schools; Rev. H. H. Saunders, Temperance; Rev. W. Camp, Grande Ligne. FERRIS BISHOP, Sec'y. The government, replying to the petition of St. John residents for a lightship outside Farnfield Island, says it is not needed, as the channel is well marked and there are no records of disaster because of insufficient markings of the approaches. Miss Helen Gould has recently given \$250,000 to the Præbysterians of Roxbury, N. Y., for the purpose of building a new church. Her father, Jay Gould was born in Roxbury, and Miss Gould has a beautiful home there. She gave the citizens a fine reading room and free library. Mr. Greenway comes east shortly in connection with the new inducements for the Icelandic immigration. There is a large colony in Manitoba already, and they are about as prosperous and contented a class as can be found in the whole province. The financial conditions on the island of Iceland are at present very bad on the laboring class. The Manitoba and the dominion authorities will co-operate in the matter to bring as many Icelanders to Canada as possible. Sad Complaints. Ladies Must Protect Themselves. Several ladies have recently written to the manufacturers of Diamond Dyes complaining of having received very worthless dyes from certain dealers, (whose names are known) instead of the Diamond Dyes that were asked for. The manufacturers of Diamond Dyes, while they deplore his unwise and dishonest practice of substituting, cannot give any greater protection to the public than they are now affording in the way of warnings through the columns of the press. All buyers of dyes who ask for the Diamond Dyes should look for the name on the outer envelope. If the name "Diamond" is not seen, rest assured you are being offered some miserable imitation. Diamond Dyes are the only perfect dyes in the world for home dyeing. The best druggists and dealers sell them. PROFITS SHAVED PRETTY FINE. Prices in this Tailor Shop are a cut right. Whenever anybody's prices seem lower than mine, it would be a good idea to look two or three times at the quality. I promise satisfaction. I am ready every minute in the year to stand by my work. Come back freely if you buy of me and have complaints to make. Blue and Black Melton Overcoats \$18.00. The same make last two years. In my favor, a complaint came in. A. GILMOUR, Merchant Tailor, 72 Gormain St., St. John. Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise to best



Washing windows

is another one of the things that Pearline (with soap) does best. With that, the glass is never cloudy—is always clear and bright. Washing it is less trouble, of course—but that is the case with everything that is washed with Pearline. And about the sashes and the frames; remember that Pearline, when it takes the dirt off, leaves the paint on. Haven't you noticed that certain imitations are not so particular about this?

Millions of Pearline NOW USE

Our Greatest of all Great Clothing Sales

SATURDAY was, in point of sales, the most successful day we have had since we began in business. If we had ever entertained any doubts of being able to do a large retail clothing business on the wrong side of King Street, the result of our efforts to give buyers extra value in prices and qualities was such as would remove all such doubt. From the first we recognized the fact that superior clothing, coupled with low prices, would bring the masses to Cheapside, Foster's Corner, on the wrong side of King Street. We have been improving our position right along by supplying the best of clothing at the lowest of prices. We are enabled to do so by the light expenses attached to our mode of doing business. All this week we expect to be extra busy because we have a special stock to dispose of. It consists of first-class clothing for men and boys at prices less than such qualities were ever sold at before. Come and see the stock. You will not be asked to buy. You see the goods; if they suit you, all we ask is the prices marked in plain figures in return for the goods.

FRASER, FRASER & CO. 40 and 42 King Street, and 57 King St. (Manks old stand.)

The Most Exacting TELEGRAPH and MATCHES. Admit that even their ideas of what constitutes "Good Matches" are surpassed by THE E. B. EDDY CO'S

A Leading Horseman's Opinion Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver. J. W. MANCHESTER & CO., St. John, N. B.

THE GREAT CHURCH LIGHT USE SURPRISE SOAP Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise to best

