Messenger and Visitor.

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— For notices &c. in this issue see fifth column of this page.

— We have thought it well to give up a large amount of space this week to a report of the proceedings of the Educational Institute. This has made it necessary to hold over several communications to another issue.

— Information has been received in Boston from Rev. Horatio Morrow, of Tavoy, Burmah, that the Karen people of that district are suffering greatly from an invasion of rats, by which their crops of rice are being destroyed. The Karens live in the hill country and cultivate a kind of rice that grows on dry ground. This invasion of the rodents is said to be so important as to threaten a famine in the district and is likely to interfere seriously with the work of the mission. It is a matter of history in this country—that is in the eastern part of Nova Scotia and especially P. E. Island—that an invasion of mice is by no means to be laughed at. If rats should invade a country in such numbers as the mice mustered when they made their famous descent upon the green island of the Gulf, it would be as formidable as an invasion of armed men.

—"Get your facts before you generalize," is the sententious and excellent advice of the *Congregationalist* to ministers who feel moved to enter upon a crusade in the interest of municipal reform. It is on this principle that Dr. Parkhurst, of New York, and all others whose efforts in that direction amount to much, have proceeded. The advice has its application in other matters besides municipal reforms. It is a comparatively easy thing to mount a platform and thunder fierce denunciations or utter sweeping charges which the speaker has no means of proving; but such a course does little to help on the cause of any reform, and often results as a serious hindrance. If would-be reformers would first get facts by which to substantiate their statements, before they begin to generalize and denounce, much idle n[illegible] and bootless difcussion would b[illegible]ved, and the cause of reform woul[illegible] better served.

—After the read[illegible] and discussion of Rev. J. H. Saunders' paper on Denominational Work before the Institute at the Thursday morning session, a committee was appointed to consider its suggestions and report thereon. At the Friday afternoon session the committee's report was presented, and was adopted as follows:

Your committee appointed to report on the suggestions in the paper given by Rev. J. H. Saunders, in re denominational work, beg to report as follows: That the financial ability of our people is equal not only to the work already undertaken, but also to meet the constantly increasing demands of that work, and this Institute would earnestly urge upon our churches the necessity of taking immediate steps to bring this matter to the attention of each member of the churches and each friend of the work in our congregations. As to method, we should suggest that each of our pastors be asked to get one or two earnest workers in his church to make a personal canvas, especially among non-contributors, and so far as possible get each individual to give something weekly, monthly or quarterly, as the case may be.

We recommend that such meetings as these be held at different points as frequently as possible.

Church Opening at Windsor Plains.

Last Sunday, the 23rd inst., was a high day for pastor Johnson and the little Baptist Mission church at Windsor Plains, as they were then able to leave their old meeting house, which has long been very uncomfortable, and worship in their new house for the first time. Services were held in the afternoon and evening, in which Rev. P. A. MacEwan, pastor Johnson, brethren A. F. Shand and Noble Crandall and the writer took part.

The house will seat about one hundred and fifty and is very neatly finished, throughout. It is some time since the work was undertaken, and could not have been carried to completion but f r the assistance of A. F. Shand, G. P. Payzant and many others, in Windsor.

At the opening service pastor Johnson made reference to the assistance so kindly given and stated that Bro. Shand had superintended the whole matter and borne very much of the burden. The building cost upwards of $800 which, to us, seemed very cheap for so large a building.

Bro. Noble Crandall, of Windsor, conducts a large Sunday school at the Plains and otherwise assists pastor Johnson.

We rejoice that another little mission church has a comfortable church home.

Dec. 26. A. Cohoon.

SKODA'S LITTLE TABLETS
Cure Headache and Dyspepsia.

For Spasmodic Coughs—Minard's Honey Balsam.

Needlessly Alarmed.

Mr. Editor,—You have been favoring your readers with communications from good able brethren regarding membership in our B. Y. P. U's; but after all are not our brethren needlessly alarmed? Joining any society no matter how close the connection between the society and the church *is not joining the church.*

Active membership or associate membership in a society accords no privileges whatever so far as the church is concerned. And when I read about a "department" of the church according to any one—either Christian or not—the powers and privileges of church membership, I must confess that I cannot see the point at all. What, pray, has any "department" of the church to do with according privileges and powers when it is a well understood principle with us that the church itself can only accord privileges to its own members? The *premises* are all wrong, and the conclusions of course are wrong.

But if we were to follow out legitimately these false conclusions, why our Sabbath-schools would be closed to all save *members* of Baptist churches. So with our other services, including even our preaching services. If what is so elegantly called "Mongrel Membership" in our societies ever could mean "mongrel membership" in our churches, then, of course, the obligation would hold good. But such not being the case, let us "gather them in"—that is to the societies—so that by the blessing of God they may learn of our doctrines, history and aims; so that upon their conversion to God they may follow the Saviour in His own ordinances, and then as baptised believers in Jesus Christ they may have the rights and privileges which can only be accorded to those who are members of His church. Are not simply *members* of any *society* only connected therewith or under its jurisdiction? The *church* is one thing, the *society* quite another, and let us be careful to distinguish between things which differ so materially.

Yours truly,
A. H. Lavers.

S. S. Catechism.

For some time past I have believed that a S. S. Catechism was a necessity, and its importance grows on me as the years go by. What are some of the results, in practical Bible knowledge, in an ordinary class, in one of our ordinary Sunday-schools? When you see young men and women who have passed the primary and intermediate grades, looking in the Pentateuch for one of the minor prophets, and among the gospels for some of Paul's sayings, you have a sample of results of the ordinary work in our Sunday-schools. Don't laugh at it, for it is too true. I have watched it with a degree of sadness hard to be borne, not only in my own school but in others.

In our Sunday-school Convention I have said more than once that the members of the primary class should know the names of the books of the Bible and be able to find chapter and verse in either Old or New Testaments before graduating from that class. There is neither *test, order* nor *demand* made in the majority of our Sunday-schools, and results are patent. When would a class be graded in one of our day schools conducted after the model of one of our ordinary Sunday-school classes?

In such a course of Bible study, as we have hinted at for the primary class, the teacher would lay a foundation for a life-long study of the Bible, for which the scholars would bless her name and memory; for it would be worth, a thousand times told, all the ditties and stories the most fertile brain could produce. I am glad the Maritime Convention has given some attention to this matter of Catechism in the Sunday-school.

I have before me a sample copy of the Catechism recommended by the convention, and on page twelve is the theory—though in a much better form—that I have advocated for the primary classes. It is put under the title, "Books of the Bible." I have suffered much in days gone by for the knowledge given on this page, and if many of my brethren would frankly acknowledge they would say the same. There are few Bible students to-day who can name, in an orderly manner, the books of both Old and New Testaments. Come! How many are there? The Catechism recommended was prepared by the Rev. John A. Broadus, D. D., and in my humble opinion it is well and suitably arranged for use in our Sunday-schools. I hope some of our enthusiastic S. S. workers will give us, in the Messenger and Visitor, some of their best thoughts on this most important subject—Catechism in the S. S.

G. R. White.

Yarmouth, N. S.

Foreign Missions.

Come Over and Help Us.

Nearly 2,000,000 precious souls in India are dependent upon the Baptists of these Maritime Provinces for a knowledge of the way of life. They are hastening on to death—and they are going out into darkness that is eternal. Is that any concern of yours, my brother, my sister? These are men and women and children with souls and hearts, joys and sorrows, hopes and fears, sickness and pain like ourselves; but unlike ourselves, they have no ray of light to cheer the gloom of their dismal future. They are among those for whom Christ died, and among those to whom He refers when He says to you: "Go ye therefore and make disciples in all nations." Yes, the Lord Jesus has laid it upon us in no uncertain way, and we have accepted the commission and pledged ourselves in a most public pay to give to those peoples the Bread of Life. They are our neighbors—wounded and sick, nigh unto death—shall we, Levite and Priest like, pass by on the other side, or shall we be the "good Samaritan?"

They are our brothers, and they are in need—in great need—so great that it is hard to describe. And shall we let them go down to death and not put forth the helping hand? They will soon be beyond the reach of help. Hundreds are daily crossing that river of death, whence there is no return, and for the great multitude the glad tidings must soon or never come. They are ignorant of God and a Redeemer—they are spiritually blind and utterly unable to extricate themselves from the pit of heathenism. All the education, civilization and charity of the Christian world cannot lift them out of this condition. The Gospel, and the Gospel alone, which is the power of God unto salvation to every one that believeth, can bring deliverance. While there are other missionaries laboring among the 18,000,000 of Telugus, there are no Protestant missionaries giving the Gospel to the 1,700,000 precious souls entrusted to the care of the Baptists of these Maritime Provinces. We have *five mission families and three single ladies* at work among these peoples. But one family and one single lady are now recruits, who take the places of the family and the lady who have been compelled to leave the field. This is no advance, brethren. We can scarcely be said to be holding our own, for the new recruits are not able to do aggressive work, and will not be for at least two years. But our brothers and sisters in India have gone forth in the name of Him who has sent us all with His message of salvation to lost men and women. They are doing what He has commanded all His disciples to do—proclaiming to the lost repentance and forgiveness of sins through faith in Him and relying upon His promise of the Holy Spirit to renew their hearts and guide them into the truth. If the people in these provinces need the faithful preaching of the gospel, those in India need it ever so much more. We all know enough to save us. They know nothing. Shall we have all and keep it to ourselves, or shall we share our knowledge with others less favored? Which is most in harmony with the mind of Christ?

We often pray the Lord of the harvest that He will send forth more laborers into His harvest—men and women called of God, ready for service or sacrifice; ready to deny themselves of many of the comforts of a Christian land and to give themselves to a work that taxes the energies and talents of the strongest and most gifted among His people, so much so that time without number they are led to cry out in their stress, "Who is sufficient for these things?" The cry for help comes to us with an earnestness and force that it cannot be ignored. We cannot mistake its meaning. *Help* is *needed, imperatively needed,* and needed now. Your *sympathy,* your *prayers* and your *money*! Pastors and brethren, men and women of Israel, help! Hear the cry from multitudes, "Come over and help us!"

Yours in the work,
J. W. Manning.

For Biliousness—Minard's Family Pills.

For Worms in Children—Cherokee Vermifuge.

Queens County Quarterly Meeting.

The Queens county quarterly meeting met on the 21st inst. with the 2nd Grand Lake Baptist church. In the absence of the moderator, Bro. W. M. McVicar was appointed *pro tem.* Ministers in attendance as follows: Revs. J. Coombes, J. W. Manning, H. D. Worden. Bros. H. A. Stewart and G. T. Shaw. First session at 2.30 o'clock was occupied by receiving and discussing reports on the state of S. S. work in the county. In the evening address on S. S. Work were given by Bros. Coombes, Worden, Shaw, Barton, Manning, Ervine. Saturday a. m. session—Devotional service 9.30 till 10.15 o'clock, after which the regular business of the quarterly was taken up. At 2.30 p. m. a most excellent Christian conference was led by the moderator. In the evening a public meeting in the interest of temperance was held. This subject was discussed by Bro. H. A. Stewart, Rev. H. D. Worden, Bros. W. M. Cummings, Peter Barton, A. T. Shaw and Rev. J. W. Manning. An excellent reading was given by Bro. C. M. Barton.

Sunday, a. m., the quarterly sermon was preached by Rev. J. W. Manning, text Gen. 7: 1-7, which was a clear, impressive and helpful exposition of gospel truths.

The p. m. session was under the auspices of the W. M. A. S. Sisters A. J. and F. F. McLean presiding. A Bible reading on Christian giving by Mrs. M. S Cox. Addresses by Bro. H. A. Steward and Rev. J. W. Manning. In the evening Rev. H. D. Worden preached a short sermon, text, Gen. 1: 4, after which a social service was participated in by a large number. At the session S S. work was brought very prominently before the people, and our churches were urged to keep their schools running during the whole year. Brethren were appointed to prepare papers to be read at our next session, as follows: Bro. W. M. Demmings on General S S. Work, Bro. Peter Barton on The Relation of the S. S. to Temperance, Bro. C. W. Barton on The Relation of the S. S. to missions. A resolution was also passed recommending our churches to raise contributions for foreign missions over and above what is being done through the W. M. A. S.

The next session is to be held on the 2nd Friday in March at 2.30 o'clock at Belyea Cove. Rev. E. Hopper was appointed to preach the quarterly sermon, Rev. H. D. Worden to be his alternate. Collections taken $20 48 for F. M., $14.48; for H. M. and St. B. Sem., $6.

S. D. Ervine.

Literary Notes.

An Illuminated Frontispiece is one of the features of the *Missionary Review of the World* for January. This frontispiece represents the Hindu Idol Ganapati, worshipped in many parts of India to-day, and it is accompanied by a description of its origin character, and worship. A large part of the magazine is this month devoted to masterly survey of the "World's Outlook in 1895," prepared by the editor-in-chief and consisting largely of statements of the condition and prospects of affairs, political and religious, in various parts of the world, contributed by such representative men as Dr. Geo. W. Knox, of Japan; Dr. J. Murray Mitchell, of France; Rev. Josiah Tyler, of Africa; Dr William Ashmore of China; Rev. W. C. Dodd, Siam, and Rev. W. B. Boggs, of India. Beside the reports on these countries, there are others on Arabia, Persia, Thibet, Corea, Germany, Burma, Turkey, and South America. A valuable and scholarly article on "The World; Its Population, Races, Languages, and Religions" also appears in this number from the pen of Prof. A. H. Keane, of England. The statistical tables of the various missionary societies of the United States and Canada added to the already mentioned features makes this issue of the *Review* invaluable to all students of missions and the world's progress. The prospectus for the year 1895 promises interesting and valuable features for the coming months with such improvements and additions, as experience may show to be advisable. The *Review* increases in interest and value yearly, and is indispensable for a knowledge of missions at home and abroad. Departments: I Literature of Missions; II. International Department; III. Monthly Field of Survey; IV. Editorial Department; V. General Intelligence Department. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York. $2 50 a year.

The Springfield Republican.

New England people, whether they live in the land of their birth, or in other parts of the world, are apt to know the value of a good newspaper. *The Springfield Republican* is recognized as a superior newspaper, one of the leaders of the American press. It has been in successful operation for over 70 years, but it is thoroughly progressive and modern.

The Weekly Republican is an invaluable journal for all who cannot keep pace with the crowding reports of current events in the daily press, and as well for New Englanders away from their early homes who desire to keep informed of events and of public sentiment in Yankee land. It is edited with great care and presents each week the best editorial and literary matter from the seven daily issues, in addition to a compact and comprehensive review of the news. *The Daily Republican* $8 a year; *The Weekly Republican* $1 a year, 50 cents for six months; 3 cents a copy.

Free for one month.—*The Weekly Republican* will be sent free for one month to those who wish to try it. Address The Republican, Springfield, Mass. 52 14

More Gifts to Ministers, Widows and Children.

Have received nearly $100 of the $600 needed. Thanks for what has come. There is more to follow. Remember the sick and infirm ministers, widows and children.

A friend, Berwick, $3; another friend, Berwick, $2; Forest Glen church, per Mr. Henry Fletcher, $5; Mr. S A Webb $1; Mira church, per Rev E A McPhee, $3 10; Hampton church, per Mr Isaiah Brown, $2 81; Goshen church, per Mr. John R Sutherland, $5; DeBert River, per Rev. T A Blackadar, $3 17; Oak Bay church, per Rev. I R Skinner, $2; Ledge Dufferin church, per Rev I R Skinner, $1 50. Total $28 58.

Received up to date $93.16 of the $600 needed. E. M. Saunders,
Sec.-Treas.

Notices.

The next session of the Albert County quarterly meeting will be held with the First Coverdale church, at Turtle Creek, on the second Tuesday in January, at 2 p. m. One whole session is to be given to Sabbath school work. Bro. J. C. B. Olive is to prepare programme for this session. Rev. S. H. Cornwall will preach quarterly sermon. Let all come who can. Come to do faithful work in the Lord's cause.

I. B. Colwell, Sec.

Acadia Seminary.

The executive committee of Acadia Seminary have made suitable arrangements to carry on the various departments of the Seminary for the coming Term in a satisfactory manner. The Term will open on the 9th January. Correspondence relating to the care of the young ladies may be addressed to Miss Winnifred G. Crowell, Wolfville, N. S. Checks and money orders may be made payable to Everett W. Sawyer, Treesurer.

Take Notice.

The undersigned desires to obtain, for the library of the First Baptist church, Halifax, minutes of the Eastern Baptist Association of New Brunswick for the following years: 1850, 1853, 1866, 1876 and 1878. Will those who have old association al minutes, they are not anxious to retain, kindly look them over, and if any of the above are found, please forward them to Rev. A. C Chute, First Baptist church, Halifax, N. S.

The Digby County quarterly meeting will hold its next session at Smith's Cove, Jan 15th and 16th. The opening sermon will be preached by Rev. B. N. Nobles, on Tuesday evening. Wednesday will be given to reports from the churches and business. Will the chairmen of the different committees please attend to their several duties. Wednesday evening, from 7 o'clock until 8, will be given to the young people for the purpose of considering the matter of organizing a County B Y. P. U. Will the pastors and deacons please bring this fact to the notice of the young people, and get each Young Peoples Society—or where there is no society, the church—to appoint two of its young people as delegates.

A. T. Dykeman, Sec.

Dec. 26, '94.

The Cumberland and Westmorland Quarterly Meeting will meet at Parrsboro, Jan. 23rd, at 7 p. m. The session will continue through the day and evening of the 24. The brethren of the two counties will observe this notice, and prepare themselves upon the subjects assigned. Rev. Dr. Steele, History of the Baptists; Rev. E. H. Howe Family Order and Discipline; Rev. A. H. Lavers, Social and Conference Meetings; Rev. H. Estabrooks, B. Y. P. U; Rev. J. M. Parker, Sabbath schools; Rev. C. H. Haverstock, Home Missions; Rev. P. D. Nowlan, Benevolent; Rev. W. C. Vincent, On Hiring the Pastor; Rev. S. W. Keirstead, Temperance; Rev. W. W. Weeks, Foreign Missions; Rev. H B. Smith, Amusements. The secretaries of Baptist Sabbath-schools will kindly comply with the following resolution passed at our last meeting: "That henceforth quarterly reports from the Sabbath schools be presented at our quarterly conferences; and that the secretaries of the Baptist Sabbath-schools be requested to co-operate in this matter of sending in statistics and any other information that may aid in the work. The consensus of opinion was that the last meeting was one of the best we ever had. We desire to make the one in Parrsboro the best of all. This will not be accomplished if the brethren stay at home. Let each one resolve to be present this time. If all will attend we will have an interesting session. Brethren, if you have the interest of the cause at heart don't stay at home. Let nothing but sickness prevent you from attending. H. B. Smith.

Dec.

Acknowledgement.

I wish through the columns of the Messenger and Visitor to express my gratefulness to the church and congregation at West Jeddore for their valuable donation, consisting of an overcoat and a pair of overshoes for myself, also a beautiful winter sacque and pair of overshoes for Mrs. S. Many other expressions of kindness we received from time to time from our beloved people. These tokens of esteem gladden our hearts and encourage us in the work. May our God abundantly bless the donors, both spiritually and temporally, is the desire of their pastor's heart. L. J. Slaughenwhite.

West Jeddore, Dec. 20, '94.

W. B. M. U.

Motto for the year:

"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

Prayer Topic for January.

For Mr and Mrs. Higgins and Miss Clarke, also the native helpers and teachers, that the Holy Spirit may go before them and prepare the hearts of the people to accept salvation through Christ.

Good news and plenty of it from the societies this week. Many thanks to the sisters who so kindly keep us informed. May the numbers be greatly increased. This is the best way to keep up the interest in our work. Be very brief, but do not fail to report progress and tell us all you can to encourage and inspire.

Lockeport.

Last week it was my pleasure to visit the Baptist churches at Middle Sable and Louis Head. At our last quarterly meeting we talked with the sisters from all parts of the county, and a plan of work was determined upon which included the organization of missionary aid societies in all the churches in the county where they do not now exist. It was in pursuance of this plan that these churches were visited. At both places we found the sisters ready and willing to put their hands to the plough.

At Middle Sable we met in the afternoon of the 13th. There was first a social meeting at which were present pastors Carpenter and Browne. The Holy Spirit was there. A society was organized with seven members who were present, and some others who had given their names. The walking was very bad and the families scattered, and some whose hearts were with us were unable to be there. Mrs. Alice Moody was elected president and Mrs. Daniel McAdams secretary. It was a great pleasure to meet these warm-hearted sisters at Middle Sable. In entering upon this work the underlying motive seems to be "Lord what wilt Thou have me to do."

We met at Louis Head the same evening. Here there was a preaching service, and after that the meeting for organization, or more properly, reorganization, as a short lived society existed here a few years ago. Eleven came forward to form the society, but here, as in Middle Sable, there are other workers who were prevented from being there by the state of the roads. Mrs. Augustus Freeman was elected president and Miss Flora Giffen secretary. Here is a good society whose influence will be felt at home and in India.

We should not have been able to do this work unaided by Pastor and Mrs. Carpenter. His people's hearts prompt them to say Father Carpenter. He prepared the way, made appointments, came to Lockeport for us with his own team, entertained us at the parsonage, encouraged and pushed the enterprise in every way and will continue to care for the new interests now planted.

In the next annual report Shelburne county means to make a better showing. S. B. S. Browne.

Dec. 18

Windsor, N. S.

Mrs. Nalder reports a meeting held at Cheverie, which was most encouraging. A full house, good attention, good singing, recitations and collection. Mr. C. H. Burgess took great pains to prepare the programme. Mrs. Nalder gave an address, and in her remarks said, "There was one person she sincerely hoped was not present and would never again attend a missionary meeting, that was 'Alexander the Coppersmith, who had done so much harm.'" She then told an incident that occured some years ago, of a sister who had given her at Christmas a five dollar gold piece, she thought she could not do better than give it to Jesus, so she handed it to her. She said if there were any in that audi who had gold coin they were invited to imitate the wise men of old who brought gifts to the infant Jesus. At the close of the meeting, as an old gentleman gave a hearty hand shake, he placed something in her hand with a peculiar expression on his face. She supposed it to be twenty-five cents, but discovered to her great delight it was a five dollar gold piece. Praise the Lord for opening his heart and his purse, and ask God's richest blessing upon him and his gift. Will the time ever come when nothing but gold shall be placed on the collection plate for missions? If that time ever comes we may expect to see a mighty wave of blessing roll over all our mission stations.

Point DeBute, N. B.

We observed Nov. 9th as Crusade Day. The weather proved very unfavorable, and only a small audience greeted us as we assembled for our public meeting in the evening. A good programme was rendered, and a collection amounting to $4.25 was taken. One sister gave us her name that day and two more at our last meeting. We hope much from our pastor's family, who have recently moved in our midst. The future looks bright for our little society. S. J. S., Sec.

CHRIST AND HUMAN BROTHERHOOD.

BY REV. E. G. GARDE.

[An address delivered at the Newcastle, England, Baptist Meetings.]

There are many kinds of brotherhood. There is a brotherhood that springs from the family. Children born of the same parents, rocked in the same cradle, as a rule remain true to each other through life. Then there is a professional brotherhood, a brotherhood of literary men, of lawyers, ministers, and so forth. Because of a similarity of taste and of interest these are bound together by fraternal bonds. Then again there is a brotherhood born of patriotism. If you wander all over the world and look at foreign faces and listen to foreign voices, you are very glad to see an honest English face and listen to a true English voice, and even if there should be a little of the Northumbrian "burr" in it, it will be none the less pleasant on that account. Further, there is a Christian brotherhood, by which a stranger and foreigner, if he loves the Lord Jesus Christ, gets nearer to my heart than my own kinsman who is a stranger to "the love that passeth knowledge." But there is another brotherhood, and that is

THE BROTHERHOOD OF HUMANITY,

about which I am to speak to-night—the recognition of every man and woman born as being a brother and sister worth helping, worth living for, and worth saving. That is the truth that the Lord Jesus Christ came into this world to proclaim. You worship Him as the Son of God, and so do I, with all my soul. But let us never forget that He who was no man's son called Himself the Son of Man. What does that mean? A child of the race, the people's Christ, everybody's Christ, the Friend of every sinner, and the Brother of every man; and we who are the friends of the Lord Jesus Christ are bound to be friends of those who need our sympathy and help. In this direction the result of the Saviour's teaching proved fatal to slavery. When He came into the world Europe was full of slaves, and the dominant classes kept in subjection as slaves the people whom they had subdued. To-day slavery in Europe is unknown. It is almost unknown throughout the world. England, to her immortal honor, paid down twenty millions sterling to emancipate her West Indian slaves, and she never did a nobler thing than that. Within ten years France followed our example, and set all her slaves free. The accursed institution lingered on in America for many years, but, thank God, America's banners are no longer stained with the blood of the slaves. Yet our American cousins have to learn that it is not enough to emancipate the slave, who is a man and a brother, but to see that all men in that country are under just and equal laws. In this light those atrocious lynchings are a foul, intolerable blot on America's escutcheon. The brotherhood of humanity has made slavery impossible, and is rapidly making war impossible. I say that, although to-day Europe bristles with bayonets and is like an armed camp, the love of peace is growing. Our fathers, who were brought up in the days of Bonaparte and Wellington, were taught to look on Frenchmen as their natural enemies. Thank God, we have lived for more than half a century on friendly terms with the Gallic race. We have been taught to look on the Russians as our deadly foes, and any movement of the Russian army creates a panic in this country, and I am afraid that with many people a war with Russia would be a very popular war. But it has become more difficult for statesmen to go to war for an idea than ever it was before. And this is attributed to two or three things. By the facilities that exist to-day for international travel we got to know more of each other than we did. We owe much to the altruistic principles that speak out of the teachings of the Galilean Prophet. His teachings have never been surpassed. Other teachers come and go, other stars flash and fade, but the "Bright and Morning Star" shines on with increasing lustre, and the world has yet to get up to the level of the Galilean Prophet. And we are trying to get there.

We no longer believe in

THE OLD SAWS OUR FATHERS BELIEVED IN,

that the way to keep peace is to be always ready for war. I do not believe it. The man who keeps bull dogs wants to fight them, and the man who commands a million bayonets wants to use them. It is said that "trade follows the flag." It does not. Trade goes to the best market to-day. The English flag does not wave over the States, and yet our commercial relations with the States exceed those of any other power in the wide world. Friends of the Galilean avow to be friends of peace. We worship the God who is the God of the whole earth, and our Master is the Prince of Peace. Whatever the color of our skin may be, and whatever our language may be, we pray for that era of peace when swords shall be "turned into ploughshares and spears into pruning-hooks," and when formerly hostile races shall meet over ancient battlefields to clap hands around the Cross in the spirit of the words, "If God so loved us we ought to love one another." But, again, Christian brotherhood is doing a great deal to wear down

OUR DENOMINATIONAL DIFFERENCES.

It is very horrible to read the history of the Church of Christ when Papists and Protestants used to burn one another for the glory of God. I can remember the time when the Church of England would take away a Dissenter's furniture and steal it, because the latter would not pay the Church rates for the maintenance of a Church he never entered. At one time angry battles took place over the graveyards, and University tests kept many of Nonconformist brethren from the emoluments to which their talents and abilities had entitled them. Thank God, all these things are ancient history. The Church of England to-day fights us, but with different weapons. In fact it has to fight against itself. There is the Church Union on one side and the Church Association on the other, and don't they love one another!

But in spite of that

THE SPIRIT OF UNION IS IN THE AIR,

and we Baptists have set a good example. We used to be known as "Particular" and "General" Baptist bodies, though heaven only knew the difference between the two. Whatever that difference was, those two terms belong to the language of the past, and, thank God, we are one denomination to-day, loyal to one another, loyal to Jesus Christ, believing in ruin by the fall, redemption by the blood, regeneration by the Holy Ghost, salvation through Christ and Christ alone. The Methodists are trying to bring about a union. They have been split up into Old Methodists and reform, and New Connexion and Primitives, but they are coming closer together. Hallelujah! so it ought to be. (Applause.) Down with your party walls, lower your party flags, and get as close together as you can, on one condition. The only way to do it is this. You cannot do it by way of compromise. Never! But you can do it by throwing away creeds and formularies and the traditions of men and opinions of the fathers, and by getting face to face with the historical Christ of the New Testament, who holds up His hands and says, "A new commandment give I unto you, that ye love one another." "One is your Master, even Christ, and all ye are brethren." Well, then,

THIS BROTHERHOOD IS TELLING ON POLITICAL LIFE.

Only a generation ago toiling millions of this country—mark me, the men whose blood had written our history, and whose muscle had made our wealth, and whose courage had won many victories—the toiling millions in the city and the field were not allowed to have a voice or vote in the government of the country in which they were born, and of which they were proud. That is past and gone, and we live to-day in one of the freest countries under heaven, with a magnificent democracy, and where the voice of the people is heard. You owe that in one way largely to the Liberal Party and its magnificent, incomparable chieftain, W. E. Gladstone. But you owe it primarily to the fact that, as has been well said, "the principles of Christianity weakened the fortress of the foe." Christianity regards all men as men quite apart from what they wear on their backs. And there is nothing grander than to be a real man. I hate your effeminate, weakly, neither manner nor woman kind of fellows. I want the real man, who thinks what he says, and says what he thinks. No matter what his position, he is not a man to be looked down upon. And he has been given the political franchise on the ground, "Do unto others as ye would that they should do unto you." But you will have to go further and

GIVE THE PEOPLE SOCIAL ENFRANCHISEMENT.

I am not a Socialist or a Revolutionist. The man who preaches equality is a mad prophet, and you will never get equality. We have not all the same features or the same gifts. Even in nature you have hill and dale, and if you were to put us on one level to-morrow, the day after some of us would be down low and some higher up. What I maintain is that every man born in England has a right to live. To live! I do not say to exist. He has a right to a decent and comfortable existence. He did not ask to come here. He did not consult upon the point. But he is here, and he has a right to live, and if the conditions of society to-day are such that he cannot live a comfortable and decent life, then the conditions of society must be altered. Talk about slavery! They never had in America slavery equal to the white slavery of the sweater's den in the big towns in England. The woman who works upon cotton and tobacco plantations enjoys a life of comfort as compared with the life lived by the poor English sempstress who stitches eighteen or nineteen hours a day to keep body and soul together—a disgrace to the nineteenth century, and a thing that ought not to be allowed to exist. On this account and for other similar reasons millions of people are living lives to-day that are intolerable burdens to themselves. I am not advocating "share and share alike," but I do think that these people have a right to share much better than they do for the toil that they put forth. Now, then, I think it is pretty well time that we gave up talking about

"THE FIVE POINTS OF CALVINISM."

Do not you? It is pretty well time that we gave up preaching, or attempting to preach, eloquent, metaphysical sermons upon the Trinity. Better than that, and I think I have the mind of Christ, is to be a man amongst men and to do the best we can to lift from off the shoulders of millions of our fellow men and women the terrible burdens that are crushing them. We have been singing "God save the Queen" long enough, and now we will sing "God save the people" (Applause.) We are willing to say, "God bless the Prince of Wales." (Loud applause.) God help them to break the sacerdotal yoke that has bound them. We have been paying too much attention to rank as such. I think we might put into our psalms and hymns a bit that Robert Burns sang:

Rank is but the guinea stamp,
And a man's a man for 'a' that.

We bow to some lording because he possesses some title; and we call a man by courtesy a noble lord when in many cases he is an ignoble scoundrel. (Applause.) We have had that long enough. And now, friends of the Saviour, be friends of the people and keep your eye on two things. If we are to show our brotherhood we must keep a very keen eye upon—first of all—the liquor laws. (Applause.) I did not say that to raise a clap. I do not care what you call the measure—Veto, Local Option, or Permissive Bill,—but in God's name do what you can to close the public houses. (Applause.) Is not the drunkard a man and a brother? Is he not the lost piece of silver, broken, battered, defiled, but still bearing beneath the coating of dirt the image and superscription of the King? In other words, is he not a precious soul to be saved? Then in the name of God do your level best to put temptation out of the weak brother's way, and do not have a street with ten devil traps in it to lead men astray. (Applause.) Then, again,

KEEP YOUR HAND UPON THE LAND LAWS.

I hold that the land is one of the necessaries of existence, as much so as water, light, and air. We want the land for the people. We want to get the people back to the land. To me it is immoral that one man should hold half a country while people are starving who would be only too glad to till it. How did the landlords come by it, some of them? "Do not ask any questions." Their title to the land in many cases lies buried in a woman's shame, and I say we must do our very best, with our great cities congested and people asking for work and none to be got, despite that thousands of acres are kept to provide sport for millionaires. We must do our best to get this land into the possession of the people in order that the people may be able to provide sufficiently for their daily needs and make their homes bright and happy instead of miserable, as so many of them are to-day. And it should not be forgotten that brotherhood involves sisterhood. (Hear, hear) In Christ there is neither Jew nor Greek, bond nor free, male nor female. In all your struggles remember your sisters, remember woman, the weaker vessel. And God knows she has to feel it with a vengeance; in countries where Christ is not known sold as a slave, and sent to some rich man's harem, or in battle carried away as the victors' spoil; in India kept in perpetual seclusion; in England unjustly and unfairly served when men inflict upon her the deadliest ruin they can, and are punished with a slight pecuniary fine; and yet the ill-treatment of a dog will bring six months' imprisonment. I hope to live to see

THE DAY WHEN WOMAN'S HONOR

will be as dear to the English Legislature as any purse of money, and when any besotted husband who has beaten his wife until her once lovely features are almost unrecognizable will receive greater, and not less punishment than if he had acted cruelly towards a dog. Let a man in society be guilty of dishonesty, and society ostracizes him. Let a man in society be a known profligate, a debauched, filthy, moral leper, and society lifts its hat to him and opens its houses to him! I pray God that the day may come when in England uncleanness shall be a bigger sin than mere dishonesty, and when we shall fight the battle all along the line for the good of men and women. (Applause.) Many of the laws affecting crimes against woman have been passed in Parliaments composed of men who were themselves guilty of that class of offences. I would as soon trust an assembly of burglars to promote laws for the putting down of housebreaking as I would trust profligates to promote laws for the shielding of womanhood. What we want is the strength of womanhood consecrated to the service of the Saviour, and we best serve Him when we serve our fellows. The service of man is the service of God. The brotherhood of man and the Fatherhood of God are two of the most precious truths we hold. Preach them and live them, and God speed you in your work! (Applause.)

THE SIN OF DISCOURAGEMENT.

BY REV. THEODORE L. CUYLER.

Is discouragement a sin? Yes, when it hamstrings a Christian and gives God the lie. He has never promised us that life would be a smooth sail before fair winds, or that we shall get to heaven before our time. Quite the opposite. He has so ordained that the best things shall be costly, and that the best life shall be one of conflict, oppositions, trials, and sharp discipline. The promise is for strength equal to the day, even the darkest day.

There is a mighty difference between being distressed and being discouraged. After those border ruffians, the Amalekites, had burned up the town of Ziklag, which was David's private property, and had been his place of residence, we are told that "David was greatly distressed, but he *encouraged himself* in the Lord God." He asked God what he should do, and the Divine answer came promptly, "Pursue them.' He musters his gallant six hundred, pushes after the enemy, and routs them and recovers all the plunder they had carried off. Disaster did not discourage him: it drove him to God. He may have had this experience in his mind, among others, when he afterwards rang out this cheering word: "Be of good courage, and God shall strengthen thy heart."

Our Christian lives are spent in continual conflicts with enemies outside and in. Our Ziklags are often burned out. There are no end of "Amalekites," and some of them inside of our own hearts. Conversion does not end the battle with besetting sins. In sight of my house lives a church member who inherited an appetite for strong drink, and the sight of a decanter or the open door of a dram shop rouses the old appetite. Another friend of mine has a constant fight with an unruly temper, and his wife with a rather unruly tongue. If other people knew what a tough time that couple have with their "Amalekites," they would give them credit for a great triumph of grace. Pride is the besetting sin of Brother A——, and covetousness still makes it no easy thing for Brother B—— to open his purse liberally when the missionary "offertory" is taken up. In fact, the standing order to every one of us is, "I say unto you all, Watch!" and another order is, "Keep thy heart with all diligence." Heartkeeping is very much like housekeeping. There must be a continual sweeping out of dirt and cleaning out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. And then, too, ever and anon our beloved Ziklages, with their cherished treasures, are burned down. The question then is, Shall distress drive us to despair and thus disgrace us? or, Shall it drive us to God, who will give us the victory?

One of the most frequent temptations to discouragement arises from the apparent failure of our best efforts and undertakings. How often we ministers prepare a Gospel message from the fountain head of Scripture, and season the sermon with prayer, and persuade ourselves that such truths must convert some sinners and must conquer some hard hearts. No echo seems to follow our strokes; no response is made to our appeals; sermons seem to rebound like shot flung against a wall of adamant. Satan whispers in our ears the taunt "Where is thy God?" The demon of discouragement lays his icy paw on us and sneers in our face, "Didn't I tell you so?" These are some of the hardest trials that a faithful minister or a devoted Sunday-school teacher has to face. Under such circumstances discouragement is just what the decanter is to the inebriate, or what the card-table is to a gamester—it is an assailing sin. Under such assaults we must encourage ourselves in God, as David did; we must remember that it was His message we were uttering and His children we were preaching to, and for His honor and glory. We were using His weapons, and He is responsible for results. All that you and I are responsible for is doing our duty. Ours is the seedling, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do anything or utter any truth in love? Eternity will be full of surprises to us. Wait and see.

One of the worst evils wrought by the sin of discouragement is that we are tempted to stop when we are just on the eve of realized success, and almost in sight of the richest blessings. Up near the summit of Mount Washington there is—or used to be—a cairn of stones to mark the spot where a poor girl perished of exposure and heart failure on a cold autumnal night. Her father and she had rashly essayed to ascend the mountains without a guide, had become lost, and had sat down bewildered in the chilling darkness. The next morning the distracted father discovered that a few rods more would have brought him in sight of the lights from the windows of the "Tip-top House!" Here is a bit of a parable to illustrate how those who are doing not rash things, but wise things, may be tempted to lose heart and relax their efforts when they are almost in sight of success. During my first ministry in the little church at Burlington, New Jersey, I became distressed at the difficulties to be encountered, and at the apparent failure of my efforts. I became sinfully discouraged, and began to think of fleeing away to some Tarshish or other. God was better to me than I was to Him. He "headed me off" with a wonderful outpouring of his Spirit on that little church which doubled its members and taught me one of the most blessed lessons I have ever learned. The darkest hour was just before the dawn. I tremble to think how near I came to missing that glorious revival, which was worth more to me than any year in the seminary.

Noble old Dr. Adoniram Judson preached in Burmah for six years without the first visible convert; then came a great harvest. What a heroic story Father Patton told us of his struggles with hords of "Amalekites" in those cannibal islands of the New Hebrides! In these days, when scepticisms spread their malaria, and worldliness abounds more than conversions do, ministers and God's people in our churches may well imitate David and "*encourage* themselves in the Lord God." If we, instead of betaking ourselves to all manner of new devices in our churches, *go straight to God* on our knees and implore the "power from on high," we shall have the right satisfaction of knowing that we are working on God's lines, and can rightfully claim His blessing. Two-thirds of all the failures in this world come from the want of courage. In the next world we shall probably discover that discouragement has robbed many sinners of their souls and many Christians of their crowns.

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Keep on sowing.
God will cause the seeds to grow
Faster than your knowing;
Nothing e'er is sown in vain
If, His voice obeying,
You look upward for the rain,
And falter not in praying.

Keep on praying.
In the brightest, darkest day,
Still His voice obeying,
Never from the gates of prayer
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For the One who standeth there
May answer you to-morrow.

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Sabbath School

BIBLE LESSO
Adapted from Peloubet's Select
FIRST QUARTER.

Lesson II. Jan. 13. Mark 6

FEEDING THE FIVE THO

GOLDEN TEXT.

"He hath filled the hun good things."—Luke 1: 53.

THE SECTION includes the le the third year of public Districts around Galilee.

PARALLEL ACCOUNTS.—Matth 21; Luke 9: 10-17; John 6.

EXPLANATORY.

I. THE MISSIONARIES' REPOR A few weeks before the mar John the Baptist, Jesus had s disciples among the villages (he himself going also (Mark hatt. 11: 1). They went ev preaching the gospel and he sick, apparently with grea But when the news of the dea reached them, they seem to l overwhelmed, and "gather selves together unto Jesus," at his usual center of work, Ca Here they "told him all thing delightful this confidence! him of their failures and of cesses; of their wisdom and folly; of their reliance and o belief. So should we go and all we do and speak. (1) It fort us to have his sympath will make us feel more clear are workers together with hi will keep us from those thi unwilling to tell. (4) It wil into more intimate friendsh quaintance with Jesus.

II. JESUS AND HIS DISCIPL FROM HEROD'S DOMINION.— 31. "Come ye yourselves a desert place," not a barren, sa but one uninhabited, wild woodland.

"And rest a while," after t labors and excited interest of John. They could not r persuasion, for in these excit "there were many coming a perhaps anxious to know w Jesus would take. "The doo ways open, as in Eastern ho ally, for all who chose to c leave at their pleasure. T this restful retirement. No his best work without peslo from work. Every tree and have its resting time. We p acinths in the dark a few w would have them bloom we

32. "And they departed in place," in the region of Beth (Luke 9: 10), just over the J Herod's dominions. "By a boat.

III. GREAT MULTITUDES FO V. 33. "The people saw th ing," and knew by the di boat took toward what part they were going. Some them and reported to oth afoot," that is by land, in co the disciples in the boat. doubtless early in the morn of all cities," such as Caper razir, and Bethsaida. They by the head of the lake, tak the fords of the river, so Jesus, who was crossing with by ship. They probably c the boat in which Jesus wa way. The circumstance th over was high at hand (Jo many must have been startl journey to Jerusalem round and through Berea, partly a the concourse of such multi

IV. JESUS TEACHES THE AND HEALS THE SICK.—V. 34 was moved with compass them." The crowds were lig less, sinful. They had b their sick, who were but a ble of their spiritual state. troubled as Jesus was, his not let the multitudes go w for "they were as sheep n shepherd." They were d teachers to feed, to guide, t a word to "shephdrd" ther gan," at once, "to teach th was their greatest need. He "them that had need of (Luke 9: 11).

NOTE THAT TEACHING AN WENT TOGETHER. Jesus temporal wants as well as o But now, as then, he eve through earthly to spiritua The lower are the means to All workers for Jesus must example. Christianity is blessings flowing through blessings to the bodies an well as the souls of men. A the body is a proof of its po the soul, and of the sincer who teach and preach.

VI. THE HUNGERING MU Vs. 35-38. 35. "When th now far spent." The fi (Matt. 14: 15) had come, at three o'clock. "The dis unto him." The fuller con given in John.

36. "Send them away . . selves." Many of these w pilgrims and had no home buy their food. They mus it would be too late.

37. "Give ye them too Jesus said to prove them (Jo er they had such faith in Messiah as to believe that I ply the multitude with fo did the Israelites in the wil manna, or as Elijah suppli of Zarephath (1 Kings "This gives us a glimpse i cational method of the gre "This is sweet comfort.—J

"Two hundred penny wor A penny was a silver coin worth seventeen cents. But price of a day laborer's w equivalent to $1 50 or $2 00

THE HUNGERING MUL large part of the world is li full of people perishing f They need eternal life; have their souls nourished ened; they need to be s love, and forgiveness, an faith, and courage; they want of the bread of life.

For immediate Relief afte
K. D. C.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson II. Jan. 13. Mark 6: 30-44.

FEEDING THE FIVE THOUSAND.

GOLDEN TEXT.

"He hath filled the hungry with good things."—Luke 1: 53.

THE SECTION includes the lesson and the third year of public ministry. Districts around Galilee.

PARALLEL ACCOUNTS.—Matthew 14: 13-21; Luke 9: 10-17; John 6: 1-14.

EXPLANATORY.

I. THE MISSIONARIES' REPORT.—V. 30. A few weeks before the martyrdom of John the Baptist, Jesus had sent out his disciples among the villages of Galilee, he himself going also (Mark 6: 12 13; Matt. 11: 1). They went everywhere, preaching the gospel and healing the sick, apparently with great success. But when the news of the death of John reached them, they seem to have been overwhelmed, and "gathered themselves together unto Jesus," probably at his usual center of work, Capernaum. Here they "told him all things." How delightful this confidence! They told him of their failures and of their successes; of their wisdom and of their folly; of their reliance and of their unbelief. So should we go and tell Jesus all we do and speak. (1) It will comfort us to have his sympathy. (2) It will make us feel more clearly that we are workers together with him. (3) It will keep us from those things we are unwilling to tell. (4) It will bring us into more intimate friendship and acquaintance with Jesus.

II. JESUS AND HIS DISCIPLES RETIRE FROM HEROD'S DOMINION.—Vs. 31, 32. 31. "Come ye yourselves apart into a desert place," not a barren, sandy place, but one uninhabited, wild pasture or woodland.

"And rest a while," after their severe labors and excited interest on account of John. They could not rest at Capernaum, for in these exciting times "there were many coming and going," perhaps anxious to know what course Jesus would take. "The door stood always open, as in Eastern houses generally, for all who chose to come in or leave at their pleasure. They needed this restful retirement. No one can do his best work without periods of rest from work. Every tree and plant must have its resting time. We put out hyacinths in the dark a few weeks if we would have them bloom well.

32. "And they departed into a desert place," in the region of Bethsaida Julius (Luke 9: 10), just over the Jordan from Herod's dominions. "By ship," by a boat.

III. GREAT MULTITUDES FOLLOW HIM.—V. 33. "The people saw them departing," and knew by the direction the boat took toward what part of the lake they were going. Some recognized them and reported to others. "Ran afoot," that is by land, in contrast with the disciples in the boat. This was doubtless early in the morning. "Out of all cities," such as Capernaum, Chorazin, and Bethsaida. They ran round by the head of the lake, taking one of the fords of the river, so as to meet Jesus, who was crossing with the twelve by ship. They probably could watch the boat in which Jesus was the whole way. The circumstance that the Passover was nigh at hand (John), so that many must have been starting on their journey to Jerusalem round the lake and through Berea, partly accounts for the concourse of such multitudes.

IV. JESUS TEACHES THE MULTITUDE, AND HEALS THE SICK.—V. 34. "Jesus . . was moved with compassion toward them." The crowds were ignorant, restless, sinful. They had brought also their sick, who were but a living parable of their spiritual state. Weary and troubled as Jesus was, his heart could not let the multitudes go without help, for "they were as sheep not having a shepherd." They were destitute of teachers to feed, to guide, to protect, in a word to "shepherd" them. "He began," at once, "to teach them." This was their greatest need. He also healed "them that had need of healing." (Luke 9: 11).

NOTE THAT TEACHING AND HEALING WENT TOGETHER. Jesus knows our temporal wants as well as our spiritual. But now, as then, he ever leads us through earthly to spiritual blessings. The lower are the means to the higher. All workers for Jesus must follow this example. Christianity is a river of blessings flowing through the world, blessings to the bodies and minds, as well as the souls of men. And blessing the body is a proof of its power to bless the soul, and of the sincerity of those who teach and preach.

VI. THE HUNGERING MULTITUDES.—Vs. 35-38. 35. "When the day was now far spent." The first evening (Matt. 14: 15) had come, which began at three o'clock. "The disciples came unto him." The fuller conversation is given in John.

36. "Send them away . . . buy themselves." Many of these were Passover pilgrims and had no homes, but must buy their food. They must go soon, or it would be too late.

37. "Give ye them too eat." This Jesus said to prove them (John), whether they had such faith in him as the Messiah as to believe that he could supply the multitude with food, as Moses did the Israelites in the wilderness with manna, or as Elijah supplied the widow of Zarephath (1 Kings 17: 13-16). "This gives us a glimpse into the educational method of the great teacher." "This is sweet comfort,—Jesus knows."

"Two hundred pennyworth of bread." A penny was a silver coin worth fifteen to seventeen cents. But, being the price of a day laborer's wages, it was equivalent to $1 50 or $2 00 a day.

THE HUNGERING MULTITUDES. A large part of the world is like the desert, full of people perishing of hunger. They need eternal life; they need to have their souls nourished and strengthened; they need to be satisfied with love, and forgiveness, and hope, and faith, and courage; they are dying for want of the bread of life.

For Immediate Relief after Eating Use K. D. C.

GIVE YE THEM TO EAT. Brethren, the day is wearing away; this is a desert place; there are hungry, perishing multitudes around us, and Christ is saying to us all, "Give ye them to eat." Say not "We cannot; we have nothing to give." Go to your duty, every man, and trust yourselves to him; for he will give you all supply just as fast as you need it. The food is from God, but he has put it in our homes to distribute; and whatever we have, be it never so small, we must give to satisfy the world's hunger.

VII. THE MIRACLE OF THE LOAVES.—Vs. 38-42. 38. "How many loaves have ye?" Thin cakes, baked on the side of the oven, like large crackers. "The native bread we saw in Palestine was as large as a medium sized plate, one quarter to one third inch thick, baked firm, but not brittle." "And when they knew." They found a small boy (John), who had "five, and two fishes."

Well did the disciples add, according to John's account (R.V.), "but what are these among so many?"

WHAT ARE THESE AMONG SO MANY? And still we ask the same question, as we stand in the presence of the evils to be overcome, the work to be done, the multitudes to be converted to Christ, the power of the enemy. If, indeed, "these" were all, if there were no Holy Spirit, no omnipotent Christ working in and through them, then our efforts would be but "to dam the Nile with bulrushes," or irrigate Sahara with a garden hose.

40. "And he commanded them to make all sit down," or recline, as in the Greek, the customary posture for eating. There were five thousand men, besides women and children (Matt.), who, according to oriental usage, sat apart from the men. "By companies," symposia, banqueting parties. "Upon the green grass," of which there was much (John). It was the beautiful fresh spring-time, the Easter season.

"By hundreds, and by fifties." Either the companies consisted some of one hundred, and others of fifty, each arranged on three sides of a square, according to Roman custom; or they were arranged in rows, or tiers, so that looking one way there were fifty hundreds, and in the other one hundred fifties, with sufficient intervals for the passing of food.

41. "He looked up to heaven," thus recognizing the Giver of all. "And blessed," blessed God, and blessed the food. St. John says "gave thanks." The two expressions are different parts of the same act.

"'Twas seed-time when he blessed the bread,
'Twas harvest when he brake."

ASKING THE BLESSING BEFORE MEALS.—"Asking a blessing upon food before meals was a universal custom among the Jews, and was practised both by Christ and by the apostles, (Luke 22: 17-19; 24: 30; Acts 27: 35)." It is a most appropriate and helpful custom, and should be universal. Its spirit sanctifices the act of eating transfigures it, even more than bright conversation renders it "the feast of reason, and the flow of soul." It was held by the Jews that "He who partakes of anything without giving thanks acts as if he were stealing it from God."

"Gave them to His disciples to set before them." Blessed and brake are in the tense which describes a single act; gave is in that which describes a continuous repeated action. The pieces grew under His touch, and the disciples always found His hands full when they came back with their own empty."

THE DISCIPLES CO-WORKING WITH JESUS.—Jesus could have rained down manna, so that each person could have picked up enough just before him to supply all his needs. But He chose to work in such a way that there must be co-operation on the part of His disciples before the multitude could be fed. He takes the disciples into partnership with Him. "A beautiful illustration and forshadowing of their future work of bearing the bread of life to perishing sinners."

42. "And were filled." No one went away hungry. So ever with God's gospel; there is enough for all and to spare. No one need imagine that others will have to go without because he receives all he needs.

VIII. GATHERING UP THE FRAGMENTS.—Vs. 43, 44. 43. "And they took up twelve baskets." All four accounts have the same word for basket, *cophinus*, *i. e.*, the wallet which every Jew carried when on a journey, to keep himself independent of Gentile food, which would be unclean (comp. Juvenal III., 14). Each of the twelve gathered into his own wallet and filled it full. Of the size of these baskets nothing definite is known. "Full of the fragments." It is usual to understand by this fragments broken by the multitude during their meal; but it is more probable that they were pieces broken by our Lord,—pieces that remained undisturbed or unconsumed because of the abundance of the supply.

GAIN BY GIVING. Christ's provision is more than enough for a hungry world, and they who share it out amongst their fellows have their own possession of it increased. There is no surer way to receive the full sweetness and blessing of the gospel than to carry it to some hungry soul. This is the arithmetic of the kingdom. Earthly arithmetic says, "Give and want," Heavenly arithmetic says, "Give and grow rich."

APPLICATIONS. (1) Churches thrive in their spiritual life when they most distribute to others the gospel God has given to them. A church, once being in debt, voted to turn all its contributions into that channel till the debt was paid. But the contributions grew smaller and the debt did not. Afterwards, they gave to all objects of benevolence, and they prospered themselves financially. (2) A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness. (3) Individuals will find the same rule holding true. They gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow richer in all that is best in life by giving freely of the money God gives them.

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

For whom the heart of man shuts out
Sometimes the heart of God takes in.
—*Lowell.*

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—*Fenelon.*

Philamon had gone forth to see the world, and he had seen it; and he learned that God's kingdom was not a kingdom of fanatics yelling for a doctrine, but of willing, loving, obedient hearts.—*Charles Kingsley.*

That closed door means security, perpetuity, untold blessedness. But it means exclusion too. The piteous, reiterated call of shut-out maidens, roused too late, and so suddenly, from songs and laughter to vain cries, evokes a stern answer, through which shines the awful reality veiled in the parable. . . . . "Too late, too late, ye cannot enter now." The wedding bell has become a funeral knell. They were not the enemies of the Bridegroom, they thought themselves His friends. They let life ebb without securing the one thing needful, and the neglect was irremedial. There is a tragedy underlying many a life of outward religiousness and inward emptiness, and a dreadful discovery will flare in upon such, when they have to say to themselves,—

"This might have been once,
And we missed it, lost it forever."
—*Alexander Maclaren, D.D.*

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Notice of Sale!

THERE will be sold by Public Auction, at Cody's Station (so called) on the Central Railway, in the Parish of Johnston, in the County of Queens, on THURSDAY, the TENTH day of January next, at six o'clock in the afternoon, all the right, title and interest of David H. Gilchrist, late of the Parish of Cambridge, in the County of Queens, deceased at the time of his death, in and to the following lots, pieces or parcels of Land, with the buildings and improvements thereon, situate in the Parish of Cambridge, in the said County of Queens, and described as follows:

"All that piece of Intervale land situate on Ship Point (so called) formerly belonging to William C. Dykeman, and bounded as follows: Beginning at a stone at the northeast line between the lot owned by the late Robert Orchard, and thence running nineteen rods and the third of a rod along the river bank until it strikes a willow on the southwest line adjoining lands owned by Samuel Burns, and thence running a northeasterly course until it strikes the Duck Pond (so called); thence running up the Duck Pond until it strikes the upper line between the late Robert Orchard's, and thence running a southwesterly course until it strikes the stone before described. Also, all that certain tract or parcel of land lying and being on the northwest side of the Washademoak Lake, in the Parish of Cambridge aforesaid, bounded as follows: On the south or lower side by lands owned by John McD. Belyea, known as part of lot number eleven [illegible] grant to Gunter and others beginning at a [illegible] stake on the shore of the said lake, thence [illegible] by the magnet along the said side line [illegible] thirty five degrees west to lands owned by [illegible] on the north or upper side by lands formerly in the possession of William Lloyd, beginning at the shore and running until it strikes the Highway Road, thence running south thirty-four rods, then bounded north by lands formerly owned by William G. Gilchrist; thence running north forty-five degrees west to lands owned by Fugsleys aforesaid; thence along the rear until it strike the lands owned by John McD. Belyea; the same containing by estimation one hundred and fifty acres, more or less, and being the land formerly owned by James Reid

Also, all that piece or parcel of land situate in the Parish of Cambridge aforesaid, being part of the upper half of lot number ten on the northwest side of the Washademoak, bounded on the east by lands formerly owned and occupied by William Lloyd, commencing at the highway and running northwest to the base line westerly by the lower half of lot number ten and running eastwardly until it meets the Highway, and thence north to said Lloyd's line; containing one hundred acres, be the same more or less, being the same lands as was conveyed to William G. Gilchrist by one Samuel London, by deed dated the seventeenth day of May, A. D. 1869.

Also, all the right, title and interest of the said David H. Gilchrist at the time of his death in and to all that piece or parcel of land situate, lying and being on the northwest side of the Washademoak Lake, in the Parish of Cambridge aforesaid, bounded as follows: On the east by the Washademoak Lake; on the south by lands owned by Butler Coes; on the west by the rear or base line of the front lots; and on the north by lands formerly owned by Angus Gilchrist; being the same lands as were owned by James Gilchrist, senior, at the time of his death, and conveyed by him to David H. Gilchrist, Samuel H. Gilchrist and William G. Gilchrist, containing by estimation three hundred acres, and being subject to the payment of certain sums of money amounting in the whole to the sum of five hundred and twenty dollars, the same being a charge upon the said property."

The above sale will be made in pursuance of a license to sell granted by the Judge of Probates for the County of Queens, dated the twenty-fourth day of October, A. D. 1894, for the purpose of paying the debts due by the estate of the said deceased, there being a deficiency of personal estate for that purpose.

Dated the third day of December, A.D. 1894.

EMELINE LLOYD,
JAMES H. LLOYD,
Administratrix and Administrator of the Estate of the late David H. Gilchrist.

MONT. McDONALD, Solicitor, &c. 50 4

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Jan. 6-13.

B. Y. P. U. TOPIC—"True Stewardship," Luke 16: 1-13.

C. E. TOPIC—"The week of prayer—what shall it mean to us? 2 Chron. 6: 18, 21, 29-33, and 7: 1-3.

1895! A happy New Year to all our Young People!

A *good time* to break away from evil habits. "Let the wicked forsake his way."

A *good time* to set out boldly on the heavenly way. "Choose ye this day whom ye will serve."

A *good time* to be sympathetic, tender and patient with the erring. "Bear ye one anothers burdens."

"Whatsoever things are true . . . honest . . . pure . . . lovely . . . of good report, if there be any virtue, any praise, think on these things."

The New Year!

To-day we welcome in the New Year, a stranger, who was waiting at our door whilst we were bowing out the visitor who had been with us for the past twelve months. How politely and with what hand shakes have we asked him to come in. What a cheery welcome we have given him. "Happy New Year we greet thee!" How shall we now treat this visitor? How did we use his predecessor?

What plans are our Young People maturing so that the year 1895 shall be for God's glory and others' good?

Would we close the year well; would we have pleasant memories when it has gone, it will be necessary to begin well and continue in well-doing.

Think not that happiness unalloyed will be constantly yours during the coming days. Such a thing does not in reality exist here, but we may so spend the year that each day shall witness our growth into the Christ likeness. We may so live its months that when they are over, if spared, we may look back upon them without regret, and may see that progress in the divine life has been made. This surely is a goal worthy of every young Christian's endeavor.

Our Young People's Societies for 1895.

What will these do? What special work will they undertake? The church ought to feel the thrill of their presence; the pastor ought to know of burdens lifted, of heart gladdened in his toil by their existence. The older members of the church ought to become convinced that these Young People's Unions have soul in them, that they are full of life, that is, being consecrated in loving, untiring service to God. Will these hopes that many of us have in regard to our Young People's organizations be realized? The Young People must answer for themselves. This column is now open to answers. What is your society specially attempting for the Master?

One of our most enthusiastic workers in the Young People's movement has been the pastor of the Temple church, Yarmouth. Right gladly do we welcome a note from him in this issue, and all our societies will join in praying that he may soon be able to do full work again.

The pastor of the Germain St. church, St. John, gave the second lecture in the S. L. C., subject, "The Reformation," on Dec. 19th. At the close of the lecture a hearty vote of thanks was tendered him, which he, no doubt, felt exceedingly thankful for.

Temple, Yarmouth.

DEAR BRO. GATES: For one I would heed your call for Yarmouth. We are not wanting in interest, but our secretaries are slow to report. For myself, my tongue and my pen have been silent, in public matters, for six months, during which time I have had an opportunity of sitting on the outside and watching her "spin." It is then one sees how nicely the church and the world can get along without them. As a Union we are in a fairly good condition. The young people lead their own meetings, but the pastor is always there, and the "pauses" give them a new sympathy with the pastor, and make them more prompt in the general prayer meetings of the church. We have an interesting S. L. C., which meets once each week for review. Last Friday evening we had a very interesting temperance concert, the proceeds of which were given to one of our number, Sheldon Poole, who goes to Wolfville after Xmas to prepare himself for the work of the ministry, to which we feel quite sure the Lord has called him. And this was a mark of esteem and confidence in which he is held by the Union and also the church. We shall watch our brother with much interest—pray for him and aid as best we can. The work of our Union among our young people is calling out much latent talent.

G. R. WHITE.

Fragments.

It is no credit to be right when it would be inexcusable to be wrong.

To be a great sinner it is not always necessary that one do wrong; it is enough that he never does any good.

In re of reading the Bible Mr. Spurgeon once said, "Thank God I keep in the old simplicity; but I am informed that the inventors of the new minimizing glasses manage to read the big words small, and they have even read down the word '*everlasting*' into a little space of time. Everlasting may be six weeks or six months according to them. I use no such glasses; my eyes remain the same, and '*everlasting*' is everlasting to me, whether I read of everlasting life or everlasting punishment."

The Bible has been tried in the ages of the past by godless men like Voltaire; it has been tried by the best classes, like Wilberforce; it has been tried by educators like Alexander; it has been tried by men in every conceivable position, in prosperity and adversity, and it has stood the test. You need not be afraid to build your hopes upon it for time and eternity.

REV. JOHN HALL.

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"I have used Ayer's Pills for 15 years as a cathartic in liver complaint, and always with extremely beneficial effect, never having had need of other medicine. I also give Ayer's Pills to my children, when they require an aperient, and the result is always most satisfactory."—A. A. EATON, Centre Conway, N. H.

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The little island of Malta has a language of its own derived from the Carthaginian and Arabian tongues. The nobility of the island speak Italian.

Talmage says "Dreams are midnight dyspepsia." K.D.C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

Once every fifteen years the planet Mars comes within 35 000 000 miles of the earth. At all other times a distance of something like 141,000 000 miles separates the Marsians from the people of our sphere.

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If you are troubled with a cold or cough, however light the attack, look out for it, do not allow it to settle on the lungs; break up the cough by loosening the tough phlegm with Hagyard's Pectoral Balsam.

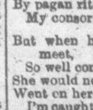
The Plain Truth Tells.

Constipation, Headache, Biliousness, and Bad Blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels, and blood, curing all their diseases.

THE KING'S QUEST.

The king rode fast, the king rode far;
"Now by my crown," quoth he,
"If I in all the land shall find
A maiden of contented mind—
Be she of high or low degree,
By pagan rite or Christian signed—
My consort she shall be."

But when he chanced that maid to meet,
So well content was she,
She would not wed—but deaf and blind
Went on her way: "Alack I find
I'm caught in my own web," quoth he;
This maiden of contented mind
Is too content for me."



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In connection with the above announcement we beg to return our sincere thanks to our numerous friends and patrons for the confidence they have shown in the past, and to solicit their continued favors for WHISTON & FRAZEE'S COMMERCIAL COLLEGE with which we will hereafter be associated, and where we hope to see all our old friends and many new ones, believing that with union, and a more complete staff of competent teachers, there will be a greater strength to meet, to the fullest extent, all the requirements of a modern institution devoted to the fitting of our youth for a useful and successful business life.

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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. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

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

Advertising Rates furnished on application.

Messenger and Visitor.

WEDNESDAY, JAN. 2, 1895.

THE NEW YEAR.

Another year has passed over to the great and silent majority of years. Eighteen Hundred and Ninety Four has been with us and has gone. Like other years, it brought with it great and numerous blessings. Many of these we have recognized as such, and received with a more or less genuine gratitude; and other blessings there have been, none the less valuable than the former, but we were not wise enough to understand their true character and significance. They came disguised, and we were not sufficiently keen of vision to pierce through the disguise and to understand that the messengers which so came to us were not enemies but friends. Thus many a heavenly visitor has been turned away from our doors, whose company and fellowship would have meant great gain to us. Some of these were afflictions sent to develop patience and faith and spiritual life in us; but we esteemed them as hard experiences, grievous to be borne. Some of them came as opportunities and calls to blessed service in the name of our Master, service that might not only have helped some fellow-travellers in need, but have brought also increase of strength and joy and great spiritual blessings to ourselves. And others have come as labors which could not be escaped, but which seemed far to overtask our strength.

But 1894 is now gone with all its blessings, afflictions, labors and opportunities; the year and its experiences belong to the past, and no power can recall the events it has recorded. Another year is now with us. As we say farewell to the old, we utter in the same breath our greeting to the new. For a little while now, if life be spared, we shall walk in the company of Eighteen Hundred and Ninety-Five.

We cannot with certainty forecast the future. Everything may come to pass differently from what we expect. Still we are probably justified in expecting that the year upon which we have just entered will be, in many respects, quite similar to other years which we have seen; while also in some respects it will undoubtedly be different from any of the others. We may expect that it will bring its blessings, its afflictions, its labors and its opportunities. It may bring happiness which we did not anticipate, and it may bring to us sad losses and afflictions which likewise were unforeseen. But neither prosperity nor adversity is in truth the thing of first significance, for he who is living wisely receives both in faith, and being divinely taught, binds in them material for that holy temple which he builds to God.

"Not enjoyment and not sorrow
Is our destined end or way,
But to live that each to-morrow
Finds us farther than to-day."

Let us bid the year a cheerful welcome. It is a good year, for it is God's gift to us, and because of this, it and all other years are good. Every year brings something which, if rightly used, adds to the wisdom, strength and grace of Christian character. Every year brings the believer nearer to his home with God. Let us then join company with the new year with courage and confidence. It is the gift and the messenger of Him who sends His children nothing that is not good.

Looking abroad upon the world at large the new year seems to human vision to open auspiciously. For the most part the world is at peace. The war between China and Japan seems about to terminate in the abject humiliation of China. And the effect of the war can hardly fail to be favorable to the interests of Christianity and civilization in that vast empire. So far as international affairs in Europe are concerned, a more settled condition appears to prevail than for some time past. There is some hope that the alien peoples living under Russian rule may enjoy under the new Czar a larger measure of liberty than has hitherto been their portion. There is prospect that inquiries now pending into the outrages which the Armenian people have suffered at the hands of their enemies may lead to their deliverance from the cruel and despotic rule of the Turk. The attitude of France toward Madagascar is indeed one dark spot in the eastern sky. If France shall enter (as it seems to be her present purpose to do) upon a war of conquest in Madagascar, it will form a sad chapter in her history, whatever may be the immediate results.

Here, in this western world, there is much promise of good. Between the two branches of the English-speaking race on this continent there is peace and good will. As Canadians we may regard the country God has given us with feelings of gratitude and patriotic pride. True, a shadow falls on the opening year, as the country sadly pays the last offices of respect to its dead premier. (And however many may have differed with him in respect to religion and politics, all heartily unite to honor him as a statesman of distinguished ability and incorruptible integrity.) But now, as in the past, Canada does not lack men of eminent ability. If the affairs of this Dominion shall but be administered with that economy which is necessary in a comparatively new and undeveloped country, and with that righteousness which is essential to permanence in every nation, there is no land in which the outlook for the future has a larger promise than in Canada. As then we enter upon this new year, we may, as Canadian citizens, turn our faces hopefully toward the future with confidence in God and in our destiny.

We greet each other as we meet by the way with "A Happy New Year." Doubtless there is a measure of good will and sincerity in the greeting, but if we really mean it we are surely in duty bound to seek to promote the happiness of others. To wish one's neighbors a happy new year and then pursue such a course as to cause them unhappiness is sorry inconsistency if not also arrant hypocrisy. Shall we not then seek so to spend this new year that those who live in the same home or community with us shall be something the happier for our presence? What this old world needs especially this year of 1895 is more people inspired with a purpose to put in practice Christ's Golden Rule. "As ye would that men should do unto you do ye even so unto them."

BAPTISTS AND POLITICS.

At the recent Baptist Institute held in this city there was made, what often should be done, a restatement of the fundamental principles of Baptists. This was forcibly done by President Sawyer, and evoked ample endorsement by the members of the Institute. One of the oldest and strongest contentions of the Baptists is the separation of church and state. This our fathers fought for in these provinces. This drove Roger Williams to Rhode Island and his teaching leavened this continent with the principle. The Baptists of Cromwell's time and earlier advocated the same principle, as did those of the Netherlands, and the Anabaptists of Southern Germany and Switzerland. In fact the royal line of this teaching can be traced back to the utterances of Christ: "Render unto Cæsar the things which are Cæsar's and unto God the things that are God's."

Freedom for the church, freedom for the individual in all religious concerns, is the Baptist demand. The state is loyally recognized in its own sphere as supreme, and to it obedience is taught even though the king be a bad one. Baptists are not and never have been an insurrectionary or revolutionary force. They hold that office in the state should be given to persons who are suitably qualified to perform its duties, and not from the religious views, or lack thereof, of the applicants.

Baptists, however, are citizens as well as church members, and it is to this aspect of the question we wish to call attention. If as citizens they have men competent to the discharge of civic duties they do not wish to be overlooked because of the less political persistence of the denomination. The members of our churches are free in the state as in the church, and can and will act in their individual capacity if they consider they are unfairly dealt with. At the present time in Dominion and Provincial official position they are much behind others, who have no better men or claims. On the bench and in offices of trust, honor and emolument, they are scarcely reckoned, although in this province the last census gave the following as the standing of the leading Protestant bodies; Baptists 54,960, Church of England 43,050, Presbyterian 40,580, Methodists 35,836, Free Christian Baptists 24,674. All, save the Baptists, are fairly well represented in positions of trust, and did their lack arise from incompetency it might be more easily overlooked. As a denomination we were first in the field in higher education, and our schools have had as liberal a patronage as any other, and in as high a curriculum of study. Moreover for years we have had a majority of the teachers of this province. This would hardly indicate a lack of qualified material for official position.

The time has come when we must give a little more attention to our civil and political duties. The greatest lever is that of the franchise, and that Baptists must use with intelligent appreciation of what are the requirements of the state, and at the same time suffer no slight to their own men who may be equally as well prepared as others for the discharge of the duties of official position.

The Educational Institute.

According to notice and programme which appeared in last week's issue of the Messenger and Visitor, a series of meetings was held in St. John on Thursday and Friday of the past week, with the purpose of promoting a deeper interest in the cause of education in which the denomination is engaged. The first meeting was held in the school-room of Leinster St. church on Thursday at 10 a. m. In addition to the pastors and a number of other brethren belonging to the city, there were present: Rev. Dr. Sawyer, Prof. Keirstead and Haley, of Acadia; Rev. W. E. McIntyre, of St. Martins; Rev. W. C. Vincent, of Sackville; Rev E. J. Grant of Sussex; Rev. J. D. Freeman and H. C. Creed, Esq., of Fredericton. Rev. J. W. Manning was chosen chairman of the meetings and Rev. G. O. Gates secretary. After prayer by Rev. G. O. Gates, the first paper on the programme was presented by Rev. J. H. Saunders, subject; "Are our people undertaking more denominational work than they are able to carry?"

He maintained that our people are numerous and influential in these Maritime Provinces. That their financial ability is equal to large benevolent undertakings, if they are but properly trained to good works. That the missionary and educational work they have on hand may reasonably be greatly enlarged. The sad fact that our enterprises are disgraced and distressed with debts does not go to prove that we cannot do the large work far easier than we are now doing the lesser service.

He recommended that this Institute consider whether it is really the duty of our churches to carry on all the work they have undertaken along missionary and educational lines. He argued that our Baptist churches can abandon any of their mission enterprises either at home or abroad only as they put at fault their profession of love and loyalty to Christ. That in our educational work there must be no abandonment; but there may be such readjustments from time to time as the demands of the day may suggest; such as conducting our academic work so as to make the best use possible of our provincial high schools, and to enlarge expenditure in our college and so increase its efficiency. The method suggested for improving on our present work was to most industriously instruct our people in the ways of the Lord and to improve upon our present convictions as to our privileges in the Christian service assigned to our people.

Mr. Saunders' paper prompted quite a lively discussion. President Sawyer said he believed the subject with which the paper dealt lay at the basis of our public work as a denomination. The fact that must impress itself upon the minds of those who considered the matter, was that in the last ten years there had been practically a stationary condition in our work and the contributions for its support. This suggested the enquiry. Have we reached the maximum of what we are able to do. This he did not believe. He believed our churches might hope to reach a contribution of two dollars per member for our public work, while at present we were raising but little more than fifty cents per member. It is not that the people are not *able* to do more, but that their sympathies are not fully aroused on behalf of our work. As to how this might best be done, he thought the pastors who came in close contact with the people were best prepared to express an intelligent opinion.

Rev. Dr. Carey believed that the present plan of putting all contributions into one fund to be divided *pro rata* was not good. Appeals would be more successful if each interest were presented by itself. He would like that the practical business men of the denomination should give thought to this matter, and see if there could not be an improvement devised upon the present method in this respect.

H. C. Creed said he had a suggestion which he would give for what it was worth. He had thought that while we have organizations for receiving and disbursing funds, we have none for raising funds and developing a spirit and habit of benevolence among the people. He believed that it would be a good thing to have a central committee for this purpose, which should act upon the churches through agencies. The idea of one dollar per member made prominent in the Convention scheme had worked harm, as so many persons regard it as a maximum standard rather than a minimum or an average. We are not doing what we should to develop Christian benevolence. It should be taught that every Christian who was able to support himself should give at least a tenth of his income to the Lord's work.

J. H. Saunders was opposed to special organization for the collection of funds and development of benevolence in the churches. This was the pastors' work. The difficulty is too many pastors are not doing this work. There was too much of the "short cut" principle. A short cut to the ministry, short cut pastorates and short cut salaries, wherever there was an able and stable ministry the benevolence of the churches showed development.

Rev. W. C. Vincent said that it was required of pastors to be examples to their people as well as teachers. Churches will not be benevolent unless their pastors are so. He thought it would be well for pastors to hold summer schools of giving to cultivate the grace of benevolence.

T. S. Simms did not believe in special organization for development of benevolence. This was church work. The one dollar per member idea, he thought had worked harm. As the convention scheme had been adopted, he thought there should be an effort to carry it out. It seemed to him very important that the existing deficits should be wiped out.

Rev. G. J. C. White thought there was no more reason why there should be a special organization for developing the benevolence of the churches than for many other things. This work belonged to the pastors. But pastors often could not conveniently obtain the information necessary in presenting the claims of some departments of our denominational work. If the different Boards would furnish through the Messenger and Visitor such information it would materially aid the pastors in this matter.

Rev. G. O. Gates agreed with others that the limit of ability for carrying on the work of the denomination had by no means been reached. The arousing of interest in the various interests was the work of the churches. The pastors could do much but must have the active co-operation of their leading brethren.

Rev. E. J. Grant endorsed these views. The pastors alone could not accomplish the work. If influential brethren worked with the pastor success was assured. He believed it was time the convention scheme was thrown to the winds.

Next on the programme was Dr. Carey's address on "An Educated Ministry." It was necessary that the minister should be: 1. Called. 2. Qualified. 3. Consecrated. As to education, he would make an educated ministry the rule, and approved the position of the Presbyterians in this respect. He would have the candidate examined in New Testament Greek, Exegesis, &c. The minister needs to take a college course. What would do in the times of our fathers will not do to-day. With the problems of the higher criticism and other things to deal with, the minister must be an educated man. Education should be (1) Spiritual; (2) Intellectual; (3) Practical; (4) Theological. The training been given at Acadia, he believed to be of very high quality. But the speaker regretted that the college did not have a theological department. He would have the young men educated in theology as well as in arts, and thus obviate the necessity of their going abroad and being lost to us. Was it not possible that theological work should be taken on at Acadia?

Prof. Keirstead, in answer to Dr. Carey's question, said that our situation in these provinces was such that it would seem we should do our educational work by ourselves, and he had felt that there should be provision for the theological training of our ministers. But we were failing to so great an extent to carry on successfully the amount of work we have undertaken that, under present circumstances, it would seem quite imprudent to undertake more. He was sorry to say that there was not apparent among our people that appreciation of the cost of higher education that would justify an advance movement. Denominational schools, in order to successful life, must be born of convictions and purposes. We need a profounder conviction of the truth and value of religion itself. There is abroad too much of the idea that our work can be accomplished without sacrifice.

THURSDAY AFTERNOON.

For the following report of the afternoon session we are indebted largely to the *Sun* of the following day. First came a paper by H. C. Creed, M. A., entitled "The Denominational College, Does it Exist as a Training School for Ministers?" The paper took a negative position in reference to this question. The institutions at Wolfville were designed not primarily for the education of ministers alone, but were intended to be in a broad and direct sense for the benefit of the young people of the denomination. Mr. Creed presented evidence to show that this was the intention of the founders of the college. A college in the broad sense of the word was originally intended and he did not think it would be well to narrow that plan. A college was not calculated to train men for any particular office in life, but rather to educate and to train men to think and to express thought; so that when an A. B. left college and went out into the world he was prepared and well disciplined for any station in life. A number of years spent in college furnished a most excellent training for the man who afterwards became a lawyer or a physician, and so it was with the young man who became a preacher. The years spent in college furnished a good sound training for the noble work he was about to enter into, but sermon making and the general work in the church would have to be learned by him after he left college. No one should plead for the college on a false basis. Every person should understand that the real work of Acadia was the training of all persons. Acadia lives and would continue to live more in the hearts of the people for the good it has done in supplying a general education than for any other work it might have accomplished.

Considerable discussion followed. Dr. Sawyer thought Mr. Creed's argument was quite complete, although, he said, an appeal for relief to educate ministers was more successful than an appeal made on a wider basis. Dr. Sawyer said he had made three distinct efforts for the development of theological education at Acadia and had failed each time. There was lack of sympathy on the part of at least some of the governors of the college, as well as on the part of many of the students themselves. Yet he thought they should not lose hope, that at no very distant day they would be able to carry on with success the work of a college for the training of young ministers. But at present there did not seem to be any use to try the experiment further. The safe and solid ground was a general education. The speaker said he thought that educating the people must involve an educated ministry, for if they had an educated people *they* would demand an educated ministry.

Dr. Carey referred to the Baptist college in Toronto, Macmaster Hall. While on a visit to Toronto some weeks ago, he had learned that many young men were attending the provincial university. He was very much afraid the Baptists of Toronto had undertaken too much.

Principal Macintyre was pleased at the remarks made by Dr. Sawyer. There was little doubt that it struck a tender chord in the hearts of the people to appeal for aid on behalf of ministers, but he thought they should all understand that their denominational college was calculated to give the students a general education, and that it did not exist primarily as a training school for ministers. He did not think the people of Macmaster so heavily endowed, should fear the provincial university. The Baptists of Acadia had no cause to fear the provincial univerity and they had not nearly as many advantages as their brethren in Toronto.

Prof. Haley said he objected to the term university being used so carelessly. There were ten or twelve universities on the continent. The rest were colleges, nothing more, and the majority of them were doing college work. In the Maritime Provinces they were competing with colleges and nothing more. Dalhousie was only a college; it was a university on paper only; it hoped to be a university some day. And he hoped the institution at Wolfville could one day properly be called a university, but now he wanted the old name college. The people should not attempt to set up a mongrel sort of an institution. The time had come when the people in the Maritime Provinces should settle down and be content to carry on college work and no more. If they attempted to carry on theological work to-morrow, the denomination would not back them up.

Professor Keirstead remarked that he thought Macmaster university was doing good work and should be hopeful.

Rev. J. A. Gordon thought Acadia University had accomplished good and noble work. Mr. Gordon said that by the term ministry he did not mean the man who stood in the pulpit on Sunday only. He included every person who labored for the advancement of what was good in the sight of God, and on this ground he was inclined to think the college was a training school for the ministry. He did not think Dr. Carey's idea of an educated ministry could ever be realized, although he was very much in favor of an educated ministry. He did not think every man who could pray well or do something else well should be ordained.

Rev. S. McC. Black addressed the Institute on the Relation Between Intellectual Training and Christian Service. Intellectual training was interpreted to mean especially the higher education received in the colleges and universities. Christian service was the work of the church and the Sunday-school and all other religious work. But there were persons who did not do any of the work of the church who were doing Christian work. A man who made money and spent it for the glory of God was as truly engaged in Christian work as the man who stood in the pulpit. It made no difference in what business a man was engaged, if he labored for God in his station he was engaged in Christian service. Intellectual training did not create the ability for Christian training, the germ must come from God. But on the other hand intellectual training gave ability for Christian service. Two relations between intellectual training and Christian service were noted: (1) A relation of power, (2) a relation of obligation. Knowledge was power; the ability to lead came with a trained mind and enabled men to take a large spiritual grasp of things. Intellectual growth must go with spiritual growth. There could not be the largest spiritual growth without a corresponding measure of intellectual life. The development and training of the intellectual powers was necessary to spiritual development. There were uneducated men engaged in the ministry who in their younger days were very useful, but unless the mind were developed such a man would not grow or expand, his sphere of usefulness would be a narrow one, and he would soon pass out of sight; whereas if his mind had been developed his power would be strengthened with the growth of years. He did not say it was absolutely necessary to go to college or to take a theological course in order to get intellectual training. He did not consider that the line was marked here. There were men who went to college who never knew what intellectual training was, and there were men who never saw the inside of a college who were a college in themselves. The speaker proceeding called attention to the *obligation* to Christian service which the possession of a trained intellect imposes. But as a matter of fact, he asked, Does intellectual training prompt and promote Christian service? The man who attended college was able to do more than the man who did not, and as a Christian he should be willing to do all he could, but did the higher education do as much as might be expected to make men efficient in Christian service?

No doubt the college helped and influenced many young Christian men to go into the ministry. But what about those who did not enter the ministry? He did not pretend to be able to answer the question definitely, but his observation had led him to doubt if the pastors found among these a proportionally large number who were active workers in the church. If this difficulty existed could anything be done to remedy it? It was suggested that the home might have something to do by increasing the power of Christian influence over young lives, that the churches had something to do in the matter, that it should be required if the colleges were doing all that is possible to send out men prepared for and disposed to Christian work.

Rev. I. W. Corey, of Fairville, spoke briefly. When the people were educated there would be no fear of them calling an uneducated minister.

Rev. Mr. Freeman spoke in favor of the paper. He thought the Bible should be used as a text book in the schools, and should be kept to the front in educational work.

Revs. G. O. Gates and E. Daley spoke briefly in support of the principles laid down by Mr. Black.

President Sawyer thought people took too narrow a view of Christian service. They should be able to see that the judge on the bench who labored faithfully and conscientiously for the advancement of Christianity and the general uplifting of God's people was doing as great a service for the Master as the man in the pulpit.

Mr. Vincent spoke of the good influence the college had on the mind of the average student.

THE EVENING SESSION.

The storm which had raged violently all day continued in the evening, and no doubt caused the meeting at Main Street church to be much smaller than it would have been under favorable circumstances. In the absence of Mr. Manning, Rev. J. A. Gordon presided. A very valuable paper was presented by Prof. Keirstead on "Voluntaryism in Higher Education," and a most excellent address on "The Duty of the Pastor in respect to the training of the Young People of his congregation," was delivered by Rev. J. D. Freeman, of Fredericton. These we hope to give to our readers in an ensuing number. Rev. W. E. McIntyre had been expected to present a paper the same evening, but stated that he had not been able since receiving notice of the meeting to command the time necessary to prepare a paper. After a brief discussion of the subjects presented the meeting adjourned.

FRIDAY MORNING.

At ten o'clock the Institute met again in the school room of Leinster St. church.

The first paper was one written by Rev. W. Camp, of Hillsboro, who had been disappointed in getting to the meetings. The subject of the paper, which was read by the secretary,

was, "What Our Educational Institutions Have Done for Our People." This was an excellent paper and well received. A vote of thanks was passed to the writer, and it was requested for publication in the MESSENGER AND VISITOR.

The next paper was by Rev. Dr. Sawyer. Subject: "Our Duty in the Light of Some of Our Distinctive Principles." This very able paper was listened to with great attention. It also will, we hope, be given to the readers of the MESSENGER AND VISITOR.

The third paper of the morning was presented by Prof. F. R. Haley. Subject: "The Provincial College and its Curriculum of Study."

This apparently dry subject was presented in a fresh and suggestive manner. Prof. Haley has promised us his paper for publication.

A discussion of a somewhat general character followed in reference to the papers which had been presented. Mr. G. U. Hay, Principal of the Victoria school, St. John, said he had been deeply interested in the papers read. He alluded to school traditions, of which Prof. Haley had spoken. The traditions in connection with some schools had a national influence. Such a school was Acadia. He agreed with Prof. Haley that the curriculum of the high schools was too full, and in consequence of this the student could not quickly get well grounded in the studies necessary to entrance into college. He hoped that Prof. Haley would some time, in another paper, point out the remedy for the existing difficulty. He believed in the value of the national sciences, and that acquaintance with at least one branch of natural sciences was essential to a liberal education. He thought it wise to maintain sympathy for the common schools and seek to bring them into line with our views of what is best.

Some discussion occurred in connection with some remarks in President Sawyer's paper in reference to the failure of Baptists to take a prominent part in public affairs. Rev. E. J. Grant asked if this were the fact. Dr. Sawyer believed it was, and that it was the result of a misconception as to Christian duty. Rev. J. A. Gordon said that offices and emoluments in the state were apt to go to others, rather than Baptists, because the other religious bodies, by virtue of centralizing their forces were able to bring more influence to bear upon governments, and under such circumstances it was natural that Baptists should fail to take so active a part as some others in political affairs.

Dr. Carey highly commended the thoughts presented, and would like to see the paper published. It struck at the root of our denominational principles. Our position has often been falsely assailed. We owe it to the world to proclaim intelligently our relations to the world about us.

AFTERNOON.

At the afternoon session a very forcible and excellent address was given by Rev. J. A. Gordon on "Some Ways of Helping Our College." The close relationship of interest between the college and the church was shown, and it was pointed out how the pastor could serve both by reminding his people of the history and work of the College; by emphasizing its importance and persuading young people to seek its training.

Rev. W. C. Vincent followed with an admirable paper on "The Need of a University Training for the Young People of To-day." We have the promise of this paper for the MESSENGER AND VISITOR. Discussion followed. Mr. Creed said he had been much pleased with Mr. Vincent's paper. It had dealt with the subject presented in a more popular way than most of the papers. There were, he believed, the best of reasons why our young people should go to Wolfville or to some other religious institution rather than to a state school where little or no religious influence was exercised.

In President Sawyer's paper, presented at the morning session, reference had been made to the fact that so far, Baptists had failed to do much in the way of advanced Biblical study and exegesis, and were in these matters largely dependent upon the work done by others. This lack he considered Baptists should supply. Some discussion took place on this point. Prof. Keirstead thought that the president had hardly done justice to the results of Baptist scholarship. But admitting the case to be as presented, he held that it did not grow out of our principles. He gladly acknowledged our indebtedness to other bodies in the matter of advanced scholarship. And it is asked, "Why are they (the Congregationalists for example) ahead of us when we are so much more numerous?" The answer seems to be that they had put their strength into this kind of work, while the Baptists have put their strength into the work of missions and evangelization. In choosing this work Baptists necessarily relinquished a leading position in respect to the scholarship of the world. But he was inclined to hold that in doing this the Baptists had been working in harmony with their best opportunities. Dr. Sawyer replied that he could not accept the position which this seemed to involve, that it was for Baptists to occupy a segment only of the circle of religious activity. We were obliged to desire completeness in our work, and if the disposition were present, the means were not wanting to establish great seats of learning, and cultivate within the circle of the denomination the highest scholarship.

Rev. Mr. Gates spoke of the value of all the papers which had been presented; the inspiration which had been received through the coming of the brethren whom the institute had drawn together here, and noticed some points in the discussions of the day.

FRIDAY EVENING.

The closing session was held in the Brussels Street church on Friday evening. This was a "platform" meeting, and a larger number were present than at any of the preceding sessions. Chairman Manning presided. Rev. J. H. Hughes offered the opening prayer. The choir furnished music. The speakers as announced were President Sawyer, Principal McIntyre and Prof. Keirstead. After a few introductory remarks by the chairman as to the purpose and character of the meetings which were being held, Dr. Sawyer was introduced as the first speaker. He recalled a meeting held in connection with a convention which met with the church some years ago when a brother who was engaged in evangelistic work had sung with much effect, "We shall know each other better when the mists have rolled away." Dr. Sawyer said he did not know just what mists were referred to, or that there were any mists at the present time which particularly needed to be rolled away. But he felt sure we might say, "We should know each other better if we knew each other more." He valued the acquaintance he had with the few people in St. John whom he knew, and would be pleased if he might enlarge the circle of his acquaintance here. He had felt that it would have been well if one of the sessions of the Institute could have been devoted to social intercourse. Proceeding President Sawyer said there was evidence in the Bible that the book had come from an agricultural people. Here is especially frequent allusion to seed sowing. The Psalmist likens the good man to a tree planted by the water courses. Christ frequently employed figures of speech connected with husbandry. How apt an illustration of the developing Christian character or the developing of the kingdom of God is found in the growing plant—"first the blade, then the ear, afterwards the full corn in the ear." Then there is the proverb—how expressive! "Sowing to the wind and reaping the whirl-wind." Have we any such experiences in our work? Perhaps not. The Apostle said, "Whatsoever a man soweth that shall he also reap." Youth is life's seed-time and it is most important that its opportunities should not be neglected or despised. We can call to mind many failures because of the reaping of the follies sown in youth. It is important to consider what influences go forth from human lives, and how the good or evil which men do lives on after they are gone. We know how persons of strong intellect and convictions coming into a community fix their character upon it. There is such a thing as spasmodic movement, first here, then there, without making real progress in any direction. We need to have our faith strengthened in this fundamental law of nature—as we sow, so also shall we reap. It is important therefore to get the best men in the community to the front and keep them there. For men to work for good results which they themselves will not live to enjoy, this is heroism. This is that to which we are called.

The speaker believed that as a people we are going to come into closer relations and better understanding with one another. He rejoiced to see a number of young and middle-aged men coming to the front in our work who are fully equal in zeal and wisdom of purpose to those who have preceded them. This fact was to be welcomed as significant of good.

Rev. W. E. McIntyre was the next speaker, his subject "Academic Education." He expressed his interest in the papers presented and the discussion had in connection with them. But little or nothing so far had been said in reference to Academic Education. The need of Academic Education for the denomination in this province was acknowledged. True, some things in connection with our seminary had not been satisfactory. Had there been continued success and no disaster in connection with this work, there would be much greater hope and courage in us in reference to the work. But the difficulties should but inspire us with patience and more determined effort. The speaker touched upon the early history of the Academic work of the Baptists in the province, and paid a grateful tribute to the memory of the late Dr. Spurden. Could we then feel it possible to discuss the proposal to abandon this work? Such an idea should not be entertained; but he regretted it must be said we have a divided constituency in reference to this interest. Some argue that the high schools supply the need and render our seminaries unnecessary. But the county grammar school could only serve one community, and parents who had to send their young people away from home for education would surely prefer to send them to a religious school where their moral interests would be safe-guarded. Then why should not the denomination take hold and establish this important interest. Mr. McIntyre said, through his intercourse with the people, he knew there was demand for such a school. If it could be securely established it would not lack for patronage. But uncertainty in this matter is fatal to success. If our people could be induced all to take hold of this work together its success would be assured. The school had, for the present, moved to a private dwelling, which is sufficient for present needs, but not as a permanent home, and the present circumstances of the school are such that we cannot speak of the future with confidence. But he believed the Baptists of this province would not give up the idea of having an academy for themselves. If we do not rise to this occasion the work will pass to other hands. Mr. McIntyre called attention to what the Baptists of Maine are doing in educational work. Our hope for the Seminary was in an united constituency. The future of the enterprise seemed indefinite, but we must hope by the help of God to carry it on to success.

President Allison, of Mount Allison University, being in the audience, responded to an invitation to come to the platform and address the meeting. He spoke in highly complimentary terms of President Sawyer, Acadia and the work the college is doing. Of the work being done at St. Martins he knew nothing but good. At Mount Allison he said they felt under the strongest obligation to give to their young people the best in the way of education that they were able to give. They had of late expended large sums in new buildings and equipments. President Allison manifested in words and spirit the heartiest good-will toward the Baptist schools and those who are in charge of them. He was heartily applauded.

Last on the list of speakers came Prof. Keirstead, who gave a capital speech, full of fire and eloquence. His subject was "The Opportunities of Education." He preferred to say *opportunities* rather than *demands*, for the Christian must look upon it in this light. It is the *may* rather than the *must* of his Lord. When one visits our growing cities and wide prairie lands he feels that a natural life is being developed in this country, and we in our educational wok form an important and necessary part of that development. Here is our first opportunity. In the condition of upbuilding national spiritual as well as material conditions must be considered. There must be bread for the body, bread also for the soul. The material resources of the country however great give no results unless developed by intelligent workers. Men and women of developed and trained intellect are indispensable. The need of education is therefore apparent. There is need of the best day schools, therefore of normal schools to provide teachers, and the teachers in the normal schools must come from the University. Hence all the interests of the country are bound to the University. So if we believe that God has to do with the development of nations, as the Jews of old as the nation to which belong, we must see God's hand in education. A *second* opportunity is seen in the excellent quality of our young men and women. How many we are sending forth into the world. Our young people are marked by intellectual force and capacity for mental culture, and are thus capable of being honorably used of God in intellectual and spiritual ministry for the world. A *third* opportunity lies in the possibility of enlarging and elevating our work, making the high school of the future as good as the college of today and the college as good as the university of to-day. The *fourth* opportunity is in the movement of our young people toward increased religious intelligence and service. When these young people, developing in intelligence and Christian service, shall come to be the leaders, they will carry the work gloriously forward. What shall we do with these so great opportunities? We may let them pass unseen. This would be to show ourselves hopelessly blind and stupid. Or we may see them and make some feeble effort, but let them pass unimproved. This would be to paralyze our energies, arrest our growth. Or we may see these opportunities and accept them with all our heart, and mind and strength, in the name of our Lord.

"We are living, we are working
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

DENOMINATIONAL NEWS.

[All monies (except legacies) contributed for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grande Ligne Mission, Northwest Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B., and all monies for the same work from Nova Scotia should be sent to Rev. A. Cohoon, Wolfville, N. S. Envelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.]

TUSKET.—On the 16th inst. I baptized two promising young men into the fellowship of the Tusket Baptist church. I expect to baptize again soon.
T. M. MUNRO.

SALISBURY.—The Lord has greatly blessed us on this field. Some little time ago I asked Bro. Young to come and assist me in special work. He came and spent about two weeks with us. God blessed the effort put forth, and as a result twenty were baptized, ten at Steeves Mountain and ten at Boundary Creek. After Bro. Young left I continued the meetings another week at Steeves Mountain, and baptized nine more last Sabbath. Others are enquiring the way. We expect Bro. Young to come and assist us in Salisbury Village for a week or two after New Year.

DEBERT RIVER.—Our conference at DeBert River on the 22nd, was full of thrilling interest. The testimonies of both old and young were elevating and inspiring. During the meeting Mrs. Laura Carter arose and said she had been brought into the light, and enjoyed the favor and love of God, but found she had not obeyed the Lord, and desired baptism and church membership. On Sabbath morning at half past ten, our brave sister was buried in baptism beneath the flowing waters of DeBert River before many witnesses. It was a noble stand for Jesus and his ordinance. Our sister comes to us, from the Presbyterian body, after a careful investigation of the new testament on believers baptism. At the close of the morning service, sisters Carter and Mary A. McElhenny received the right hand of fellowship. Others are expected to follow Jesus.
Dec. 24. T. A. BLACKADAR.

BOYLSTON, N. S.—The ladies and lady friends of the M. A. Society of the Boylston Baptist church showed their appreciation and esteem of Mrs. Miles the pastor's wife, by presenting her on Christmas Eve with a musical cabinet. It is made of walnut with oxidized brass mountings, and is an elegant and useful piece of furniture, for which she desires to heartily thank the donors and wish them a "happy New Year."
J. M.

CLEMENTSVALE, N. S.—Members of Clements church and congregation recently paid a friendly visit to the parsonage and after a very social evening they departed, leaving the pastor and family enriched in money and useful articles to the value of about $40.00 which has been increased by contributions from Victory and Wedlock. The donors have our heartfelt thanks and the blessedness of giving.
Dec. 26, 1894. E. A. ALLABY.

CANARD, N. S.—We have been making special progress in church work during the past few weeks. We have 120 young people organized for Christian labor. Last Tuesday evening we met in our church home in the capacity of a young people's union. The large vestry was filled with happy faces, and all appeared to enter into the spirit of the occasion. The first hour was spent socially and then refreshments were served. At 9 o'clock the chair was taken by Deacon McDonald, the organ by Mr. Baxter. After singing reports from committees were read; recitations and addresses. The meeting closed by prayer and benediction by pastor. Last Sunday at the close of the morning service fourteen persons were baptised, two others were baptised on a previous Sunday. The Lord is blessing the old mother church. Pray brethren that the blessing may be large, rich and full.
Dec. 25, 1894. C. H. MARTELL.

For Torpid Liver, Sick Stomach, Constipation, use Beach's Stomach and Liver Pills. Small, vegetable, sugar coated.

Granger Condition Powder for Horses, Cattle, Sheep and Poultry. The Best on Earth.

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For Whooping Cough and all throat affections, chest troubles etc, Hagyard's Yellow Oil is the best embrocation ever discovered. It promptly relieves inflammation, pain and soreness from whatever cause arising.

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The Emollient and healing power of "Kendrick's White Liniment" makes it especially useful for the household.

IT CURES AND RELIEVES

Lameness, Pains, Swellings, Sore Lungs and Throat, Cramps and Pains, Rheumatism and Neuralgia. Keep it on hand. At all dealers. 25 cents a bottle.

MRS. ANDERSON, of Woodstock, N. B., says: "It gives me much pleasure in recommending your 'Kendrick's Liniment' to the public. I have used it with splendid satisfaction in my case; and found, after the application of a few bottles, it had entirely removed Rheumatism from my arms and shoulders. I had been troubled several years with Rheumatism, and I came to such a stage at last that I could not raise my hand to my head. 'Kendrick's Liniment' removed the troubles, for which I feel grateful."

MRS. ROBT. MYLES of Hammondvale, King's Co., writes: "Your 'Kendrick's White Liniment' is the best I have handled, and I take great pleasure in recommending it to my customers. I have sold more of it than any other kind this year.

MR. THOS. E. VOGLER, Vogler's Cove, Lunenburg Co., N. S., says: "I count 'Kendrick's Liniment' the best in this vicinity, and I know of many cases where it has been used with the very best results."

SHELBURNE, N. S.
I was severely chaffed from using crutches; three applications of "Kendrick's White Liniment" cured me. L. RYER.

H. PAXTON BAIRD,—Dear Sir: I take much pleasure in recommending to the public your "Kendrick's White Liniment." I was suffering with a severe attack of Pleurisy in my side; it was so bad that sometimes I could hardly get my breath. I did not get any relief until I applied your Liniment, and in two days I was completely cured. No family should be without it. Yours truly,
MISS. G. ASTLE.
Woodstock, N. B., June 16, 1894. 1-21

Few Proprietary Medicines have so proud a record, or are so justly free from the charge of Empiricism as "PUTTNER'S EMULSION of Cod Liver Oil and Pancreatine, with the Hypophosphites of Lime and Soda."

This famous Health Restorer has stood the test of twenty-five years, now has many envious imitators and unscrupulous competitors—but it is still—*facile princeps*—the UNEQUALLED REMEDY FOR CONSUMPTION AND ALL WASTING DISEASES.

For sale by all Druggists at 50 cents a bottle.

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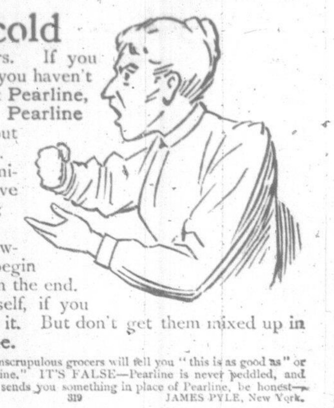

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference. Pearline has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 319 JAMES PYLE, New York.

SURPRISE

MRS. LOUISE MARRIOTT, Toronto, writes: When I first used Surprise Soap I was surprised at the results. It is the best Soap I ever used. I use it as the directions tell and find it works wonders, indeed it is worth its weight in gold.

MRS. J. HANKINS, Guelph, writes: I never had such satisfaction since I have been washing. Surprise has no equal and cannot be praised enough.

MRS. EMILY SHAPLEY, Brantford, writes: I have used Surprise Soap for a long time and like it better than any other I have ever used. I can now do our washing quite easily as the soap seems to take the dirt out without much labor and does not injure my hands like other soaps I have used.

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IT HELPS DIGESTION
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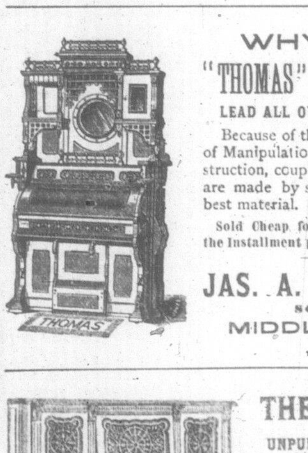
TO
MILLER BROS.,
PIANOS, ORGANS, &C.

GENTLEMEN:

I am instructed by the **Halifax Exhibition Commission** to convey to you their thanks for the very attractive exhibit made by you at the Provincial Exhibition held at Halifax September 25th to 28th, inclusive, 1894. They regret that the regulations prevent them from granting you any special award, but are pleased to be able to HIGHLY COMMEND your exhibit and to say that for EXCELLENCE AND DISPLAY it proved worthy of SPECIAL MENTION.

I have the honor to be Yours truly,
W. E. THOMPSON, Secretary,
No. 43 Sackville Street.

To Miller Bros., Pianos, Organs and Sewing Machines, Halifax.



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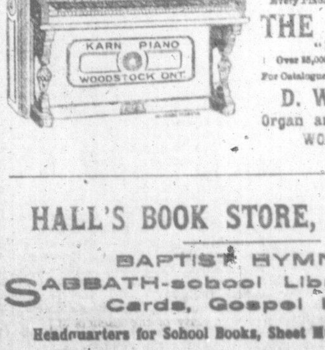

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ED'S CHRISTMAS MONEY.

ELIZABETH E. BACKUP.

Ed had a feeling of profound pity for himself. It never occurr d to him that it was either weak, or selfish, or wicked to cherish this sentiment. Of course he loved his mother and was sorry for her, but then a boy must consider himself occasionally. It was a shame to be pinched in this way. When his father was alive, Ed had his mice money, and the money for shoveling snow, and he was paid for lots of little odd jobs Now he set the trap and caught the silly mice just the same, but he never got his ten cents as he used to. His mother said they were poor, but Edward was not satisfied with this solution of the problem. Ed brooded over the subject, and at length his reflections brought forth fruit in kind.

"Do you know you can get milk at Brown's for five cents?" said Will Adams, one day.

"Is that so?" said Ed. "Why we pay six at Seymour's. Good milk, is it?"

"Good as any store milk," Will replied; "when we get extra, I buy it there, and pocket the other cent—see?" and Will grinned hideously.

"Humph!" said Ed, thoughtfully; "and your mother, she knows?"

"Ain't you green?" said Will; "she'd declare the five cent milk wa'n't as good as the six cent. Trust this child for holding his tongue! You were bemoaning your hard luck, and I thought I'd let you into my scheme for getting a bank account. You buy other things for your mother, and I can tell you the places where you can get cheap goods."

"Cheap in quality as well as in price, p'rhaps," said Ed, doubtfully.

"Not a bit of it," said Will. "I save a cent or two on lots of things mother sends me to buy. There's nothing like having one's eye-teeth cut;" and Will smiled complacently.

"I want awfully to get some money for Christmas," said Ed; "but I never see a cent now-a-days 'cept when I'm sent on some errand. It's mighty rough on me. I wish I could earn some money. It's a pretty scarce article up to our house."

"Well, here's your chance, and all perfectly above board. Your mother gives you so much to buy a thing; you get it for less, and the difference is yours. But mum's the word, or you'd have to fork over your change."

Ed did not accept Will's suggestion very enthusiastically, but he turned it over and over in his mind until he made it seem quite right and reasonable.

"Mother needn't be so stingy," he argued with himself; "then if I weren't going to spend every cent I get on mother and Edith, it would be different. Will spends his money on himself. There may be a slight hitch in the principle of the thing, but to my circumstances it's just as right as right can be."

"I believe when I want extra milk I shall be obliged to order it from the milkman," Mrs. Walton said, one day. "It's pretty poor stuff you bring from Seymour's these days."

Ed colored, but said nothing. Similar criticisms were occasionally made upon other articles which Ed had purchased, but he pocketed his ill-gotten gains and remained silent. Snow came, and with it some opportunities to earn money by shoveling paths for the neighbors; and yet Ed was a long distance from a bloated millionaire.

"I've been counting my money today," he said to Will, "and with all my scrimping I possess the magnificent sum of ninety-five cents. It won't get half the things I want."

"Why not knock down in earnest?" asked Will.

"What?" said Ed.

"How fresh you are, dimmy! Don't you know what 'knock down' means? It's what car-conductors and lots of other folks do; it's no harm—as long as you're not found out!"

"Do you mean steal?" stammered Ed.

"If you want to call it by such an ugly name."

"Oh, I couldn't do that!" And Ed's tone expressed unspeakable loathing and disgust.

"Couldn't do that!" said Will, mimicking Ed's tone; "how mighty virtuous you are— all of a sudden. What you been doin' all 'long but stealing—from your mother?"

Ed looked up in shocked dismay.

"That's 'bout the size of it," said Will, laughing in high glee; but don't be so down in the mouth; might as well be killed for a sheep as a lamb—see? I know where you can get things right from a store as easy as nothing—just slip them off the counter when no one's looking. I'll show you how it's done. Bless me! What's the matter? What you so red in the face about? Got apoplexy, or swallowed your sleeve-button?"

"You got me into this thing," said Ed, in a towering rage; "you made off that it was all right, no harm, just being smart, an' now you turn 'round an' call it stealing an' want me to steal in real earnest. I've found you out, Will Adams!"

"Don't say so!" sneered Will; "found yourself out, you mean. You're no baby. You took the whole thing in hunkadory, an' mighty glad you were of a chance to squeeze a cent or two out of your dear ma. You needn't throw the blame on me, and make out that you're a snow-white, just-ready-to fly-away-to-heaven angel."

"I'd ought to have scorned the mean thing in the first place. I'd ought to have said, 'Get thee behind me, Satan,'" said Ed, excitedly.

"That's good," said Will, provokingly. 'Satan's shoulders are broad."

"I'm not excusing myself," said Ed, humbly.

"Oh, ain't you?"

"I'll go straight home and tell mother."

"I would! Tell what a great bad boy Will Adams is, and what a sweet little creature you are."

"I'll tell the truth," said Ed, scornfully; and with a mock bow he hastily betook himself to his heels.

But truth-telling takes courage sometimes. Ed waited until Edith had gone to bed, and then with his little money-box in his hand he went to his mother's side. Mrs. Walton looked up, and seeing the troubled look in her boy's eyes, laid aside her sewing.

'What is it, dear?" she said.

Ed tried to speak, but a big lump in his throat choked him. Mrs. Walton put her arms around his neck and kissed him, and then Ed broke down utterly.

"I've been so bad, mother," he sobbed.

Mrs. Walton's face grew very pale, but she replied, encouragingly: 'You remember the old proverb, dear, 'A fault confessed is half redressed.' Tell mother all about it."

"This is my Christmas money," faltered Ed, "and part of it I didn't get honestly."

Mrs. Walton was too shocked to speak, and Ed stumbled on:

'Twenty cents of it I—I stole!"

"O my dear boy!" moaned Mrs. Walton.

Ed felt as if he had stabbed his mother. The tale was soon told.

"Here's the twenty cents, mother, it's yours. I wouldn't use it for the world;" and a weight seemed suddenly to fall from Ed's shoulders, and he drew a long sigh of relief.

"My! I wouldn't have believed that twenty cents could be so heavy," Ed declared, with a smile, half gleeful, half rueful. "Can you ever trust me again, mother?"

Instead of replying, his mother folded him in her arms. Ed did not soon forget that hour. His mother showed him how grave the danger to which he had been exposed—that by just such slight and easy steps in wrong-doing were careers begun which often ended in complete moral ruin.

Ed spent some time the following Sabbath afternoon in committing the words of the Psalm; "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

"That's got to mean you, Ed Walton;" he said to himself," Christmas money or no Christmas money! 'Clean hands, clean money, and a clean gift,' mother says. You've got to scratch 'round, Sir Edward, pretty lively, too. Mother and Edith shall have nice presents, bought with honest money, mind you?"

"Honest Injin! I do believe it's snowing," Ed ejaculated, a moment later. "Hurrah! there'll be lots of shoveling to-morrow!"

Ed's was a true prophecy. Not only was there "lots of shoveling" Monday, but at intervals also during the week. When Saturday night came—the Saturday nigh preceding Christmas—Ed counted his little store of money, and clapped his hands in an ecstasy of delight.

"Three dollars! If that ain't jolly! I b'lieve the Lord has smiled on me, just as mamma says, since I took to doing right."

Two radiant beings celebrated Christmas from early dawn until the evening brigh and serene.

"I think ever so much more of your present 'cause you earned every cent of it yourself," Edith declared for the twentieth time and as a final preliminary to saying "good-night."

"And you made every stitch of that bag for my books, and it's just a beauty," Ed reciprocated. "I thought I shouldn't have any sort of a time, and it's been just the nicest Christmas! Glad I said 'Merry Christmas' to Will Adams this morning! Didn't he look glum, though!"—*Zion's Herald.*

A PAIR OF HELPERS.

BY SIDNEY DAYRE.

'O Dolly, Dolly! If only you and me could think of some way to help papa!"

Patty was sitting in her small chair under a tree. Dolly was sitting in a charming little seat made by a crook in the great vine which climbed over the back porch.

Patty gazed lovingly at Dolly, as if hoping that in some way Dolly might be able to suggest some way out of the trouble. Dolly gazed straight before her, as if in thought too deep for words.

"You see, Dolly, the state of the condition is this." Patty held up the mite of a forefinger of her right hand, and jotted down with it in the palm of her left each point to be considered. Here's papa hasn't sold his last two pictures. He wanted to get some money for 'em, Dolly. Then papa got sick. Then Mr. Graves said we all might come out here and live in this cottage in the country. Then we came. Now papa says he can't paint pretty pictures out here, 'cause the country's so flat, there's nothing to paint. Flat, Dolly, means just like when Jane rolls out dough for a pie. Now, Dolly, what can me and you do?"

Patty shook her head mournfully. Dolly stared straight ahead harder than ever, as if fully realizing that the state of the condition was very serious indeed.

All through the six years of her life Patty had lived entirely with grown people—mostly with only her papa and mamma—and was, for such, a small lassie, comically grown up in her ways and speech. It was a very heavy burden on her poor little mind, this of how she could help her papa.

"When me and you's big, Dolly, we can do lots of things. Big folks always have money, you know. Ac'chelly, Dolly. I've seen mamma open her pocket-book look in and say, 'I wonder how much change I have.' Think of that, Dolly—not to know! I've tried it lots of times. I try to forget just how much I have. Then I open my pocket-book and say, 'I'll see what change I have." And it's always just the same—my quarter and a ten cent piece and three cents. And I know it all the time. But the trouble is, mamma hasn't got enough. Dear me, Dolly, it's a dredful world when you don't have enought money."

"Dolly," presently went on Patty, I'm going to make you a grape-vine swing. Once, when I was a little girl, I went to a pinic in the wood, and it was be-youtiful. I swung in the grape-vine swing. Papa made a picture of me, and it sold for a great deal of money, Dolly!"

Patty sprang up in great excitement, causing Dolly to topple out of her seat.

"You poor child!" Very carefully she was picked up, dusted off and petted.

"Dolly, hear what I've got to say! I do believe papa would paint you in a vine swing! I'll make you look artistic."

Patty brought a bench, upon which she climed; and then with painstaking little fingers the vines which hung above the porch were separated and drawn this way and that in the small girl's endeavor to find a swing for her darling. It was a hard work, for she had to hold on with one hand while reaching up with the other. At length, tired and panting, she was obliged to sit down for a few moments.

Papa came limping out on the porch. With his usual discouraged look, his eye swept the dull reach of level farm land which stretched to the sea. Its monotony was a little broken by a grove of trees off to one side, in which Patty and Dolly had enjoyed many a merry play. But there was nothing, as he had often explained to Patty, of which he could make a picture.

"Poor papa wants mountains and rocks and waterfalls." Patty had passed the explanation on to Dolly.

As he glanced as the vine, he took a step toward it with a brighter face.

"Ah! I never saw it so before," he exclaimed.

"What papa?" asked Patty.

"The vine. What an effect! Mary, Mary," he called; "come out here,—quick!"

Patty's mamma came, and both gazed at the vine.

"See!" he said, speaking in a tone of excitement. Look at the glow of the sun through those grapes,—red gold,—and the drape of that bit of vine beside them. It is perfect. How came it that I never saw it before?"

"Do you mean those grapes, papa?" asked Patty.

"Yes, dear," said papa.

"Why," said the small girl in rapture, "they weren't there before. I found them. I was pulling out the vine to make a swing for Dolly, and they were behind the leaves."

"I wonder if I can get it, if I can catch it," went on papa.

"Shall I bring your paints!" asked mamma.

"Oh, yes, do!" cried Patty clasping her hands. "I'm just getting Dolly ready for a picture for you, papa. I'm glad you're going to paint again."

"Thank you, Mary," said papa; "but I think I will go myself. I know better what I want. And I must hurry, for the sun's rays will soon be off," with another anxious glance at the glowing clusters. "If only I can get that!"

"Poor papa!" said Patty, as he went for his paints; 'he wants those grapes, and he can't reach them. He's lame, so he can't get up for them. I guess he'll want some before he begins your picture, for he isn't well; and its dreadful hard work to paint, Dolly, when you paint as beautifully as papa does. Mamma says so. I can climb."

The small feet in the shabby button-boots were carefully planted first in one, then in another of the openings in the trellis on which the vine hung. It was not easy work; for the vine had twined itself thickly in and out, and the toes could sometimes scarcely find an opening. But she persevered until the lowest of the two or three clusters which had so delighed her father was within reach.

It did not come off easily. Again she had to cling with one hand while the other tugged bravely at the tough stem. The cluster had to be dropped to the porch floor while she worked with the others. Some of the leaves were torn off and the little hands stained with the red juice by the time papa's step was again heard. He was carrying the easel, while mamma came after with his pants and palette.

'See, papa!" Patty twisted her face toward him with a radiant smile. "I've got them for you. You couldn't"—

She stopped, and her face changed at the sight of his.

"O Patty, what are you doing? What have you done?"

"Why, papa," the pretty lips pouted in mournful dismay, "I was—just—getting the grapes for you"—

"Stop, little girlie!" he cried, as with drooping head and tears very near the blue eyes she was taking the first step down. "Mary do look at that pose!—the grapes in her hand and the turn of her head as she looked down at me. Laugh again, Patty! For goodness sake, Mary, do make the blessed thing smile again!—just as she did when we came out. Patty, what a help to papa you'll be if you will stay just so a little while! I want to paint you, my bonny bird!"

All the smiles came back to the round face as papa began sketching furiously. And for the next half hour it must be confessed that mamma and Patty had all they were equal to. How hard mamma worked to keep the smile in the blue eyes, the pretty head turned just enough to catch a ray on the sun on the shining hair, the chubby hand held out with its love offering!

Dollie was brought that she might give her help in taking a critical view of the pose. It was much easier for her small mamma to keep it while Dollie seated in a chair, gravely considered it. Mamma's shoulder gave its support for a few moments' resting spell, and all the while mamma was telling beautiful stories—one of them being of a poor prisoner who found great help in a flower, just by its being sweet and lovely for him to look at; another telling of a mouse who helped a great king by knawing the ropes which cruelly bound him and so set him free.

"There, my little mouse," at length said papa, after Pattie thought she had hung on that trellis for at least several hours; "now you may get down. You have helped enough for one day."

Mamma brought her some lemonade, which she found so refreshing as to very soon be able to go and finish Dolly's swing.

The picture was finished and hung in a great gallery, where it soon sold for more money than any picture of rocks and waterfalls would have been likely to bring. It was down in the catalogue as "Child with Grapes;" in the family always spoken of as "Patty helping Papa," but by Patty herself as "How Patty and Dolly helped Papa."

For you know well enough, Dolly dear," Patty often said "that, if I hadn't been making a swing for you, I should never have found the grapes for papa."

Papa afterwards painted a picture of Dollie in her swing, but it was hung in Patty's own room.—*Christian Secretary.*

K. D. C. the Household Remedy for Stomach Troubles.

Indigestion is Stubborn but K.D.C. overcomes it.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

The subjects of the Czar speak over sixty languages and dialects.

Hall's Vegetable Sicilian Hair Renewer is, unquestionably, the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

Spain spends $100,000,000 to maintain its army, and $1,500,000 to educate its children.

The Argentine Pacific Railway, from Buenos Ayres to the foot of the Andes runs 211 miles without a curve and without a single cutting or embankment more than three feet deep. This is probably the longest piece of straight railway in the world.

Dr. Shields, an eminent physician of Tennessee, says: "I regard Ayer's Sarsaparilla as the best blood-medicine on earth, and I know of many wonderful cures effected by its use." Physicians all over the land have made similar statements.

The unusual circumstance of five generations living in the same village is now existing at Skillington, near Grantham, Scotland, where there are living Thomas Duffin, who is 97; George Duffin, his son, aged 73; George Duffin, grandson, 48; Joseph Duffin, great-grandson, 26; and George Duffin, great-great-grandson, 6. The head of the family is still hale and hearty.

Skin Diseases.

Skin Diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

The disappearance of titles in the French Chamber is shown by a comparison of the deputies in the chamber bearing titles with those returned by the first elections under the republic. Now there are two princes, three marquises, fifteen counts and forty-five members bearing other titles—or sixty in all. In 1871 there were as many as 222, the number of princes being the same.

After La Grippe.

After la Grippe obstinate coughs, lung trouble, etc., frequently follow. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and $1.00 per bottle.

A "rainmaker" in India has an apparatus consisting of a rocket capable of rising to the height of a mile, containing a reservoir of ether, in its decent it opens a parachute, which causes it to come down slowly. The either is thrown out in fine spray, and its absorption of heat is said to lower the temperature about it sufficiently to condense the vapor and produce a limited shower.

Tried and Recommended.

I have used with beneficial results K.D.C. and have recommended it to a great many of my friends, all of whom speak very highly of it. To all who suffer from indigestion I can heartily recommend it as the best.

J. H. TIMMIS,
Secretary-Treasurer, City Printing & Publishing Co., Montreal, P.Q.

The area of the United States is slightly over 3,000,000 square miles, excluding Alaska. Of this area about one-fifth, or 600,000 square miles, has been surveyed during the ten years in which the work has been in operation. This surveyed area is represented upon 700 sheets, 600 of which have been engraved and printed, and are now in the hands of the public. An area of about 60,000 square miles is surveyed annually.

If too rapid eating causes dyspepsia, and it in its turn produces nervous exhaustion, debility, weakness, anaemia, etc., the first step in effecting a cure is to eat slowly. The second and most important is to take a course of Hawker's nerve and stomach tonic, which aids the process of digestion, invigorates the stomach, renews the vitality of the blood, relieves brain fatigue, and makes weak nerves strong.

Do you think it right to neglect a cough or cold? Hawker's Balsam will speedily cure coughs, colds and all bronchial troubles.

A drowsy, irritable feeling indicates sluggish liver, Hawker's liver pills regulate the liver and remove all unpleasant symptoms.

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for

Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anaemia;

in fact, for all conditions calling for a quick and effective nourishment. *Send for Pamphlet. FREE.*

Scott & Bowne, Belleville. All Druggists. 50c. & $1.

THE TRAVELLING CALF.

It was a festive little calf
That left his home behind,
And went a-traveling to improve
His somewhat bovine mind.

He walked into his master's home,
And took a glance about;
But not a thing did he see there
That he could quite make out.

And when he felt his appetite
Beginning for to grow,
He tried to eat the buds that on
The papered wall did blow.

But finding that this diet was
A disappointment sore,
He tried to taste the carpet greens
Upon the parlor floor.

But these he found were quite in vain;
And so it came to pass
He saw 'twas better far for him
To go again to grass,

And leave to other creatures, quite
Distinct from his own kind,
The task of traveling to improve
A somewhat bovine mind.

—*Harper's Young People.*

NO MORE TROUBLE—Almost anything is better than a quarrel. Even if your neighbor's hens forage in your garden, it is best to control your temper. Try a little innocent strategy, like this reported by the *New York Weekly*. The trick is not patented.

"Are you still troubled by your neighbor's chickens?" asked one man of another.

"Not a bit," was the answer. "They are kept shut up now."

"How did you manage it?"

"Why, every night I put a lot of eggs in the grass under the grape-vine, and every morning, when my neighbor was looking, I went out and brought them in."

TAKE NOTICE.

During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies.

C. C. RICHARDS & Co.

R R R — RADWAY'S READY RELIEF

PAIN CURED IN AN INSTANT.

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH

ACHES AND PAINS.

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

A CURE FOR ALL.

COLDS, COUGHS, SORE THROAT, INFLUENZA, BRONCHITIS, PNEUMONIA, SWELLINGS OF THE JOINTS, LUMBAGO, INFLAMI

Rheumhtism, Neuralgia, Frostbites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the First, and is the only Pain Remedy

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

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

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

25 cents, per bottle. Sold by Druggists.

RADWAY'S PILLS,

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

And All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25cts. a Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., 419 St. James St., Montreal, Canada, for book of Advice.

MR. GEO. MERRETT
Toronto, Ontario.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

HOOD'S Sarsaparilla CURES

relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

Hood's Pills are prompt and efficient, yet easy of action. Sold by all druggists. 25c.

Intercolonial Railway.

ON AND AFTER MONDAY, the 1st October, 1894, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	13.50
Express for Quebec and Montreal	16.30
Express for Sussex	16 40

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.20 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	10.30
Express from Moncton (daily)	10.30
Express from Halifax	15 50
Express from Halifax, Pictou and Campbellton	18.30
Accommodation from Moncton	24.00

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B.,
October, 1894.

Until December 31st, 1894,

WRAPPERS of WOODILL'S GERMAN BAKING POWDER

will be received and

TWO DOLLARS each will be paid to Five Persons and

ONE DOLLAR each to Ten Persons

sending the number representing greatest value.

W. M. D. PEARMAN,
Halifax, N.S.

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Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

Marble, Freestone and Granite Works

A. J. WALKER & SON,
TRURO, N.S.

A. J. WALKER & CO.,
KENTVILLE, N.S.

All work done first-class.

ESTABLISHED 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.

I. P. FRINK, 551 Pearl St., N.Y.

STAINED GLASS and Decorations.

Castle & Son,
20 University St., Montreal.

FAVORABLY KNOWN SINCE 1826. BELLS. HAVE FURNISHED 25.000 CHURCH, SCHOOL & OTHER. MENEELY & CO. WEST-TROY, N.Y. BELL-METAL. CHIMES, Etc. CATALOGUE & PRICES FREE. PUREST BEST GENUINE.

SEND one dollar and get 120 McALVIN'S DYSPEPSIA PILLS which I guarantee to cure any case of dyspepsia. Vacation free. JOHN H. McALVIN, Lowell, Mass.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin.
CHURCH BELLS, PEALS AND CHIMES.
Prices & Terms Free. Satisfaction Guaranteed.

MERRETT
...o, Ontario.

as Ever
...ood's Sarsaparilla
Serious Disease.
...from what is known as
...e years, and for days at a
...able to straighten myself
...three weeks; during that
...plied and derived no bene-
...arsaparilla advertised in
...to try a bottle. I found

D'S
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URES
...ished taking half of a bot-
...help from taking the first
...to try another, and since
...tile I feel as well as ever
...D. MERRETT, Toronto, Ont.
...e prompt and efficient, yet
...by all druggists. 25c.

...ial Railway.

...MONDAY, the 1st October, ...of this Railway will run ...pted) as follows:

...L LEAVE ST. JOHN:

...lton, Pugwash, Pic...	
...ax	7.00
...and Montreal	13.50
.....	16.30
.....	16 40

...each way on express trains ...7.00 o'clock and Halifax at ...gers from St. John for Chas... ...ke through sleeping cars at ...ock.

...ARRIVE AT ST. JOHN:

...ax	8.30
...real and Quebec (Mon...	
.....	10.30
...ton (daily)	16.30
...fax	15 50
...ax, Pictou and Camp...	
.....	18.30
...on Moncton	24.00

...f the Intercolonial Railway ...n from the locomotive, and ...fax and Montreal, via Levis. ...rictly.

...by Eastern Standard Time

D. POTTINGER,
General Manager.
...Moncton, N. B.,
...1894.

...nber 31st, 1894,
...S. of WOODILL'S
...AN BAKING
...DWDER
...nd
...D DOLLARS each will be paid to Five Persons and
...E DOLLAR each to Ten Persons ...mber representing greatest
...M. D. PEARMAN, Halifax, N. S.

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...Munn & Co. receive ...the Scientific American, and ...widely before the public with... ...inventor. This splendid paper, ...ently illustrated, has by far the ...on of any scientific work in the ...d. Sample copies sent free. ...ly, $3.00 a year. Single ...Every number contains beau... ...colors, and photographs of new ...ns, enabling builders to show the ...d secure contracts. Address, ...NEW YORK, 361 BROADWAY.

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A. J. WALKER & CO.,
KENTVILLE, N. S.

The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil or Electric, ...the most powerful, uniform, ...cheapest, and best light for ...Churches, Stores, Banks, Tho... ...atres, Depots, etc. New and im... ...proved designs. Seen size of room. ...Get circular & estimate. A liberal ...discount to clergymen & the trade. ...L. P. FRINK, 551 Pearl St., N. Y.

...TAINED-GLASS
...and Decorations.
Castle & Son,
...20 University St., Montreal.

...y KNOWN SINCE 1826. BELLS ...CHURCH & CHIME BELLS ...ALSO SCHOOL & OTHER BELLS ...CHIMES & PEALS. ...CHENEY & CO., TROY, N. Y.

...the and get the ...LE'S DYSPEPSIA PILLS. ...guaranteed to cure any case of Dyspepsia ...DUNN W. McALVIN, Lowell, Mass.

...CKEYE BELL FOUNDRY ...BELLS for Churches, Schools, Tower Clocks, Chimes, Peals, etc. ...Warranted satisfactory. Catalogue sent free. ...VANDUZEN & TIFT, 102 East Second St., Cincinnati, O.

☞ The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE HOME.

A GOOD NAME.

A young man does not always find it easy to get on in the world without education or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any of all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slightings. Men who are themselves lacking in good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health, and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a great deal harder. In spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered; every young man who has that possession ought to count it above price, and to have a care lest he lose it.—S. S. Times.

A SUNNY FACE.

Wear it. It is your privilege. It has the quality of mercy—it is twice blessed It blesses the possessor, and all who come under its benign influence. It is a daily boon to him who wears it, and a constant, ever flowing benediction to all his friends.

Men and women, youth and children seek the friendship of the sunny-faced. All doors open to those who smile. All social circles welcome cheerfulness. A sunny face is an open sesame to hearts and homes. By it burdens are lightened, care dispelled, sorrows banished, and hope made to reign triumphant where fear and doubt and despondency held high carnival. Your own life will be sweetened, your own joys heightened, by your perennial heaven-lighted sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with happiness, and let it glow and shine on all around.

A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face which won the child's confidence. Childhood runs into the arms of such.—Ex.

THE FAMILY ACCOUNT BOOK.

At this season of the year, when the stores for winter are laid in, the housekeeper is likely to look over her accounts with peculiar interest. For many reasons, it would be better to count what might be called the fiscal or financial year of the household from the first of December, rather than the first of January. The housekeeper would be ready to meet the expenses of Christmas with a somewhat lighter heart entering on a new year, and would not be so busy as she gaually is the first of January. In business houses there is a precedent for this. Neither do the States end their financial year the first of January, but at different times, according to their own rules.

An account kept carefully and correctly is one of the most powerful aids to economy and orderly expenditure. A neat ledger with the proper lines is the best blankbook. It need not be over six or seven inches by four in size, and will not cost over 50 cents. It will take very little time to put down all the expenditures and balance them with the amount in the book each day at night. Many days will pass when the expenditures will be slight. Other days they may be excessive. Whenever the book is begun, keep an account and keep it faithfully, and it will be a satisfaction.

A LOTION FOR CHAPPED HANDS.

Almost every woman has her favorite lotion for chapped hands. It depends considerably on the individual which is the best. Glycerine acts as an irritant on certain skins and is soothing to others, but mixed with rose-water it usually is a success. With a proportion of citric acid it seems to be just the proper lotion for most skins. It heals as if by magic, chapped hands, sunburn and most of the various afflictions to which a delicate skin is liable. To make this preparation mix two-fifths rose-water with two-fifths glycerine and one-fifth citric acid. The preparation will make the hands smart a little when first it is put on if they are very much chapped, but it will usually heal them quicker than anything else. Almond cold cream is also excellent for chapped hands. Take two ounces of oil of almonds, one dram of white wax and one dram of spermaceti. Mix them together in a cup. Set the cup in a saucepan of warm water. Stir the mixture until the spermaceti and wax are melted; add five drops of any fragrant oil of perfumery. Pour the melted preparation into earthen jars and let cool. Camphor ice is another cake which is valuable for a healing salve. Melt three-quarters of an ounce of spermaceti, one ounce of gum camphor broken into small lumps in four ounces of almond oil, by putting them in a cup set in boiling water. Stir the mixture repeatedly until the camphor is entirely dissolved, then strain it into little jars to harden.

A TOMATO JELLY.

A tomato jelly is a delightful little entree that is easily made from either ripe or canned tomatoes. Fry the red part of one carrot, one white onion, one bay leaf, a sprig of thyme, and a piece of ham about two inches square, in a tablespoonful of butter. Add two tablespoonfuls of flour to these while they are cooking, stirring it in with the butter and let the whole brown. Then add a quart of tomatoes, canned or ripe; and stew them slowly for forty minutes. Strain the whole through a coarse jelly bag. Return it to the fire and when it boils up add two-thirds of a box of gelatine, which has been soaking in half a cup of cold water for two hours.

The jelly can now be poured into little moulds, the size of coffee cups, and served with meat when it becomes cold and hard. Little red cups of this jelly may be formed by pouring a little of it in ordinary teacups set in a pan of ice. A tablespoonful to each cup is sufficient. When this jelly hardens, set a small tin mould holding about a jill and with a piece of ice to keep it down, in each cup. Pour the jelly in the space between the two cups and when it hardens remove the ice from the tin cup and lift out each of the tin cups. Fill these with mayonnaise of celery or any dainty salad you may wish, and when ready to serve turn them out on a bed of green lettuce putting a cup of jellied tomato and celery salad on each lettuce leaf.

FRANGIPANNI PATTIES.

These dainty little patties are holiday affairs that are not especially familiar to housekeepers. Make six small tart moulds. Line them with puff paste or any nice pastry. Little patties of paste, such as are used for cranberry tarts, will do for the purpose. These are to be filled with frangipanni cream. To make this cream put half a cup of thin cream or rich milk in a saucepan with an even tablespoonful of flour mixed in. Cook the cream till it thickens a little—it will take three or fomr minutes to cook—then remove it from the fire and add a few drops of orange flavor, one tablespoonful of sherry and one of brandy, and, last of all the yolks of four eggs. Set the saucepan in boiling water and stir the mixture till it grows thick; then add a tablespoonful of candied fruit chopped fine or a tablespoonful of candied ginger, almonds, or citron cut in fine shreds. Cherries, candied, are very nice for this purpose. If the cream thickens too much, as it will sometimes in cooking, add more fresh cream so that it is about the substance of a nice custard when done.

THE SILENT COAL SCUTTLE.

For the sake of the nervous invalid some inventor has patented the silent coal scuttle. This is lined with india rubber and sits on an india rubber standard. The shovel is also sheathed in india rubber so that coal may be put on the fire as quietly as possible. A simple way of accomplishing the same thing is to do up coal, about a shovelful at a time, in paper and put it on in this way. The paper is laid on the fire and burns away and the coal settles quietly in its place. No one who has not suffered from the torture of the rattling coal scuttle can appreciate what a blessing a silent method of attending the fire may be. A good nurse must not only be intelligent and trained in the knowledge of her business, but she should be a person of delicate sensibilities, so that she can appreciate the morbidly sensitive, nervous condition of the invalid and learn to guard against all sources of annoyance.

SEND THIS NO. 22,

and 10 cents for three lessons in the new and easy system of shorthand. In one week I will draw one name from the whole number and this person shall have a full $10 course in Snell's Simple Shorthand by mail entirely free.

A valuable course for some one. Write to-day.

SNELL'S COLLEGE, Truro, N. S.

JOHNSON'S ANODYNE LINIMENT

It was originated in 1810 by the late Dr. A. Johnson, an old fashioned, noble hearted Family Physician, to cure all ailments that are the result of irritation and inflammation, such as asthma, abscesses, bites, burns, bruises, bronchitis, colds, coughs, croup, catarrh, chaps, chilblains, colic, cramps, cholera-morbus, diphtheria and all forms of sore throat, earache, fractures, gout, headache, influenza, la grippe, lame back, lame side, lame neck, mumps, muscular soreness, nervous headache, neuralgia, pimples, pains in chest, stomach or kidneys, ringworm, rheumatism, scalds, stings, strains, sprains, stiff joints, sore lips, sore lungs toothache, tonsilitis, wind-colic and whooping cough. The great vital and muscle nervine.

For INTERNAL as much as EXTERNAL Use

Its special province is the treatment of inflammation. Its electric energy everlastingly eradicates inflammation without irritation. It is important everyone should understand the nature and treatment of inflammation. Send us at once your name and address and we will send you free, our new illustrated book, "TREATMENT FOR DISEASES." This book is a very complete treatise in plain language, which every person should have for ready reference.

The Doctor's Signature and directions are on every bottle.

If you can't get it send to us. Price 25 cents; six $1.00. Sold by Druggists. Pamphlet free. I. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

KEEPS CHICKENS STRONG

and healthy; it gets your pullets to laying early; it is worth its weight in gold when hens are moulting; it prevents all disease, Cholera, Roup, Diarrhœa, Leg-Weakness, Liver Complaint and Gapes.

It is a powerful Food Digestive.

Large Cans are Most Economical to Buy.

NOTHING ON EARTH WILL MAKE HENS LAY LIKE SHERIDAN'S CONDITION POWDER

Therefore, no matter what kind of feed you use, mix with it daily Sheridan's Powder. Otherwise, your profit this fall and winter will be lost when the price for eggs is very high. It assures perfect assimilation of the Food elements needed to produce health and form eggs. It is absolutely pure. Highly concentrated. In quantity costs less than a cent of a cent a day. No other kind is like it.

If you can't get it send to us. Ask First

Samples for 25 cts. Five $1. Large two-lb. can $1.00, 824 pans $5. Exp paid. Sample "PARY POULTRY PAPER" Poultry one year (50 c.) and large can, both $1.00 I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

THE FARM.

MUTTON IN DEMAND.

The consumption of mutton has increased threefold within the last decade and ought to increase twentyfold in the next, for there is certainly room for an enormous expansion. There is no denying that our mutton used to be pretty poor stuff and deserved its bad reputation. Unfortunately the latter still clings to it in the minds of many people who would be surprised to learn that physicians prescribe it for patients instead of beef, which it outranks in healthfulness and digestibility.

There is no doubt that the mutton sheep has a great future before it. If despite free trade and high rents, the English farmer can find money in the industry, the American, with his unrivalled natural and political advantages, ought to be able to. It is not true that the English sheep raiser has any idea of going out of the business. The number of sheep in that country has declined owing to last year's great drouth, but at this year's autumn sales at the sheep fairs high prices have prevailed. A Lincoln ram was sold for $760, and nineteen others of the same breeder averaged $150 each. Another lot of twenty averaged $140 each. At a Scotch ram sale one Border Leicester ram brought nearly $600, and two others $500 each. The same breeder sold thirty two rams at an average of over $200.

To be able to pay these prices farmers must not only have made heretofore, but they must be satisfied that there is still some to be made, and that it is to be obtained only by the use of the finest rams procurable. The importance of breeding only the best has been too much overlooked in America. We are only slowly realizing that it is quality rather than quantity that counts. While we may find that one good animal may cost more than two scrubs, it will also bring considerably more when marketed, and meantime the greater expense of maintaining two animals must be set off against the original cost.—Coleman's Rural World.

"CHEERING WORDS FOR FARMERS' BOYS"

It occured to the writer, as it has, probably, to other readers, that Galen Wilson's "advice and cheer to farmers' boys," as offered in "The Tribune," was not to educate themselves so much for farmers as for baggage smashers, ticket agents, or professionals. I think I have noticed about that kind of advice before, when professional men undertook to instruct farmers what to do with their sons. It, if carried out, must no doubt be a great help to the humble calling of agriculture, as college graduates with two or three capital letters strung to their names, like a tail to a kite, are supposed to know about all that's worth knowing. The Doctor mentions agricultural colleges as a possible source of education, but rather laments the facts that such colleges are not very well patronized. Ours, here in Pennsylvania, makes no complaint of want of patronage, but its use as an instructor in the art of farming is quite another matter. I am tolerably familiar, through some of the managers, with its work, but I never heard much that commended it as an agricultural teacher. Its proficiency in military drill, dancing and fine musical training is praised without stint, while its mechanical and engineering departments are supposed to be hard to excel. But few of the many students who graduated there ever take up a farmer's calling. Such as do are almost invariably left behind by the neighboring boys with only a home training.

And just a few words about that buttery education supposed to be obtained at an agricultural college. We have a case here at home right to the point. Near me is a creamery, which, according to the last annual report, works up over 6,250,000 pounds of milk in a year. The head butter-maker, who was rather an uneducated man as far as schools go, was persuaded that a course of training at an agricultural college would make his services more valuable to the creamery. So he took a course some two years ago at our State college, and came back as a supposed expert. Now, it happens there is an almost equally large creamery about five miles from what we call our creamery, operated in chief by a man who learned all he knows of butter making on a farm. The products of both these creameries are handled by the same firm in Philadelphia, and while the college student's butter never brings more than the other, it sometimes brings a cent, and occasionally two cents, a pound less. So much for a college training at butter-making.

It will no doubt be considered in very bad taste, but one dislikes the thought of turning our cleanly reared farmer boys among a herd of trained city roughs, such as are to be met with at these high institutions of learning. If any proof of the fact had been needed, the recent brutal football contests, eminating from these high educational fountain-heads, has furnished it.—William T. Smedley, Chester County, Penn.

POULTRY DUST BATH.

Nearly if not quite all species of fowl use the dust bath. They choose a spot of fine, dry soil and scrape little holes where they pulverize the dirt until it is reduced to a fine dust. In this they roll and shake their feathers and allow the dust to penetrate to the skin. It appears that in some way this is deleterious to the parasites which infest the plumage or the skin. It has been said by some naturalists that as all insects breathe—not through the mouth as all warm-blooded animals do, but through little openings in the skin, situated in rows along the side of the body—the particles of dust close these openings, so that parasites die of suffocation as quickly as a quadruped would if held under water. This has been denied by some scientists, who say that these holes are defended by a very delicate but effective apparatus that makes it impossible for any foreign matter to enter, no matter how minute it may be. Be this as it may, I know that wild birds take dust baths whenever the weather and the state of soil permit. Nature is a good guide, and whether the dust bath is for the prevention and absorption of effete matter which has become too odorous, or whether it acts as an insecticide, it is certainly advantageous to fowls or they would not use the dust bath. I say that the careful poultry keeper will provide dust boxes for birds, filled with fine dust, coal ashes, thoroughly dried and mixed with insect powder. It makes but little difference which of these varieties of soil you use: the principal part is to have it clean. That is not a highly manured soil, but a comparatively unfertile one is preferable. The next qualification is that it must be perfectly dry. —Albert F. Firestine, in Western Garden.

THE IDEAL COUNTRY ROAD.

The ideal country road is the macadam. The first cost is heavy, but the roadbed can be kept in repair at small expense, and ultimately saves to those who use it far more than it costs. The usual method of laying a macadam road is as follows: First, a layer of three to six inches of brown stone, about the size of one's fist, to be put upon the grade of the roadbed in dry weather. After consolidation add successive layers until the desired thickness has been obtained—all layers except the first to be put down in wet weather or saturated with water and rolled. Macadam's custom was to put three layers of broken stone to secure a depth of nine or ten inches. The cost of the construction varies greatly according to the material used, distance of transportation and manner of putting down. A part of Randolph street was macadamized last year, and it furnishes a test of the cost of such work in this vicinity. After the roadbed had been put in the proper shape a course of broken limestone about eight thick was laid and solidly packed by sledging. On the top of this course of finer stone, none larger than two inches in its largest dimensions, of about four inches thick was laid and thoroughly rolled with a fifteen ton roller. The top layer was kept sprinkled while being rolled, and it was rolled a second time. A thin layer of gravel or very fine stone was put over the top to act as a binding material. Limestone was used, although it is a little too soft to make the best roadway, because of the crumbling or wearing away. The cost was about $4,000 a mile.—St. Paul Pioneer Press.

Taking a Friend's Advice.

MR. THOMAS ADAMS TELLS THE HAPPY RESULT THAT FOLLOWED.

He Was Suffering From a Severe Attack of Rheumatism—Would Have Given Anything to Secure Relief—How a Cure Was Brought About.

From the Brantford Courier.

A brief statement in respect to the recovery of Mr. Thomas Adams, of St. George, will no doubt be of considerable interest to suffering humanity in general and particularly to those who may profit somewhat by the experience hereinafter set forth. Mr. Adams is a stone mason by trade and resides about a mile east of St. George. At present he is operating the Patten Mills and is well known and respected in the neighborhood. In order to gain all the information possible concerning the circumstances of the cure, a representative of the Courier proceeded thither to investigate the case. Mr. Adams was found at work in his mill. He is a man of about thirty-five, healthy and vigorous, a man whom one would not suspect of having any ailment. When interviewed he cheerfully made the following statement:—"About three years ago when at work at my trade I contracted through over-exposure, a severe attack of muscular rheumatism, which confined me to the house for three weeks, during which time I suffered the most excruciating pain, being hardly able to move. I was so bad that I could not lie down, had to just let myself fall into bed. When attempting to rise had to turn over upon my face and crawl up, there being only one position from which it was possible to rise. I would have given anything at this time in order to secure relief. My first thought was to call in a regular practitioner, so I procured one of the best physicians in the neighborhood, but he did not seem to get control of the malady. After treating me for some time he left of his own accord saying he could do nothing for me. About this time a friend of mine persuaded me to try Dr. Williams' Pink Pills. Finally, I decided to give them a trial. I soon experienced a decided improvement and was mending rapidly, the terrible pain left me and I had considerable relief and was able to get around with the use of a crutch. After the further use of the Pink Pills I was so far recovered as to be able to resume work and since that time have been free from the complaint. I do not now feel any of the soreness and stiffness of the joints, I can get right up in the morning and go off to work without any feeling of uneasiness whatever. I have every confidence in Pink Pills and heartily recommend them. I believe them a good thing to take at any time to get the blood in good condition and if I felt any illness coming on I would, instead of calling a doctor, send at once for a box of Pink Pills."

When strong tributes as these can be had to the wonderful merits of Pink Pills, it is little wonder that sales reach such enormous proportions, and are the favorite remedy with all classes. Dr. Williams' Pink Pills contain elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for locomotor, ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for trouble peculiar to females, such as suppression, irregularities and all forms of weakness. In men they effect a radical cure in all troubles aristng from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and sold in boxes (never in loose forms by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape), at 50c. a box, or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams, Medicine Company at either address.

50 YEARS.

For the last 50 years Cough Medicines have been coming in and dying out, but during all this time

SHARP'S BALSAM OF HOREHOUND

Never left the Front Rank for Curing CROUP, COUGHS AND COLDS.

All Druggists and most Grocerymen sell it.

25 Cents a Bottle.

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

Nerves

REGULATE and CONTROL

the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG BY

HAWKER'S Nerve and Stomach TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Mfd. only by Hawker Medicine Co. Ltd. St. John, N.B.

SMITH & TILTON, St. John, N. B., Agents for New Brunswick.

D. A. GRANT & CO.,

—MANUFACTURERS OF—

ROAD CARTS, CONCORD WAGGONS,
BUSINESS WAGGONS,
PIANO-BOX BUGGIES,
BANGOR BUGGIES,
CORNING BUGGIES,
PHAETONS of every description,
FAMILY CARRIAGES of all kinds; also
SLEIGHS and PLACES in every style required.

We guarantee quality and price second to none.

A large stock constantly on hand to select from.

Repairing promptly attended to at moderate charges.

A trial will convince you of the truth of this statement.

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P. O. Box 120.

Apr. 10th, 1894. 15 1y

NEW GOODS

—IN—

Gentlemen's Department,

27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Jaggers, Braces, French Dresses, Ring Shapes, Counter Caps, Dressing Gowns, Gloves, Medicated Shirts and Drawers.

IN STOCK:

English All-Linen Collars in the latest styles; and the "Doris" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.

Manchester, Robertson & Allison.

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USE ONLY WINSOR & NEWTON'S CELEBRATED COLORS.

KNOWN ALL OVER THE WORLD.

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YOU HAVE THEM!

OLD NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND and CANADIAN STAMPS.

They will be found on letters between 1860 and 1869.

I pay from 1 cent to $50 for them—preferred on the whole envelope.

Stamps must be in good condition.

Address,

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Box 216, St. John, N.B.

J. & J. D. HOWE,

Manufacturers of HOUSEHOLD

FURNITURE!

CHEAP BEDROOM SETTS, BEDSTEADS, TABLES, WASHSTANDS, Etc.

Warerooms,—
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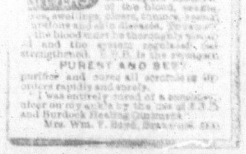
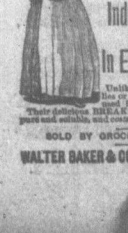
Factory,—
EAST END UNION STREET,
SAINT JOHN, N. B.



WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES

On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS In Europe and America.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

AGENTS WANTED—MEN and WOMEN

Our Journey Around the World

By REV. CRANDLE CLARK, President of the Central Society of Christian Endeavor. 320 beautiful engravings. The King of all subscription books. Bright, Pure, Humorous, Instructive, Thrilling, a library in itself, it outsells all other books ten to one. Thousands are now writing for it and agents are making money fast. Hundreds more agents wanted. You is the time. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write for Circulars to

A. D. WORTHINGTON & CO., Hartford, Conn.

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

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Dominion.

— R. G. Dun & Co. report 41 Canadian failures this week; same week last year, 41.

— On Saturday Mr. C. N. Skinner, Q. C., was sworn in as recorder of the city and deputy mayor before Mayor Robertson, in the presence of a number of aldermen.

— Forty-eight immigrants arrived here yesterday afternoon from Halifax. They will go west by the Pacific express this afternoon.

— Hon. James Pitts, of Newfoundland, for whom a warrant is out, in connection with the Commercial Bank affair, is in Halifax. He will return to Newfoundland at once.

— The city representatives, Mayor Robertson, Alderman McGoldrick, McRobbie, Christie and another member of the council will represent the city at Sir John Thompson's funeral.

— At Thedford, Ont., James Calvert's roller mill, the house occupied by John Chester, and Mr. Service's barn were destroyed by a fire that threatened the whole village at one time. The loss is about $10,000.

— The Liberals won a seat from the Conservatives in Richmond county Saturday in the by election for the Nova Scotia Assembly. Morrison, who was unseated, was defeated by Matheson, Liberal, by about 200 majority.

— Burglars entered the residence of Mr. Hoyt Beatty, on Blue Rock, Carleton, on Christmas eve, and stole a quantity of provisions. This is the second time Mr. Beatty's place has been entered lately. A number of other petty burglaries have also been reported from the West End.

— The series of Talks to young men arranged by the Y. M. C. A., was concluded Sunday as far as programmed. Rev. Norman McKinnon spoke of Amos, the Farmer Prophet, to crowded parlors. His address was an earnest, practical one, appreciatively received. He reviewed the life of Amos, and drew from it lessons of sterling worth for present day application.

— The Scott Act Inspector, Rev. B. Colpitts, assisted by James Drysdale, Jacob Palmer and George McClintock, a few days ago made some important seizures of liquors. At Bath they took from Whitfield Giberson a small quantity; at Bloomfield, from Thomas McCafferty and William Waugh they seized a considerable lot. At Waugh's there was resistance offered and pistols were displayed. At the boundary line, Wicklow, a full double wagon load was taken from a man named Stewart, who resisted arrest; was overpowered, but finally made his escape to the American side.—Woodstock Sentinel.

— In a recent article on coffee and cocoa, the eminent German chemist, professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious breakfast cocoa made by Walter Baker & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

Now mothers be sure and get McLean's Vegetable Worm Syrup and you will not be disappointed. Safe, pleasant, effectual.

MARRIAGES.

HUTCHINSON-FAY.—At Millville, Dec. 20th, Rev. J. W. Pancroft, William A. Hutchinson, to Annie C. Fay.

STOREY-FRIARS.—At Sussex, Dec. 20, by Rev. E. J. Grant, W. H. Storey to Lizzie E. Friars, of Sussex.

PARKS-NASON.—At the parsonage, Gibson, N. B., Dec. 26th, by Rev. F. D. Davidson, William Parks, to Lena Nason, both of Marysville, N. B.

WELCH-YOUNG.—At Upper Economy, Dec., 25, by Rev. C. P. Nilson, John Welch, to Flora Young, of Pleasant Hills, N. S.

BANKS-BANKS.—At Berwick, Dec. 8th, Abram Banks, to Mrs., widow of the late George Banks, both of Morristown, Aylesford, N. S.

HOLMES-SINCLAIR.—At Sussex, Dec. 20th, by Rev. E. J. Grant, George N. Holmes, of Studholm, Kings Co, to Agnes Sinclair, of Dundee, Scotland.

STANETE-RICHARDSON.—At the parsonage, Great Village, by the Rev. T. A. Blackadar, Joseph H. Stanete, of Bass River, to Mamie Richardson, of Londonderry, Col. Co., N. S.

MOSER-JEWERS.—At the home of the bride, Dec. 25, by Rev. W. A. Snelling, Albert W. Moser to Margaret Jane Jewers, both of Moser River, N. S.

SMITH-MERRITT.—At Smith's Cove, Dec. 26th, by Rev. J. T. Eaton, John H. Smith, to Mrs. Sarah Jane Merritt, all of Smith's Cove, Digby County, N. S.

REID-SPINNEY.—At the Baptist parsonage, Gaspereaux, on the 26th inst., by the Rev. J. Williams, Ansley J. Reid, of White Rock, to Mary Spinney, of Black River.

MORSE-MARTIN.—At the home of the bride's parents, Dec. 26, by Rev. L. J. Tingley, Burpee R. Morse to Jessie F. Martin, all of Melvern square, Annapolis Co., N. S.

FALES-FALES.—At the Baptist parsonage, Melvern square, Dec. 27, by Rev. L. J. Tingley, Thaddeus Fales, to Phœbe Fales, both of Victoria Vale, Annapolis Co., N. S.

RICE-BRADLEY.—At the residence of the bride's father, Dec. 26, by Rev. E. O. Read, John Alva Rice of Campobello, N. B., to Belle R., daughter of William Bradley, Esq., of Canada Creek, N. S.

BREWER-WHITE.—At the residence of Heman Morehouse, St. Marys, N. B. Dec. 18, by Rev. F. D. Davidson, Sterley Brewer of Zealand, Parish of Bright, to Nellie White, of St. Marys.

BARKER-LARLEE.—At Houlton Me., Nov. 28, by Rev. F. E. White, of the Methodist church, John W. Barker of Island Falls, Me., to Aggie Larlee of Forest Glen, Victoria Co., N. B.

BAKER-CRANDALL.—At the home of the groom's parents, Dec. 27, by Rev. L. J. Tingley, Dimock Baker, of Wilmot, Annapolis Co., to Mrs. Amanda Crandall, of Kingston Village, Kings Co., N. S.

REID-DICKSON.—At the residence of Willard Reid, St. John, Dec. 22nd, by Rev. G. O. Gates, A. M., George M. Reid, master Mariner, to Alice B. Dickson of Boston, Mass., U. S.

SMITH-CLEM.—At Berwick, Dec. 26th, by the Rev. J. L. Read, Thomas E. Smith, Esq., of Port Williams, Cornwallis, to Ida E. Clem, of Western Cornwallis, N. S., only daughter of the late Zacheriah Clem, Esq.

WHITE-HETHERINGTON.—At Washademoak, Dec. 25, 1894, at the residence of the bride's father, by Rev. S. D. Ervine, Hudson R. White of Kingston, Kings Co., to Ida A. Hetherington of Johnston, Queens Co., N. B.

ALLEN-BAIN.—At the residence of the bride's parents, Pembroke, Yarmouth, Co., N. S., Dec. 15, by the Rev. J. B. Champion, Gilbert P. Allen, son of Israel Allen, to Lizzie M. Bain, only daughter of Mr. and Mrs. J. Wm. Bain, all of Pembroke, Yarmouth Co., N. S.

DEATHS.

STOREY.—At Salisbury Road, Dec. 10, Hazel, adopted daughter of William and Susan Storey, aged 5 years and nine months.

SOLEY.—At Truro, Nov. 8, Thomas Soley, aged 34 years, son of the late Charles Soley.

KEYES.—At Codys, Queens Co., Dec. 21st, of bronchitis, Herbert Blake, aged 6 months, beloved and only child of John and Lillian Keyes. May God sustain the bereft.

HUBLEY.—At Pleasantville, Nov. 25th, Sarah, widow of the late James Hubley, passed quietly to her rest, leaving two sons and three daughters, to mourn their loss. Eleven months before, our dear sister was called upon to part with her husband. She never gained her usual spirits, but longed to depart and be with Christ, which is far better. May God bless and comfort the sorrowing family.

GANONG.—At Springfield, Kings Co., N. B., on Sept. 3rd, 1894, after a lingering illness, borne with christian fortitude and resignation to the Divine will, George R. Ganong, aged 72 years, leaving a sorrowing widow, three sons and four daughters to mourn the loss of an affectionate husband and kind father. The departed brother was a consistent and worthy member of the second Springfield Baptist church, for fifty years. "Asleep in Jesus."

STEWART.—Died at Mascarene, Charlotte county, Dec. 4, Nancy, aged 71 years, widow of the late Stephen Stewart of Deer Island, and youngest daughter of the late James Walker, by whom she was baptized about thirty-six years ago into the fellowship of the Second St George church of which she remained a faithful member until she passed peacefully away to join the church triumphant. She leaves one son and many friends to mourn. [P. E I. papers please copy.

DAVIS.—At Springfield, Kings Co., N. B., Dec. 21, of congestion of the lungs, Zebulan Davis, aged 83 years and nine months. Our brother was born in 1811, and was baptised in 1838, by Father Crandall, and united with the first Springfield Baptist church of which he was a member, until his death. He had always been a great advocate of the temperance cause. Our brother leaves a wife in her eighty-sixth year, four sons, four daughters, twenty-five grand children and nine great grand children, to mourn their loss. His end was peace. The funeral was large and conducted by the pastor of the church.

LEWIS.—At Parrsboro, N. S., Nov. 16, Gaius Lewis, age 76, leaving a sorrowing companion and son to mourn their loss. Brother Lewis professed faith in Christ Sept. 13, 1890 and was baptized into the fellowship of the Parrsboro Baptist church by the Rev. Isaiah Wallace, and in the fellowship of the church he walked till his Saviour called him to his reward on high. The death angel came suddenly and unexpectedly, but the dear brother was found resting on the sure foundation which God has laid in Zion for the hope of the guilty. The funeral services were conducted at his late residence by Pastor Howe, assisted by Rev. Mr. McLean (Presbyterian). The audience was large and all seemed deeply affected over the loss of a good citizen from our midst. To the care of a covenant keeping God we commend the widow and her only son till the sorrows of earth are passed and they meet husband and father in "the inheritance of the saints of light."

EATON.—On Sunday morning, Dec. 23, at Berwick, N. S., Unity A., beloved wife of George W. Eaton, and youngest daughter of the late Rev. William Chipman, aged 50 years. She was a devoted christian woman, greatly beloved of her friends. Her cheerful spirit, her pleasant voice, her sympathy and loving ministry in times of sickness and sorrow brought cheer and help to many in their need. There are many who mourn her departure. Perhaps no woman in the western part of the province was more widely known and more sincerely beloved. She was to her pastor always a most kind and faithful friend. Those who will feel a sense of personal bereavement in her death are many. Her surviving brothers are: A. F. Chipman, Esq., of Berwick, Rev. Alfred Chipman of North Springfield, Vt, Judge Chipman, of Kentville, N. S., and Holmes Chipman, Esq., whose residence is abroad. Mrs. Parker, of Wolfville, is the surviving sister of the family.

CURRIE.—Thomas Currie entered the Saint's everlasting rest on the 13th of Dec., after a tedious illness, which he bore with exemplary patience and resignation. Our departed brother suffered from paralysis and a gradual loss of both nervous and muscular energy. His hope and trust in God, his confidence in Christ's ability to save, never faltered but continued firm to the end. Gently at last he fell asleep in Jesus to awake with a spiritual body in the morning of the resurrection. Every thing was done by his devoted wife and household to smooth his path to the tomb. For many years the deceased was an active and esteemed member of the Brussels street Baptist church of this city. As a citizen he was respected by all that knew him. Now his record is on high; for "blessed are the dead that die in the Lord." The funeral service was conducted by his pastor, Rev. Dr. Carey, assisted by the Rev. Mr. Baker. A large concourse of relatives and sympathizing friends followed his remains to the St. John cemetery, on the 15th ult. May the promises of the Gospel and the consolations of the Comforter abide and abound with the Lord's bereaved hand-maiden until his love shall set her at the side of her husband in the sinless and the deathless land.

KEMPTON.—Mrs. Patience Kempton died at the residence of her daughter, Mrs. J. D. Keddy, Wolfville, Dec. 1, in the 80th year of her age. She was the daughter of Bartlett Freeman, one of the company of stalwart young men who many years ago, went from Liverpool, N. S., into the forests of northern Queens to make comfortable homes for themselves and their families. Her husband was the late Jacob Kempton, Esq., a Godly man, who faithfully served his generation, and was called to his reward about six years ago. She married at the age of 19, and soon afterwards was baptized by Elder Thomas DeLong, and continued in the fellowship of the church until her death. She had twelve children, six of whom survive her. One of the deceased was the Rev. James F. Kempton, widely known throughout these provinces as an earnest self denying preacher of the gospel. Her piety was conspicuous in the household, in the church and in the community. More than a year ago she removed to Wolfville, and immediately identified herself with the religious activities of the place. The Woman's Missionary Aid society received her cordial support; she assumed the white ribbon of the W. C. T. U., and was when health permitted, among the most punctual in attendance at the conference and other meetings of the church. She received the intimation of her approaching end with calm assurance. For sixty years she had proved the faithfulness of Him who had said "My grace is sufficient for thee", and now she could say "I am ready", and in this confidence, fell asleep in Jesus—a beautiful closing of a beautiful life. Her remains were conveyed to the station, followed by sympathizing friends and students of the college, and thence to the old home in Kempt, when, after services conducted by Rev. I. E. Bleakney, they were laid beside those of her husband.

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Dated this twenty-eighth day of December, A. D. 1894.

Sgd. J. F. MERRITT,
Sgd. G. WETMORE MERRITT,
Sgd. WM. W. TURNBULL.

PROVINCE OF NEW BRUNSWICK,
CITY AND COUNTY OF SAINT JOHN S.S.

Be it remembered that on this the twenty-eighth day of December, A. D. 1894, at the City of Saint John and Province of New Brunswick, before me Silas Alward, a Notary Public in and for the said Province, duly admitted and sworn, residing and practising in the said City of Saint John, personally came and appeared Joseph F. Merritt, G. Wetmore Merritt and Wm W Turnbull, the parties to the above certificate, who severally acknowledge that they signed the said certificate as and for their act and deed, and as required by the law relating to "Limited Partnerships".

In testimony whereof I, the said Notary, have hereunto subscribed my name and affixed my official seal the day and year in this certificate above written.

Seal. Sgd. SILAS ALWARD, Notary Public for New Brunswick.

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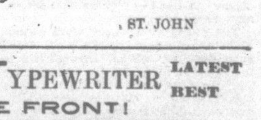

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What W. R. STERLING, ESQ., Landing Waiter of H. M. Customs, Newfoundland, Says about SKODA'S DISCOVERY.

ST. JOHN'S NFLD., July 25th, '94.

P. J. HATTON, ESQ., Agent for Skoda's Discovery.

SIR,—For several months past I have been taking Skoda's Discovery for Nervousness and General Debility, and the benefit I have derived is simply marvellous. I cannot say too much in its favor and would strongly recommend it, believing it has no superior as a Nerve and General Tonic.

W. R. STERLING.