Messenger and Visitor

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—"THE grave of Phillips Brooks at Mount Auburn," says *Zion's Herald*, "is entirely overgrown by the glossy leaved myrtle, or periwinkle, and upon this dark back-ground fresh flowers are constantly laid. The Bishop lies in a simple, old-fashioned grave lot, with an iron fence around it. The gate of this fence is not latched, but swings silently to admit the countless visitors, who have worn the grass entirely away between the grave and the path below it. Two laurel bushes, which stand on each side of the gate, have been nearly clipped away by those who wish to retain some memorial of so sacred a spot."

—WILLIAMS COLLEGE, of Williamstown, Mass., has recently celebrated its centennial in a very pleasant manner. Fine oratory, the granting of honorary degrees and the sports of the students have been the chief features of the celebration, which has gone on amid the most beautiful of autumn weather, and all in the midst of the gorgeously apparelled Berkshire hills, adding the splendor and dignity of their presence to the occasion. Cornell, too, has been stretching its limbs, like a young giant, on the occasion of its twenty-fifth birthday, marvelling somewhat how great it has become, yet understanding well that there are other giants in the educational world, both older and younger than itself, and that if it is to stand on equality with these it will have need to make the most of its great resources.

— THE United States government has a "reindeer station" at Fort Clarence, Alaska, where an attempt is being made to introduce the reindeer of Siberia. It appears that the attempt is proving successful. Captain M. A. Healy, of the revenue steamer Bear, who has been intrusted with the duty of purchasing the animals in Siberia, and who is also inspector of the station at Fort Clarence, has submitted a report to the government in which he declares that the experience of two years establishes beyond doubt the feasibility of the scheme to introduce the reindeer in Alaska. He says the deer thrive better there in Alaska than in Siberia, and advocates the adoption of methods similar to those in use on model stock farms.

— MONTREAL is proposing to add very considerably to its extent and population by annexing adjacent villages. The city has made several experiments along this line within the past few years, and while the result has been a large increase in area and population for the city, this has not been accomplished without increasing the burdens of the Montreal taxpayers. It is said that the addition of territory within the past ten years has cost the city, in extra taxes, half a million of dollars. Perhaps the average Montrealer feels that he is amply repaid for the extra contribution to the civic revenues required of him by the proud consciousness that he is a citizen of the biggest city in the Dominion, or perhaps he believes that the policy being pursued is a far-sighted one, and that the improvements now being effected, at some increase of burden to the taxpayer, will so augment the taxable value of Montreal's suburban property as to much more than compensate for present expenditures.

— FROM the *Watchman* we learn that Rev. Richard Montague, D. D., of Colorado Springs, Col., has accepted a call to the pastorate of the Newton Centre church. Dr. Montague is a native of Massachusetts and a graduate of Harvard and Newton. Before going West he held successful pastorates at Lawrence, Mass., and Providence, R. I. In Providence his work was highly successful and he was greatly beloved by his people. But being seriously threatened with pulmonary disease, he accepted the call to the church at Colorado Springs, which has been greatly enlarged and strengthened under his ministry. Believing now that his health is sufficiently re-established to admit of his living and laboring in the East, he has accepted the call of the Newton Centre church. Dr. Montague is a man of very attractive personality, his talents are of a high order, and, if only his health will stand the Massachusetts climate, the Newton church is to be heartily congratulated on the selection it has made.

— Rev. G. C. CRABBE, clerk of the N. B. Eastern Association, writes the MESSENGER AND VISITOR to say that he sent the minutes of the association to the secretary of the Convention about the last of August, and that consequently he should not be blamed for any delay in the publication of the Year Book. Bro. Crabbe is to be commended for his promptness in completing his work as clerk. The minutes should, however, have been sent to the publication committee and not to the secretary of the Convention who was absent from home, and who notified the clerks of associations and others having matter for the Year Book to send the same to Mr. Parsons (see MESSENGER AND VISITOR Aug. 30). Mr. Crabbe, we presume, had sent his minutes forward before the notice reached him. In justice to those concerned it seems right to make these explanations. It is gratifying, however, to know that no serious delay has been caused by the failure of the minutes to go directly to the publication committee and that we are to have the Year Book out in so good time.

—SENTENCE was pronounced on Saturday in the famous contempt case in which Mr. J. V. Ellis, the widely known and highly respected editor of the St. John *Globe* had been adjudged guilty of contempt of court because of some remarks published editorially in his paper some six years ago in respect to the action of Judge Tuck in a Queens county election case. Mr. Ellis was sentenced to a fine of $200, in addition to the costs attending a somewhat tedious process of litigation, and imprisonment in the Fredericton jail for the term of thirty days. This part of the sentence Mr. Ellis is now undergoing. It is natural under the circumstances that a good deal of sympathy should be felt for Mr. Ellis, and however effectual the sentence imposed by the court may be in the way of defending its own dignity, it is not likely to detract anything from the popularity of the veteran editor of *Globe*.

— THE Antigonish *Casket* quotes from an editorial in a recent issue of the MESSENGER AND VISITOR, the following sentence:

Few things in modern Baptist history have so touched the religious imagination of our people or so strongly stirred their spiritual life as the story of the lives and labors of Adoniram Judson and his heroic wives.

Our genial contemporary then remarks that "not having been privileged to read the story of Adoniram Judson's missionary life, we are moved by profane curiosity to inquire how many wives he had with him."

We are pleased to observe by the last issue of the *Casket* that the editor's "profane curiosity" on this point has been satisfied by one of his correspondents, and he is relieved to learn that our Baptist apostle to the Burmans "was throughout his life a consistent monogamist."

We hope that the Life of Judson, by his son, is not on the *index expurgatorius* of the *Casket* office. We feel sure that the editor would find it interesting and profitable reading.

And now will the *Casket* kindly tell us whether St. Peter had a wife, and if the apostle had a wife, why it is that the alleged successors of St. Peter and their subordinate clergy may not follow so illustrious an example?

PASSING EVENTS.

THE Toronto correspondent of the Montreal *Witness* regards the recent prohibition convention as the most important temperance meeting ever held in Canada; and this not because there have not been other meetings quite as large and enthusiastic, but because there has been "no meeting at once so largely attended, so full of energy and so representative." As the meeting was called in respect to a definite purpose affecting Ontario, it was of course chiefly representative of that province. During the next ten weeks the subject of temperance reform will doubtless receive no little attention both in public and private discussion at the hands of the people of Ontario, and for the advocates of prohibition it will be a busy time. Whatever may be the result of the present movement in reference to securing a prohibitory law for Ontario, the arousing of public opinion on the subject which will be incidental to the plebiscite campaign cannot fail to be advantageous to the cause of temperance reform. Discussing the chances of success for the plebiscite the *Witness* writer says that "the prevailing expectation on all sides is that there will be an overwhelming majority in favor of prohibition. The licensed victuallers show no sign of any intention to organize for the contest, and if they fail to do so the anti-prohibitionist vote is sure to be light. How large the vote for prohibition will be depends chiefly on the efficiency of the organization. There is good reason to believe that four-fifths of the people of Ontario favor prohibition, and as the vote, however it goes, need not embarrass either party, there is no reason why any one should be reluctant to vote."

IT is far from a pleasant experience for people to be rudely aroused from their beds on which they had laid down in fancied security, and perhaps without a thought of danger, to find that what was a country of beautiful fields in the midst of which they dwelt, has suddenly disappeared to give place to a tempestuous sea, and that their houses in which they had trusted as secure abodes, are being crushed like toys by the furious strength of the rebellious elements. But this was the experience which, in the great storm of October 1, overtook thousands of people dwelling along the low lands near the mouth of the Mississippi river. As we, Canadians, read the harrowing tales of the terrible loss of life, the immense destruction of property and consequent suffering of the survivors resulting from this, and that other great storm which, a few weeks earlier, swept the Atlantic coast of the Southern States, and as we read of the frequent and terrible calamities from cyclonic disturbances experienced by those who inhabit the more southern and western portions of this continent, we can not fail to find reason for gratitude that the country in which we live is not so subject to the caprice of natural forces. The Canadian climate has its drawbacks to be sure. Some of its moods are none of the most genial. But it is not too rigorous to develop vigorous and self-reliant manhood, and if its temper is in the main somewhat austere, it is generally to be depended upon. Great cyclonic disturbances are unknown and the people are able to live without apprehension of those appalling disasters which so frequently overtake the dwellers in the more southern and western parts of the continent. Later reports do not go to show that the first accounts respecting the loss of life and the suffering resulting from the storm of October 1 were exaggerated, but rather the reverse. Some estimates now place the loss of life as high as 2,500; the loss of property it is, of course, difficult to estimate with accuracy. The condition of the survivors, bereft of their friends and all their possessions, is pitiable in the extreme. The assistance which they must have in order to live is being extended to them, it appears, not too abundantly.

—THE *Presbyterian Witness* speaks of the synod lately held at Truro as having been, "taking all in all, a very pleasant and profitable assemblage of fathers and brethren. Two "cases" were dealt with in such a way that all parties were satisfied. The business was transacted with earnestness and courtesy, and with care. There were no unseemly outbreaks of temper—none. Brethren spoke and acted as if *self* were effaced, and each aimed at doing his duty worthily." We also quote from the *Witness* the following statistical notes in reference to the work of the churches embraced in the synod, during the year, and as to the strength of the body in these provinces.

"There are in the Synod's bounds 11 Presbyteries, 550 churches and mission stations, 193 ministers. 35 congregations are reported vacant. Families 21,554—an increase of 227 over last year. Communicants 34,533, being a decrease of 701. This is largely due to there being no returns from several congregations. 771 deaths of members were reported. There were 1,210 removed by certificate. Baptism was administered to 2,496 infants and 149 adults. On prayer meetings there was an attendance of 18,284. On Sabbath-schools 29,336. There are 123 W. F. M. Societies and 26 Young People's Home Missionary Societies. 8 manses, 9 churches, 1 hall built during the year. 136 manses and 5 rented houses are provided for our ministers. The government census gives the Presbyterian population at 182,138. The church statistics account for only 119,391 of these. The difference is to be accounted for mainly by the fact that the church returns usually exclude such as are Presbyterians by name only, and include those who are really connected with some one of our congregations or stations. The census figures are, New Brunswick, 40,530; Nova Scotia, 108,520; P. E. Island, 33,988. The church statistics show increase in each province, while the government census shows a decrease. The church returns are confessedly incomplete, which is much to be regretted. While in these provinces there has been a decrease, in Manitoba there has been an increase of 24,709, and in B. C. 11,186 in ten years. The report urged the duty of pushing home missions till all who call themselves Presbyterians have the gospel preached to them.

"Stipends paid last year amounted to $155,567—an increase of $7,367. The whole amount contributed for congregational purposes was $277,677—an advance of $5,888 on the previous year. Total for schemes of the church, $48,566. Total for all purposes, $348,321.

"In Truro Presbytery contributions are at the rate of $3.11 per family, Sydney, $0.92; Inverness, $0.73; Halifax, $3.66; Wallace, $2.08; Pictou, $3.27; P. E. Island, $2; Lunenburg, &c., $1.70; St. John, $1.96; Miramichi, $1.41; Newfoundland, $3.91. Attention was called to the failure of many congregations to collect for *all* objects."

The Brussels St. Meeting.

An adjourned session of the meeting of May 31st was held in Brussels St. church, St. John, on Thursday, Oct. 5th, at 7.30 p. m. After opening with prayer by Rev. G. M. W. Carey, the secretary read the minutes of the previous session, which were approved. A communication was also presented from the secretary of the Maritime Convention, containing the basis submitted by the joint committees at St. Martins, and which was also adopted by the Convention.

On motion this basis was adopted. It was then moved by the secretary and seconded by Bro. T. H. Hall that we proceed to the organization of a New Brunswick Baptist Convention, and that a committee be appointed by the chair to draft a constitution in accordance with the basis agreed upon at the Maritime Convention and submit the same to this meeting.

An amendment was introduced to refer the whole matter back again to the churches, which, on being put, was lost, and the original resolution then carried by a vote of 25 to 16. The following brethren were appointed as the committee to draft a form of constitution: J. E. B. McCready, T. H. Hall, Revs. A. B. Macdonald, J. H. Hughes, Dr. deBlois, G. M. W. Carey, J. A. Gordon, T. Todd, and W. E. McIntyre.

After some discussion the following constitution was adopted:

Article I. This organization shall be called the New Brunswick Baptist Convention.

Article II. The object of this Convention shall be to promote home missions in this province, to assist the Union Baptist Seminary and Baptist Annuity Association, and generally to foster all interests that immediately pertain to to the welfare of the Baptist denomination in New Brunswick.

Article III. The members of this Convention shall consist of delegates of Baptist churches contributing to the support of the objects for which it cares. Each Baptist church may send three delegates, including its pastor, and an additional delegate for every hundred members above one hundred.

Article IV. This Convention shall meet annually the second Saturday in September, at 10 o'clock a. m., and at such other times as it shall direct. Special meetings may be called by the president upon written request of a majority of the board of directors.

Article V. The officers of this Convention shall be a president, three vice-presidents, a recording secretary, assistant recording secretary, a statistical secretary, a treasurer and an auditor. There shall be a board of directors composed of twenty-one persons, seven of whom shall be elected annually. The duties of this Board shall be the supervision and conduct of the work of the Convention between the times of meeting. The officers of the Convention shall be *ex-officio* members of the Board of Directors.

Article VI. The constitution may be altered or amended by a two-thirds vote of all delegates present at an annual meeting, notice of change having been given one year previous.

After adoption of the constitution the Convention proceeded to the election of officers. G. G. King, Esq., was chosen president; W. E. McIntyre, recording secretary; and Rev. Thos. Todd, treasurer.

On motion it was resolved that a committee of three be appointed to secure an act of incorporation for the New Brunswick Baptist Convention. The following brethren were appointed to act as said committee: Chas. Bailey, Esq., H. Coy, Esq., and Rev. Thos. Todd.

A committee of five was appointed to confer with the F. C. Baptist conference in relation to the financial difficulty of the Seminary. It was also resolved that a committee of three be appointed to wait upon the Trustee of Union Baptist Education Society, J. S. Titus, Esq., and also upon the principal of the school and the secretary of the society, to ascertain the condition of the institution, financial and otherwise, in order that intelligent action may be taken to render it assistance.

The following brethren were nominated to form such committee: T. H. Hall, Revs. J. A. Gordon and C. H. Martell.

After prayer by Rev. A. B. Macdonald adjourned to meet at the call of the chair.

W. E. MCINTYRE, Sec'y.

— Gold has been discovered on the Point deBute ridge in Westmorland county. A mining lease covering a large number of acres has been taken out by Mr. J. Hebert Wright, of St. John, with the intention of working the property.

Minard's Liniment is the hair restorer.

N. B. Sunday-school Association.

The annual meeting of the New Brunswick Sunday-school Association was held at St. Stephen 11-13th inst. The meetings were held in the Baptist house of worship and were of a most interesting and hopeful character.

The Executive committee's report was presented by the widely known Sunday-school worker, S. J. Parsons. The field secretary, Rev. A. Lucas, presented a report of work done in his department. Both these reports were spoken to by a number of the delegates, and warm, enlogestic references made in regard to both Bro. Lucas and Parsons.

The sessions were made interesting by addresses by Rev. Mr. Fotheringham on the "Boys' Brigade Movement"; Rev. G. M. Campbell on the "Far-reaching effects of Bible Study," and Rev. G. O. Gates gave Normal Lessons, using the blackboard at nearly every session. But the chief interest centred in the person of B. F. Jacobs, of Chicago, president of the World's S. S. Association. He came in the fulness of the Spirit. In addition to his Sunday-school addresses, which were most stimulating, he gave a Bible reading on the "Holy Spirit." Ere he closed all present were made conscious of the Divine presence, and some then and there yielded to the Christ and confessed His name. Mr. Jacobs, in his own inimitable way, taught the Lesson for Sunday, Oct. 15.

The meetings were well attended by the kind people of St. Stephen, who spared no pains to make the stay of the delegates as pleasant as possible. Rev. G. O. Gates was unanimously made president for the current year. Mr. Lucas will continue in the work as "field secretary" of the association. In this he will be assisted by Mr. Parsons, chairman of the executive. Mr. Geo. Haddow finding it impossible to continue the work as treasurer, was relieved, the association heartily thanking him for past services. Mr. H. White, of Sussex, a former president of the association, was appointed in his place.

The New Brunswick Sunday-school Association has done a grand work in the past, but much, very much, yet remains to be done. We trust the friends of Sunday-school work in this province will come to the aid of this association, and with sympathy, prayers and gifts aid these workers in a department of the Master's service that cannot but be followed with blessed results.

Questions.

At the dedication of the new Baptist church at Port Maitland, the sermon was delivered by Rev. H. Foshay, of Yarmouth, wherein he said, "In baptism it is not a question of little or much water, but of obedience." Is this orthodox? What is the Baptist idea of "obedience" in this case? C.

Certainly it is orthodox. The Baptist idea is that the believer in Christ should be *baptised* in obedience to the Divine example and precept on profession of his faith. All the water Baptists want is enough to baptize in; and whether there is just so much as suffices for purpose or an ocean full, is a matter of comparative indifference.

Is it absolutely necessary for a candidate for ordination to be a member of the church calling him to ordination? C.

We believe that in the regular order of things it is considered necessary that the candidate for ordination shall belong to the church calling the council, though, we presume, it would be generally admitted that this is not "*absolutely* necessary" in order that council may proceed to ordain. For instance, suppose that a council is called by the church to ordain a brother as its pastor, and it is found when the council assembles that he is not a member of the church; if he is known to be a member in good standing of some other Baptist church, and if he promises to transfer his membership as soon as practicable to the church over which it is proposed to ordain him, the council would probably on these grounds feel justified in proceeding with the ordination. We have known this to be done. But councils should be careful not to take such a course as would encourage churches to call councils to ordain under such circumstances. It should be understood that, in general, it is *necessary* that the candidate be a member of the church calling the council for ordination.

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W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 311 Princess street, St. John, N. B.

Mission Band Exercise on the Telugu Mission of the Baptist Foreign Mission Board of the Maritime Provinces.

Leader. Who came into the World to save sinners?

Ans. Jesus Christ.

Leader. What was His mission?

Ans. To seek and to save the lost.

Leader. Who are the lost?

Ans. All the world.

Leader. Why are all lost?

Ans. Because all have broken God's law.

Leader. Why did God send Jesus to redeem sinful men?

Ans. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Jno. 3: 16 (all stand up while reciting this passage).

Leader. Do all the world know about this wonderful love?

Ans. There are about 800,000,000 who know nothing about it.

Leader. What does God say about sending the gospel to others?

Ans. Go teach all nations. (Rise while repeating Scripture text).

Leader. What do we call those who go to teach the heathen?

Ans. Missionaries.

Leader. To what people are our missionaries giving the gospel?

Ans. The Telugus.

Leader. Where is the Telugu country?

Ans. In India on the western shore of the Bay of Bengal.

Leader. How far from here?

Ans. 10,000 miles.

Leader. Can you give the route, from the map, our missionaries take to reach their field of labor.

Ans. Go by train to Halifax, cross the Atlantic to Liverpool or London. After visiting the principle scenes of interst sail through the English channel, past the Bay of Biscay, round Spain and Portugal, through the Strait of Gibraltar into the Mediterranean, through the Suez Canal, down the Red Sea through the Strait of Babel Mandal into the Indian Ocean, round Ceylon, up the Bay of Bengal to Madras. Leaving the ocean steamship we take a local steamship and land at Bimlipatam.

Leader. How long does it take to make this voyage?

Ans. Letters can reach our missionaries in five or six weeks.

Leader. How many stations have we?

Ans. Six.

Leader. Name them and our missionaries.

Ans. Bimlipatam,—Rev. L. D. Morse and wife; Miss A. C. Gray. Bobbili.—Rev. G. Churchill and wife. Chicacole.—Rev. I. C. Archibald and wife; Miss Wright. Vizianagram,—Rev. M. B. Shaw and wife; Miss McNeil. Palconda,—No missionary. Parla Kimedy,—Rev. W. V. Higgins and wife. At Home.—Rev. R. Sanford and wife.

Leader. What is the population of these six fields?

Ans. 1,700,000.

Leader. What three stations have a population greater than N. S., N. B. and P. E. I.?

Ans. Chicacole, Palcondah and Kimedy.

Leader. What is this population?

Ans. About 1,000,000.

Leader. Is it possible for this small number of missionaries to give the gospel to so many people?

Ans. No.

Leader. What would be our greatest help to carry on this work?

Ans. More love for God.

Leader. How will greater love for God help the work?

Ans. There will be more to say, "Here am I, send me," and we shall be more willing to consecrate our silver and gold for His work.

Leader. Repeat again that passage of God's word, showing the extent of His love for us.

Ans. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Leader. Now repeat His great commission found in Matt. 28: 19-20.

Ans. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."

In teaching this exercise it will increase the interest of the lesson if the leader will relate some of the scenes of interest our missionaries have given from time to time, especially those on the Mediterranean, Suez Canal, Red Sea, etc. Call one of the members of the Band to the front to go over the voyage first, then get all the others to follow in recitation simultaneously. In reciting the Scripture texts have the Band well trained in rising, reciting and sitting simultaneously, otherwise the effect is decreased. A. C. M.

THE KINGDOM COMING.

The Convention sermon, preached Aug. 20, 1893, by Rev. D. A. Steele, M. A. Luke 11: 2 "Thy Kingdom Come."

An oriental despot is perplexed as to a dream. He cannot remember it, but curiously desires to recall it. Like an African King of the present day, he commands His wise men to explain, threatening instant death if his request is not complied with. The wisdom of the wise is not equal to this feat. They confess their impotence. One man rises to the occasion, and undertakes the impossible. He will not only make known the dream, but also its meaning. He and his brethren had desired mercies of the God of heaven concerning this secret.

The panorama stands out before the mind of the venturesome Israelite, and what is of much more importance, he sees the meaning of this vision. The image of dream-like incongruities, the golden head, the silver arms and breast, the brazen loins, the iron legs, the feet partly iron and partly clay, withal of brightness excellent and aspect terrible, becomes in his enchanting explanation a symbol of successive kingdoms. Clear and beautiful becomes the symbol in the hand of a master, looming up in colossal proportions—awe-striking to the beholder—in vision even. But thereupon the interpreter, proceeding with his God-given explanation adds another figure, curious, grotesque, startling. A stone is detached from the surrounding mass which rolls and grows apace, and lo! it smites the statue of mixed material in its weakest place, the feet of clay and all the higher and more precious parts crumble into bits, in eastern hyberbole they "became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them." They are done with. We are carried swiftly forward to the end and shown as in a drop of water the history of all the after ages. The stone that smote the image became a great mountain and filled the whole earth.—Dan. 2: 35. This great idea of a kingdom recure in the same prophecy under different rulers. The story told to Nebuchadnezzar is the essential fact of the proclamation of Darius, chap. 6: 26. It comes into prominence yet again in chap. 7: 14; and it is more specific in the last than in the first. This ancient vision in clear lines, asseverates that amid dire antagonisms, the true and the good shall live, and that the Lord of truth shall be victor. "One like to a Son of man is to receive the dominion and glory, and a kingdom, that all the people . . . should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed (7: 14). The time comes that the saints receive and possess the kingdom (verses 18, 22), even forever and ever. The main idea is kept before us all the way through; and as the vision comes to a close the assertion grows stronger. "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." No wonder that the seer's head swam, that he felt faint at heart, and that his looks showed it. Like him, let us keep the matter in our heart, for it is the central idea, not only of the prophecy of Daniel, but of the whole revelation of God.

Turn back, for a moment, to the starting point. Daniel makes a coherent explanation which was satisfactory to the monarch, and which now lies open to the reader of the Book for his devout meditation. The point at which the narrative aims is brought out vividly: There is to be in after times a kingdom of good men, which will grow through all opposition. Through centuries, through millenniums, it will hold its onward course, until ultimately all the world shall come under its sway.

Turn we now the page of history and hear the words of that majestic personage authorized to interpret the Scriptures. He speaks, not incidentally, but constantly, of a kingdom which is of a sort the seer saw (see Mark 9: 45; Matt. 4: 18-23; 5: 3-10; 6: 33; 7: 21; 11: 11, 12; 13: 11, &c.). It is a kingdom of righteousness, a kingdom of truth, a kingdom of God, a kingdom of the heavens. Yet it is here on earth. It is not here on earth in its full force; it is seed with hidden potencies; it is leaven, to influence the mass amid which it is placed. It is the "little stone" of Daniel started by a Divine hand to roll onwards and ever onwards, until in the process of the ages it becomes the one ruling power in the world.

This sublime personage, the Messenger of the Covenant of Malachi, had about him a band of friends. They asked him one day to give them a model of prayer, just as another great teacher had done for His disciples. He immediately laid before them a simple, brief and comprehensive series of petitions. After recognizing and reverencing the Supreme Being under the tender name of Father, he put in the forefront of this prayer, this pregnant wish, Thy kingdom come! The imperative in the original is of that form conveying the idea of stringency, as that other similar one used in the great commission, "Go, preach the gospel to every creature." Have we noted that it is before the prayer for daily bread, before even the forgiveness of sins? First of all, His saints are to beseech him constantly for the coming of His kingdom. In all times, in all places, in all tongues, the followers of Jesus are to lift up their cry, "Let Thy kingdom advance!"

THE MEANING OF THE SYMBOL.

It is a type, an image from earthly rule. It signifies authority, uniformity of administration, visible appearance, of a kind: in short it is government. The illustration must not be strained, however. It is a representation of spiritual things, a manifestation of Almighty Power in the regeneration of the world. It has its King, its ambassadors, too. But there is no court, save the court of heaven; no palace, no throne of ivory or of gold. There is no retinue of officials, bedecked with the insignia of office. There is nothing to strike the senses of men, no spectacular displays, no "outward show." Its power is hidden from the eye of the flesh. The whole appeal is to the spirit, to the finer parts of our nature, to the trust in the unseen, to the reverence for the Divine, to the tenderness of children towards a Father, to the love of men rescued from eternal loss by the grace of God. It is, in the favorite phrase of Holy Writ, a kingdom for the lowly, for the contrite, for the meek of the earth, for the poor in spirit. So while it is typed, and emphrased, and illustrated by the earthly, as all spiritual truth must be to be understood by us, after all it is not of this world. It is a kingdom indeed, of power and of glory, but a glory not of earth. It is a manifestation of Heaven's own law of love in a world where hate and uncharitableness have held sway; of Heaven's pureness in a field where impurity, both of flesh and spirit, has prevailed, of heaven's peace, where the ruling idea has been of aggression and of war. Its keyword is "righteousness." God wards it is "repentance toward God and faith in our Lord Jesus Christ;" manward, it is love to one's neighbor. It is the "righteousness of God" of the Epistle to the Romans. Its citizens are those "loving righteousness and hating iniquity."

This kingdom is among us and in us. The apostles went about preaching the Kingdom of God—the gospel of our salvation. It is a suffering-kingdom just now, a sphere for patient endurance. Paul declares that "through much tribulation we must enter the kingdom of God." John says, it is the "kingdom and patience of Jesus."

The kingdom in its simplicity, then, may be soon apprehended. The theologian with thoughtful brow, and the little child who has not yet been tormented with a formula, once in a while get the same point of view. Let the scholar be involved in affliction; all his books are closed, the speculative side of things vanishes, and he sees Jesus Christ as his atoning Lamb. He hums the lines heard at his mother's knee:

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity
And teach me here to come to Thee."

As for its quality, it is of innate purity and fineness. There is no alchemy of worldly ingredients. It is only spiritual, never carnal. Its ends are not to be attained through any, even the slightest guile. "My kingdom is not of this world" is writ large over the door of entrance. It is like the purest water, containing unseen the subtle ingredients of life for plant and animal. So pure that men overlook it, as they underestimate the simplicity of nature. It is not money, power nor force of iron-clads, nor of letters even. So the giants of the century smile; they twit the Coristian. They sneer at his puny efforts to convert the world. The short-sighted Christian fails to see the potency of simplicity. The light makes no noise, and yet we were all dead today without it. You can hardly grapple electricity with any sense you have, yet all things material are to be dominated by its agency. So is the kingdom of God.

THE KINGDOM IN ITS OMNIPOTENCE.

Its potency is coming to be recognized, but the Divine forces in their fulness will be more manifest as the world goes on. There have been, and there will be, tremendous irruptions of Divine power, Pentecosts affecting ever widening circles. When men preach the gospel with the Holy Ghost sent down from heaven, whole communities will turn as one man to the Lord and his Christ.

But to follow the figure which has interested us, the manifestation of its omnipotence will be largely owing to the law of aggregates, to the ever-increasing flow of the tide as it comes rolling in vast breakers shoreward. The "judgment" of Isaiah, the "righteousness" of the prophets, the "religion" of our time, is an all-pervasive thing. It penetrates everywhere, even into the cabinet of kings; governments are more and more amenable to its precepts. It finds its way into the school-books, so that the children cannot go far astray without being checked. It enters into the unwritten laws of commerce, so that involuntarily merchants will do as they would that others should do unto them. It is finding its way into the arbitrament of the dread business of war, mitigating its cruelty, softening its horrors, and finally doing away with it altogether. Literally will be fulfilled the prophetic word, That in the times of the Messiah "nation shall not lift up sword against nation, neither shall they learn war any more."

IN IT NOW.

We are standing in the midst of the scenes predicted by the prophets in glowing colors, a time of knowledge of Jehovah, compared with which that enjoyed by ancient Israel was ignorance, when all nations hear in their own tongue the wonderful works of God, and when one need not say to another, "Know ye the Lord." We are on the threshold of great victories. We hear the victorious notes of the marching songs of the soldiers of the cross. Nations are being born in a day. The times of the restitution of all things, the great moral righting of things in the latter days, is at hand. The stone is no longer small, or of moderate size even, and it is enlarging every day. In the coming centuries, the Christian school, the hospital, the library, all the helpful appliances of the Kingdom, will be as well known in Africa and China as in this country. The truth in its simplicity is now received by peoples who have been blinded by error. The prayer will be fully answered, "Thy will be done on earth as it is in heaven." No praying man can think that his Master's own petition, voiced in the aspirations of all the saints, will remain unfulfilled.

This is not imagination. We are in the realm of sober expectation. It is nothing but the forecast of faith. The victory of spiritual ideas is assured by the promises of God. This is the outlook of prophets and apostles. For an epitome of the prophetic statements see Isaiah 45: 22-24; apostles declare that the church is "for salvation unto the the ends of the earth" (Acts 13: 47); "the fulness of the Gentiles is to come in, and their blindness being taken away, all Israel shall be saved (Rom. 11: 25). The trumpet note of victory of the Revelation, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ," is not by any means the last utterance of the Word of God. It rather occupies the middle (chapter 11, 15 verse) of the great drama of the progress of Christianity.

WHAT IS THE FINAL FORM.

Is it respectable Christendom? Steady church-going religion, minus the power of normal Christianity? We think not. We believe that there will be no final form, that from its very nature the high idealism is to be sought after to the end. The kingdom of the heavens must be as mountain heights rising peak on peak. When the highest peak is gained, the icy splendors of pure holiness, then heaven and earth will come together, and we will be one again. Then cometh the end, as far as this present state is concerned.

PRESENT POSITION?

The outlook is good. The indications are hopeful. The tallies which mark off the successive transactions seem slow in coming in, but the plan of God is being carried out all the while. It is like the glacier movement. For a time its progress is slow, so slow that no motion is perceptible. Anon, there is creaking and groaning; still nothing seems to come but sounds. Listen attentively, and you hear solemn explosions, and their echoes. Wait an age or two, and lo, the vast mass, pushing, bounding downwards toward the sea at which it has been aiming all the while. So is the kingdom of God. The ways of the Lord are manifold, hidden often in mystery, but there is no standing still in His empire. It is steady progress toward the appointed goal.

This is the time of the bringing together of the nations by the facilities of intercommunication. The modern missionary had the steam engine ready for him, the electric wire was stretched over land and under sea, just when the exigencies of the gospel needed its swiftest messages. The missionary movement of the century now passing its last decade began at an opportune time. It is the epoch of exploration, made possible by the strong arm of England being free for its protection; the way through the desert has been opened up for the messenger of the Lord. The man who is interested in the advance of spiritual forces notes all this and lifts his heart to God with renewed assurance and breathe the petition his Lord has taught him. He feels that the Kingdom is coming.

The outlook was never so full of promise. Some men are still crying, "Watchman, what of the night?" The morning has come long ago; and we are working on to the high noon of the Kingdom.

HOPEFUL INDICATIONS.

The first that strikes us is what we may be allowed to call christianized education. The great advance in university work cannot but cause serious questioning by thoughtful men. How will this affect the interests of the Kingdom of our Lord? should be the absorbing question. Will there be any elimination of the authority of Christianity? Will it take a place as one of the great religions of the world? Or, will it dominate them all by reason of its inherent virtue?

It is a wise thing to enlist all the forces of science and literature on the side of the Redeemer of men. That is the place for them. Every Christian must rejoice that men of wealth are giving by the million to found and to equip schools of learning, of this modern new learning, and that in notable instances the Christian cultus is not only recognized, but made paramount. Baptists, as they are coming into their heritage of the material things, are, comparatively speaking, doing their share. The new university of Chicago is built in view of the propagation of the Kingdom. The McMaster University presents a course that is saturated with the principles of Christianity. Others of the older institutions are taking on features more distinctively Christian. We, in a modest way, are contributing our quota to the work of intellectual regeneration by means of our own college.

This view of the Christianizing of education dissolves the bonds of the pessimist. The wise men of the West are bringing to the Messiah their gifts—gold, and frankincense, and myrrh. The church, and the family, and the school are the working factors of the Kingdom of God. Let us be glad that true education is receiving such an uplift; and let us believe in the subjugation of this power to Christ. Be not alarmed about the devil's forces being educated. We are the more acquiescent that men should try their irreligious theories of education, for they will find out their inherent want, and will presently acknowledge that the heart of humanity is more important than its head. Men will see that the truth is with us as a whole, and that all truth will lead to Him in whom all things consist.

The other hopeful indication is in

THE YOUTH MOVEMENT.

The vigorous element in our congregations is for the first time receiving its due recognition. "Signs of the times" was a phrase of our fathers; and this is a sign which means more than the casual reader of newspaper reports may apprehend. The ferment of great religious assemblages means that there is some *thing* there, some idea. The Young People's *movement* signifies that the young hosts are marching, the advance guard of the Kingdom of Heaven. Not the mere crowds, vociferations, hearty singing, addresses, banners and badges; these are but the foam upon the wave, the undercurrent is the power of youth, the desire of young souls to know and to do—aspiration, to help a world that is in sore need of vigorous hands. The leaders are wise in the outset in placing before the Young People the necessity of a prolonged study of New Testament Christianity. This course can have but one result, the re-juvenation of the Baptist denomination. The members to be of our churches will not only have the stereotyped idea of things dear to us, all that we have stood for during these latter ages, individual liberty of conscience, a regenerated church membership and the ordinances in their true form and proper place, but will also have superadded whatever is good and true in the new discoveries of Divine things; the ripe fruit of reverent study of the Book itself, the latest results in archaeological research, the last correction of western ideas by oriental modes of thinking and saying; all the benefits of modern explorations, the latest word as to the place of comparative religions, and the answers of patient observers as to the best methods of dealing with those who worship false divinities. These, together with the best means of propagating the Kingdom in our own country, developing the forces at our disposal, and making the most of every person among us, constitute a *renascence*. It is nothing less. If any spiritual astronomer discovers a star, the telescope will be put to the eye of the youthful Baptist that he may for himself gaze at its splendors. The fields of truth are widening; or, rather, our facilities are better for the seeing of the panorama of the kingdom of the heavens. We propose to bring all that we can gather of the treasures of sacred scholarship before the new generation. This cultivation of the mind of the youth on direct Christian lines contains the most of hope of anything within the bounds of our horizon. The kingdom is coming! Let us linger a little longer upon the second part of this sacred imperative. One word comprises it.

PRAY!

The paramount duty of the followers of Jesus is to pray for the consummation of the kingdom.

Let us get this thing right. There are those who would willingly substitute tears, groans and cries to heaven, for giving to Him of His own. But all that is not prayer, no more acceptable than the turning of a crank. Give to the point of self sacrifice; then let our petitions rise constantly, fervently. We would not disparage work, there is too little of honest labor now. We are not to minimise labor, but to magnify prayer. We would not be understood as decrying organization, but we ought to pause to gain the exact outlook of the Master. Do not depend too much on organization. It has been historically tried for all it is worth. Churches have been organized to a hair, with the result of crushing out all free joyous life. "This is a good auxiliary," comes in time to mean "You must have it." Let every Christian man know that the Kingdom of God itself is the thing this earth needs and must have, the righteousness of God—set forth early and late—the peace-speaking sacrifice of the cross, and the risen Christ, who has all power in heaven and on earth. This Kingdom would exist without any societies, always excepting the local church, which is the unit of organizations in the Kingdom of Christ. It has flourished without them, conquered Antioch, Ephesus, Corinth and Rome. It could live without them still. Wisely used, as wheelbarrows to carry loads before us, not as in the fashion of the coolie laborer, placed upon our heads, they will facilitate our operations. The churches and the elders is the fountain of power and authority, and all Societies are to be in subordination to the churches, otherwise, Rome over again!

It is somewhat of a rebuke to our self sufficiency that in one of the parables of our Lord concerning the kingdom, He declares that the kingdom of God is as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow *he knoweth not how*. After all our striving and fretting, there is a power operating secret to us. We can only do our work. We cannot make and we cannot mar the kingdom in its finality. How would it do, now in this age, in cases of the non-appearance of verdure to imitate the giants of the Bible in a forty days' season of fasting and prayer? We know not "how" truly; may we not be missing the why? Here, then, is the need of the Spirit of Grace and supplications, that "our visual nerves be purged;" that we see spiritual things as God means us to see them, that we set all things in their right place, and do not allow ourselves to rest in any mechanical power, but that we keep close to the ideal of the free living, ever-juvenescent kingdom of the heavens among men. If we can promote it by using fresh expedients, by all means let us do so, for the forces are manifold which are to help forward to the grand ideal. But let us remember that the kingdom itself must be first, last and always the theme of our prayer. "Pray, Thy kingdom come."

I repeat, then give more than ever, but pray more than ever, that your contributions may help to pull down strongholds. Organize, but pray! Push things, but pray! Keep your spiritual independence, elasticity of method, your antagonism to dictation from any authority, but ask God not to allow you to shrink into yourself, and imagine that you alone are left to maintain orthodoxy in the world. Beseech Heaven for common sense—that saving grace in all matters temporal. Provide for the multitudes of the spiritually famishing, but, like the the Master at such a time, continue all night in prayer to God. Call out your forces, and array them for the battle, but remember that victories are still won on our knees. Still it is true of much of the evil that is around us and in us, that "this kind goeth not out but by fasting and prayer." The question we should ask is: Do we have results commensurate with the efforts we make? In another form, the question may be put: With our increased appliances, are results proportionately as great as in the days when we were comparatively an unorganized people? The old way of preaching the gospel to every man, with the Holy Spirit resting upon the Word, was wonderfully effective in bringing sinners to God. With all our machinery in constant operation, our converts are fewer. What does this mean? Let there be great searchings of heart, brethren. We cannot make any mistake in giving ourselves to prayer; constant, fervent, believing prayer: nay, the importunate pleading which our Lord so pointedly commends. The law of prayer is distinct, fixed, inexorable. We must ask that we may receive. Few men understand that there is any law in the matter. When we are burdened about the Kingdom, groaning in spirit because appearances are against us, stunned at the cool statement that for every ten heathens converted there are a thousand born in utter hopelessness of all human help, we are driven to seek the aid of Jehovah of hosts, who has always used the weak to confound the mighty. We must wrestle ourselves weak in the attempt to bring God down to earth. Is some one saying: "We cannot make one hair white or black"? True, but it is equally true that we can make the stars to fight for us in their courses. The almightiness of God is at call of the man who prays, "Come Lord Jesus, come quickly!"

FINAL SUGGESTIONS.

This is the place and time when things are done that vitally affect us as a people. Here we ratify the choice of teachers for our college and schools. Is our work over when we have voted? We place men and women in positions where they can make beautiful lives or spoil them. Shall we acquiesce, indifferent as to whether they influence our youth slightly, or in great measure, for good? Does it ever strike us, in the rush of this Convention, that we are praying people, having power with God and with men? Ought we not, are we not solemnly bound to ask the great God so to mould the character of our instructors that they may each and all be radiators of holy light, that they may help to send forth moral forces into the world? What else are we here for? This is the legitimate business of a religious body. Literature filled with the spirit of Christ is the world's need. In what more effective way can we aid in the work of Christian education than by praying that our professors and teachers may be healthy Christians? and so to back up this petition, Thy kingdom come!

When you ordain a man to preach the gospel of the Kingdom, after you have weighed him and labelled him, solemnly charged him to be immaculate, how would it do to charge ourselves over again—to have a heart of mercies, and to resolve to pray for that young brother, that he may grow to be a good minister of Jesus Christ?

When you have started a youthful pair to face and fight the grim Paganism of the orient, remember that our duty, as theirs, keeps right on. Support them by your daily petitions; "Thy kingdom come" through that man and woman. When you select your editor, put yourself in his place. Remember it is a position of exceeding perplexity, and pray for him. If any man in this modern time need the sympathy of his brethren, it is the editor.

When you appoint your Boards, when in cool business tones the notice is read, pause and think of the burdens you have laid upon their shoulders, and ask yourself if you cannot at least do this one thing, to remember in your daily prayer these men who are to discharge the duties you have thrust upon them—to do all this for you, for you have put them in your place to act for you.

May I be allowed to make a final suggestion, as germane to this subject which engages our attention, that it would be in keeping with our calling and position as disciples of the Master, and subjects of His kingdom, that we should undertake to pray for one another; that constantly, at a stated time, the members of this body do pause in the midst of the world's bustle and breathe a wish to God our common Father, that His blessing should rest upon each and all and the churches we represent. An informal prayer league, like this, would be one means of fulfilling the Saviour's will, as expressed in this stringent petition, brother praying for brother all the year round, thus creating the best Christian calendar ever produced.

"Though sundered far, by faith we meet
Around one common mercy seat."

Literary Notes.

Christian Thought for October, edited by Charles F. Deems, D. D., and the Rev. John B. Devins is received. This is a most entertaining number of this magazine, which is now in its eleventh volume. Among the many papers we notice "The Bible and Higher Criticism," by Prof. Howard Osgood, D. D., a symposium on "Higher Criticism Under Review," by Professors E. L. Curtis, G. Frederick Wright, H. G. Mitchell, and Doctors D. S. Gregory and W. W. McLane. David James Burrell, D. D., contributes an excellent paper on "Christ at the Bar of the Higher Criticism," David H. Greer, D. D., one on "Auguste Comte and Positivism." Among the other contributors to this number we notice Rev. Granville R. Pike, the Wm. Henry Roberts, D. D., who writes on "Protestantism in North America," and Miss Estelle M. Hurll and Rev. W. J. Mutch. This magazine is published bimonthly by Wilbur B. Ketcham, 2 Cooper, New York. The Regular subscription price is $2; clergymen, $1.50. Single copies, 40 cents.

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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, 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.

[Correspondents to this department should address their communications to J. J. BAKER, St. John, N.B.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA — CHRISTIAN CULTURE COURSES — LOYALTY TO CHRIST — READY AT ALL TIMES

October Conquest Meeting.

"Our Provinces for Christ."

SUGGESTION PROGRAMME.

1. Long service.
2. prayer.
3. Bible reading. Topic: "Giving." The commandment, Deut. 16: 17; Acts 20: 35; Luke 12: 33, 34; Matt. 19: 21; Heb. 13: 5.
4. The work in our provinces.—Leader.
5. Bible reading, "Giving."—The motive. Matt. 6: 1-4; 1 Cor. 13: 3; Ex. 35; 21-29; 2 Cor. 8: 12.

TOPIC QUESTIONS.

I. Why the necessity of country churches?

II. What forms of aggressive work are desirable in rural districts?

III. What need of pastors to the cultivation of the rural fields?

IV. Why is denominational conviction necessary to efficient evangelistic work?

V. What shall it be, Chronic Dependency or early Self-help?

6. Bible reading, "Giving".—The measure, Luke 6: 38; 2 Cor. 9: 6-8; Luke 14: 4.

VI. Why should members of the B. Y. P. U. attend the Convention?

VII. What evangelizing work in the neighborhood of our own church?

VIII. What especially destitute fields are there in our provinces?

IX. What is the Maritime Convention doing?

X. What place has provincial missions in the great commission?

7. Bible reading, "Giving,"—The Reward, Eccl. 11: 1; Matt. 10: 42; 25: 40; Isa. 32: 8; Gal. 6: 9.

8. The responsibility of the B. Y. P. U. in Provincial mission work.

9. Collection.

10. Reports from missionary pickets.

11. Prayer. Benediction.

This programme is adapted from the *Young People's Union*, where suggestive answers will be found to the various topics. Rev. Mr. Cohoon furnishes below brief answers to topics VIII and IX.

VIII. The mission fields most destitute of ministerial labor at present are in Madawaska, Victoria, Charlotte and Kent counties in N. B. and in Colchester, Pictou, Guysboro and Cape Breton counties in N. S.

Most of the churches on these fields are small and weak, and some of them do not hold religious services when there is no minister, so that if left without pastoral care they are destitute indeed.

Most of these fields have been supplied till quite recently, but the financial burdens resting on it forbids the Board encouraging the calling of pastors to these fields. In all these places there are many that love the preached Word, and will sadly miss even the few privileges they have had of late. To some of us it is painful to think of these flocks, that we have become so much interested in, being left without the care of the Shepherd, but it almost seems as if many who have the regular ministrations of the gospel do not care that others are destitute.

IX. During the last Convention year the Home Mission Board had three general missionaries or evangelists at work throughout the year, and assisted in the support of 73 other brethren who labored as pastors or student missionaries, some of them for the whole year and others for a shorter time. The aggregate amount of time spent by the men reporting to the Board was 2,300 or upwards of 44 years. All of the 66 mission fields had some labor, 41 of them for about all the year, and the others for a few weeks or months. The number added to the churches was 605, and of these 468 were baptised. The total expenditure for the year was $9,019, and the income $6,923, hence the year closed with a deficit of $3,096.

As the Convention expects the Board, owing to changes proposed in management next year, to close the year without a debt, it can only expend about $3,000 in the work this year, or as much more than $3,000 as the income for this year shall exceed the income for the last year.

To cut down the work two-thirds means loss of what has already been gained in some places, and much damage in other cases, and inconvenience and perhaps suffering to many of our missionary pastors. The Board is unwilling to adopt such a course, but it is the only one open to it. The only thing that can save the work from thus being cut down and its consequent disasters is a large increase in the income during the present quarter.

— Assistance rendered by our Home Mission Board made it possible for Bro. Fanjoy, of the U. B. Seminary, to spend the summer on the St. Martins field, giving much of his time to Fairfield and the neighboring districts. The result is that God's Spirit has come in power upon the people of Coleraine, who have been for a long time without gospel privileges. The latest news is that at a Sunday evening meeting, conducted by Bro. Fanjoy and Prof. Robinson, 23 manifested an interest in Christ, who had never publicly done so until within the past few weeks. Such blessed results are continually attending our home mission work. Surely we can afford to pray for it and give to it.

— THE CONQUEST MEETING can often be varied, according to circumstances, and thereby add much to its interest and profit. Last month the topic was, "Chinese in America for Christ." The Prince St. Union in Truro followed in the main the general programme. Three five minute papers were given. The first on "A general survey"; the second on "A religious survey"; the third on "Baptist missions to Chinese." The special features were a ten minute paper by Miss Sara King—"Personal reminiscences of work amongst the Chinese in British Columbia," and a ten minute address, "What I have seen of the Chinese," by Mrs. Churchill.

The topic this month furnishes an exceptional occasion for brief addresses by those who may have valuable reminiscences of the early work in these provinces. Some of the unions will, no doubt, be able to lay hands on some brother who could tell in ten minutes something worth knowing of his own experience in home work.

Let this meeting mark the beginning of greater things for home missions. Think of this: last year *forty thousand* Baptists gave $6,000 to home missions! Do you know we are cutting away the roots of the oak we are trying to cultivate? If we were to contribute and spend $20,000 on our home mission work this year, I am sure we would come up next year shouting our praises to God, for the blessing poured out upon our work. Let the young folks take this matter to heart. Let us have to lift well to-day, for to-morrow the weight of the burden falls on us. The superintendent writes, "I hope the meetings will result in great quickening to our home work." May this hope not be disappointed.

We were hoping to furnish some historical facts this week about the early work of these provinces. Friends on whom we have been depending have been unable to render help. We may do something next week.

— The Young People's Baptist Union, in connection with the North Baptist church of Halifax, is the largest in the Maritime Provinces, having a total membership of 139—117 active and 22 associate members. This is owing principally to the energetic efforts of the officers having charge of this work. The Flower and Visiting Committee especially deserve personal mention. Few persons, except those directly benefited by it, know how many sick and lonely hours are brightened by the presence of those dear young sisters who have the Master's promise that even a cup of cold water is not forgotten if given in His name. The roll call meetings which we have once a month are most interesting, every member answering promptly, and I am sure each feel on leaving it was good to be there. The other committees of this union are making a grand stand, ably assisted by their loving pastor, who has the interests of the Young People in his church so much at heart.

The Union have unanimously decided to adopt the Bible Culture Studies as suggested at the late convention. We can only pray this may be the means of leading the young people to a greater knowledge of the Bible and strengthening them in the good work they have undertaken. Having the assurance that the Master is ever near, knowing in due season, they shall reap if they faint not.

CORRESPONDING SECRETARY.
North Baptist Church, Y. P. B. U.

— The Baptist Young People's Local Union of Halifax and Dartmouth held their second public meeting in the vestry of the Tabernacle, Friday evening, September 22. There were over 400 young people from the various unions present. Rev. A. C. Chute offered opening prayer, after which the president, Mr. G. A. McDonald, read Scriptures, Eph. 6: 10-18, pressing home the necessity of "putting on the whole armour," and "by prayer and supplication," strength for greater service would be obtained. Rev. S. March led in prayer, after which Mr. McEachren, president of Tabernacle Union, read his report, showing good work done. Dr. Mader, president of 1st Baptist, reported progress, giving special features in their work. Mr. P. Colpitt, president of the North Baptist Union, stated that he had the honor to represent the banner union of the Maritime Provinces as to numbers, and hoped to win the banner for study in the C. C. C. Miss E. Hume, president of the Dartmouth Union, lately organized, spoke of the longing desire for the salvation of the young, and looked forward with bright anticipations to the future of this young society. Rev. D. G. MacDonald offered prayer, remembering all these and kindred unions. After singing "Where are the Reapers," a brief report of the recent Baptist convention held at Indianapolis, was given by Rev. D. G. Macdonald laying emphasis on the Christian Culture Course of studies. Song, "There shall be showers of Blessing," was followed by a shower of testimonies from all parts of the room, lasting ten minutes. Greetings were read from President R. Mellick, and J. Wood, secretary of Halifax county Christian Endeavorers, with appropriate Scripture reference—1 Cor. 8: 7; Phil. 1: 9-11. "God be with you" was sung, and benediction by Rev. W. E. Hall closed a two-hours highly interesting and successful meeting of the Baptist Young People's Local Union. The workers conference was deferred owing to the lateness of the hour.

— Dr. Arthur F. Abbott, 50 Main St., Waterville, Me., U. S. A., says: "I have received great benefit on several occasions from the use of Hawker's Nerve and Stomach Tonic, and can heartily recommend its use to any one requiring a bracing and invigorating tonic.

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

Lesson V. Oct. 29. 1 Cor. 8: 1-13.

ABSTINENCE FOR THE SAKE OF OTHERS.

A TEMPERANCE LESSON.

GOLDEN TEXT.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15: 1.

THE EPISTLE TO THE CORINTHIANS seems to have been written in answer to a letter received from them (7: 1), and the report of visitors (5: 1). The church at Corinth was a little band in a city of 400,000, a gem in a flowing sewer of iniquity. The early training, the former habits, the surrounding influences of a city which even "in the Gentile world was famous—infamous—for dishonesty, debauchery, and drunkenness," made it difficult to live the true Christian life. Says Farrar, "It is not in a day that the habits of a life can be thrown aside. Even the most sincere of the converts had a terrible battle to fight against two temptations—the temptation to dishonesty in their means of obtaining their daily livelihood, and the temptation to sensuality which was entangled with the very fibres of their individual and social life." "We often hear the early church spoken of as if we had nothing to do but to sit at her feet and learn, and weep because we had fallen so far short of her example. That is the conventional fiction; very different is the hard reality." The very dangers and errors against which St. Paul had to write have given great value to this epistle, and settled many questions for all time. "Three main lessons dominate the epistle, (1) practical unity amid divergent opinions; (2) little details decided by great principles; and (3) life in the world, but not of it"; with the two magnificent passages on Charity and on the Resurrection.

EXPLANATORY.

Things offered unto idols were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (chap. 10: 27.) sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Thus a Christian might unconsciously eat of such meat, either at the house of a friend (see chap. 10: 27) or by purchasing it himself in the public shambles. Or, if he attended any of the social feasts, or wedding feasts of his heathen neighbors, or their public gatherings, he would almost of necessity partake of meats offered to idols, for only such were used.

The question, therefore, was, "Whether it was right for the disciples of Christ to partake of food so connected with idolatry." It is easy to see that under these circumstances, as Stanley says, this question "occasioned the greatest practical difficulty in the apostolical age," as the question of caste does in India.

1. *We know that we all have knowledge.* Not irony, but fact. Admission into the Christian church brought with it a vast amount of spiritual, and even intellectual, enlightenment. The meaning of this apparent digression is, "We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely. 'And yet show I you a more excellent ways.'" Now begins a kind of parenthesis, which continues through verse 3. *Knowledge puffeth up.* Greek "it flates, fills with wind," as a bubble. The same material, but seeming much larger when inflated. A conceited person is one whose nature is so inflated with self opinion that he appears to himself vastly greater than he really is. A piece of soap as big as a pinhead can be inflated to the size of a cannon ball. Knowledge alone, without love, without moral principle, inflates the soul like a bubble, but does not build it up like a temple. A man may be very learned and yet very small. *But charity.* Love edifieth; that is builds up the soul into God's spiritual temple. It enlarges its nature, its powers, its character.

2. *And if any man think that he knoweth any thing.* Thinks that without love he really knows anything in its completeness, in its relations, without which there is no true knowledge. *He knoweth nothing yet as he ought to know.* He has mistaken a part for the whole, he has mistaken a drop of water for the ocean. Whosoever thinks that he knows all there is to be known about any subject has entirely missed the true idea of science.

3. *But if any man love God.* The first and deepest love, and therefore the love which must extend to man. He has the principle of love in his heart. *The same is known of him.* Their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them.

4. *As concerning therefore.* Having laid down the principle, he returns to his subject to apply the principle. *We know that an idol is nothing in the world.* The image is nothing but wood, or brass, or stone. It has no existence as a deity.

5. *For though there be that are called gods.* Supernatural beings, sun, stars, fire, in heaven, or idols, and deified beasts, kings, ancestors, heroes, on earth, yet none of them are God. *As there be gods many and lords many.* So called. The fictions had great power and lorded it over the lives and consciences of their worshippers.

6. *One God, . . . one Lord.* The realities contrasted with the many so-called gods and lords.

THE DECISION OF THE QUESTION, as far as mere knowledge could give it, is stated in verse 8. The food itself was just the same, whether it had ever been offered to idols or not. It would sustain the body, and strengthen it for Christian work, just as well, just as purely as if it had ever been in an idol temple.

7. *Howbeit.* We are not alone, and the settlement by knowledge is not sufficient in all circumstances, for *there is not in every man that knowledge*, about meat offered to idols. Many were very ignorant, having just escaped from idolatry. *For some with conscience of the idol.* Recognizing the idol as a reality, and feeling while eating that it is partaking in its worship. Rev. Ver., from a better reading, "being used until now to the idol," from long association with idols and idol worship. *Eat it as a thing offered unto an idol.* Cannot rid themselves of the feeling that they are partaking in idol worship. *And their conscience being week.* A weak conscience is (1) one which either regards as wrong what is not in fact so; or (2) one which is not clear and decided in its judgments; or (3) one which has not power enough to restrain a person from doing the wrong it condemns. A weak conscience is opposed to a strong, which very strength consisted in the tenderness or quickness of discerning a perceptive power." *Is defiled.* The conscience is said to be defiled, either when it approves or cherishes sin, or when it is burdened by a sense of guilt. He is guilty; for no matter whether a thing be really right or wrong, he who is doing it goes against his conscience commits sin. This hardens the conscience, distorts it, weakens it, blinds it. The conscience is no longer as good as it was before.

8. *But meat commendeth us not to God.* He does not think any more of us for eating, or for refraining from eating. It is our characters, or moral condition, our love, not some formal act of eating, or fasting, for which he cares. These last in themselves "will not weigh a grain of sand in either scale."

9. *But.* You have something else to take into the account. *This liberty of yours*, so good, so precious, may *become a stumbling block*, over which the weak fall into sin.

Note the distinction between absolute and relative right and wrong. Absolute right and wrong, like absolute truth, can each be but *one and unalterable* in the sight of God. But human right, or human wrong, i. e. the merit or demerit of any action done by any particular man, must be measured not by that absolute standard, but as relative to his particular circumstances, and his knowledge of right and wrong.

10. *For any man see the which hast knowledge.* The fact of your being avowedly advanced in the knowledge of the faith will make your example the more dangerous, because more effective. *Sit at meat in the idol's temple.* Some went so far as to not only eat, but eat in the precincts of the heathen temple. The apostle being concerned now only with the point of the eating, does not rebuke this practice here, but he does so fully in chap. 10: 14-22. The eating was at some idol feast or social gathering of their heathen relatives or friends. *Weak be emboldened.* Built up; the same Greek word is used in "charity edifieth," ver. 1, "The weak are built up in evil, as charity builds up in good."

11. *Shall the weak brother perish?* The Rev. Ver. has the right pointing. This is not a question, but a statement of fact. He who sins against his conscience is in the swift road to destruction. *For whom Christ died.* There is great power and pathos in these words. Shall we, for the sake of eating one kind of meat rather than another, endanger the salvation of those for whom the eternal Son of God laid down His life? That man has very little of the spirit of a Redeemer, who had rather his brother should perish, than himself be abridged in any respect, of his liberty.

12. *Ye sin against Christ.* (1) By injuring his children, whose wrong he feels as his own; (2) by injuring His cause and destroying the work he has come to do; (3) by misrepresenting His Spirit and character.

13. *Wherefore, if meat* (old English for food in general) *make my brother to offend.* Cause him to stumble and fall into sin. Christ declares that we had better have a millstone tied to our neck, and we be sunk into the sea, than to offend the least of His disciples (Matt. 18: 6). *I will eat no flesh.* In order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh in order not to be a stumbling-block to my brother.

The World's Fair.

Only a short time remains in which to visit the World's Fair. It has been a far greater success financially than had been anticipated in the early summer. So far as the show itself is concerned, all visitors agree in describing it as marvellous; and when its variety, volume and significance are considered, even this term seems inadequate. When one pauses to think that but a few years ago the very site of the city of Chicago was a wilderness, and that to-day there are gathered within her borders the representatives and the products of the skill of all nations of the earth, a conception of the rate at which the world is progressing dawns upon and almost bewilders the mind. There have been many provincial visitors at the fair, and many more will register there before its close. The city of Chicago is, in itself, a wonder world to the visitor, in its vastness and variety. In a careful study of its people and the climatic effects, nothing is more noticeable than the prevalence of catarrh. It is a singular fact that there is little consumption, but numerous cases of catarrh. It is a peculiarity resulting from the climate, and is noted by the medical authorities. Unfortunately this annoying and debilitating disease is not confined to Chicago. There are numerous cases of catarrh in these lower provinces. It is therefore of the greatest importance that a remedy which has proved its ability to cure the most obstinate cases should be brought into general use. This remedy is Hawker's Catarrh cure, the most effective in curative power of any before the public to-day. The Hawker Medicine Co. can furnish testimonials and references regarding Hawker's Catarrh Cure that no reader of this paper will for a moment question. Capt. S. F. Belyea, of Greenwich, Kings Co., N. B., under date of Oct. 6th, writes to the company that an aggravated form of catarrh had in his case closed the nasal passages so that he could scarcely breathe, had induced serious deafness and caused him great pain and trouble. He tried many remedies, but all failed, until he got Hawker's Catarrh Cure, three 25 cent packages of which effected a cure. "I can honestly say," writes Capt. Belyea, "that I am practically well, and I take great pleasure in recommending Hawker's Catarrh Cure to those who may be suffering from this very troublesome disease."

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MARGARET ANNE PARNTHER, of the City of Saint John, in the City and County of Saint John, widow, hereby give you notice that in default of payment of certain mortgage monies due and owing to me by virtue of the Indenture of Mortgage made by you, the said William Harington and Eliza L. Harington, bearing date the sixth day of January, A. D. 1886, I shall, on Saturday, the Eleventh day of November next, at twelve o'clock noon, at Chubb's Corner (so called), in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said indenture, in execution of the powers thereby vested in me.

Dated the 13th day of September, A. D., 1893.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 18, 1893.

— One of our Baptist pastors, lately returned from Chicago, embraced the opportunity while there of hearing the well-known evangelist, Rev. B. Fay Mills, with whose preaching he was most favorably impressed. Mr. Mills is a man of mental as well as spiritual force and culture, and addresses himself to the intellectual rather than to the emotional natures of his hearers. He preaches the gospel with great clearness, simplicity and force. He is among the most successful of living evangelists. Communities have been moved in a wonderful way under his preaching. Mr. Mills has been invited by the Ministerial Association of Montreal to conduct a series of services in that city. The evangelist is not able as yet to make any definite arrangements in the way of accepting the invitation, but has written the ministers that if they can wait for him a little he thinks that, no doubt, he will be able to accede to their request.

— Some prohibitionists in Ontario are members of the Dominion Alliance and some are not, and are not in full sympathy with that organization. The hope entertained by some of the leaders that the recent Toronto convention would result in a union of all the prohibitionist forces in the province was not realized. There was argument on the expediency of putting aside all differences for the time being, in order that a united and strong effort might be made to make the plebiscite vote for prohibition as large as possible, but the convention, while declining to attach itself to the Alliance, did not take any steps to form a new organization which might represent the entire force of prohibition sentiment in Ontario. There is, however, to be another convention later on, when, it is supposed, an attempt at fusion will be made. One of the objections to the Alliance has been that the terms of membership in it are not such as to insure its being composed of thorough-going prohibitionists. Hitherto it has been composed of delegates and members, and any person of good moral character favoring prohibition and subscribing a dollar or more to the funds of the Alliance was accepted as a member. This arrangement has been altered so that the Dominion Alliance becomes a purely representative organization in the hope that this will make it more generally acceptable to prohibitionists.

— The Watch and Word Society is the name of an organization formed in the city of Boston with the purpose of prosecuting the violators of the law against gambling and other forms of vice. The Boston *Traveller*, which is to be commended and supported for the strong stand it takes in the advocacy and defence of public morality says, that since June 1 this society has secured the arrest of seventy-seven men for policy gambling, and conviction in the lower court has followed in every instance. Fines to the amount of $5,000 have been imposed, but none of this has gone to the prosecutors, and they are now making an appeal to the friends of law and public morality for funds to carry on their work. The *Traveller* itself has been engaged in a crusade against the policy shops which "it has carried on with a determination to free the city from this pest." And it is assured by the practical results already attained of ultimate and complete triumph, "if the honest public spirit of the city is fully aroused to the support of our efforts and the upholding of hands of the Watch and Word Society."

— The Earl of Aberdeen's household is said to consist of forty-two persons and Rideau Hall is found quite too small for the requirements. The Canadian tax-payer will be apt to think that if the vice-royal mansion is not large enough to accommodate His Excellency's family and household, it ought to be, seeing that first and last, it has cost about three quarters of a million of dollars, besides the expense of maintenance. After all that it has cost, Rideau Hall is spoken of as a "dilapidated looking rookery," and we are told that some 500 furnaces, stoves and grates are required for heating it.

THE OPIUM COMMISSION.

The Opium Commission appointed by the British Government in connection with the proposal to suppress the Exportation of opium by the Indian government to China completed its sitting in London last month, and is to continue its work in India. The testimony so far elicited by the commission is of a highly contradictory character, and, in part, not a little surprising to those who have been accustomed to regard it as generally admitted that the influence of the drug is subtle, degrading and ruinous. So far as we know there had been no two opinions expressed by missionaries as to the terribly baleful effects of the opium habit on the natives of China and India, and the utterly pernicious influence of the drug on its devotees in this country we had supposed to be equally beyond question. Such is, indeed, the all but unanimous testimony of the missionaries who have given evidence before the commission in England. They denounced the use of the drug as a degrading and ruinous vice and its exportation to China by the Indian government as a frightful offence against morality. Missionaries of long experience in China declared that opium smoking was undermining the whole structure of society in China, and threatening the existence of the Empire. They declared that the habit led to both physical and mental deterioration, that the sons of opium smokers could not compete with the sons of non-smokers, and that it was impossible to exaggerate the evils attending the use of the drug.

On the other hand the testimony of Anglo-Indian officials, medical men, Anglo-Chinese merchants, &c., was in flat contradiction to that of the missionaries. If we are to put confidence in the testimony of Sir John Strachey, who, for 38 years, has been in India in different official positions, Sir William Moore, Surgeon General 33 years in India, Sir Thomas Wade who has spent 40 years in China, and others, we shall believe that the use of opium is no more harmful to the people of India than the use of the wines of France or the beer of England is to the people of those countries; that the Indian tribes, which are physically of the highest type, the Sikhs and Rajputs, are habitual opium smokers; that a moderate use of opium is beneficial rather than otherwise, and that though when taken in excess it is injurious, it is not nearly so much so as alcohol, which would come to take the place of opium if the latter were suppressed. No insurance companies, it is said, have imposed higher rates on opium smokers, and of the 300,000 prisoners in the lower provinces of India, not one is there through the use of opium.

In view of the immense and increasing consumption of the product of the poppy in India, and especially in China, we shall be glad to have convincing proof that the effect of the drug is less harmful than it has been generally represented to be. Some slight idea of the immense proportions of the opium traffic may be gathered from some statements in the testimony of those who defended it before the commission. Thus, it is said, that the tax upon the export of opium is of so great importance to the revenue of Indian that one hundred million sterling would not be an adequate compensation. Then, again it is declared that if no opium were exported from India the consumption of China would remain practically unchanged, since a single province of China produces more than the whole Indian Empire. Whole provinces, it is said, are covered with the poppy, and the cultivation of it is increasing. Sir Thomas Wade, in his evidence before the commission, contended that Great Britain did not introduce opium into China, as its people used the drug fifteen centuries ago.

As the opium tax is so important an item in the revenue of the Indian Government, it is quite natural that its officials should be somewhat blind to the evils resulting from the use of the drug. It does not seem improbable that the missionaries in India and China are in as good a position to judge of the effect of opium upon those who are addicted to its use as are the Anglo-Indian officials and Anglo-Chinese merchants. It is not likely either that English missionaries would be anxious to make out too hard a case against their own government by magnifying unduly the evils of the opium traffic. It is probable that the opium question will bear some investigation after the Royal Commission has got through with it. In connection with this subject the *Christian World* remarks:

"An opinion is widely held that the case in favor of the suppression of the opium trade has not been presented before the commission as strongly and completely as it might have been. Some surprise is felt that the leaders of the agitation did not put themselves more fully in communication with missionary societies, as several missionaries who are now in this country could from their personal knowledge have contributed important and valuable information."

— Skoda's Little Tablets cures headache and dyspepsia.

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A Warm Welcome.

Just now a number of our ministers are changing their fields of labor. We who have been through this experience know what it means, both to pastor and people. In every case let us hope there is mutual regret because the time has come when such a separation appears advisable. And regarding the new field to which the departing clergyman has been called, although he may be assured that the call is from God as well as man, he would be above human to escape the drawback of some doubt and uncertainty as to his fitness for the requirements of a church with which he is only acquainted by reputation, and, to a certain extent, a like anxiety affects those who are to receive the coming man.

Not forgeting these facts, and bearing in mind that the new minister, like the old, and like everybody else, is quick to receive impressions and to be influenced by them according to their character, let the church about to receive a new pastor see to it that he meets a warm, whole souled christian welcome. A true man will never forget it, and whether his stay be long or short, the blessed effects of such a hand of fellowship will not cease to stamp itself upon his sermons, his pastoral visits and everything done or said in the rounded life of a faithful under shepherd.

Several years ago, one dark and stormy night in October, the writer, an almost untried minister, arrived in a Nova Scotia village, where he hoped to obtain a settlement. Being unacquainted with the people, he had been directed to a certain house whose inmates were decribed as thoroughly understanding the grace of hospitality. Suddenly the coach stopped, and the cheery voiced driver exclaimed, "This is where Mr. —— lives, and I guess they are looking for you." Peering beyond a noble shade of trees, I beheld the broad portico of a dwelling that was almost a mansion, and the wide open door, through which the light was rushing out and pushing back the darkness, and on the flag stone in front of the portico, stood a smiling faced lady, the language of whose countenance expressed the best kind of a greeting in advance of the cordial, sympathetic words and the honest old-fashioned hand shake. In a short time I seemed to have acquired a complete understanding with every member of the sweetly Christian family to which I was introduced in this beautiful manner. And before the evening passed the brother and sister and their children had become to me as friends with whom I had enjoyed years of pleasant intercourse. During the next week I visited many families, and almost every one seemed in some way to reflect the brightness observed in the first one. The harmony of association instituted by this true key-note, in its deeper essentials has not been disturbed through all the hard labor, the ups and downs and the joys and sorrows of a long pastorate. This warm welcome was extended to a stranger about whom nothing was known beyond the facts that he was a Christian and a minister of Jesus.

B.

The Parliament of Religions.

The parliament of Religions, which recently met at Chicago, was one of the congresses held in connection with the World's Fair. The meetings were held in the Art Building. An audience of from two to three thousand persons was generally present. The parliament was in session seventeen days, three services being held each day. The programme promised 170 addresses, but a number of the papers had to be omitted, and some were added. Of the addresses made a considerable number dealt with the relation of religion to the progress of society; a number discussed the ideas of God, immortality and general religious topics, in which all were interested. The oriental religions were well represented. Buddhism had ten opportunities of being heard from; while Confucianism, Brahminism, Taoism, Mohammedanism and other faiths were set before the people by their chosen representatives. Judaism had ten speakers. The Greek church had for its spokesman the archbishop of Zante.

The Roman Catholic church had ten speakers who made the most of their opportunity to set forth the doctrines of their faith.

The Protestant doctrines might have been presented with more completeness and greater unity. Dr. Briggs spoke on the "truthfulness of Holy Scripture," but the effect of his speech was not in favor of the absolute truthfulness of the Bible. Some other speakers with Christian topics endeavored rather to find fault with the churches than to set forth Christian truths for enlightenment of foreigners. But Joseph Cook, Dr. Pentecost and B. Fay Mills spoke clearly and effectively of the certainties of religion. Dr. Pentecost spoke of the "bubbles" that had been presented as oriental religion. Much of it he called "oriental humbug." After listening, however, for several days, it seemed that the Deity of Christ, His resurrection, the atonement, the regeneration and sanctification by the Holy Spirit—the great distinctive doctrines of Christianity had not been presented.

What will be the result of this parliament? Opinions vary greatly. Some Baptist papers think the truth will be a great gainer; others think truth has suffered.

Your correspondent thinks: (1) That the Parliament will not have so wide an influence as many suppose. It will be talked of by preachers for a time and be discussed at missionary meetings; but the forces that really determine movements are nearer the people. Twenty years ago the Evangelical Alliance had a great meeting in New York, at which the great men from the Christian world did their best on large and living questions. But after a few weeks reference to the event practically ceased. The Parliament will probably have a similar burial.

(2.) It was significant of the wide and permanent interest in religions. The eastern faiths came out of their isolation and into contact with the life and religion of the western world. True, their leaders did not ask for Christianity; they asked to be left to themselves. But once they have entered the region of debate the truth will have to appear.

(3.) While the doctrines of the eastern belief did not challenge much admiration they were presented in many cases with such ability as made evident the necessity of having able men to carry Christianity to the east. The policy of the leading missionary societies in sending only trained men is evidently wise.

(4.) The bringing of eastern men to America would only increase the interest of Christians in the conversion of the heathen in so far as the personal acquaintance was extended. To hear these men pleading for their religion made one feel that they are our fellow men, with whom we must grapple in the power of God and truth.

(5.) As far as I could see the effect of the Parliament would not be much in favor of foreign missions. Earnest Christians might be stimulated to greater efforts; but the Parliament was not an evangelizing agency. It showed to the believer in Christ the riches of his inheritance when compared with what other so called religions have to offer and the wisdom of seeking to spread the truth as it is in Jesus.

X. Y.

Opening at Acadia.

The work of Acadia Seminary has been already reported. The classes in Horton Academy are well attended and the work is being carried on with vigor. The matriculating class numbers thirty-two members. Principal Oakes is doing his best to maintain the efficiency of the institution.

The college has been at work for some time. The attendance will probably be larger than that of last year. The Freshman class has about forty members at present. The custom of having an opening lecture has been revived, and on Friday evening, 6th inst., the members of the institutions and a few other persons assembled in the College Hall to mark the beginning of the year with special exercises.

After singing and prayer, President Sawyer welcomed the new students, made explanations of the work to be attempted, and appealed to all present to aid in the work the denomination has undertaken here. He introduced Prof. F. R. Haley, M. A., the popular professor of Physics, who delivered a thoughtful, learned and well written address upon liberal education.

The following is an outline only of Professor Haley's lecture, but it will be read with interest and profit:

In all that constitutes modern civilization we are the heirs of great ideas, or the experience of mankind, of the best thoughts of the wisest men of two or three thousand years of human culture. In politics we have the ideas of liberty, law, government, the state. In religion we have the ideas of God, faith, conscience, eternal life. In education we have the ideas of scholarship, culture, liberal arts and sciences. One of these ideas, traceable at least to the Greeks, is expressed by the term "liberal education."

There is at the present day a remarkable consensus as to the importance of liberal culture and likewise profitable disagreement with respect to the agencies by which it may be secured. Educationists should maintain a sharp distinction between liberal education considered as an end and liberal education considered as the means by which it is promoted. It is quite possible that the differences of opinion are not as serious as they seem and that there may be a consensus as to the goal to be reached, if there is not respecting the the route to be followed.

What end should be in view when plans are made for the promotion of higher education? What should be the product of our colleges and seminaries of learning? What should be the marks of a liberally educated man? In common with strong characters not liberally educated he should have a strong will. He should also have certain well trained and developed intellectual powers. Among these may be mentioned the power of concentration and observation, and of judgment.

Extended reference was made to the value of scientific instruction as a training and disciplining process. The valuable training method afforded by science has a most powerful claim to our support. The classification of facts and the formation of absolute judgments upon the basis of this classification are peculiarly the scope and method of modern science. The habit of forming a judgment upon facts unbiassed by personal feeling is characteristic of what is termed the "scientific frame of mind." This frame of mind is an essential of good citizenship. The contest of opinion in nearly every field of thought, the struggle of old and new standards in religion, politics and social life, touch the physical and spiritual needs of the individual far too closely for him to remain a dispassionate observer of the age in which he lives. If his "tribal conscience" has any stuff in it he feels that he is called upon to form a judgment upon public questions apart from his own feelings or emotions—a judgement in favor of what he conceives to be the interests of society at large. The ideal citizen, if he existed, would always form a judgment free from personal bias. Minds trained to scientific methods are too likely to be led by mere appeal to the passions, or by blind emotional excitment.

It is not enough for the liberally educated man to have these intellectual powers. He must have certain possessions necessary for the promotion of his happiness and the increase of his usefulness. These enumerated and classified. In every wisely established course these elements should be combined—mathematics, ancient and modern language and literature, science, history, philosophy.

Referring to the election system. Some so-called educationists would have us turn the whole modern college into a professional or technical school. The proper function of such an institution as Acadia is first of all to turn out, if possible, capable and fairly cultivated human beings. "It is because we believe that in this matter of election we have drawn the lines in the right place, that we support the change recently made in Acadia."

Some closing remarks of a practical nature. "How many of us fully realize that the pursuit of learning is our first and most important object here." Self-evident as this should seem it cannot be repeated too often or too impressively. "Axioms are not axioms," says one, "until they have been felt upon our pulses." There are some who, while recognising with clear intelligence the superiority and even the obligation of a certain course, remain with only a sentimental recognition of the fact. In truth, most men, whatever may be their general strength of character, leave themselves at times the victims of idle musing over work to be done at some more convenient time. In our relations to nature, to mankind, it is the hardest of all things to rise from susceptibility to energy, and to do our part instead of expecting everything to be done for us. The earnest worker, and he alone, can know that a determined purpose may be as creative as the powerful fancy or the inquisitive intellect.

The most characteristic trait from college life is our influence upon one another. Individual culture is poor and fragmentary without social fellowship. True humanity is not individualized, but associated. We need not go far into metaphysics to prove that each individual shares in the intellectual and moral capital of his associates, for the first principles of our social nature prove this fact. There is a law of gravitation in mind as well as matter. The greater influences the less. A bright day, surely, gifted, high-minded youths who are more determined on doing right than the idlers are on doing wrong. In spite of all opposition they are sure to triumph in the end and to establish that blessed consummation—a sound and ascending public opinion in college, such as puts scholarship and fellowship together and brings the true spirit to bear upon the objects of study.

"God grant that we may work together for the college, the common mother of us all; that the young men and young women who come here year by year may, under the influences of the place, be strengthened for every good work; that the establishment of liberal and enlightened sentiments, the elevation of the standard of scholarly character may become our one, our common, aim."

The Canadian Baptist Hymnal.

The new edition has the few errors of the first corrected, and thirty new pages of supplement. This adds 30 more hymns to the previous 750, and gives an alphabetical list of authors, the dates of their birth and death, and the hymns in the book which each composed or translated. Isaac Watts, born 1674, furnishes the largest number of hymns (133); C. Wesley, born 1708, gives 36; Montgomery, born 1771, gives 27; Doddridge, 22; Miss Steele, 21; Newton, 16; Kelly, 16; Bonar, 16; Cowper, 11; Beddome, 11; Miss Havergal, 7; Bishop Heber, 6. I do not know who of these were Baptists. Here is a field for members of B. Y. P. U. Except those above named only a few hymns are given from each author.

The added hymns seem less for general use than to gratify churches that hold one or more of them very dear; though no doubt their publication here will extend their use and usefulness. This second edition, in like binding to the first, is furnished by the publishers (the Baptist Book Room Halifax) at the same cheap rates of the first edition. The price is low—far less than the price of U. S. hymnals—because the compilers offer this Canadian book as a labor of love in order that the best hymns of all ages as well as the latest favorites, shall be within the reach of every Baptist in Canada. It is a book for family as well as for church use; the hymns are to be read and recited as well as sung, and I suggest that churches and pastors urge every family to have the hymnal conspicuous on the home table. It is an inexpensive and appropriate gift for any young man or woman to make to his or her friend. And I further suggest that parents and Sunday-school teachers would do well to give prizes to their young folks for learning and reciting these hymns.

Halifax, Oct. 4. J. Parsons.

Sights and Sounds in India.

For Boys and Girls in Canada.

Dear Girls and Boys—It is raining now, and has been raining all night. You could hardly believe how much a good down-pour changes the Indian world. It is like putting water on fire. Instead of a burning firmament; a torrid, intolerable glare; a suffocating atmosphere, and a hot globe radiating heat like a cauldron; we have a black canopy of clouds, a drenched sky, soft light, cool breath, invigorating breezes, varnished trees and a flooded country. Great, too, is the exhiliaration of a morning bath in the liquid crystal, dipped, cold and fresh from the thunder-cloud.

Last week we spent at Polepilly. Our faithful, earnest preacher Appalaswamy, was with me. On the front steps of the antique residence where we were to lodge, a young man was waiting. It was about six o'clock in the evening when our jinrikcha rolled into the yard, and he said he had been looking for us since noon. His face is thin and sad; yet lighted with peace, by an inward fire. An intelligent forehead, a jutting brow, large, mild eyes, and a black moustache are conspicuous features in his open countenance.

At cheerful dawn, before the laborer has gone forth to his toil, it is a refreshing promenade to pace up and down the lofty third story verandah of that ancient mansion, and gaze southward toward Bimli, over the wide stretch of interval, level as prairie lands, and green as fairest marshes. It is not grass, but rice and other grains in their glossiest stage, and their emerald variegations, shining in the balmy aurora, rest the eye and feast the soul. But turning your face to the north, you behold at your feet the weather-beaten leaf-roofs of the village, beneath whose faded thatch are rampant all the sulpuorous iniquities of Sodom and Gomorrah. Night or day, its pagan lanes are seldom blessed with silence. The pangs of hunger indeed drive women, men and children forth to sweat for bread; yet the huts and alleys can still afford unceasing heathen rage and perennial family broils. One night when I walked the platform because I could not sleep, the crackled voices of the crazy mob, mingled with the clash of barbarous instruments of music, sounded in my ears like the cries of lost souls. The clear moon looked down through fleecy clouds and flickered through lovellest trees its silver light upon the polluted streets, whilst debauched old age and youth, like fallen angels driven out from heaven, glided ghost-like in and out amongst the shadows of their hovels, loving darkness rather than light. I could not but think by contrast of that other night, when the shepherds sat in the grassy pasture watching their innocent sheep, and messengers came upon wings of the stars' beams and sang of the new-born boy, who had come to earth to give peace. May a God of might and mercy spur on the coming of that hour when this wretched hamlet shall know the redemption of Jesus, and the ribaldry of this night shall be changed into lofty songs of praise to "Him that hath saved us and washed us from our sins in His own blood."

One evening when we were coming home from a moonlight preaching service, a boy who was walking ahead, gave a cry, and a jump backward, and called out "Pahmu!" pahmu! *i. e.* "Snake! snake!" and there scudding away through the grass on the side of the road, about a foot and a quarter long, was a lively serpent. "Kottundi"! kottundi"!" cried Appalaswamy, *i. e.*, "Strike, sir! strike!" I had a stout coffee-wood cane which Mr. Churchill gave me when he came home from Ootacamund. I gave the rascal a few whacks over the head. Appalaswamy lifted him up by the tail and by the stars along his back we knew that he belonged to a class of poisonous snakes, whose bite, they say, is death. He had crawled across our path, close past the little boy's bare toes! We never go out without a good cane.

The young man who was waiting for me when I came was the third brother of that family about which so much has been written. He was the one who acted as munshi awhile in the tent. His unaffected humility, his love for the Bible and the name of Jesus; his abandoned idols and new life; and the spontaneous response of his heart to the gospel, combine to deliver us from all doubt concerning the genuineness of his "repentance toward God and faith toward our Lord Jesus Christ." His name is Somalingam.

As long as he keeps back from a public confession of Christ his lamp is under a bushel. But, on Thursday morning he made up his mind to be baptized the next week. In the evening he went down with me to the village tank, where I waded around and found a good place. Next Wednesday was to be the day. He was to come to Bimli on Tuesday and next day we would all come out and baptize him and preach to the crowds, explaining the meaning of this burial and resurrection in the tank. Mr. Shaw and his Telugu preachers were expected to Bimli to a "quarterly Bible institute," and I would get them

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Bimlipatam, India, Sept.

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Oct. 9th.

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On Tuesday, instead of Somalingam, came a letter saying that his absent wife, having heard of his intended baptism, had written him beseeching him to wait until her return home. She was visiting her relations at a town about twenty-seven miles distant. She said that she could not come home alone. He must come for her and their two little girls in the ox-cart. But if he should be baptized the people would not let him in the house, much less allow him to take dinner with them. So he excused himself from coming until he got his wife and children home, but assured us that he was determined to be baptized sometime in September. We all got together—Mr. Shaw with us and also Miss McNeil. We all prayed, wrote him a letter and left him in the hands of God. If you hear that he is baptized in September you will rejoice; if not you will realize how much you need to pray for Telugu converts that they may not go back, and for your missionaries that they may not be discouraged.

It would take another long letter to report our Bible Institute meetings. They were full of enthusiasm. They are just what we need. We cannot but study the Bible henceforth with more intelligence and greater zeal.

Sincerely yours,
L. D. MORSE,

Bimlipatam, India, Sept. 2.

DENOMINATIONAL NEWS.

[All moneys (except legacies) contributed for denominational work, i. e., Home Mission, 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 moneys 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.]

CHEGOGGIN.—We baptized two Sunday, Oct. 8—a mother and son.
G. W. SCHURMAN.

MIDDLETON.—We received three into the Nictaux Baptist church Sunday, Oct. 8—one by baptism and two by letter.
C. E. PINEO.

KEMPT, Queens Co., N. S.—Pastor Bleakney baptized six young persons at Northfield, a section of his church, on the 1st inst. Bro. O. W. White, lic., has been assisting in special services.

BERWICK, N. S.—Bro. H. S. Shaw, B. A. (lic.), has taken his letter of dismission to unite with the Mahone Bay church, where he has accepted a call to the pastorate. His ordination will take place soon.

RICHMOND, Carleton Co.—There were three baptized here on Sunday, Oct. 8—Mr. Alfred Henderson, Mrs. C. W. Manzer, and Miss Nellie Henderson. Meetings still continue with much encouragement.
CALVIN CURRIE.

PORT HILFORD.—Three more were baptized here yesterday, making in all eighteen. Others were received by the church to go forward next Lord's day. Bro. Tiner and myself labored last week with the Senora church. God blessed the Word. A number have professed faith in Christ; others are anxious. We expect to baptize these next Lord's day. We believe that the Christian people are praying for us. Pray on.
Oct. 9th. MARPLE.

RIVER JOHN.—Early last June Bro. D. G. Harlow, lic., came to spend his vacation with us, directed by the Home Mission Board. Our brother proved to be a man born of the spirit and ready to do the Lord's will. Bro. Harlow labored faithfully while here. We appreciated his labors and esteemed him highly for his work's sake. Our Sabbath-school has been kept up with a good attendance. The young seemed to take quite an interest in studying the lesson. We hope and pray that good will follow.
A. SELLARS, Clerk.

JAMAICA PLAINS, Boston.—The new association, known as the Boston West Association, held its first meeting with the Jamaica Plains church, of which Rev. Ralph M. Hunt is pastor, on Oct. 4th. This church reports a year of progress, 24 having been added to its membership, and over $10,000 raised for all purposes, being nearly $2,000 more than was raised last year. A series of Sunday evening addresses are being given on topics of special interest to young people.

LOCKHARTVILLE, Brooklyn, Kings Co., N. S.—The influence of the power of God has been felt to a marked degree among us during the past few weeks. We have had occasion to go down to the baptismal waters three times within four weeks. Already fourteen have united themselves with this church—nine by baptism, three by letter and two by experience. Still the work goes on. The showers of blessings are still falling. Many faithful hearts combine in a practical manner, faith and works, while spiritual umbrellas are allowed to remain at home.

ATHOL, Mass.—We have been permitted to baptize nine more believers in Jesus Christ since you last heard from us. Last night, in the presence of more than four hundred people, we baptized five believers. The tide is rising and the work extending. We have not yet held any special meetings. It looks as though a very general work of grace will be experienced in this town. Our hearts are much cheered. The wonderful work of grace in Concord, New Hampshire, under Fay Mills, is something marvellous—over 1500 conversions. The Baptist and Congregational churches receive the largest accessions.
Oct. 9th. B. H. THOMAS.

WOLFVILLE.—Rev. Dr. Higgins has resumed his labors, having been strengthened by his vacation. He preached a practical sermon to the students last Lord's Day—a sermon that was received with favor. Rev. F. J. Bradshaw, who is on his way to China as a missionary of the American Baptist Missionary Union, gave an address to a large audience here on 10th inst. Mr. Bradshaw was graduated at Acadia in 1890, and has just completed his studies at Newton. Acadia will have two representatives in China—Rev. Geo. E. Whitman and Rev. Mr. Bradshaw.

HAMPTON, N. S.—Our pastor, Rev. H. S. Erb, assisted by C. W. Allen, lic., has been holding special meetings a few weeks, though the results have not been what we desired, yet good has been done. God's people have been made glad by seeing some who have been away from their Father's house returning, resolved by God's help to live more consecrated lives in the future. We trust there has been seed sown that will eventually spring up and bear fruit to the glory of God. Mr. Erb has just closed a two and a half years pastorate here. Our brother has won the esteem of the entire community as a preacher, and for his exemplary life. But as he is desirous to resume his studies at Wolfville we reluctantly accept his resignation.
ISAIAH BROWN, Church Clerk.

PORT HILFORD.—God's Spirit is still with us. Lord's day, October 1, was my privilege to bury with Christ in baptism nine happy believers in Jesus. Their names are: Mrs. William Riley, Mrs. George Riley, Mrs. Simeon Hurst, Miss Edith Hurst, Miss Sadie Hall, Miss Katie Rood, Miss Katie McKenzie, Miss L. Pickets, Mrs. George Mills. Miss Sadie Hall is our school teacher and is held in high esteem in this place on account of her ability as a teacher and her pure Christian life. She, with several others, comes to us from the Presbyterian body. Bro. Marple has been with us in the power of the gospel, and God has blessed him in leading souls to Jesus. We go this week to labor at Senora, a part of my large field, about six miles from this place. Brethren, pray for us, that God will bless and give us souls in that place.
J. E. TINER.

SPRINGFIELD, Kings Co., N. B.—For the past fifteen weeks I have been laboring with the Springfield Baptist church, which includes a church in each of the following, viz.: Hatfield's Point, Second Springfield and Bellisle Corner. I have found the people kind, intelligent to a great degree, and ready to give. One thing alone I regret, and that is, many are outside the fold and are slow to enter in. I have left the field hoping that some man with much better ability than I have may come and take up the work where I have laid it down. To one who is not afraid of trifles, but willing to endure hardships as a good soldier of Jesus Christ, I would say: Come, unfurl the standard of Christ here. There is a work and a great one for you to do. You will find here a self-supporting church, a kind people and, I trust, a harvest of precious souls.
N. E. HERMAN.

MAHONE BAY.—Rev. Wm Rutledge, who has been our pastor for the last year and a half, recently tendered to the church his resignation. During his stay with us he has been instrumental in the Lord's hands of doing a noble work here. Additions have been made to the church at each of the three preaching stations. Fifteen at Cornwall, five at Northwest and thirty at Mahone. Beloved by all, not only for his rare ability as a speaker and singer, but also for his excellent personal qualities, we deeply regret his decision to leave us. May the blessing of God be upon his labors as he now goes forth to engage in missionary work for the next three months throughout our country. We are pleased to state that Bro. H. Shaw, who is filling the vacancy made by Bro. Rutledge, finds a large place in the affections and hearts of the people. May the blessing of God attend his labors with us.
JOSEPH HAM.
Oct. 7th.

NASHWAAK VILLAGE, York Co.—It was my happy privilege, on the first day of October, to baptize five willing converts into the fellowship of the Cardigan church, namely, John McDonald and wife Margaret; Thomas Stickles and his two sisters, Martha and Maretta first fruits to God of Bro. Albert Stickles' family. There are others who are on the way to Zion. To God be all praise and glory. Bro. D. W. Estabrooks, of Fredericton church, spent a few days with me and rendered valuable assistance to the Master's cause here. On Lord's day, Oct. 8th, we baptized, in the beautiful waters of the Nashwaak River, and into the fellowship of the Nashwaak Baptist church, a rejoicing convert—a young woman—who, some time ago desired baptism, but was suddenly called away to Miramichi to her mother in sickness; and while now visiting her sister here, embraced the opportunity to show her affection to her Saviour. We hope to baptize others soon.
P. R. KNIGHT.

COLLINA, Kings Co.—Since the 10th ult. we have been holding special services in this old church, which is composed of as warm-hearted, energetic and loyal a class of disciples of Jesus Christ as I have ever labored with. (Its past history, and the men that have gone out from it proves this). The Lord has greatly refreshed His people and saved souls. We have visited the baptismal waters four times. The first season already reported; the other occasions being as follows: Sept. 24th, when five persons were buried with their Lord in baptism; names as follows: Theodore Long, Hattie Bettle, Damie Goucher, Lizzie Beals, Melissa Nickerson. Also on Oct. 5th: David Kelley, Wm. H. Mercer, Hartley Crawford, Oliver Watson, Emma Goucher, Edith Marr, Dora Holmes, Lewella Gibbin. Also on the 8th, inst: Christopher Coy and Fannie Pickles. 21 in all. To God be all the praise, and honor, and glory, Amen.
Oct. 9th. S. D. ERVINE.

TUSKET AND ARGYLE.—When one is about to leave a pastorate where he has been permitted to labor for the Master continuously through five years, it is fitting that he should say just a word regarding his experience. I came to Tusket with only one year's service in the ministry. But everyone seemed ready to give me a kindly welcome and in every way to assist me in the hard work which is the common lot of all our clergymen. This attitude has been maintained. The people are now as willing and anxious to help the minister as they were when first they looked upon his face. This, of course, refers to spiritual matters. And in the sphere of materialized love, it is pleasant to state that their donations are as frequent and and valuable as when we came among them. Our labors with these churches have been crowned with abundant success—and to God be all the praise. A very large number have been baptized, a parsonage has been bought and paid for; while important improvements have been made on church buildings, etc. Only one reason would induce us to leave our pleasant home and our loving friends in Tusket and Argyle, and this is the absolute necessity of less physical labor. Having accepted a call to Lockeport, we shall leave for our new home the last of this month. We pray that God may direct an under-shepherd to immediately take up the work on this important field. The field is large and there is plenty of work. But noble brethren and sisters will be met in all sections who are sure to give the right man a royal welcome and an adequate support. The spacious and comfortable parsonage is centrally located in Tusket village, in as fine a community as may be found in Nova Scotia.
ADDISON F. BROWNE.

ST. MARY'S BAY.—A word from this field may be of interest to your readers. In a short time I shall have been here a year. Upon the whole we are encouraged. Shortly after coming here we began special services on the Plympton section of the field. It was evident that we were about to have a blessing. We received an impetus to the work in having the Digby Co. quarterly meeting with us. Revs. A. T. Dykeman and G. W. Schurman aided us materially, followed by the co-operation of Rev. Isa. Wallace. The result was the baptism of the following: Delbert Everett, Stella Potter, Ada Tibbetts, Jenny Smith, Bessie Smith, Harry McDonald, Mrs. J. Tibbetts, Lorenzo Everett, James Tibbetts, Gertrude Potter, and Winnie W. Warner, in Plympton, and Geraldine Perry, Hattie Perry, William Smith, Annie Murray, Jenny Gavel, Charles Blaney, Lavinia A. McGregor, and Iva L. McGregor, in Barton, where we continued the special effort for some time. Two others were also received into church fellowship—one by experience and one by letter, making in all twenty-one. Our new house of worship on South Range has been completed, and on Sunday, the 19th of September, dedicated to the service of Christ. Rev. B. N. Nobles, of Bear River, preached the dedication sermon from 1 Cor. 3: 9, "Ye are God's building." It was an excellent discourse, and listened to with marked attention. Bro. Nobles kindly preached for us twice during the day. Both sermons were spoken highly of. The dedication prayer was offered by the pastor, who also preached in the evening from Isa. 28: 16. The congregations at Hill Grove, the Ridge and North Range are good. Two have been baptized at Burton Settlement, Randall McDonald and Mrs. Randall McDonald. The house at Wagner Settlement is undergoing repairs. Brethren, pray for us.
W. MCGREGOR.

ORDINATION.—In response to invitations from the Macnaquac church to sister churches an ecclesiastical council convened on Wednesday, September 27, to take into consideration the advisability of setting apart Bro. O. E. Steeves to the work of the gospel ministry. The council was organized by the appointment of Rev. P. O. Reece moderator, and A. F. Baker, secretary. After prayer by Rev. J. W. S. Young the following delegates answered to their names: Kingsclear—Des. Dumphy; Queensbury—Pastor Jenkins, Deacon Parent, H. U. Clark, Albert Jewett; Lower Keswick—A. Merithew; Fredericton—B. Everett, David Estabrook, George Curry; Prince William—James Kelly, Moses Jewett, Charles Gunter; Springfield—Joseph Graham, Samuel Howland, Frank Gordon; Macnaquac—Des. Patterson, John Kilburn, Des. Dykeman; Benton—Rev. J. W. S. Young; Marysville—Des. Good; Gibson—Pastor Davidson, Des. Bappett; Richmond—Rev. Calvin Curry. Woodstock—A. F. Baker; Invited—Rev. Benjamin Jewett, Rev. D. W. Manzer, Rev. P. O. Reece. Bro. Steeves was then called upon to relate his Christian experience and call to the ministry. This he did in a brief and satisfactory manner. Rev. F. D. Davidson was chosen to interrogate the candidate on his views of Christian doctrine; any other of the council having the same privilege if they wished it. The examination being finished Bro. Steeves was asked to retire—when the resolution was unanimously passed that the council advise the church to proceed with his ordination. The following programme was then arranged and carried out in the evening. Ordination sermon, Rev. F. D. Davidson; ordaining prayer, Rev. J. W. S. Young; right hand of fellowship, Rev. E. C. Reece; charge to candidate, Rev. Calvin Curry; charge to church, Rev. Benjamin Jewett. This interesting and profitable meeting was brought to a close with the benediction by Rev. O. E Steeves.
REV. E. C. REECE, Moderator.
A. F. BAKER, Secretary.

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PERSONAL.

Revs. J. A. Gordon and C. H. Martell left St. John last Wednesday evening for a short visit in Boston.

We were pleased to have a call last week from Rev. J. A. Ford, of Eastport, Me., and formerly of Carleton. On Wednesday evening Mr. Ford left on a trip to Chicago.

After having been editor of the St. John *Telegraph* for nearly ten years, Mr. J. E. B. McCready has severed his connection with that paper. Mr. McCready is quite a veteran in political journalism. His experience in that line of things, his knowledge of political affairs and his facility as a writer, will no doubt cause his services to be sought after.

Rev. Joseph Webb, pastor of the Acadia church, Yarmouth, N. S., who has been spending a brief vacation with his old charge at Maugerville, made us a brief call as he passed through the city on his way home. Bro. Webb looks well and will enter upon church work with new vigor, because of his brief respite. He speaks most hopefully of his own field and of the prospect for good work being done at Maugerville. This church greatly needs a pastor.

There is at present a good deal of scarlet fever in St. John, and among those thus afflicted are the families of Rev. A. E. Ingram and Rev. J. J. Baker. In Mr. Ingram's family those who have had the fever, we are glad to learn, are on the way to recovery, but Mrs. Ingram, who is worn out with nursing, is now ill and in a very weak condition. There is in Mr. Baker's family one case of fever—not a very serious one—and as great pains have been taken to isolate it, it is hoped that no other member of the family will take the disease.

Mr. B. F. Jacobs, who had been in attendance at the S. S. Association at St. Stephen, spent Sunday in St. John. He preached for Pastor Gates in the Germain St. church in the morning. His sermon was thoroughly biblical and was listened to with rapt attention. In the afternoon, at 3 o'clock, he addressed the Germain St. Sunday-school. At four o'clock a mass meeting of teachers and friends of Sunday-school work was held in St. Andrews church, and Mr. Jacobs spoke especially to teachers and officers on their mission as "Lights in the World." Then he spoke again in the Centenary Methodist church at 8.30. Mr. Jacobs has for long years been intimately connected with the Sunday-school movement, and has a world-wide reputation as a Sunday-school teacher and worker.

NOTICES.

The Cumberland and Westmorland conference will meet at Sackville on on Tuesday, 24th inst., at 2 p. m., standard time. A good programme has been provided and an interesting time is expected. Will all the pastors of the counties try to be present.
H. B. SMITH, Sec.

The next meeting of District No. 3, Central Baptist Association will meet with the Baptist church, head of St. Margaret's Bay, on Tuesday, Oct. 24th, at 3 p. m. Will the church and delegates please take notice of the above, it may be the only notice you will receive.
GEO. A. MCDONALD, Sec.-Treas.

The regular quarterly meeting of W. M. Aux. Societies of St. John and Fairville will be held in Fairville, Thursday, October 19. Social prayer meeting at 3 p. m. Tea served in the vestry at 6 o'clock, and a public meeting at 7.30. All are cordially invited to attend. We hope to see a large representation from the societies and Mission Bands, and pray for the Spirit and power of the Most High.
COR. SEC. W. B. M. U.

The quarterly meeting of the N. B. Southern Association will be in the Public Hall, Upham, Kings Co., on Thursday, the 26th inst., at 7.30 p. m. It is hoped that a large delegation from the churches will be in attendance.
I. E. INGRAM, Sec'y.

St. John, Oct. 6.

The annual convention of the Prohibition party will be held in Sussex, on Thursday and Friday, the 19th and 20th of this month. Churches and all temperance societies are entitled to send delegates to this convention. We hope that Baptist Churches will be well represented. Over most R. R. lines delegates can come and return for one fare. Good hotel accommodation here at reasonable rates. We hope to see a large attendance.
E. J. GRANT.

—D. M. Johnson, Esq., M. D., Port Hawkesbury, certifies: "I have used Puttner's Emulsion with great satisfaction where Cod Liver Oil is called for. I recommend it as so disguising the oil that patients never refuse to take it."

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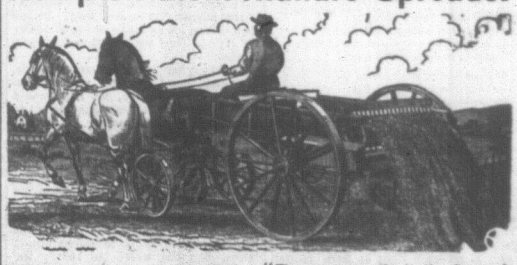

THE OLD ADAGE, "The manure pile is the farmer's bank," is quite true. Upon it depends his crops and his success in farming. No farmer has enough—can always find use for more than he has. Hence the importance of good management in order to insure greatest dividends. It is poor economy to make great outlays of time in saving and collecting manure and then lose from one-third to one-half in a careless and senseless way of applying it to the field. We believe that every farmer can largely increase the value of his manure pile by thorough pulverization and even spreading, and this can best be done by using a practical machine made especially for the purpose.

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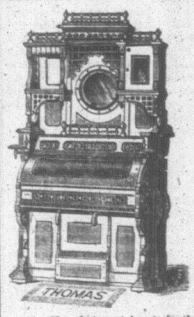

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Surprise Soap 4 cakes for 25 cents. At all grocers.

A VOICE FROM HEAVEN.

I shine in the light of God,
His likeness stamps my brow;
Through the shadows of death my feet have trod,
And I reign in glory now.

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have found the joys of heaven,
I am one of the angel band;
To my head a crown of gold is given,
And a harp is in my hand.

I have learned the song they sing
Whom Jesus hath set free,
And the glorious walls of heaven still ring
With my new born melody.

No sin, no grief, no pain—
Safe in my happy home;
My fears all fled, my doubts all slain;
My hour of triumph come!

O friends of mortal years,
The trusted and the true,
Ye are walking still in the vale of tears,
But I wait to welcome you.

Do I forget? Oh, no!
For memory's golden chain
Shall bind my heart to the hearts below
Till they meet to touch again.

Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light,
To the world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown
And another soul in heaven?

—ANON.

A SILVER DOLLAR.

Out on the prairie the sun shone down fiercely, and in its intense glow the vast expanse of grasses glistened and swayed like a myriad of tiny lances. The quivering heat hovered over the yellow buttes until they seemed to flash back a reflected light as from molten gold.

But down where a stripe of woodland fringed the Heart River were coolness and shade. Here, under a grotesquely twisted cottonwood, was erected a human habitation of the most primitive order—a tent-like arrangement of poles and skins. It was, in short, a genuine Indian tepee. Truthfully speaking, there is very little poetry about a tepee. However, on this June afternoon, with the sun sending down a subdued, amber light through the veil of green leaves, changing the clover of dingy skins into richest amber, drawing up the smoke from the smoldering fire into an etherial coil of palest blue, and bringing out in a sudden glory of color the scarlet shawl which the squaw had hung up to dry on one of the poles—it was a picture to delight an artist's eye. Perhaps, however, the artist would have found little to attract him in the squaw herself, a fat, greasy creature, slouching over her moccasin sewing, or in the brawny "brave," her husband, snoring on a pile of skins in the corner.

It would have been pleasanter to have contemplated the children of this uninteresting pair, a boy of fourteen years, and a girl somewhat younger. The former wore a suit of tattered buckskin, while his sister was clad in a gay, pink calico gown, and braided in with her raven hair, was a profusion of azure-hued feathers. Blue Feather, for that was her name, was not lacking in the vanity of her sex and race. But as good may sometimes come from evil, so often vanity may be merely the beginning of a strife after better things, and as Blue Feather sat there, alternately sewing on a moccasin and casting glances at her gay image reflected in the river flowing near, there were many thoughts struggling in her untutored mind.

"Long Bow," she said at last to her brother, who was gravely pluming some arrows, "Long Bow, do you never wish that you were like the pale faces?"

A scowl overspread the young Indian's face: "That I may lie and cheat!" he asked bitterly.

"Oh, no! But there are good pale-faces. The missionary and his wife. She it was who gave me this dress, and she told me if I would come to her school she would teach me to read books—'talking leaves.' And she said that you might come, too."

"The white squaw need not think that I am a fool!" with sudden dignity. "I can fish, hunt, ride like the wind, and, who can make better bows than I do?"

"I know, brother, that these things are very fine. It would soon be easy for you to be as clever as the pale faces. Certainly they are better off than we Indians, build great houses into which the rain never drips nor the cold creeps, and they have always so much to eat!"

There was a thoughtful look on the young Indian's face as he answered, "Well, to tell the truth, sister, I've sometimes hungered to know more than I do. When I look at that"—pointing with a disdainful gesture towards the prone figure of his drunken father asleep in the tepee—"I feel ashamed that I belong to a degraded and ignorant race. But, then, when I see the pale face drunk, too, and lying, cheating and false, then say I there is no good anywhere, and the great Spirit has hidden his face from us all. No, little sister, I cannot promise that I will go to the mission school—at least not yet."

Early on the following day Long-Bow walked over to town to sell his bows and arrows, and there chanced to meet young Gilbert Ray, son of the missionary. Gilbert had long wanted a bow of genuine Indian make, and taking up one, he asked the price.

Long-Bow gravely marked off the joints of his fore finger.

The white lad knew enough of Indian signs to understand him. "Twenty-five—fifty—seventy-five—one dollar," he said, calculating a quarter for every joint.

Long-Bow nodded a solemn assent.

Bidding him wait there until he returned, young Ray rushed home and into his father's study, where the latter sat busily writing, "Father," he breathlessly exclaimed, "you promised me a dollar for planting potatoes, and may I have it now?"

"Yes," replied Mr. Ray absent-mindedly, for he was deep in his sermon. "My purse is in my coat hanging up there on the wall."

An hour later, when the good missionary emerged from his meditative mood, he was somewhat aghast at examining his purse.

"Gilbert," he called to his son, who was out in the yard practicing with his new bow. "Gilbert, did you take a dollar from my purse?"

A silver dollar, sir, was the prompt answer.

"Dear me! That was a bogus one! Somebody palmed it off on me a few days ago. I didn't think about it being in my purse when I told you to get the money. That young Indian will be sure to think you meant to cheat him!"

Mr. Ray was right, for that was what Long-Bow did think when he found out the worthlessness of the coin. "Look here, Blue Feather," he said on his return to the tepee, "you see your good friends are traitors! It was the son of the missionary who thus deceived me. He got my best bow and arrows for nothing, the vile coyote!"

Two weeks after this, Gilbert Ray and his sister Elsie, in taking a ride on their ponies, were caught in one of those severe summer storms that sweep down so suddenly on the rolling plains of Dakota. Drenched by rain, pelted by hailstones, buffeted here and there by the shrieking wind, little wonder that delicate Elsie became frightened and tearful.

"Cheer up, sister," said Gilbert; "these storms do not last long. In the meanwhile, let us make for the woods by the river. They will afford us some protection."

Reaching the growth of cotton woods, they had found a better shelter than they had anticipated, for here was a tepee, and its shelter of skins was not to be despised. Dismounting, they tied their ponies, and hurriedly sought the tepee, the flap of which was drawn aside as they approached. Little Blue Feather, in her pink frock, peered out with timid curiosity, while back of her was her brother. Black as a thunder cloud was the face of the young Indian when he recognized Gilbert, and he made a gesture as if to refuse admittance, but the white lad sprang impetuously into the tepee, saying in joyous surprise, "Well, if this isn't lucky! I say, aren't you the chap who sold me a bow and arrows not long ago?"

Long-Bow nodded grimly, with his eyes all ablaze.

"I thought you were," Gilbert continued, "and I've been hunting for you ever since. That dollar wasn't good"—here Gilbert paused, aghast at the wrathful face of the Indian. But Elsie came to the rescue, saying in her gentle way, you see my brother didn't know it was bad when he gave it to you, and we felt sorry, and father said we must try and find you and give you another."

"Here Gilbert fumbled in his drenched pocket and drew forth a bright silver dollar, at the sight of which the young Indian's face relaxed into something like a smile as he grunted out an acknowledgement of his thanks.

The old Indian and the squaw being away, the tepee was thus left to the four young folks, and as Gilbert and Elsie had picked up a little of the Sioux tongue and the Indians knew considerable English, they all managed to have a lively conversation. Blue Feather shyly told of the pride she had in her new pink dress, and the little white girl showed her how she might sew up an ugly tear in the skirt. Long Bow, with dignified condescension, explained to Gilbert how he twisted his bow strings. Thus the time passed away, and before they hardly knew it, the sun shone out again. Casting many a smiling glance backward, Gilbert and Elsie rode away.

And as Long Bow gazed after their retreating forms, there was a thoughtful look on her dusky face—a look of suddenly awakened ambition, and turning to his sister, who was patiently trying to sew up the tear in her skirt as Elsie had directed, he said earnestly: "Sister, the heart of the missionary's son is white like his face! I believe I will go to their school after all."

Blue Feather clapped her brown hands in joy as she replied: "Ah, my brother! you will never regret it!"

Long Bow never did regret it, and to-day, were you to look in his dark face, all aglow with an intelligence that has been stimulated by kind and careful treatment, were you to hear him speak, aye, and read English, you could not deny that no matter how degraded a race may be, by dealing with it fairly and helpfully, ever keeping in mind the blessed Golden Rule, one may elevate that race and glorify its future by hope and happiness.—*Mary E. Brush, in Christian Intelligencer.*

The Cat.

It seems hard to believe that during all the long ages which passed beween the dawn of civilization and the Christian era says, The Academy, the Romans and Greeks, should have been ignorant of the most familiar pet of our homes—the common cat. Yet no fact seems established more clearly than this. Hahn, in his "Wanderings of Plants and Animals," insisted upon it, and it has since been established by the united efforts of scholars and zoologists. We know now that our domestic favorite—with its winning, coy ways, uneasy when removed from man's society, and yet never completely trusting it, with its mysterious, old-world air—was unknown to the chief nations of antiquity till after the Christian era.

It was the patient and gifted nation of the Nile Valley, who built the Hall of Columns at Karnak, and who reared such colossal statues as that of Rameses II. at Memphis, not to speak of the pyramids, that first tamed the cat. Hereditary antipathy as deep as that which reigns between the feline race and mankind does not die out in a generation. Countless years and many dynasties must have passed ere the wildest members of creation became the most faithful servants of mankind. In Egypt we know that cats were regarded with veneration, and embalmed and buried after death. Herodotus alleges that all cats, on their decease, were taken to the city of Bubastis, where they were embalmed: but their mummies are found, as a matter of fact, in Thebes and other Egyptian towns.

—Are you troubled with dizziness, flatulency, flushings, fulness, general distress? Take K. D. C.—the king of dyspepsia cures. It is guaranted to cure you or money refunded.

Our Weakness and God's Strength.

We cannot trust ourselves too little, and we cannot trust God too much. Sometimes a sudden temptation overtakes us, and like self-trusting, bossful Peter, we catch a disgraceful fall. Sudden disappointments, also, will carry us in a few moments from the heights of composure down to the depths of sorrow. Human props that we lean on often snap like brittle reeds. Under all such circumstances we discover what folly it is to "make flesh our arm." A little child walking over a dangerous road beside its father, insists on running off to play on some slippery rock, and soon catches a tumble that starts the blood on its hands or face, and then it comes back crying to its father's arms, only too glad to be carried. Our Heavenly Father means that we shall learn sharp lessons of our own weakness and our own wants; like as a father He pitieth us, for He remembers we are but dust.

There is something about crushing disappointment or sore bereavements that tends to wake up the child-feeling in all of us. The soldier who can fearlessly face shot and shell, if he is mortally wounded is glad to get a look at his old mother's face in the hospital, and to let her nurse him as she did when he was a baby. His own right arm is shattered now, and he is willing to rest on the faithful arms that sheltered his infancy. So a true Christian, in times of disappointment and trouble, is brought to the same child-feeling; he wants someone to sympathize with him, someone to love him, somebody to hold him up. His extremity is God's opportunity. His humbled, sorrowful spirit cries out after the living God:

"O Lord, a little helpless child
Comes to Thee this day for rest;
Take me, fold me in Thy arms,
Hold my head upon Thy breast."

I have no doubt that one great purpose in all permitted afflictions is to wean us of all self-trust and all human reliances and to bring us down to the Everlasting Arms. The moment that we feel them beneath our weakness, we gain strength and comfort and peace. We know that, far as we may have sunk, we cannot sink any farther. Those mighty arms never break; they can not only hold us, they can lift us up. They can plant our feet upon a rock, and put a new song of gratitude in our mouths.

Faith in its true essence, is the complete surrender of the soul to the everlasting arms. In proportion to our faith is the strength of our assurance, for the very core of this glorious doctrine is that I can feel, and every genuine Christian believer can feel, that the Almighty arms on which we lean will never break. We must not feel so sure that in some moment of waywardness or self-sufficiency we may not forsake those strong arms and recklessly try to run alone. Then the curse which God has pronounced on those who depart from Him and "make flesh their arm," is certain to fall upon us. The Bible abounds in precious encouragements to faith, but it contains terrible warnings against presumption, pride and self-confidence. When a professed Christian lapses into dishonesty or drunkenness, or any other disgrace, it simply means that a human arm is broken, and that the backslider has forsaken the Almighty arm. David did this, Peter did this, and they fell. Joseph did not do it, Daniel did not do it, and they both found out that "the Lord knoweth how to deliver the godly out of temptations." When temptation assails us, or trouble overtakes us, or affliction smites us, our first cry ought to be: "Lord, Thou hast a mighty arm; hold Thou me up!" We shall be sure to discover, sooner or later, that no soul ever put its trust in God and came to confusion. They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. Or, as the quaint old Scottish version reads:

"Who sticketh to God in stable trust,
At Zion's mount he stands full just;
He moveth no whit, nor yet doth reel
But standeth forever, as stiff as steel."

—*T. L. Cuyler, D. D., in N. Y. Evangelist.*

"Lights Along the Shore."

Lying back lazily and dreamily in a cozy nook out on the Great Boar's Head, we were the other evening watching the day die down over the Hampton meadows, and the lights come out aloft and alow—in the great sea of blue above, and along the shores of the lesser sea of blue below. Away down on the tip of Cape And there comes a faint twinkle—just the tiniest bit of a glory-hole burned through the night's dark curtain. Then another, a little nearer, and another still, as we follow with the eye the line of the coast. Away northward they sparkle; too, as far as Portsmouth Bar, or further; like jewels glittering upon the long bent fore-finger which the land holds up in vain remonstrance against the encroachments of old ocean, or like dewdrops fallen from brighter worlds upon our poor, plain planet, and holding yet something of their silvery gleam. How many are in sight from our look-out? No, don't count. Never mind the number. Away with arithmetic in vacation time; we'll none of it! Plenty of counting and weighing and measuring to be done when we get back to the home and to the work. According to the child's method of computation there may be "ten, free millions, two," of them. We believe the guide-book says that thirteen different lights can be seen from this point. No matter; enough to say that not often does such a number come at once within the range of vision as can be seen from this beautiful and favored bit of the Massachusetts coast.

And as we lay there and watched them, there came to us the recollection of a word from an old Book, dear to us all, which tells us that we who have been touched by the Great Light are to be lights in the world, and that our mission in life is to break into the darkness that is everywhere about us, and to make bright rays run through the gloom, just as those lights along the shore are doing. There is a good deal in that figure, when we come to study it from such a vantage point. It opens up its meaning in fuller measure than ever before. "Things seen are mightier than things heard." And the sight of the streaming lights illustrates our Lord's saying as nothing else could.

It is significant that we are to be just lights. Not fog-horns, for instance. Perhaps that last figure would be more fitting for some of us than the other, though. There are apparently more fog-horn possibilities in many of us than there are light-giving faculties. There is something a little fascinating about a fog-horn. It is so insistent, for one thing; you can't forget its existence; it makes itself heard, with a vengeance; its every note is an assertion of itself, and the proclamation of its exceeding usefulness. Something very human about a fog-horn, when you come to think of it. But we are to be lights, not fog-horns. The light in yonder tower isn't making much noise—isn't doing much of anything, in fact. It is just *being*. Its power is itself. There is no power like that. What we call influence is less the sum total of a man's words and deeds than the reflection of *himself*—the photograph of himself upon the sensative plates of other lives. We need this lesson in these days of the emphasis of doing. We are not content unless, like "Helen's babies," we can "see the wheels go 'round." We are always applying the orchard test—"The tree is known by its fruits." And the test is a true one. Still, it is well to remember that there is something to be thought of besides that which comes easily under our observation. Back of doing lies being; and what a man is means far more than what he does in any given instance, or in any number of instances.

And how unconscious is the light of the range of its ministry. It shines out upon the darkness; but it knows not who, nor how many, are helped by its shining. Out there, there are ships going by to all parts of the world. There is probably no minute through the night in which some one has not his eye on that light, near or far off, and is not holding or changing his course by what it reveals to him of safety or of danger. Should it go out, should it be hidden for a single hour, should it burn low, some vessel would go astray, and perhaps come to wreck and destruction. Somebody is always sailing where our light is, or should be shining. Somebody is always looking to us for guidance and direction. Somebody is always helped by our fidelity, and harmed or endangered by our unfaithfulness. And we cannot tell who, nor where, nor how many. If we only knew! If those on whom we are to exert an influence only bore some mark which we could decipher, undoubtly the influence which we shot out upon them would always be of the right sort. We would be on our guard; we would diligently strive to help them; we would endeavor to be with them always, and only, and in every way, inspiration and stimulus to best and holiest things. But we do not know. He who comes to meet us sends not his name beforehand. All the more, then, must we be ever faithful, must our shining be ever clear and bright, lest any through us should be put in jeopardy.

Now, turning from the coast line, we look directly seaward. Another gleam meets our eyes. Out yonder lie the Isles of Shoals, that

"Heap of tumbling granite in a wide and lonely sea"

and the light that we see is from the nearest of the group, White Island. It is a noticeable light. See how clear and white and brilliant it is. But as we look it is gone. Now it comes back, but it is red this time. Now it is gone again. Then it reappears as white as at first, and so on, in interminable succession, through the whole night. It is what is called a "flash light"—so arranged by a system of revolving machinery that so many seconds of light of one color shall be followed by so many seconds of darkness; and that by light of another color, and so on, indefinitely.

The lesson is easy here, surely. "Flash" lives, as well as lights. Hide-and-seek Christians: now you see them, and now you don't. One thing to-day and another to-morrow, and not much of anything the day after. In times of revival burning with a brilliancy and a warmth which fairly puts to shame those of less flame-power; but when the revival is past, dying out in darkness that lasts until the next time of quickening. Now the white of an almost ideal Christian character; and again the red light of anger, or the green light of envy, or the yellow light of jealousy.

Let us pass over the lesson quickly; it is too painful to be dwelt upon with any pleasure; it can best be simply outlined. Let us be sure of one thing, however. However useful and desirable a flash-light may be in the maritime world, it has no place in the kingdom of God. The lights of the world are to shine with a clear, steady, uninterrupted radiance through all the hours of the night. Fixed lights, not flash lights, glorify God and help men.—*Rev. J. R. Wilson, in Zion's Herald.*

One Girl's Consecration.

What one girl's consecration will do is beautifully told as follows: "In the latter part of the last century a girl in England became a kitchen maid in a farmhouse. She had many styles of labor and much hard work. Time passed on, and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day in which they were to enter the home the young wife rose up at 4 o'clock, entered the front yard, knelt down, consecrated the place to God, and there made a solemn vow: 'O Lord, if Thou wilt bless me in this place the poor shall have a share of it.' Time rolled on and fortune rolled in. Children grew up around them, and they became prosperous. One, a member of Parliament, in a public place declared that his success came from that prayer of his mother in the dooryard. All of them were wealthy—four thousand hands in their factories. They built dwelling-houses for laborers at cheap rents, and when they were invalided and could not pay they had it for nothing. One of these sons went to America, admired the parks, went back, bought land, and opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage, and they endowed two almshouses. All England has heard of the generosity and good works of the Crosseleys."—*Religious Telescope.*

—"Have used one bottle of Burdock Blood Bitters, and am cured of liver complaint completely."
MRS. J. PECK, Jarratt's Corner, Ont.

"Only a Boy."

More than a half century ago a faithful minister coming early to the kirk met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon. "But 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to be rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things; hopeth all things.' I have great hope of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache of my heart, Robert. I see the Divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

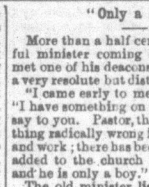
He had added a province to the church of Christ on earth; had brought under the Gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that boy was to the world.

"Only a boy!"

"Do thou thy work; it shall succeed
In thine, or in another's day,
And if denied the victor's meed
Thou shalt not miss the toiler's pay."

—*Youth's Companion.*



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Intercolonial Railway.

1893. SUMMER ARRANGEMENT. 1893

ON AND AFTER MONDAY, the 26th June, 1893, 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
Accommodation for Point du Chene	10.10
Express for Halifax	13.10
Express for Quebec, Montreal, and Chicago	16.35
Express for Halifax	23.20

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 6.45 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN—

Express from Halifax (Monday excepted)	6.00
Express from Chicago, Montreal, and Quebec (Monday excepted)	6.20
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	12.55
Express from Halifax, Pictou & Campbellton	18.30
Express from Halifax and Sydney	23.35

TRAINS WILL LEAVE HALIFAX—

Express for St. John and Sydney, and North Sydney, C. B.	6.45
Express for Bedford	13.10
Through Express for St. John, Quebec, Montreal and Chicago	18.00
Accommodation for Truro and Pictou	16.00
Express for Bedford	17.35
Express for Dartmouth	18.20
Express for St. John	21.00

The train leaving Halifax for Montreal on Saturday at 13.00 o'clock, via Quebec, will run to destination on Sunday.

The St. John, Quebec and Montreal Express leaving Halifax at 13.00 o'clock, has Buffet Sleeping Cars attached for St. John and Montreal.

TRAINS WILL ARRIVE AT HALIFAX.

Express from Dartmouth	6.45
Express from St. John (Monday excepted)	8.00
Express from Truro (daily)	8.00
Through Express from Montreal, Quebec and Chicago (Monday excepted)	11.30
Express from Truro (daily)	11.30
Express from Bedford	15.40
Express from Bedford	18.10
Express from St. John	18.30
Through Express from Montreal and St. John	23.20

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent.

Railway Office, Moncton, N. B.,
21st June, 1893.

Yarmouth and Annapolis Railway.

FALL ARRANGEMENT.

ON and after MONDAY, 2nd October, 1893, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a.m.; arrive at Annapolis at 12.10 p. m. Passengers and Freight, Monday, Wednesday and Friday at 1.45 p. m.; arrive at Annapolis at 7.00 p. m. Tuesday, Thursday and Saturday, at 1.45 p. m., arrive at Weymouth at 4 52 p. m.

LEAVE ANNAPOLIS—Express daily at 12.55 p.m.; arrive at Yarmouth 4.55 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 5.50 a. m., arrive at Yarmouth at 11.15 a. m.

LEAVE WEYMOUTH—Passengers and Freight, Monday, Wednesday and Friday at 8.15 a. m.; arrive at Yarmouth at 11.15 a. m.

CONNEXIONS—At Annapolis with trains of Windsor and Annapolis Railway. At Digby with City of Monticello for St. John every Tuesday, Thursday and Saturday. At Yarmouth with steamers of the Yarmouth S. S. Co for Boston every Tuesday, Wednesday, Friday and Saturday evenings, and from Boston every Tuesday, Wednesday, Friday and Saturday mornings. With Stage daily (Sunday excepted) to and from Barrington, Shelburne and Liverpool.

Through tickets may be obtained at 126 Hollis Street, Halifax, and the principal stations on the Windsor & Annapolis Railway.

J. BRIGNELL,
Gen. Supt.
Yarmouth, N. S.

WANTED!
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for which I will pay the following prices:

One penny	$ 1.50	2 cents	$0.06
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FALL--1893.

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DRY GOODS,
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We respectfully ask all wholesale buyers to look over our Samples before placing orders elsewhere, as we feel assured that it will be to your advantage to do so.

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NEW GOODS
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Gentlemen's Department,
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NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Braces, French Braces, Bag Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.
IN STOCK:
English All-Linen Collars in the latest styles; and the "Dover," "Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.
Manchester, Robertson & Allison.

Mr. Geo. W. Turner

Simply Awful
Worst Case of Scrofula the Doctors Ever Saw
Completely Cured by HOOD'S SARSAPARILLA.
"When I was 4 or 5 years old I had a scrofulous sore on the middle finger of my left hand, which got so bad that the doctors cut the finger off, and later took off more than half my hand. Then the sore broke out on my arm, came out on my neck and face on both sides, nearly destroying the sight of one eye, also on my right arm. Doctors said it was the **Worst Case of Scrofula** they ever saw. It was **simply awful!** Five years ago I began to take Hood's Sarsaparilla. Gradually I found that the sores were beginning to heal. I kept on till I had taken ten bottles, **yes dollars!** Just think of what a return I got for that investment! **A thousand per cent?** Yes, many thousand. For the past 4 years I have had no sores. I **Work all the Time.** Before, I **could do no work.** I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure." GEORGE W. TURNER, Farmer, Galway, Saratoga county, N. Y.

HOOD'S PILLS do not weaken, but aid digestion and tone the stomach. Try them. 25c.

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*** This 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 DOCKS AT NIGHT.

The full tides lap on the rough, dark piers,
As strong as fate and as salt as tears;
The wind blows in from the outer bay,
Moist with the chill of the ocean spray;
And here, where the round, red sun goes down,
Come the tired crowds of the toiling town.

The last warm flush of the sunset fire
Dies slowly away from roof and spire;
The farther shore is a misty dream,
Save from the bright, fixed lights that gleam,
And the floating lamps of the ships that go
On the ferry pathways to and fro.

Faint with the long day's scorching heat,
From stifling alley and dusty street,
In eager swarms, through the twilight dim,
They throng to the river's tranquil brim,
And feel the breath of its vesper calm
Like benediction of prayer and psalm.

Here in this place, astir all day
With loaded wagon and lumbering dray,
The mothers sit and the babies sleep,
And the toddling urchins roll and creep,
And the fathers smoke with their brown arms bare
And brown chests stripped to the friendly air.

Boys and girls at their noisy plays
Race and scamper a dozen ways;
And lovers, with clinging hand in hand,
Saunter slowly or, loitering, stand
To watch where the shadowy sails go by,
Like gliding ghosts, betwixt wave and sky.

And the vast night deepens with blue on blue
'Mid rifted clouds where the stars shine through;
And sweeter, fresher, the breeze blows in—
God's breath of healing for care and sin;
While the full tides lap on the rough, dark piers,
As strong as fate and as salt as tears.

—MADELINE S. BRIDGES, in "Ladies Home Journal."

THE HOME.

Night Growth.

Good Health points out the curious fact that night is the time which nature utilizes for growth. Plants grow much more in the night than in the daytime, as can be proved any time by measurement. Measure a vine at night, then measure it again in the morning, and the next night, and it will be found that the night growth is two or three times that accomplished during the day. During the day the plant is very busy gathering nourishment from various sources, and during the night this raw material is assimilated in the plant life.

The same fact is true of the animal creation. Children grow more rapidly during the night. In the daytime, while the child is awake and active, the system is kept busy disposing of the wastes consequent on this activity; but during sleep the system is free to extend its operations beyond the mere replacing of worn-out particles; hence the rapid growth.

This is why so many invalids need so much rest and sleep. The system has been taxed for years beyond its ability to repair the tissues and hence the organism has become worn and disabled from the accumulation of waste products, and disease has resulted. With the proper conditions restored and a dense of perfect rest nature will reassert herself, clearing up the clogged and dirty tissues and restoring the organs to their normal condition.—*Selected.*

The Use of Oil in Bathing.

When a person has a hard, dry skin, some unguent is needed to rub into the skin after the bath. A pure, sweet, vegetable oil like olive or cocoanut oil is best for this purpose. The best masseuses make use of such a vegetable oil in rubbing. It is not only soothing to the skin, but it actually nourishes the pores, and such a lubrication of the skin after exhausting work is both refreshing and restful.

Different kinds of oil are advisable for different individuals, and it would be impossible to tell which is best for any one person without a trial. A perfectly pure sweet olive oil is most generally used. Almond oil has a delightful fragrance, and when properly combined with a small quantity of spermaceti and white wax to form an ointment is more convenient to use. Glycerine, which is agreeable to many people, when mixed with a little rose water, has a deleterious effect on many skins. Cocoanut oil is inexpensive, and it is delightful to use in the form of cocoanut butter.

Before applying any oil to the skin wash the flesh thoroughly in warm water, using any good toilet soap. Then apply the oil, rubbing it gently into the pores with the hand. Where oil is used in this way the bathing should be systematic, and the oil should in no way take the place of the bath, except in case of invalids, where such a course is recommended, as it sometimes is, by physicians. The value of a certain famous cosmetic at one time consisted in the fact that it was pure oil, simply perfumed. The directions for bathing the face, together with the anointing, and for the washing away of the traces in the morning, gave so satisfactory a result that a large fortune was made from this one article.

The Greedy Bottle.

A poor, under-sized boy named Tim, sitting by a bottle, and looking in, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sunday-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step behind him, until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why mother said so; I asked her for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father, I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "Oh father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."—*Ex.*

Humdrum Occupations.

Look at a woman with even the most elaborate fancy work. As soon as her fingers are well trained to it, and discharge their functions as they ought, you see that she hardly needs to think at all of what she is doing, and that heart and soul wander off to the topics which interest her most. You see a smile steal over her face as she remembers her children's quaint little vagaries, or she sighs as she thinks of the dying mother or the anxious husband. Her heart and soul are no longer in the mere work, elaborate though it be.

The stitch has been thoroughly learned, the practice of it is merely automatic—"reflex action," as the physiologists call it—and the heart and soul are at liberty to expatiate on any subject which most deeply interests her. In a word, even the difficult technique in which she is engaged has become for her a humdrum occupation. Now, when nature takes so much pains to reduce the organization of even the highest skill to an automatic process, is it likely that there can be any great misfortune in the mere fact that a constantly increasing proportion of the work of the world tends to become automatic, and falls naturally into the character of humdrum work.

We suspect that it is no misfortune at all, that it may be on the whole a beneficent provision for liberating the heart and soul of the worker to dwell on the class of subjects which best feed—or at all events, in the higher class of minds best feed—the heart or the imagination.

We remember hearing how three sisters, all of them women of a good deal of intelligence and warmth of character, were once comparing their favorite occupations. One of them said she enjoyed her music so much, another that reading poetry was her chief delight, while the third, and certainly the cleverest of the three, said: "Well, for my part, there is nothing that soothes me so much as patching an old chemise."—*The Spectator.*

Washing Windows.

There is method in everything, and that there is method even in the washing of windows shows simply that there is nothing too small but that method has a place in it. Probably eleven out of every dozen housemaids never care or consider whether it is better to wash a window on the outside or inside first, or whether there is the slightest reason for considering whether the sunshine falls on it during the washing or not.

Yet these are two very important matters to consider in the washing of windows. If the window is washed when the sun is shining on it, it is sure to show cloudy and streaky places from drying more rapidly in these places than in others, and if it is not washed on the inside first the dirt and dust which belong on the outside cannot be so readily distinguished. These are simple little facts which it does not need a philosopher or a scientist to confirm, and simple as they are they will always save trouble if they are considered in the work of washing windows.

The correct method to clean a window glass is to first dust the sash and glass on the inside and wash the panes, with a little ammonia in the water, using a cloth to wipe it off with and soft paper to polish it after it is dry. Take a small brush or pointed stick and cover it with a piece of cloth for the purpose of reaching the corners. Be sure that the cloth is free from lint. The corners should always be thoroughly brushed with a brush of this sort, as in them are sometimes concealed some very disagreeable germs, as indeed germs, of some kind or other, seem nowadays to find an abiding place in every possible corner.

When the inside is entirely finished, then begin on the outside, and you will see at once the advantage spoken of, for all the dirt and imperfections that would otherwise have been concealed from you will stand revealed in contrast with the clear surface of the inside. Wash the outside as you do the inside, but in rinsing it, it is preferable to dash the water on rather than use a cloth, or a good sized sponge will be equally as good. The outer panes should be wiped as soon as possible after rinsing, and they should be polished thoroughly with a chamois or with soft paper.

Timely Items.

Professor Faraday has expressed the opinion that ripe apples would be a very wholesome substitute for the candies and sweetmeats that children devour, and that it can easily develop as exacting a taste as children now have for candy.

Silver or steel thimbles are the only kinds ever to be used. Other compositions of which cheap thimbles are made are very frequently of lead or pewter, and their use is likely to result in serious inflammation and swelling if there is even a slight scratch on the finger.

—Use Skoda's Discovery, the great blood and nerve remedy.

THE FARM.

Vines Climbing Over Trees.

Some people suppose that ivy is injurious to trees. This is not the case as long as the branches grow in a perfectly upright condition. When the ivy or any other vine is allowed to encircle a trunk, in this way checking the perfect flow of sap, it will injure the trees, but in no other way. Sometimes branches will be allowed to extend over the spreading portion of the trees, getting up among the trees and interfering thereby with the ability of the spread of the trees to get nourishment through the leaves; then it is also an injury. It is no uncommon thing to see trees and shrubs entirely destroyed by the vines which grow over them, not because of any injury by the attachment, by simply by the leaves of the vine overshadowing those of the tree over which the vines are straggling.—*Meehan's Monthly.*

Feeding for Eggs.

To keep a hen in good condition for laying she should never have a full crop during the day. It is not wrong to give a light meal of mixed food warm in the morning in the trough, but such meal should only be one-fourth what the hens require. They should go away from the trough unsatisfied, and should then seek their food, deriving it grain by grain, engaging in healthy exercise in order to obtain it. In such circumstances the food will be passed into the gizzard and be better digested. Gradually the hen will accumulate sufficient food to provide for the night, going on the roost with a full crop, where she can leisurely forward it from the crop to the gizzard.

Feeding soft food leads to many errors on the part of the beginner, causing him to overfeed and pamper his hens. It is much better to feed hard grains only than to feed from a trough, unless the soft feed is carefully measured. A quart of mixed ground feed, moistened and in a crumbly condition, should be sufficient for forty hens as a "starter" for the morning, but two quarts of whole grain should then be scattered in litter for them to seek and secure for themselves.—*Poultry Keeper.*

Turpentine for Roup.

Experiments made show that germs of roup are destroyed when brought in contact with spirits of turpentine. Turpentine, however, is a severe dose to give, even if effectual, and if too much is given it may do damage of itself. To properly prepare it mix one part spirits of turpentine, one part kerosene and three parts of glycerine in a sewing machine oil can, and always shake well before using. With the point of the oil can force three drops of the mixture down the throat of the fowl three times a day.

Roup is a disease that is almost incurable, being contageous, and gradually exhausts the bird instead of causing instant death. If it appears in the flock the labor of handling the sick birds is often more than the value of the flock; and as roup cannot well be treated on the wholesale plan (that is without handling the fowls), it is cheaper to clean them out, burn the carcasses, thoroughly disinfect and begin anew. The buildings should be very warm and dry.—*Western Rural.*

Gapes in Fowls.

This disease often destroys whole broods of young chicks. It is caused by threadlike reddish worms that live in the throat or windpipe of poultry. They cling to the walls, sucking the blood of the parts. One worm will produce 2,000 to 3,000 eggs. The hatching of the egg occurs only when it is kept constantly moist and at a temperature is about 68 degress Fahrenheit. If the temperature is below 60 degress the eggs will not hatch, but will retain their vitality for a year or more, provided they are kept moist.

When the affected fowls gape and choke for breath some of the worms are ejected into the water troughs where fowls frequently congregate, evidently trying to allay the inflammation in the windpipe by drinking copiously. The ejected worms or eggs are greedily taken by other fowls. The best remedy is prevention. Keep the fowls on dry, permeable soil. Feed generously, including chopped onions or garlic occasionally. Wash out the water trough or pan daily with boiling water.

If gapes is present among the fowls separate the sick ones, and to each quart of drinking water four fluid ounces of a solution of salicylic acid, made by dissolving sixteen grains of the dry acid in four fluid ounces of clear boiled rain water. The pen in which the sick fowls are kept should be sprinkled twice daily with water, to each quart of which add four fluid ounces of commercial sulphuric acid. Where only a few fowls are affected a bit of camphor about the size of a grain of wheat may be forced down the throat of each and will by its odor kill the worms. The use of a small feather or hair loop dipped in turpentine and thrust down the windpipe of the sick fowl is often effective. The worms may either be withdrawn or else coughed out by the chick.—*Farm and Home.*

Points Which Should Appear in the Ideal Draught Horse.

Would not the material interest of the breeds of draught horses be greatly benefited by adopting a standard as to what consitutes a perfect draught horse. There is no doubt in my mind but there is a certain conformation that is better adapted to drawing heavy loads than any other.

No matter what the name of the horse or breed, he cannot be a perfect draught horse without his particular build. None of the registering associations with the exception of the American has adopted any standard by which to judge draught horses. The standard would be of great service to the farmers and small breeders who raise a few colts each year, but do not take the trouble to look up the demands of the market, but patronise any horse that looks large and is called a draught horse. Not only the small breeder, but the more pretentious might be benefited. The controversy between the long and short pastern fellows might be settled.

The ideal draught horse should be low, long and broad; head in proportion to the body, broad between the eyes; which should be large and prominent; the ear medium in length, pointed and free from coarseness; a fine eye and ear go a great way in making a fine countenance so much admired by every one and bespeak docility and intelligence.

The neck should be medium in length, broad at the base and join the body in such a way as to carry the head well up; the shoulder straight, back broad and comparatively short, loin broad and slightly raised at coupling, croup high, tail carried well up, hip long, stifle strong and standing well out, legs short, broad, flat and hard, knee broad from a front view and hock from a side view, cannon bones short, pasterns short and rather straight, the feet large and tough, with thick shell and well open at the heel.

As to weight and measurement he should stand not over 16½ hands high and weigh not less than 1,600 pounds, should measure at least 11 inches below the knee, 12 inches below the hock and 24 inches around the arm. The muscular system should be particularly well developed, especially over the loins, thighs, arms, shoulder and breast, which should be particularly broad and full. Nerve force should not be neglected, for as much depends on this as on a good bone and muscular development.—*Western Agriculturist.*

Varying Cost of Feed.

That the farmer needs to be an all around practical business man is seen in nothing more clearly than in the management and especially the feeding of his stock. He cannot set out with one unvarying ration if he would produce milk, butter, beef or mutton at the cheapest rate. There may be the same kind of nutrition required, but it must be procured in different forms, according as the market varies.

A number of years ago grain was much cheaper food than anything else. Oats and corn gave more nutriment for the same money than did hay. The result was that wide awake farmers chopped up straw and with ground oats and corn made a food that kept horses and cattle better than hay and with much less expense. Grain is dearer now, but linseed meal and cottonseed meal are scarcely dearer than they were when grain was at its cheapest. They too, will come into the ration that the good business farmer will provide for his stock.

Two years ago oats were extremely dear. A farmer of our acquaintance, who had used oats to mix with corn for feeding sheep, substituted a feed of stained and broken beans for both the oats and corn, and put with it twice or thrice the bulk of the bean ration of bran, in order that the sheep might digest it better. It is this habit of thinking that the farmer's business always requires that it makes it impossible for an unintelligent man to make a good farmer. Instead of being as it may have been once, the business in which a man could get into a rut and plod along without thinking, it is the business above every other in which clear thinking is essential to success.—*American Cultivator.*

Medium Sized Beeves.

A careful examination of the the cattle market reveals the fact that mere size in cattle is becoming as objectionable as mere size in hogs has already become. The heavy weight hog was formerly the high priced hog, and the larger the size the higher the price per pound. But in those days lard was much more valuable than meat, the cotton field had not then gone into the lard business.

But in those days the buyer of pork is after meat, and desirable meat at that, rather than lard, and so the meaty rather than the lardy hog became the farmer's favorite. Then it was discovered that not only the smaller and less hardy hog was most sought after, but that the young, quick maturing sort yielded up the best and most desirabe meat; and, therefore, instead of mere bulk, or mere quantity, quality was the pathway to the highest prices.

The same conditions now obtain as to cattle. Kerosene went into the tallow business; tallow is not the valuable product it was in the days of "dips," and therefore tallow is an unconsidered trifle in the estimation of the buyer and butcher of cattle. There is also a more fastidious taste abroad in the land regarding beef. Certain parts of the carcass are relatively more highly prized than formerly, and therefore command higher prices; and it is also found that the young, quick maturing animal yields up the sweetest, juiciest cuts.

The result of taste and discovery has been to increase the price of the well made rather than the larger but ill-made animal. Size of itself is not objectionable, but size alone is not enough to command the highest price. Quality, not quantity, is the pathway that cattle must travel to reach the goal of maximum price. Form, development, early maturity are now the prizes taken in all markets.—*Canadian Agriculturist.*

A Water Experiment in The Dairy.

We learn from the experiment station record, issued by the Department of Agriculture, of a foreign experiment to determine the advantage of allowing cows to drink at will. The trial was made with a herd of Dutch cows kept in an ordinary stable, where water was furnished them twice daily, then changed to stalls where there were troughs with a constant supply of water, and again changed back to the original stable with water twice a day. It was found that the milk yield increased where the cows had access to water at will, and no decrease of fat contents occurred. The daily increase of milk was small, but as estimated it would improve the yield about forty gallons per cow per year. A noticeable feature of the experiment is that the cows drank a little less when permitted to drink at will than when furnished water twice a day. The record states that the experimenter mentions several advantages from a hygienic standpoint resulting from the cows having free access to water, but neglects to inform us of the nature of them. The length of the periods when water was supplied and when cattle could get it themselves are also withheld.—*American Dairyman.*

Minard's Liniment for rheumatism.

Saving the Best for Seed.

It has been found by continued and exhaustive experiments that the yield of potatoes grown from seed continuously selected from the most productive plants or hills has been invariably the largest. Just the same it has been shown by a hundred years of practice that the largest and soundest corn from stalks that bear two good ears will produce the largest crops.

To make these facts available in the selection of seed of both these crops, immediate attention is to be given to them. The potato crop is about ready for harvest, and it is then only that the best seed can be selected. The plants that are conspicuously the most productive of sound, well shaped tubers are to be harvested separately and the tubers pitted in the ground in a dry, cool place.

The finest ears of corn can be best selected, says the New York Times, in the field, as then the twin ears may be taken. The corn thus selected will then ripen most thoroughly, which is an advantage to the seed. The ears are finally gathered and tied by the husks in bundles and hung in a smokehouse to be thoroughly dried.—*Rocky Mountain Husbandman.*

Keep the Hens Scratching.

Last fall I started in for the winter season with thirty hens, fifteen being old and fifteen pullets. Some of these hens were quite old. One of them is seven years old, but she lays an egg most every day. In fact, I think that old hens produce the most eggs during the season. My hens are of Plymouth rock breed. They are kept in a house 24 ft. long and 16 ft. wide, with a yard 60 by 30 ft. In the yard are three large apple trees, which afford abundant shade. The hens are kept in good working order and not allowed to become fat, as they will not lay if their food is turned into fat. Their feed consists of wheat bran of mixed feed and cornmeal. Two quarts of beans and one quart of cornmeal wet up with hot water, with one tablespoonful of salt, and in winter weather one spoonfull of red pepper for breakfast.

I usually put in a small handful of sulphur once or twice a week, as well as the waste from the table. For the midday meal they are fed two quarts of whole oats. This is the time I make them work. I have a wide board put up edgewise in the centre of the hen house, and I put into one side a good thick covering of straw or hay, six or eight inches thick, and sow oats all over the straw. This they have to scratch for. In the winter I give a good handful of rowen and in the summer green grass. They relish this as would a flock of sheep. For supper they have two quarts of whole corn put in straw the same as the oats. I never give meat or patent hen food. A dustbox with coal ashes and a box of oyster shells is placed in a corner, as is a clean dish with plenty of fresh water or milk. Several neighbors keep twice as many hens as I do, but fail to get more than half as many eggs. This, I think, is because they keep the hens too well fed and do not give them work enough to keep them healthy. Hens must have exercise to lay well. This is my experience, but others may differ from me.—*S. K. Elwell, in Farm and Home.*

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NEWS SUMMARY.

Dominion.

— Thirteen hundred coal miners went on strike in Springfield, Ill., on Monday.

— The various basins of the Boston water works are getting pretty dry, and unless heavy rains come soon there is a probability of a water famine.

— The Sackville *Post* says it is probable the price of English hay will be higher there this season, because so much broadleaf has been ruined by the floods on the marshes.

— The opening by the Governor General of the new McGill College library in Montreal, which will take place on the 31st inst., will be made the occasion of a brilliant reception to Lord Aberdeen and his Lady.

— Mr. Justice Fournier, of the Supreme Court, left Ottawa Thursday for Quebec to swear in Gen. Montgomery Moore as administrator of affairs during the absence of Lord Aberdeen at the World's Fair.

— The Constitutional League held a convention at Kamloops, B. C., on Tuesday at which delegates from a dozen mainland districts were present. The majority was adverse to the separation of the mainland from Vancouver Island.

— A movement is on foot among leading Canadian Catholics to have an apostolic delegate appointed with jurisdiction over the whole Domonion, to whom all questions of dispute between Catholics may be referred.

— Two of the British farmer delegates returned to Ottawa Thursday from their trip through Manitoba and the North West, and were greatly struck by the agricultural capabilities of the country. They will present a favourable report to those intending to emigrate.

— During the past month 82 Chinese paid poll tax at Vancouver, 93 at Victoria and one at Westminster, a total of 176. In September last year 92 Chinese entered at Vancouver and 63 at Victoria, a total of 155.

— A sham fight on Tuesday demonstrated that Halifax can successfully repulse an enemy. A sailor of the Blake had his arm blown off by a cannon discharge, and a militiaman had his face scorched; otherwise there were no accidents.

— Mrs. Michael J. Daly, an American woman, from Waterbury, Conn., is at present confined in Longue Pointe lunatic asylum. She claims that she is sane, and that her husband had her wrongfully confined. The case is before the courts.

— Archbishop Fabre was in court Thursday and examined in the Canada Revue case. His grace said that he had no account to give for having forbidden the faithful to read the paper in question, and that Christian burial would be denied those who persisted in remaining in open rebellion against the Church.

— The petition for the repeal of the Scott Act in Westmorland has been returned from Ottawa because of failure of the petitioners to comply with the regulations governing the attestation of signatures. The attorney for the repealers says the defect will be remedied at once and that the petition will again be forwarded at an early day

— Professor Wallace, of Edinburgh University, was in Ottawa all week, on his way home from a visit to the crofters of Killarney and Saltcoats, in the North-West. He says there is no truth in the report that the crofters are in a starving condition, and he will recommend the Imperial Government to continue the crofter emigration system, with some slight changes, which time has shown would be desirable.

—The special committee recently appointed to consider the question of keeping the World's Fair open after this month has practically decided in favor of doing so as long as the weather will permit and as long as the people come in sufficient numbers to make it profitable. The plan is to continue charging the present admission fee and to induce as many foreign and American exhibitors to keep their displays intact as possible. Many foreigners have agreed to do so.

— The boys Cunningham and Williams recently sentenced to four years in the reformatory did not serve out their full time. They were taken over to the institution yesterday morning and given a bath and new suit of clothes, followed at noon by a generous allowance of roast lamb, vegetables, rice pudding and milk fresh from the cow. Thus refreshed and refitted, the waifs took their departure between 4 and 5 p. m., and up to an early hour this morning had eluded the efforts of the police to recapture them.—*Friday's Sun.*

British and Foreign.

— The Queen has approved the appointment of the Earl of Elgin as Viceroy of India.

—The French Government is making preparations to despatch an expedition to Africa, commanded by M. Clozel.

— The Infanta Eulalia of Spain, who recently visited the United States, is now visiting incognito in London.

— Large numbers of English miners are resuming work on the compromise terms proposed by the Mayors' congress.

— The first Ministry under the new constitution of Natal has been formed with Sir John Robinson as Prime Minister.

— Emperor William has given orders to thoroughly test the seaworthiness of his comparatively new yacht Hohenzollern.

— The Executive Committee of the Belgian miners have decided in favor of terminating the strike, the masters having granted satisfactory advances.

— It is stated that the Italian Minister of War intends to ask the Chamber for a large grant with which to build fortifications in the Alps and in Sardina.

— A telegram received in London says that everything in Rio Janerio tends to the restoration of monarchy, and it is now virtually only a question of terms.

— In September the British exports to Canada decreased eighteen and a half per cent. The British imports from Canada for the same month decreased nearly seven per cent.

— It is expected at Cape Town that the combined forces of the Government and of the chartered company, numbering about 800 men, will soon attack King Lobengula's kraal.

— A complete system of refrigerators is being contracted for, at a cost of fifty thousand dollars, for the steamers Miowera and Warrimoo, running between Canada and Australia.

—Regarding the poison found in Hooper's trunk in Ottawa, the prisoner explains that it is a preparation for cleaning old postage stamps, which every stamp collector uses.

—Fully twenty thousand miners are now at work in Nottinghamshire and Warwickshire, and the situation in the coal districts of those two countries has practically resumed its normal condition.

— Mr. Michael Davitt, speaking in Dublin, said on Wednesday night that Mr. Redmond's policy of withdrawing Irish support from Mr. Gladstone would be unwise and unpatriotic, and that the Nationalists would keep faith with the British democracy.

— The Quebec Legislature, which has been called for the 9th of November, will have several important questions to consider, including the tax law, the renewal of the four million dollar Mercier loan, and the reform in the judiciary system.

—The Manitoba school case will come up again before the Supreme Court on Tuesday on Wendesday last, the end of the Quebec list was reached, and, as arranged last week, the reference in the Manitoba case stands at the head of the Ontario list.

— As Mrs. Mathews and her niece, Miss Richardson, were crossing the Canadian Pacific Railway track near Agincourt on Saturday, a train dashed into their vehicle, smashing it to splinters. Mrs. Mathews was instantly killed, and her niece so badly injured that she died on Sunday. It is claimed that the engineer failed to blow his whistle.

United States.

— A court-martial has been ordered to convene at Annapolis, Md., to investigate charges of hazing against several cadets.

— In the United States Senate Mr. Allen sat down at eight o'clock Thursday morning, having spoken with great vigor for nearly fifteen hours.

— Joseph Gautz and Gottheb Spiller, the two White House cranks arrested last week in Washington, have been committed to the Government Hospital for the Insane:

— The nominations of J. J. Van Allen to be ambassador to Italy, and R. E. Preston to be Director of the Mint, were favorably reported to the senate in executive session Thursday.

— The John-Hopkins Medical School in Baltimore, to which Miss Mary Garrett contributed three hundred thousand dollars on condition that women shall be admitted to all its courses, was opened on Monday.

— United States Postmaster-General Bissell is expected to devote considerable attention in his annual report to the projected one cent postal service. He believes that the inauguration of the service is impossible at present.

— Rev. Dr. O'Gorman of Washington writes to a friend the following note: "Mgr. Satolli has no jurisdiction over the church in Canada, for the reason that the mandate of the holy father, by which Mgr. Satolli is created and commissioned as delegate, specifies as his field of labor the United States and no other portion of America.

— Some one placed a dynamite cartridge between Houston Kelly and Eliza Dent Kelly, his wife colored, while they were asleep, at four o'clock on Tuesday morning, at their home, No. 101 Second street. The cartridge exploded and killed them both. The dynamite was evidently placed directly between them, with a fuse attached, so that the right arm of one and the left arm of the other were torn off at the shoulder.

— The first definate news from the gulph coast of Mississippi has reached New Orleans. The financial loss from the storm and flood along the entire coast is not less than $1,000,000, and fully 100 lives are lost. Out of 100 boats on the front bay off Biloxi, but three rode the storm in safety. The beach is strewn with wrecks of all description. On the back bay only one or two weathered the gale. At Chandleur Island was located the U. S. marine hospital quantine buildings; here the fullest strength of the storm devoloped, resulting in the almost complete destruction of all the buildings on the island and fearful loss of life. The lighthouse was wrecked to such an extent that the lighthouse keeper abandoned it. Miles of the island were washed away, and what little remains is liable to be completely submerged with little more than ordinary high tide. The damage to the quarantine service alone is nearly $100,000, and latest advices from the section of the state devastated by Sunday's storm place the death at 1,200.

Special Donations to Foreign Missions.

Monies received from August 1 to December 9: Sussex Vale Coll., $396; Dr. Hooper, Toronto, $7.75; Noel Sunday-school, $2; Christian End, Southampton, $6; Hattie Spencer, Mira, $1; Pulpit supply, St. Stephen, $20; Two Sunday-schools omitted last year, $4 12; "A Friend of Missions," per Mrs. K——, $1; Rev. Calvin Currie, $1; Pulpit supply Portland church, $30; Foreign Missionary Society, McMaster University to support native preacher, $50,—total, $126.83.

If there are any of our friends who have any monies in their hands for this department of our work, or any who may desire to specially designate their gifts to our foreign mission work,—I shall be very glad to receive them. We shall need the active effort of all who love the Master to enable us to do the work which has been intrusted to us. This is not the time nor place to halt.

J. W. MANNING,
Sec.-Treas. F. M. B.

St. John, Oct. 11.

Acknowledgments.

Rev. Addison F. Brown wishes to thank friends in Argyle and Tusket for a present of $30 in cash.

I wish to express my gratitude to the brethren at St. Peters and Cable Head for the gift of an excellent waterproof coat. May the Lord reward them.

F. A. KINSON.

Literary Notes.

Messrs. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

Marriages.

GRANT-DUNPHY.—At the residence of the bride's father, Lower Kingsclear, Oct. 4th, by Rev. O. E. Steeves, William Grant, to Eva Dunphy, both of Lower Kingsclear.

DROST-BETTS.—At Northfield, Sunbury Co., on the 3rd inst., by Rev. W. E. McIntyre, James Drost, of Chipman, to Martha Betts, of Northfield.

ALEXANDER-ESTY.—At the Jacksonville Baptist church, on the 20th Sept., by Rev. J. A. Cahill, David F. Alexander, to Hattie, daughter of Fred. Esty, Esq.

TUTTLE-JONES.—At the home of the bride's mother, Oct. 6th, by pastor C. H. Haverstock, Charles Creed Tuttle, to Mary Ann Jones, all of Pugwash Junction.

WILLIAMS-GRAHAM.—At St. John, on the 11th inst., by Rev. G. M. W. Carey, M. A., Frank Charles Williams, to Rachel Graham, both of Fredericton, N. B.

HUDSON-LANGLEY.—At Country Harbor, Sept. 7th, by Rev. J. A. Marple, Aaron Hudson, to U. Langley, both of Isaac's Harbor.

BOYD-COLWELL.—In Carleton, St John, Oct. 11th, at the residence of Charles Colwell, Esq., father of the bride, by Rev. A. J. Kempton, Harry T. Boyd, of Fredericton, to Lizzie A. Colwell, of Carleton.

ESTABROOKS-FILLMORE.—At Dorchester, Oct. 12th, by Rev. S. W. Kierstead, Handford Esterbrooks, to May E. Fillmore, both of the parish of Dorchester, Westmorland Co.

STEVENS-BECK.—At the parsonage of the Germain St. Baptist church, on the 15th, by Rev. G. O. Gates, Nehemiah Stevens, of Harvey, Albert Co., to Abbie Beck, of Boston, Mass.

CHRISTIE-PEERS.—At the residence of James Burrell, Esq., uncle of the bride, Truro, Oct. 11, by Rev. H. B. Smith, assisted by Revs. D. Wright and A. L. Giggie, Robert O. Christie, druggist, to Jennie B. Peers, both of Springhill.

Deaths

LEE.—At Wilmot, Oct. 5, John Lee, aged 52 years.

WHIDDEN.—At Antigonish, Thursday evening, Oct. 5, Godfrey Payzant, aged 9 months and 11 days, infant son of Leah and C. Edgar Whidden.

ELLIS.—At Chattanooga, Tenn., Sept. 15th, of malarial fever, Agnes Dunvegan, aged four months, infant daughter of Dr. S. C. and Ida McL. Ellis.

CURRY.—At Jackson, Mich., Oct. 7th, Edward Lawrence Curry, aged six months, infant son of Rev. E. R. and Mrs. Curry.

FENEN.—At Overton, Sept. 26th, the wife of Mr. Charles Fenen. She leaves five little children and a husband behind, who mourn their loss very deeply. We hope she has gone to rest.

THOMPSON.—At Overton, Oct. 2nd, of typhoid fever, Almie, wife of George Thompson. A husband, son and daughter have been bereft of a faithful friend. She was faithful unto death. We shall miss her words of comfort and tears of sympathy.

TRASK.—At Chegoggin, Oct. 4th, of typhoid fever, Georgia, daughter of George and Matilda Trask. She was a great sufferer. Her mother, who was bereft of her husband a little over a year ago, will greatly miss her daughter. We pray that she may be comforted in this hour of sorrow.

CAMERON.—At Dorchester, Oct. 5, Malinda, beloved wife of Capt. R. Cameron, in the 32nd year of her age. Our sister had not enjoyed good health for some years, but yet her death was somewhat sudden at last. She was baptized some years ago by Rev. D. Carpenter, and united with the Dorchester church, of which she remained a member till death removed her. She leaves a sorrowing husband and three children and a large circle of friends and relatives to mourn their loss. Her end was peace.

KNOWLTON.—At her home, West Advocate, N. S., Oct. 10, Ann, wife of Geo. Knowlton, Esq., in the 80th year of her age. Sister Knowlton was baptized by Rev. I. E. Cogswell in 1842, and joined the Advocate Baptist church, and during every and all of the 51 years since then has been found ever letting her light shine, ever ready to speak well of the Master whom she faithfully served. She has left four sons and three daughters to follow the example of a good mother. Her husband, who was baptized and joined the same church in 1869, now 85 years of age, still lingers on th shores of time, ready and waiting for a passage to the better land to receive the welcome, "Well done."

WILLIAMS.—At Fall River, Halifax Co., Oct. 7, after a lingering illness, Ella Maud, youngest daughter of Robert F. and Charlotte Williams, aged 15 years. This dear child was always pious and gentle. It was her delight to read Bible stories and then relate them to her father and mother. A short time before she died she read Psalm 52, then asked her brother (Deacon A. W. Williams) to pray with her. She said, "If I don't get better I am going to heaven, for I have prayed for the Lord to take me there." She then clasped her hands and fell asleep in the bosom of that Lord Jesus who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

BLEAKNEY.—On August 29, at the residence of her son, Deacon John Colpitts, of Forest Glen, near Petitcodiac, N. B., Mrs. Catherine Bleakney, in her 72nd year, the beloved wife of the late Benjamin Colpitts. Our sister was very patient in all her sufferings, which she bore in a truly Christian spirit, and by which she glorified the Lord Jesus. She professed religion while in her twelfth year, and was baptized by the late Rev. Charles Lewis about sixty years ago at Butternut Ridge, now Havelock, in a time of considerable revival in that place. She maintained faithfully her profession to the end. She was a very useful woman in the neighborhood and in the church. Many will deplore her departure from our midst. She was greatly beloved by her numerous family and others. The funeral services were conducted by Bro. Saunders, of Elgin, and Rev. G. Seely. A large number was presdnt. She was a sister to Rev. D. Blakeney and the late Thos. Blakeney.

ENGLISH.—At Debert River, on Sept. 28, after but a day's illness, Annie M. English, aged 21 years and 8 months. This sister removed to the better land at such short notice in the bloom of youth, was for seven years a consistent member of the Debert River Baptist church, and by her sweet and kindly disposition, her zeal and earnestness in each and every good work connected with her church, had endeared herself to her brothers and sisters in the church. Not only in the church but in the social circle was she always ready to give a helping hand to any needing aid, and to any in trouble or distress her kindly sympathy did much towards smoothing the pathway of life, which now to her friends has come to seem rough and dreary. A large concourse of friends at her funeral on Monday, the 3rd inst., was an expression of sympathy to the family as well as a well merited tribute to the memory of one who had ever been foremost in good deeds and heartfelt sympathy for others.

Aim High.

Young people, aim high. Do not say, "I will be good," but endeavor to be perfect.

A great artist was once highly praised for a beautiful painting which he had just completed. "Ah, do not praise me," he said, sadly. "It may be very beautiful, but I aimed at perfection."

I once put the following question to a ragged little newsboy: "What are you going to be when you our a man?" The little fellow met my half quizzical glance with a look of determination in his bright eyes; then he replied, "President of the United States, sir.' That lad may not become President, but he will not remain a newsboy.

George Eliot, in writing the last words of one of her most powerful novels, exclaims, "It is so much less than what I hoped for, I am dissatisfied."

Bear this in mind: "If we aim at the ground, we shall never reach the sky," —*Exchange.*

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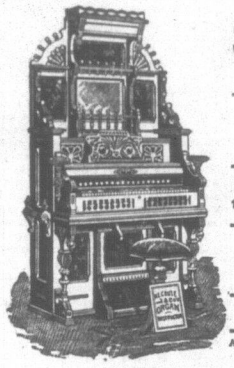

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