

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR
VOLUME XLIII.

VOL. VII, No. 36.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 9, 1891.

Printed by O. W. DAY, North Side King St.

Messenger and Visitor

Office: 35 Germain Street, St. John.

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AN APPEAL.

The business manager of the MESSENGER AND VISITOR desires to call the attention of our pastors, churches and subscribers to a few important facts in connection with our denominational work, and especially to that feature of it which is represented by our denominational organ—the MESSENGER AND VISITOR.

We occupy the honored position of leadership in the religious journalism of the Maritime Provinces—both in the size of our paper and the number of our circulation. Weekly we visit more than 7,000 families, by an eight page paper filled with the best reading matter we can furnish for its several departments. By this we are exerting a far reaching influence for the general good of the people of these provinces, and for the enlargement of all our own denominational enterprises in particular. May we not be justified in the assertion that to the influence and work of the MESSENGER AND VISITOR the Baptists of these provinces are largely indebted for their present prosperity in the work of the churches, and that without the aid of the press, as it is afforded by us, our denomination cannot hope to carry out the commission of our Lord. The universal testimony of our pastors is that in the families of our parishes wherever the MESSENGER AND VISITOR is read, are found their most intelligent and helpful workers. Because of this the MESSENGER AND VISITOR has an honest claim to the support of every one who desires the prevalence of truth and righteousness.

It is the purpose of the Company, as opportunity offers, to improve the MESSENGER AND VISITOR, and so increase its power. Its quarterly Supplements, filled, as the present issue is, with choice denominational matter, which is worth preserving for its historic value; and the purpose of the Company, at an early day, to improve the form of the paper by having its leaves cut and pasted and folded in better form, and the employment of additional help in its editorial work, is sufficiently indicative of our generous enterprise to command a rallying to our support, and an increase of our circulation. By the faithful co-operation of our pastors and churches we have attained our present standing; and we are sure no better employment lies before our pastors and people than the performance of like service for the MESSENGER AND VISITOR now. The MESSENGER AND VISITOR rejoices greatly in the largeness and the loyalty of its constituency. It, at the same time, regrets that so many names on its mailing lists are found in arrears. Will not these kindly examine the figures on their labels and do immediately what they can to pay up the indebtedness these figures indicate. We intend to call on all in arrears personally, or by agents and circulars. May we not hope for a prompt response? Will not our pastors make a special effort to increase our circulation? Our terms to them are liberal.

PASSING EVENTS.

—Rev. J. W. Olmstead, D. D., who for many years edited the Boston Watchman, is dead.

—The London Athenaeum of the 1st ult., refers in complimentary terms to the article of Dr. T. H. Rand in the McMaster University Monthly, on Tennyson's Princess.

—BAPTIST UNION.—The committee on Baptist Union, of which the late Dr. Bill was chairman, did not report at Convention. The committee was continued for another year, and Rev. F. D. Crawley appointed in place of Dr. Bill.

—We would call attention to the timely and practical circular letter of the N. S. Western Association, printed in this issue. It was prepared by Rev. J. H. Foshey, of Yarmouth, and will repay a careful reading.

—Rev. Dr. Goodspeed and the editor of the Canadian Baptist have been discussing with frequency and at length, the place of creeds among Baptists. Their views differ, and discussion does not bring them together exactly.

—THE ANNUAL CATALOGUE of the Union Baptist Seminary, St. Martins, N. B., is received. It contains the courses of study provided, the names of directors and officers. Changes have been made in the teaching staff since the calendar was issued, and we therefore recommend those who desire the fullest information concerning the institution to communicate with the principal, Rev. Dr. Hopper, St. Martins, N. B.

—We have received a copy of the calendar of Acadia University for 1891-92. The academy and seminary opened their sessions on September 2. The matriculation examinations are to be held on 23rd inst., and the college year opens 24th inst. The calendar contains the lists of members of the Board of Governors, of the Senate, Faculty and Committees. The faculty is composed of ten members as follows: Rev. A. W. Sawyer, D. D., LL. D., President, Professor of psychology and metaphysics; D. F. Higgins, M. A., Ph. D., Professor of mathematics; R. V. Jones, M. A., Ph. D., Professor of the Greek and Latin languages; Rev. E. M. Keirstead, M. A., Professor of moral philosophy and evidences of Christianity; A. E. Caldwell, M. A., Professor of the natural sciences; I. E. Wortman, M. A., Professor of French and German; J. F. Tufts, M. A., Professor of history and political economy; Frank R. Haley, B. A., alumni Professor of physics and astronomy; W. H. Young, M. A., Ph. D., acting Professor of English Language and Literature; H. N. Shaw, B. A., instructor in elocution and director of gymnasium. The professorship of history and political economy is the Mark Curry professorship, and the professorship of the Greek and Latin languages is the J. W. Bess professorship. The calendar contains the act respecting the University passed in May, 1891, the conditions of matriculation, the courses of study, and a large amount of information respecting the institution. Copies will be supplied on application to President Sawyer, Wolfville, N. S. We congratulate the denomination upon the enlargement of the staff of instruction. It is not very long since the idea of having ten men devoted to instructing the college students would have been considered Utopian. But the work of education is now seen to be larger by far than it was formerly supposed to be; and the college is simply providing what is demanded.

—VERY MUCH AFRAID WITH VERY SMALL REASON.—Some people have a dread of denominationalism. They are so afraid of being prejudiced that they will not read a religious paper. Our Methodist friends have the reputation of being strongly attached to their denomination, but we met one of them today who was rejoicing in having refused to subscribe for the Wesleyan because there was already too much bigotry, and he was not going to help increase it. Poor man! He is not one bit afraid of being prejudiced in politics although he is a careful reader of his party paper and is himself a strong partisan. The danger of being attached to a denomination is so great, to the minds of some, that they will have nothing to do with religion. Poor people! In refusing to decide they decide. By rejecting all offers of Christ made by ministers of all denominations they decide against Christ. With such people, whether they are called as Methodists or Baptists, it is not so much the fear of being attached to a religious body as it is the dislike of all religion and the desire to be free from its restraints. The heart, deceitful with itself, will frame excuses out of very small matters. These people might read journals of any religious body for some time before their denominational proclivities would do them much harm.

PASSING EVENTS.

THE CENSUS RETURNS continue to be discussed. There is a feeling in some sections that the returns are not accurate, and that if the methods adopted in taking the census heretofore had been followed the population reported would have been much larger. But this view will not change essentially the face of the returns already submitted. In referring to the exodus the Week expresses the opinions of many when it says: "To find out the cause or causes of this deplorable result, and to point out the remedy, if remedy there be, is a task worthy of our best statesmen. It may be that those causes lie beyond the control of statesmanship; that they are to be found mainly in the operation of laws, geographical or economic, over which we have no control; that there is nothing to be done but to content ourselves with a slower but sounder and surer development; or to wait for the change which is sure to come as the great cistern to the south becomes more nearly full and the stem begins to flow back in this direction. But so pessimistic a conclusion should not be accepted without the closest investigation of which our public men are capable."

THE DISCUSSION ON INDIAN AFFAIRS in the House of Commons last week brought out some facts with which the public are not very familiar. One fact is that it costs a great deal for medical attendance. Indeed it would appear that the Indians are a very sickly lot of people. And even after all the doctors bills, approved by Indian agents are paid, the doctors ask the government for additional grants for alleged services to these wards of the nation. It is said that the number of Indians is decreasing. But we do not hold the doctors responsible for this fact. Another fact of greater interest was brought out by Sir Richard Cartwright. It related to the payment by the government for religious work among the Indians. Out of \$6,000 voted for Indians for New Brunswick, for example, \$1,000 is paid to Roman Catholic priests for their religious work. Sir Richard said:—

I am not aware that in any other case we have undertaken to provide missionaries, and it quite squanders the establishment of a state church. Clergymen in various parts of the Dominion have devoted a great deal of time and attention to the spiritual welfare of the Indians, but it was not contemplated by us to salary all these gentlemen, and if it is to be done in New Brunswick, I do not see where you are to stop and draw the line. Here you have seven, or eight, or nine gentlemen, who, you tell me, have been for years in receipt of a regular salary as missionaries, as the spiritual pastors and masters of these Indians. What are you going to do if the other clergy scattered over the whole of the North-west, apply for similar salaries? If you are going to undertake to pay clerymen as clergymen the house might be distinctly consulted about it. I do not at all like this mode of smuggling in votes to missionaries, no matter how zealous and faithful and useful men they may be. I know right well that the moment it appears, as it will from tonight's discussion, what has been going on, there will be a very considerable amount of comment and a very considerable number of demands, in all human probability, made upon the government.

There is something quite worthy of being noted and watched in these favors granted to Catholics by the authorities. We do not want government money to be paid to men of any denomination for purely religious work. We hope our representatives will resist the beginnings of state patronage of religion. If Roman Catholics had not the love that fails not, let them abandon the work and other bodies will take up the care of the spiritual interests of the Indians. The Government of Canada will have opportunities enough to use its funds without undertaking to pay the ministers of the various religious denominations.

THE CIVIL WAR IN CHILE, which for many months past had been carried on with much bitterness and bloodshed, has now, there seems good reason to believe, been terminated. The battle fought at Placilla, near Valparaiso, August 27, between the armies of the Presidential and Congressional parties appears to have been decisive in favor of the latter. Valparaiso, the next day, fell into the hands of the victors, and Santiago the capital, has also surrendered. Balmaceda, the late president and leader of the government party, and Vienna, who was a short time since elected as his successor, have both fled the country. The victorious Congressmen are said to have used their victory with prudence and moderation. This Chilean war has attracted more interest among other nations than is usual in case of a South American revolution. The question at issue appears not to have been, whether one ambitious man or another should rule, but whether constitutional govern-

ment or absolutism should prevail. Balmaceda on the one side has stood for presidential authority, while the insurgent, and now victorious, party, on the other side, have contended for democratic government and reform. The issue of the war, therefore, may be taken to indicate a triumph for constitutional government in Chile, and an advance step toward larger liberties. Of course the war leaves the country in a deplorable condition as to its industries and finances. But the Chileans are said to be a hardy, energetic and patriotic people, and if the result of the war shall be to establish the government of the country on a better and surer foundation, they will, it is to be hoped, soon recover what has been lost.

THE OPIUM QUESTION WILL NOT REST. The destructive drug has been forced upon the Chinese; the revenue therefrom has become so large that its prospective loss terrifies the government. The Allahabad Pioneer is reported as thus stating the consequences of the abolition of this traffic: "Every sort of improvement must be abandoned, railway construction must come to a check, popular education must stand still, roads and public buildings must be allowed to lapse into disrepair and ruin, the provision now made in prosperous years for relief in time of famine will, of course, be swept away; the military defence of the empire must be curtailed to danger point; in fact, India, instead of being one of the best administered countries in the world, must be brought to a standstill on the road to improvement." It is said, however, that the moral sentiment against the iniquity is becoming so strong, that statesmen in India and in England will soon grapple with it. The difficulty will be somewhat less, because economic forces are at work which will lessen the revenue. The Chinese government are permitting the production of the drug in China, and already the revenue derived from opium by the Indian government has fallen about one-third. But the moral force will be required to sweep away the traffic. Like the liquor interest in other countries the question of revenue becomes troublesome to financiers; but as in the case of the abolition of slavery, where there is a will a way will be found; and the sooner it is found the better for everyone, financiers included.

Sunday Visiting.

In this age of nefarious ingenuity there are many ways in which the spirit of the fourth commandment can be violated without coming directly in contact with civil law. For example, when a church member chooses on a bright Sunday morning to bring out his big double team and take all his family on a visiting cruise, instead of to the house of God, it is not likely that he will do anything during the day rendering him liable to arrest as a civil offender. At the same time his every action counts as a refusal to "Remember the Sabbath day, to keep it holy." Perhaps this man has got so far off the track that, spiritually speaking, his intellect is in a state of total eclipse. In his false position he may not realize the character or consequence of what he is doing. As likely as not he will argue that if a man does so work on the Lord's day which he does just as well be done some other day, he is in no sense a Sabbath breaker. Even if he passes the day without one devotional thought, of course this is the sin of ignorance; but it is as clearly a sin as the most outrageous form of wickedness.

Going visiting Sunday instead of going to meeting, is an all too common way in which church members do squarely wrong without giving the subject serious consideration. It usually means a double transgression. Some poor minister has to preach to an empty pew that ought to be occupied by the visitor and his family, and to another which should be filled by the visited and his family. Probably the latter party would have been in their true places if the first crowd had let them alone and tended to their own Sunday business. This form of error is always a catching disease, and it is communicated by one person to another, quite regardless of what the recipient's feelings may be on the subject. When a Sunday visitor and his family appears just before it is time to start for meeting, very few Christians, indeed, have the moral daring to leave him, if he will not come too, and go along to the sanctuary precisely as they would have done had the visit been omitted. In such cases our people, as a rule, seem to feel that courtesy demands that they stay at home and entertain the visitor, although they would much rather attend Divine service. But the highest view of this question certainly declares that in all

cases our first duty is to God. It is better to wound the feelings of our dearest earthly friend than to do that which is displeasing to our Heavenly Father. In a retired section, where preaching services are only held once in four weeks, and sometimes even less frequently, our people hold their sanctuary privileges in very high esteem, and they think it no cross to drive or even walk a long distance that they may receive the blessing of public worship. Consequently they are not at all pleased when anything prevents them from enjoying the privilege. But these are just the regions where the Sunday visiting church member is most frequently encountered. A worthy brother of my acquaintance, who, upon the Lord's day is always in his pew when he can possibly get there, has recently been so annoyed by those who selected that day to enjoy his entertainment and keep him at home, that he publicly declares his intention to receive no more Sunday callers who will not go with him to hear the sermon.

Of course our Sunday visitor advances what he considers a good reason for his course. For the Christian who wishes to make crooked paths the devil always has a big pile of plausible excuses. Through six days he toils early and late in the laudable endeavor to get an honest living. Getting a living is proxy, hard work. He must have some recreation. "All work and no play makes Jack a dull boy." But he is so awfully busy that he cannot spare one moment for rest or pleasure during week days, and so he takes both on Sunday, when it would be illegal for him to sell coffee or hoe potatoes. That is to say, he secures the much-needed pastime by cheating the Lord. Six days for worldly gain, one day for worldly joy. No time for Jesus! No time for eternity! He does wrong himself, usually influences some one else to do wrong, and in general sets a thoroughly bad example. A little honest, prayerful reflection should convince all who are born of the Spirit that to use for recreation or for any other than purely religious purposes the one day in seven which the Lord has blessed and hallowed is not only doing just what He has told us not to do, but is also giving a large exhibition of the quality of iniquity which is best described as unadulterated meanness. "Remember the Sabbath day to keep it holy." ADDISON F. BROWN.

The Other Half.

I am not going to write about the "other half" of society, and how it manages to exist, but about the other half of my vacation, a part of which was so delightfully spent within the bounds of the MESSENGER AND VISITOR'S constituency. I wrote a sketch descriptive of my provincial trip for my most excellent friend the editor of the Standard; and now, domiciled in a house which almost touches that occupied by the great and good Dr. Smith, I think it only fair to remember you.

I took the trip west via the Boston and Albany, the New York Central, (now known as the Big Four), and the Michigan Central. That is a good way to come West. It costs a little more than by some other routes. But when you take into account the saving in time and patience, and the superior equipments of this route, that comes true, which is always true, that the best is the cheapest. Then, too, the trip through Central Massachusetts presents varied and beautiful rural scenery, and wealthy and populous cities. From Albany the trip up the Mohawk valley is exceedingly pleasant. Daylight found us at Rochester, one of the most beautiful of our smaller cities, and a little later we were in Buffalo, one of the least beautiful of American cities. At seven o'clock we halted at Falls View, on the Canadian bank of the Niagara river, and saw the Falls as they cannot be seen from the track of any railroad except the Canada Southern. I have often got off the train here and walked over to the verge of the bank to look upon the great cataract, and I suppose I shall do so as often as I pass this way. Somehow one never sees the whole of this natural wonder; there is always something left to be seen again. But my chief interest on this occasion was to show the Falls to my travelling companion, who is a young lady of seven summers, and who now saw them for the first time. She thought it was "an awful big water." Ontario, as one passes through it on the Canada Southern, is not very interesting. It is not especially interesting along the other lines of road. Why don't these good people root out the stumps which disgrace their fields, and haul away the stones and junk of wood which lie around; and, above all, why don't they fix up the buildings of the

farm, and practice some economy in the use of a paint brush? I have asked this question "why" many times with a sense of wounded pride, for I too was a Canadian. I have asked it once more. But I do not expect an answer to it, Mr. Editor, not till the hot weather is over at any rate. Ontario has great possibilities.

Detroit reposes on the hillside overlooking the lake, or rather the river. I said reposes. Well, that was about right. Detroit is not one of our laboring cities. It is a city which has grown slowly, but very substantially. It is a most home-like city. A good place it would be to retire to, when one has had enough of the "madding crowd" of Chicago or New York. We travel through the heart of Michigan. It is a beautiful state. In this section it is neither prairie nor mountainous country, but a happy medium between the two. Southern Michigan can be depicted in only one place in North America, and that is in the garden province of Canada—Prince Edward Island. But the Island has only the beautiful country. It has nothing in the way of towns or cities to compare with Ypsilanti, Ann Arbor, Jackson, Adrian, Kalamazoo, and other wide manufacturing centres through which we pass on the Michigan Central.

We are scarcely out of Michigan until we are in Chicago. Some points in Indiana, and even Michigan, are becoming suburbs of the great city, and if Chicago keeps on enlarging her borders she will soon include parts of these states, unless some legal difficulty prevents. Already the Stock Yard Company, which represents several millions of dollars, has purchased property across the Indiana line, and they will very likely locate there in the near future. Chicago's territory already covers almost twice the average of any other city in the land, and at the present rate of growth it seems likely to be all occupied at an early day. Suburbs grow up as if by magic, and then are incorporated into the city. Chasmon Dewey, who is perhaps as well qualified to speak on such a question as anybody, has said that the World's Fair will add fifty per cent to the wealth and the population of the city.

I looked at the fair grounds the other day. That is to say, I looked over a very high board fence, and saw what I could see. They do not admit the public to the grounds, which is doubtless very wise in them. The grounds are about seven miles southward from the centre of the city. They are a part of what is known as South Park. This park contains hundreds of acres—I think considerably above a thousand acres of land. It is divided into three sections. On the lake front is Jackson Park, which is already highly developed, and which runs down to the city proper. About half a mile to the westward is Washington Park, which is also well developed, and stretches from where the city is thickly built up southward. Midway between these is what is known as the Midway Pleasure, which is as yet unfinished, and which does not reach down to the city proper but butts against the grounds now owned by the Chicago University, of which Baptist people have heard a good deal of late. Indeed we have heard so much in that direction that to visit the grounds, and find them surrounded with a rough old barbed wire fence and used for a cow pasture is calculated to disappoint one a little. Nevertheless on these grounds it is expected that in September, 1892, there will be at least three buildings, costing in the neighborhood of four hundred thousand dollars, and that a throng of students will gather in them. It may be so. But the money that has been raised here has largely been used in securing the grounds, and only one building, the Theological Hall, can be built with the money given by Mr. Rockefeller. So a large amount of additional cash is now needed to proceed with building operations. These, moreover, are expensive times for building in Chicago. The World's Fair buildings must employ thousands of workmen, and one even wonders how building material can be supplied, at one point, at a sufficient rate to carry on such extensive work.

And besides this, the impression has gone out that this new university has abundance of money, and could accomplish almost anything in the line of preparation for work. That is all a mistake; and the Baptists of this vicinity must wake up to this fact: or the work will drag very heavily, and many high hopes will be disappointed.

Next week I expect to be on the shores of Lake Superior. But each Sabbath I am on duty here. Later I may report something from other points, and concerning the seminary opening, which will take place here in a few days now. B. F. STURSON.

Morgan Park, Aug. 27.

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- 35 cases Domestic Silk Hats;
- 20 cases New York Soft Fur Hats;
- 10 cases New York Soft Fur Hats;
- 200 doz. Domestic Straw Hats;
- 250 doz. English Sailor Hats;
- 650 doz. New York Straw Hats;
- 380 doz. Cloth, Silk and Velvet Hats;

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and have subjected same to chemical analysis. The samples were found to consist of TRIPLE PHOSPHATE, POTASH, PROPERLY PROPORTIONED. This Baking Powder is WELL SUITED FOR FAMILY USE and has been employed, when required, in my own household for many years.

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Fellow of the Institute of Chemistry of Great Britain and Ireland.

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Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

(Condensed from Peloubet's Notes.)

Lesson XII. Sept. 29. John 10: 1-16.

CHRIST THE GOOD SHEPHERD.

GOLDEN TEXT.

"The Lord is my Shepherd, I shall not want."—Ps. 23: 1.

EXPLANATORY.

I. THE ALLEGORY OF THE SHEPHERD. This passage is an allegory rather than a parable. This and the parallel passage in chapter 15 are the only instances of allegory in the Bible.

THE DOOR. 1. "He that entereth not by the door." There is only one door to Oriental shepherds. The door is the way appointed by God for entering His kingdom and the leadership in it. It includes consecration to God's service, seeking His glory and not their own, a character fitted for God's service.

"THE ENEMIES." "But climbeth up some other way." So as, not to be seen by those who have the care of the sheep. These are the wicked who enter the ministry, or become teachers and leaders of religion from selfish motives, without entire consecration to God, without entire devotion to the good of men, simply to gain honor, or money, or a living, or an easy life.

"The same is a thief" (a petty thief, working secretly "as a robber" (a big game, or highwayman). He receives the honor and the emoluments of his office without performing its duties.

THE TRUE SHEPHERD. 2. "But he that entereth in by the door." Openly, with no need to conceal his purposes. "Is the shepherd." The word *sheep* is not in the Greek. It should be simply a shepherd. "Shepherd of the sheep." The guide, leader, and teacher of the true children of God, wherever they may be found (see 10).

"THE PORTER." 3. "To him the porter (the doorkeeper of the fold) openeth." The Holy Spirit, acting through His appointed ministers. "And the sheep hear His voice." Listen obediently, give heed to the voice of the true Shepherd. He calleth His own sheep. "Who in the fold are mingled with other flocks." "By name." Even in this country (England) shepherds and shepherds' dogs know each individual sheep; in the East the intimacy between shepherd and sheep is still closer.

LEADING TO FRESH PASTURES. "And leadeth them out." We have here the third characteristic of the true shepherd. He not only (1) enters the fold by the door, and (2) calls the sheep with His well-known and familiar voice, but (3) He is careful to lead them forth to good pasturage.

GOING BEFORE THEM. 4. "And when He putteth forth." The Greek word here is different from that translated *leadeth* in the previous verse, and implies constraint, an energetic putting forth of any sheep who might be hesitating to leave the restful fold, or fearful of the dangers in untried fields. "His own sheep." A better reading in Rev. Ver. is, *all His own*. Not one is left out. "He goeth before them." So our good Shepherd goes before us; He leads us where He would have us go; He is a perfect example of what He would have us to be.

CHARACTERISTICS OF THE SHEEP. (1) "And the sheep follow him." This is the proof that we belong to his flock. "They know his voice." This is true to the letter. So the Christian knows Christ's voice. He knows Him not by church forms, which may be changed, but by His eternal nature.

5. "And a stranger will they not follow; for they know not the voice." The true disciples recognize a different spirit and tone and purpose and so will not follow.

7. "Verily, verily." Pointing to the importance of the saying. "I am the door of the sheep." By which sheep and shepherd alike enter. It is the door of His sheep rather than the fold, for the thought is of a door to a life, rather than to any organization.

8. "All that ever came before Me." Not all teachers, or prophets, but all who came professing to be the Messiah; or all who, pretending to be teachers from God, yet substituted for our good teachings which pointed to Christ, false doctrines and principles, selfish ends, formalities and all methods of salvation which do not really save. "Are thieves and robbers." The teachers opposed to Christ were robbing the people of salvation, of true life, of the Messiah. "But the sheep did not hear them." The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees.

9. "By Me if any man enter in." To the fold, to the kingdom of God, the state of reconciliation and salvation offered by the Messiah. "He shall be saved." Safe from the sins that would ruin; safe from the punishment of his sins. But being safe is far from all. "He shall go in and out, and find pasture." Satisfaction for every need of the soul, sustenance that is pleasant and brings life and growth.

10. "The thief cometh not, but for to steal, and to kill, and to destroy." False teachers are seeking their own honor or advantage. "I am come that they might have life." The true religion comes first to give this present life more abundant development, and then through that to give eternal life. Hence, whatever form of religion tends to deprive mankind of its free, natural, and joyous life, is anti-Christ. "And that they might have it more abundantly." Omit the more. The spiritual life is to be overflowing, without measure, as God continually bestows His gifts.

II. SECOND APPLICATION OF THE ALLEGORY: CHRIST THE GOOD SHEPHERD.—I. **11. 11 am the Good Shepherd.** The Good Shepherd claims the admiration of all that is generous in man.

"The Good Shepherd giveth His life for the sheep." To lay down the life is to consecrate it, devote it to the flock.

So we ought also to lay down our lives for the brethren (1 John 3: 16), though comparatively few are ever called on to die for them.

MARKS OF THE HIRELING. 12. "But he that is a hireling." Not every one that receives pay is a hireling, but one who serves only for pay, without love for the work, or care for the employer. "The wolf catcheth them, and scattereth the sheep." And every willful and determined opponent to truth and righteousness is a wolf.

13. "The hireling fleeth." Runs away in time of danger; neglects the sheep for his own advantage.

14, 15. "And know My sheep, and am known of Mine (even) as the Father knoweth Me," etc. (pointing the verses as in the Rev. Ver.). In a limited way this is true of the good pastor or shepherd; he knows his flock personally and sympathetically; he is not merely a preacher to them; he is their best friend and adviser. "And I lay down My life for the sheep." He knows them, He knows their needs, He knows their danger from the enemy, He knows, too, what capacities there are in them for serving God and returning His own and His Father's love; and so, because of this knowledge, He lays down His life for them, that His infinite grace may reach them and perfect them.

16. "And other sheep I have, which are not of this fold." The Gentiles, who were not in the kingdom of God. He does not say "of another fold," as if there were the same true shepherd, but "not of this fold," scattered abroad, without fold as yet. "They shall hear My voice." They will listen to the Gospel, and to the voice of God in their souls, and accept His invitations, and become the sheep of His fold. "After that there shall be one fold." Better, *one flock*; no one exclusive enclosure of an outward church—but one flock, all knowing the one Shepherd, and known of Him. And one flock because one herd; one not in creed, or organization, or method of worship, but one in Christ Jesus. One in heart, one in purpose, one in the service of God and man.

One Rainy Day.

"Such a horrid morning!" exclaimed Agnes, as she came into the breakfast room. "It always has to rain if I am planning for some special pleasure; of course the picnic will have to be given up. I never can go any where!"

"Never can go anywhere!" said brother Ralph, laughing heartily. "Please mention a day when you have not been anywhere, and I will make a record of it."

"Of course you don't care if it does rain, you can put on your rubber coat and go out," replied the sister. "Rain rain, rain; I'm sick of such weather."

"This rain is worth thousands of dollars," spoke a voice just at that moment, and Agnes looking toward the open window, saw the old farmer, with his weekly supply of butter and eggs, driving up to the kitchen door. He was speaking to the coachman.

"Hay crop looked mighty poor I tell you, and the gardens was a-drying up; wouldn't had no vegetables; and water gets in the pasture, and every body's clatters round my place, and dry weather don't often have such a spell of weather this time of year; nearly three weeks without any rain."

"There, Agnes, did you hear what that old man said? Three weeks without any rain! Such a spell of weather, not known to the oldest inhabitant, and yet you seem to think rain has been the special feature of the month."

It was a good day for Ralph to go fishing, and the boys who were to go with the him to the picnic decided to join him, and they were soon in a boat in the middle of the lake fishing.

"I don't know what to do with myself," said Agnes to her mother, as she wandered from one room to another.

"I don't think you would be really glad of one quiet day at home," her mother replied. "You have been somewhere every day for three weeks. The weather has been bright all the time, and yet you never spoke of it; this one rainy day, when you are obliged for once to stay indoors, you make more of than all the good ones put together. But that is the way with us many times, we do not appreciate our good times, but forget our blessings because of one rainy day now and then in our lives. Why don't you read the Bible, and see how your fancy work, and not be so ill-natured and unhappy?"

But Agnes said she had read all the books there in the house, and was tired of her fancy work, and really there was no other thing to do.

"Good morning, Mrs. Marsh," said a pleasant voice in the hall. "Excuse me for coming in so early, but I came on an errand of mercy. There is a family down in 'The Hollow' that is in great trouble. The children think you would be really glad of one quiet day at home," her mother replied. "You have been somewhere every day for three weeks. The weather has been bright all the time, and yet you never spoke of it; this one rainy day, when you are obliged for once to stay indoors, you make more of than all the good ones put together. But that is the way with us many times, we do not appreciate our good times, but forget our blessings because of one rainy day now and then in our lives. Why don't you read the Bible, and see how your fancy work, and not be so ill-natured and unhappy?"

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skills and driven the measles in again. The mother said "they had come out most beautiful that morning," and she was sure the children would get along well. Tommy's came out once, but struck in again, and now were out as thick as could be.

"We did not do much good though, did we?" said Agnes on the way home. "Girls let us have a scrap-book picnic at our house. You go home and get all the pictures you can and I'll get mine, and we will make pretty scrap-books for these sick children out of some pink and blue cambric. I have it in the house."

All the other girls were delighted with the suggestion, and they were soon busy with the new work.

"Didn't catch a single fish, Ralph!" exclaimed Agnes; "and you Jack, only that one miserable little fish that you call it, Shiner?" And the rest of you boys with empty baskets! A whole day gone to waste."

"But what have you done yourself, I'd like to know?" Ralph said.

"With a show of satisfaction and exaltation, Agnes opened the door of the room where the girls were surrounded by pictures, paste-pots, and blue cambric clippings.

"Making scrap-books for children who have the measles down in 'The Hollow,'" meekly spoke Agnes.

The boys looked at each other in astonishment, and Ralph exclaimed, "Boys, did you ever hear of the girls doing such a good thing before?"

Lois Chidsey.

The Little Vegetable-Knife.

"I wish I could find it," said Mrs. Hughes. "I've looked everywhere for it. Mary, have you seen that little black handled vegetable-knife?"

"Mary had not seen it."

"Well," said Mrs. Hughes, "I've got my closet in nice order while looking for it, and cleaned out under the stationary tubs, and everywhere else where a knife could hide, and I can't find it anywhere. It was the most useful knife in the house. I paid only ten cents for it, but it had such a cutting edge to it, and such a nice point, and was so handy."

The guilty little knife heard all this from a crevice behind the stove where it had slipped in after disgust and weariness of life. It hadn't supposed it was of so much value in the eyes of its mistress. It had felt hurt because the silver knives with which it sometimes kept company while they were waiting to be washed, were put away in the basket in the dining room with much other polished and glittering plate, and it was tucked in a dark corner in the kitchen closet (just where its mistress's hand would be sure to find it). Life was dull for the little knife. It was tired of peeling potatoes and trimming spinach and serving all sorts of homely and petty offices. The kitchen case-knife found down upon it because it was so small and such a little maid-of-all-work, and they didn't like its being so sharp-pointed. It was all right for the silver knives, but knives should be round at the ends and not pointed.

"I suppose I've got to peel the potatoes with these great, dull, clumsy case-knives till I find my dear little knife, or buy another," said Mrs. Hughes. Here a throb of joy and of glory thrilled the heart of the little knife. Its mistress had called it "dear," and she had spoken, too, of buying another. It resolved if it ever got out of its hiding-place to be content with its lot of humble usefulness, and not to repeat because it was not a silver knife or a "great, dull, clumsy case-knife."

Huc fabula docet.—Christian Advocate.

Baird's Balsam of Horsehair is not an experience; established over 50 years.

"Why did Caesar thrice decline the imperial crown?" demanded the Shakespeare student. "I suppose it was because it was offered to him three times," replied the master-of-fact man.—*The Bostonian.*

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MESSENGER AND VISITOR.

84.00 per annum; When paid within thirty days, \$1.50.

B. McC. Black, Editor. J. H. Saunders, Business Manager.

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

Messenger and Visitor

WEDNESDAY, SEPT. 9, 1891.

We do not often call attention to the merits of the issues of the MESSENGER AND VISITOR. We allow our readers to discover for themselves the value of our contributions to their intellectual and religious welfare.

Considerable expense is incurred to provide the Supplement issued. We have desired to give all our people as full a report of our denominational work as possible.

Our readers will enjoy the elaborate address of Dr. Goodspeed, formerly editor of this journal.

Manual training was introduced two years ago into Woodstock college, a department of McMaster University. This was its first appearance in Canada.

MANUAL TRAINING TO BE ADDED TO THE INSTITUTIONS AT WOLFVILLE.

Until twenty-five years ago, every grade of instruction, from the primary class up to the graduates in arts, was arranged and managed wholly in the interest of theoretical education.

The system of education handed-down from a time when manual toil was despised, accounts for this state of things surviving in those days of enlightened and impartial judgment.

gan to work at carpentry, smithery, and the various kinds of machinery. At first it was tentative; but the period of experiment is now passed, and it has a permanent position in the system of education.

It has been ascertained by experience that manual training does not interfere with mental discipline.

WHAT MANUAL TRAINING DOES.

It brings together students for the professions, and students for the farm and the shop. Training for manual labor is put on a level with training for departments of life set apart to the brain.

Manual training was introduced two years ago into Woodstock college, a department of McMaster University.

Dr. Saunders visited Woodstock last autumn, and Principal Oakes attended the national education meeting in Toronto this summer.

Mr. Rhodes has declared his faith in the enterprise by offering \$500 for a start. The work can be begun on a small or on a large scale.

The Centenary of 1892.

The English Baptists are making extensive preparations for the Centenary of Missions in 1892. The date fixed upon is May 31, 1892, the 100th anniversary of the day when Dr. Carey preached his great missionary sermon.

The 4th and 5th of October, 1892, are to be kept as the 100th anniversary of the actual formation of the society. Sunday, the 2nd of October, is to be set apart by all the Baptist churches all over Great Britain for special centenary sermons and offerings at Leicester, where Dr. Carey was solemnly set apart as a missionary on the 20th of March, 1793.

The "Telegraph" and the Convention.

As a rule the Baptist Convention of the Maritime Provinces has been treated with fairness by the public press. Occasionally its action on important questions has been criticised—it has even had the honor of being censured where it saw fit to pursue an independent course; but in the most cases adverse or hostile criticism has been conducted with some approach to dignity.

There were many interests successfully fostered by the Convention during the year to which the Telegraph could, with propriety, have called special attention.

Seminary Opening.

The St. Martins Seminary will open on the 10th. In the evening there will be a reception for the friends of the institution, consisting of musical and literary exercises.

Baptist Institute.

The third annual session of the Baptist Institute was held August 21st at Moncton, N. B. The sessions were full of interest, and continued all day and evening.

The following was the programme: 1. "The place given to the Resurrection by the Apostles."—Rev. D. A. Steele, M. A., Amherst.

The general discussion on the organization of our young people was opened by an earnest and telling address from Rev. G. O. Gates.

stands, provide for the class that was intended to be aided by the chief donor to the New Brunswick Annuity Fund.

The following officers were elected for the ensuing year: President, Rev. G. O. Gates; Vice-presidents, Rev. J. A. Gordon, P. E. I. Rev. F. D. Crawley, N. B.; Rev. E. H. Howe, N. S.; Secretary-treasurer, Rev. G. R. White; Executive committee: Rev. W. H. Warren, Rev. J. A. Cahill, Rev. F. M. Young.

By law No. 3 calls for some such report as the above from the secretary.

The Young People's Movement.

An informal meeting, composed of a large number of delegates to the Convention at Moncton, was held in the Vestry of the Baptist church on Monday, August 24, to consider the best method of organizing the Baptist young people of the Maritime Provinces for Christian work.

Resolved, That a committee of five be appointed to take into consideration the best form of organization for our young people within our churches, and also to recommend some plan by means of which our young people's societies may come into touch with each other annually, through delegates.

Resolved, That in order to avoid overcrowding and give our young people as young people, a still greater interest in our annual gathering, we recommend each Baptist Young People's Society to nominate one delegate from its membership, who may also be eligible to appointment as one of the delegates of the church.

An advisory committee was appointed to carry out the spirit of the resolution. Committee: Revs. C. W. Williams, J. W. Stewart, H. F. Adams, W. H. Warren, J. B. Woodland, J. A. Gordon, and Mr. S. W. Cummings.

Up to the 1st of this month I have been caring for the Visianogram field. Am very glad that we have a missionary family there, and that we can safely leave the work in the hands of Bro. Shaw.

We had an interesting missionary conference at Chicacoale, June 24-26 inclusive. Probably the secretary, Bro. Higgins, has already sent you a summary of proceedings.

There exist in the Maritime Provinces at the present time two distinct ministerial funds. We have the Annuity Fund controlled by the Convention Board, incorporated in 1891 by the legislature of Nova Scotia, and we have the Annuity Fund of New Brunswick, managed by its board, previously incorporated by the legislature of the last named province.

The Ministerial Relief and Aid Fund no longer exists. The act of incorporation obtained from the legislature of Nova Scotia passes its management and its funds to the board of the Convention Annuity Fund.

The desire is now made manifest by some among us Baptists, that as the Ministerial Relief and Aid Fund has been handed over to the board of the Convention Annuity Fund it would be the proper thing for the board of the New Brunswick Annuity Fund to do likewise.

Rest assured our work is in a more hopeful condition than it ever was before. We meet with severe disappointments oftentimes, and are much troubled; but we know that the Lord Jesus Christ, our glorious leader, is conducting the affairs of this mission.

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Chicacoale Notes.

We baptised two of the boys in our school a few days ago. For some months they have been endeavoring to serve the Lord, and their conduct has been very creditable.

Four more have become tenth givers. What a pleasure they take in keeping an account of money given to the Lord! The Lord's tenth is carefully kept by itself and used only for His work.

Two of the boys who are giving their tenth get about \$1.25 per month, with which they buy their clothes, food, etc. Yesterday when they showed me their tenth books I found that both of them had given during the month one-tenth.

I trust the benevolence of some of these Telligus may move many of our brethren at home to far more liberal giving. How the work in all its departments is hindered by the slowness and meagerness of our gifts!

This interruption in my health, together with the necessity of our children going home for their education and physical well-being, and also my wife's delicate health has led us to conclude that it is our duty to leave the field (D. V.) early in '92.

Foreign Missions.

The annual meeting of the Foreign Mission Board was held yesterday in Mission Room, St. John.

Bro. T. S. Simms was elected president; Rev. J. H. Saunders, vice-president; Rev. W. J. Stewart, secretary; and Bro. John March, treasurer.

Will delegates coming to the Southern N. B. Association on the 19th of September please take notice of the following travelling arrangements:

Southern Association.

Delegates coming over the Shore Line will pay one full first-class fare at the station where they purchase their ticket, and the clerk of Association will give them a certificate of attendance which will entitle them to a return ticket free of charge.

Passengers on the River boats will do the same thing. Passengers on the Intercolonial will pay one full first-class fare at the station where they start, and get from the ticket agent a blank certificate which they will bring with them to the Association and have it signed by the clerk.

On the C. P. R. observe the same rule as at the Intercolonial, and delegates will be entitled to return at one-third fare. Special arrangements will also be made with the St. Martins and Upham and Central Railroads.

The clerk is looking anxiously for Association letters and names of delegates.

— We become like what we feed on. Read the blood and thunder pages of our great dailies and that alone, and you will be a strong person if you don't get the horrors. Life will become a shudder. The world will seem to be growing worse.

Rest assured our work is in a more hopeful condition than it ever was before. We meet with severe disappointments oftentimes, and are much troubled; but we know that the Lord Jesus Christ, our glorious leader, is conducting the affairs of this mission.

It is hard to convince a man who has no religion that anybody else is as good as he is.

Tithing Ag.

I have noticed in our paper for some time a question of tithing, or of a quest of income to the carefully read and t much, not only what the Messenger and opinions and pious vi have made this questio a prolonged study am left in much peopl get any prescribed rule the New Testament.

Bro. Bishop, who fig on the subject, seem as he has reached the h to our notice with su that "A wayfaring man may not err therein." there is more logic in sions on the question ment. What I want saith the Lord," for th of the new dispensa there I do not wish to if it is there the writi ly failed to show it.

But why need discou or law; if it is there a only thing that might other laws or comma is the enforcement of just about as plainly infant purity and spr took "little children blessed them"; but to infer from that that He baptised the is just as much New tism in the New Testa for tenth giving. Th not the ghost of a fo Well then, if the thi in the New Testame the valley of dry bot old dead carcass and the redemption chu it by any logical bea will go out of it a there.

The slaying of bul cision and tithing, pensation that our nineteen centuries that put a "yoke" under the new orde day, and of which 16: 10). I wish to I do not mean to a to any worthy cause Christian. It is sence that Paul spa sense referred to; b in which the C

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Tithing Again.

I have noticed in our denominational paper for some time a discussion on the question of tithing, or giving the tenth of one's income to the Lord. I have carefully read and thought thereon much, not only what has been said in the MESSINGER AND VISITOR, but the opinions and pious views of men who have made this question under discussion a prolonged study; and after all I am left in much perplexity where they get any prescribed rule or law for it in the New Testament.

Bro. Bishop, who figures high in logic on the subject, seem to be satisfied that he has reached the point and brought it to our notice with such a flood of light that "A wayfarer man, though a fool, may not err therein." But the fact is, there is more logic in all these discussions on the question than New Testament. What I want to see is a "Thus saith the Lord," for tithing in the book of the new dispensation. If it is not there I do not wish to have it put there; if it is there the writers have wonderfully failed to show it.

But why need discuss a plain precept or law; if it is there all may see it; the only thing that might be necessary, like other laws or commands of the Gospel, is the enforcement of it. To me it is just about as plainly taught as that of infant purity and sprinkling. Our Lord took "little children in His arms and blessed them"; but surely we are not to infer from that act of our Saviour that He baptized them! And yet there is just as much ground for infant baptism in the New Testament as there is for tithing. The truth is, there is not the ghost of a foundation for either. Well then, if the thing cannot be found in the New Testament, do not go into the valley of dry bones and drag out an old dead carcass and stand it up before the redemption church and puff life into it by any logical bellows; for the spirit will go out of it as soon as it is put there.

The slaying of bulls and rams, circumcision and tithing, etc., belong to a dispensation that our Lord ended nearly nineteen centuries ago; a dispensation that put a "yoke" on the disciples' necks, under the new order of things in Paul's day, and of which he complained (Acts 15: 10). I wish to be understood here. I do not mean to say by this that giving to any worthy cause is a burden to a true Christian. It is not a "yoke" in the sense that Paul speaks of it in the passage referred to; but a privilege of grace, in which the Christian is ever to "abound"—(2 Cor. 9: 7); but just as soon as an iron shod law is prescribed my liberty in the Gospel is taken from me.

Let us argue this to a point. If our Lord has made tithing-giving a law in the Gospel, and which is to govern me at all times in the matter of giving, would I not dishonor that law by coming short of it? And would I not stand equally guilty in the sight of God by going beyond it? All law places me within its own bounds and under requirements that must be recognized and discharged; not to do so is sin—"sin is the transgression of law." The next thing is penance. So that if I give too little I am a sinner, and if I give beyond the tenth I am equally so; I am bound by a law to a certain point, and if I do not stand by it I must suffer, "cursed with a curse." Mal. 3: "Bring ye all the tithes," no more or no less, that is the law.

Now, Bro. Bishop, is that the freedom of the new dispensation. I grant there is a law in the New Testament and in every Christian's heart to guide and influence his giving—the law of love, which always points to the law—not to a certain part. The Gospel gives all and claims all. "Ye are bought with a price"—not a part of "ye"—"therefore glorify God in your body"—not a certain part or "tenth" of the "body" but all—"and in your spirit—all the spirit,—which are God's." The Christian—"I love my God with all that I should give Him all." This is the Gospel's law of putting it. The widow's "two mites was all her living." "The love of Christ constraineth us." This is the law, my dear brother or brethren who are trying to find another one of an iron cast. Love makes giving a "law to myself," as Bro. Morgan says, and this is just where and how the New Testament puts it, and therefore should be received.

The passages quoted generally are the very ones that leave the privilege as open and as free as the fountain of eternal life. Let us take 2 Cor. 9: 7: "Every man according as he purposeth in his heart, so let him give not grudgingly or of necessity, for God loveth a cheerful giver." Now, do you see anything in this like a law demanding the tenth? Not a word. The manner and not the amount is signified of Christian giving. Take another—Acts 20: 35; "I have shown you all things now, that so laboring ye ought to support the weak; and to remember the words of our Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Here the Christian is called upon to remember just two things, and also to practice them. 1. That which needed support; and 2, that it was "blessed" to give that support more than to "receive" it. But I see nothing about tithing; cannot be found in this

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Scripture. Then in what shall we find it? Let us examine 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye, upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In the Revision it is thus: "As ye may prosper, that no collections be made when I come." Just two things noticeable in this passage. 1. System. 2. Giving by it according to prosperity.

We have also both the reason for the system and the object for the contribution signified; but not a single hint as to any certain amount of the church's income. Paul just told the churches that a collection was needed for suffering saints at Jerusalem and then suggested the system for doing it "upon the first day of the week," so that when he came around to visit the churches he would find the work all done, only to appoint some one to convey their "liberality"—not tenths—"unto Jerusalem."

This was a good common-sense way, and it is just the way that we are doing now for any special object that may be presented to the churches. Circulars are generally sent to the churches, naming the benevolent object, and requesting a collection to be taken on such a Sabbath in such a month; and it is done and then sent to the proper person or persons. But with reference to the Convention Scheme, each church has the liberty of adopting the system that it can best work by. If it be that which the apostle used, all right. Every church is left to its choice in this matter, and must be left so. The Gospel lays down no iron rule, neither as to the amount given nor as to the system by which it shall be given.

In closing, let me remark that it should be regarded by every child of God, by every member in our churches, that it is just as great a privilege to give as it is to pray or to listen to the Gospel preached on the Sabbath day; and it is also the privilege of the believer to "abound" in the grace of giving as well as in any other.

T. M. MURDO.

Religious Intelligence.

MEMPHIS, N. B.—Through the efforts of Rev. G. Seely, our pastor, and the labors of Bros. H. Y. Corey and Whidden, Cardwell church has been much revived, nine being baptized and added to the church and two by experience. Bro. Seely has since tendered his resignation as pastor to the church, which the church accepted.

ST. JOHN, N. B.—The union Baptist ministers' conference met this morning at 10 o'clock, in their rooms, 85 Germain street. Rev. G. A. Hartley was voted to the chair. Prayers were offered by Bro. Mellick. There were present: Revs. H. G. Mellick, G. A. Hartley, M. Addison, W. J. Stewart, J. A. Ford, S. Welton, A. E. Ingram. The reports were all of a cheering character. Additions were reported as follows: Bro. Ford one and Bro. Mellick two by letter. Tabernacle church reported four by baptism; they have also erected a new platform and baptistry, with new carpets, &c. Bro. Hartley reported three added to the Carleton F. C. church by baptism; and Bro. M. Addison twelve by baptism and two by letter to the Second Moncton church, where he has been laboring during his college vacation. Rev. J. A. Ford was elected president, and A. E. Ingram re-elected secretary. On motion, Rev. W. J. Stewart was requested to introduce the subject of young people's meetings at the next conference, which will be held this day three weeks.

SEPT. 7. SACKVILLE, N. S.—We are receiving from the Lord gracious encouragement on parts of our field. Three weeks ago a promising brother was baptized at Bedford Basin in the presence of a large assembly. At Fall River, on the 23rd of August, amid the power of the Holy Spirit, six happy believers were baptized, and after sermon on Acts 8: 35, by the pastor, ten received the hand of welcome into membership. The union services at Waverly were productive of great good. Each church engaged in work will have some new converts to take care of for Jesus. We hope soon to have other willing converts to come in with us. My worthy assistant on this large field, Howard Wright, is about to leave us to pursue his studies at Wolfville. For his genial spirit and devotion to Christ's work he holds a warm place in the affections of the people. He will

spend one Sabbath with us in each month during the winter. The history of this work of grace shows what Jesus can do, from his mediatorial seat, in taking the prey from the mighty. We only require the power of His Spirit attending the Gospel faithfully preached to bring His worst foes to His feet, supplicating for mercy. May God stir up His people to take hold of His right arm in prevailing prayer.

E. N. ARCHIBALD. BEAVER RIVER.—Yesterday the Master gave us the privilege of again entering the baptismal waters. A very intelligent, consecrated and promising young man and his wife were buried with Christ in baptism. Our brother, who is doing business in Brooklyn, N. Y., and who has been an active Christian for some time, while visiting at his old home, felt it to be his duty to follow his Lord in this ordinance. His wife was a member of the Methodist church, but not being satisfied with her baptism she gladly submitted to what she was convinced was scriptural baptism. "To obey is better than sacrifice." W. H. ROBINSON. Aug. 21.

PORT MILDWAY.—Our pastor, Rev. A. W. Baras, having been stricken with paralysis the 17th of March last, tendered his resignation to this church, which was accepted, as we saw no prospect of his being able to minister to us. He has labored with us earnestly for five years, and none of us can ever forget his faithful admonitions and earnest exhortations. Though unable to preach, our brother has so far recovered as to be able to walk about the house and yard without assistance. During the greater part of the time since our brother resigned the charge of the church, we have had the services of D. E. Hatt, licentiate, late of Worcester Association, Worcester, Mass. He has labored here at Mill Village and adjoining sections very faithfully and successfully. Quite a number have been added to the churches, backsliders have been reclaimed, sinners are enquiring the way Zionward, and the churches have been generally aroused. Through our brother but recently commenced preaching, he gives promise of becoming a more than ordinary speaker. His discourses are marked with an earnestness and zeal seldom seen in one so young in the work. Since his conversion, some four years ago, and even before he thought of the ministry, he has been an earnest worker for the Master. While at Worcester studying he did some very successful mission work, for which I understand he incurred severe displeasure of the principal. Our brother expects soon to leave us, and after a brief visit to friends in Boston and Worcester, expects to reach Toronto in time for the opening exercises at McMaster Hall, where he intends taking a course in theology. Many earnest prayers will follow our brother when he leaves us, that the Divine blessing may attend him, and that he may enjoy much of the presence of the Master in his studies and labors in the Queen City. C. A. B. PERSONAL.

Rev. G. O. Gates, pastor of the German Street church, St. John, N. B., and Mrs. Gates, have gone to Cape Breton, where they will spend the month of September, seeking rest, and, we hope, finding it.

NOTICES. The Carleton, Victoria and Madawaska Counties Baptist Quarterly Meeting will be held with the Windsor Baptist church on Friday, 25th inst., at 7 o'clock p. m. The executive committee of the Sabbath-school Convention is requested to meet at 3 p. m. in the new Meeting house, on the 15th September, next, for the election of officers for the ensuing year. A large delegation from the churches is desirable. THOMAS TODD, Secy.-Treas. Woodstock, Sept. 4.

The Lunenburg Co. Baptist Sunday-school convention will meet at Lunenburg on the 15th September. Pastors, superintendents and representatives appointed by the schools are members of the convention. A profitable programme will be arranged for, and the interests of the county schools will be discussed. A large attendance is desired. W. W. COREY, Secy. Bridgewater, N. S.

The 12th annual session of the Southern N. B. Baptist Association will be held with the Brussels Street Baptist church, beginning Sept. 19th, at 10 a. m. The churches composing this Association will please elect their delegates at the earliest opportunity, and forward the names with the letters to the clerk of the Association. The clerk will hand the names of delegates to the committee of arrangements appointed by the church, and they will find names for them during Association. Committees—Deas. Wm. Alwood and Ira Keirstead; clerk and post office address—Rev. W. J. Stewart, 60 Pitt Street, St. John, N. B. P. S.—Special arrangements will be made with the railways and steamboats for delegates. W. J. S.

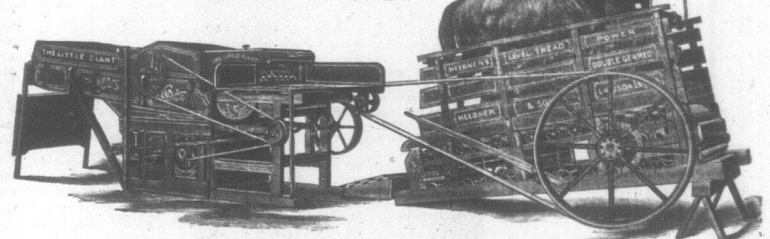
The Western Baptist Association of New Brunswick will meet with the church at New Salem, Northumberland county, the second Friday in September. Delegates will come to Fredericton and take the Canada Eastern railway, Friday morning, fare from Fredericton and return, two dollars. Arrangements have also been made with the steamers for reduced rates. The churches are asked to send money for printing the minutes and other denominational objects. M. S. HALL, Moderator.

Will all within the jurisdiction of the New Brunswick Western Association please observe that the next annual gathering will occur on the 2nd Friday in September, (11th) at New Salem. Will the clerks of the various churches forward at once to the undersigned their associational letters? This is important—will the pastors see that this is done? B. H. THOMAS, Clerk. Jacksonville, N. B.

NOTICE.—Will members of Aid Societies in connection with New Brunswick Western Association, to meet at New Salem, Sept. 11, see that delegates are sent to assist at the woman's missionary meeting to be held on the 12th at 3 p. m. We hope for a large representation. A. E. EMBRESSON, Secy. for N. B.

The Nova Scotia Eastern Baptist Association will meet (D. V.) at Onslow, on the second Friday in September, commencing at ten o'clock a. m.

HEEBNER'S LATEST IMPROVED LITTLE GIANT THRESHER and LEVEL-TREAD HORSE POWER.



If you want the GENUINE "LITTLE GIANT," with all the LATEST IMPROVEMENTS, apply to us or any of our agents, but do not allow anyone else to persuade you that they can sell you some other make of "Little Giant," which is "just as good," for if you do you will find yourself deceived.

THE ORIGINAL AND ONLY GENUINE FOR SALE ONLY BY W. F. BURDITT & CO., - ST. JOHN N. B.

Delegates travelling by the Intercolonial Railway who pay a full first class fare going, and procure a certificate at the starting station to this effect, will be returned free on presentation of the same at Truro station, properly filled up and signed by the secretary of association. Those travelling by the Cumberland Railway will be returned free by procuring the usual certificate from the secretary. All should purchase tickets for Truro, as Onslow is not a regular station. T. B. LAYTON, Secy.

A meeting of the W. M. A. S., connected with the Eastern Association, N. S., will be held at Onslow on Friday, Sept. 11th, at 2 p. m. It is desired that all the Societies be represented by one or more delegates at the meeting. L. A. BROWN.

SECRET PLOTTING.—Secret words and things are to be proclaimed and revealed. A little secret plot concocted by some sisters of the Macintosh church has lately come to light in the presentation of a very fine macintosh to their pastor, for which he wishes to tender his hearty thanks, and to say that such secret plotting is not in the least objectionable. May God bless all the contributors to the prayer of S. D. ERVINE.

RELIGIOUS STATISTICS OF EUROPE.—The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 169,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000; and about 5,000,000 each of Jews and Mohammedans. Italy with 31,000,000, as well as Spain and Portugal with 23,000,000, are almost wholly Catholic. Belgium with 6,000,000 is papal about twelve to one. In France, out of 39,000,000 less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are Protestant. In Switzerland nearly two thirds of the 3,000,000 accept the Reformed faith. The German Empire holds, 39,250,000 Protestants, in a total of 48,000,000. Denmark, Sweden, Norway and the Netherlands, with a combined population of 12,500,000, are almost solid against the papacy, the latter being overwhelmingly Presbyterians, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants, and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two thirds belong to the Greek church, Mohammedans comprise about one-half of Turkey's 5,000,000.

The Haying Season is at hand! PURCHASE YOUR HAYING TOOLS FROM EDWARD A. EVERETT, 90 KING STREET, SAINT JOHN, N. B.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets. Now selling off FANCY DRESS GOODS. All-Wool Challises, Checked Ginghams (French), and other Fancy Dress Stuffs. They are away down in price. W. K. McHEFFEY & CO., Telephone 29. 38 WATER ST., WINDSOR, N. S.

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FOR THE CHILDREN'S LUNCH Make SANDWICHES WITH Johnston's Fluid Beef Spread on thin slices of Bread and Butter. DELICIOUS, ECONOMICAL, NUTRITIOUS.

Oh would some power the little girl see To see herself as I often see us! It had free merriment under free us And foolish notion. Power to avoid the worry, the muss, the steam of wash day, the greater part of the hard work—the power to get the best satisfaction is given to all who use SURPRISE Soap on wash day. SURPRISE Soap has these remarkable qualities—you can see yourself as others see. May Coplin, St. Thomas, writes: "We came from England about nine years ago, and we have been using several kinds of soap. Since we began to use the Surprise Soap we like it better than any other. We would not be without two or three dollars worth in the house." You will free yourself from "many a blunder and foolish notion" by using Surprise Soap. SURPRISE SOAP is pure Soap. READ the directions on the wrapper.

THE DEAR LADIES.

For our dear ones safe on the other side, We give these praises, O Lord, Though our hearts are sore for prayers denied.

Entered into the hall of the feast, Through the gates of Jasper clear; Where the dear Lord's hand shall lead.

Some, whom we lost in the long ago, Are waiting to greet us there; Forgotten the burden of mortal woe.

But thanks and praise for the dear ones gone To dwell in the peace of God. No longer weary, or spent, or lone.

For the family life, and the family love, Are safe in the Father's good thought; And one and all, to His house above.

And eye, when we fear for our children out, Fear lest their valor be put to rout, Or their hearts be led from the light.

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the motive may be, that's the way Ezra and I feel about the cause.

"But what I started to tell you was not about any of these little regular affairs. It's something a good deal bigger.

"Ezra's a great reader; I ain't; I couldn't ever seem to get the time when I was young, and now my eyes have given out considerable, and I shall have to wait for kingdom come before I'm a scholar.

"I thought Thee for Thy written Word, my dear, you know, and when any of our church folk moves away we're sure to get a fresh stock.

"Well, we were thinking and talking a great deal about the debts of the Boards, three years ago this summer, and casting about to see what we could do.

"I'd noticed Ezra looking at the desk, and just felt in my bones what was coming. It would have to go, much as we set it by, and so it did.

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"No, indeed," says I, and I fell at most hard to have her speak of it, but she came and took both my old hands in her soft pretty ones, and said she was more grateful to me than she could tell for the wheel and for a lesson, and then she went away.

"Well, you should have seen Ezra when he came home and I told him 'Twenty dollars' says he. 'Who'd have thought we could give twenty dollars towards the debts?'

"I thought Thee for Thy written Word, my dear, you know, and when any of our church folk moves away we're sure to get a fresh stock.

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There was once a little boy who read in his Testament the stories about Jesus; and as little children think that every thing they read is near by, in some town or the next, and he thought he would like to go and find Jesus and ask Him whether he might not stay with Him awhile, and be one of His scholars.

"Dear Papa and Mama: I am going to find Jesus. I wish to be one of His disciples, with Peter and James and John. I am very little, but I can do something. I can bring Him water when He is thirsty, and wash His feet when He is tired with walking, and by and by I will come home and tell you all about it."

"So Charley set out very bright and fresh. He had an idea, as a little child often have, that the world is only a few miles across, and that everything is close by; so he thought he would meet some one soon who would tell him where Jesus was. But after walking for an hour or so he began to feel a little weary.

"What do you want, my son?" "And he told them he wanted some bread and milk for breakfast. They gladly gave it to him; and while he was eating he told them how he was going to find Jesus, and asked them if they could tell him where Jesus and the disciples were to-day. The old man and woman were astonished at this question, and said:

"My dear child, we do not know." "So he thanked them for his breakfast, and they gave him a piece of bread to take with him, and he went his way. Then the old man and woman said to each other:

"Is it not strange that this little boy should be trying to find Jesus, and we have never tried to be Christians all our lives?" "So they resolved, and did not begin then to be Christians, and they knelt down and prayed God to make them so; and they felt very happy.

"The little boy went on, and came to where two men were sitting and disputing. One was saying that he did not believe in Jesus Christ at all. The other was a Christian, but he was a hard sort of a Christian who could argue for Christ, but he did it as if he were scolding. The little boy stopped to listen, and presently went on and said:

"If this man wants to know Christ, don't wait here talking, but come help me to find Him, for I am looking for Him too."

Then he took them each by the hand and led them along, and they stopped arguing, curious to see where he was going; and they went along together.

Presently they came to where some one was lying on the ground groaning with pain. Then the little boy said:

"Oh, now we shall find Jesus, for He always goes where people are sick; He will come here, and nurse him, and make him comfortable, and Jesus will come here directly."

So they sat down and nursed the sick man, till at last he felt better, and got up and went away thanking them. But no Jesus came, and the little boy began to be discouraged.

However, he got up and said, "Let us go and look farther; for He said 'Seek, and ye shall find.'"

But the two men said: "No, little boy, we will go no farther, for we know how to find Him now. We see that Jesus is not to be found in disputing, but by following Him. Good-by, little boy; you have done us a great deal of good."

Then the little fellow journeyed on till he came to where a poor beggar sat on the ground, and he asked the little boy for bread. Charley took the piece he had saved in the morning, and broke it in two and gave the beggar half, and said:

"Take this, and eat it in the name of Christ, and I will eat the rest." And the beggar said: "Dear little boy, this is the first time I have eaten the Lord's Supper in fifty years."

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EXPERIENCE.

Two butterflies of beautiful wing,
Above the flowers softly fluttering,
Questioned if any really knew
That in the blossoms honey grew.

The while they raised their doubting
word
There came a brilliant humming bird,
And dipping in a flower cup,
He drew the precious nectar up.

O fools and slow of heart! to stay,
Quibbling the precious time away,
When earnest, wise research forsooth
Would soon reveal the blessed truth.
— F. B. Griswold.

THE HOME.

Economy in a Family.

There is nothing which goes so far to reach of poverty as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen or in the parlor.

It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it; not the least article, however unimportant in itself, for it establishes a precedent; nor under any pretense, for it opens the door for ruin to stalk in; and he seldom leaves an opportunity unimproved.

The husband's interest should be the wife's care, and her greatest ambition should carry her no farther than his welfare or happiness, together with that of her children. This should be her sole aim, and the theatre of her exploits in the bosom of her family, where she may do as much toward making a fortune as he can in the counting-room or workshop. It is not the money earned that makes a man wealthy; it is what he saves from his earnings.

A good and prudent husband makes a deposit of the fruits of his labor with his best friend, and if that friend be not true to him, for what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it?—*Christian Index.*

Vegetables as an Exclusive Diet.

Many millions of our fellow creatures subsist in perfect health all over the world at agricultural occupations upon a diet consisting of milk and its products, grain in its form of flour and meal, a few vegetables, mostly potatoes, and a very little meat. Uninstructed persons seeing this exclaim: "What better food could we find for our children!" They forget that this diet is adopted from necessity, being composed of cheap and least saleable articles of produce, and those best suited to the limited culinary apparatus of the poor.

They forget that those who feed upon it are a picked population, many of whose children die, and the weakly of whom drift off to the better food of the towns. They also forget that the work produced upon this diet is slow and often indolent, and by no means up to the standard of the towns, and finally they forget that there are in the country certain stimulants to digestion in the shape of sunlight and fresh air and hard bodily labor, which develop what Horace terms the *dura mensura* life.

Nothing is more certain nor yet more generally overlooked than that country people eat such food from necessity and not from choice, so that potatoes, butter-milk, and porridge give place to bread and meat and better vegetables when they can be obtained, which is but seldom. How great an error is committed by those who adopt such a diet when they could get better; and how thoughtless the person who expects to thrive upon it without its natural accompaniments!

Milk as a Food for Infants and Babies. Bread may be the staff of grown-up life, but milk is the staff of infancy, and the food of these ages is different because the work to be done upon it is different. A man has to work and the child to grow. The former serves others, the latter himself. The child is therefore limited in his exertions by pleasure, but the man by his bodily exertions. The life of a child therefore requires much more nerve food than that of a man. In what that consists we cannot exactly say, but it is represented by a diet of much higher quality than that which is sufficient for a man. A baby's diet, which is but seldom without any exercise for a few months. What man could do the same? Such existence signifies high vitality, and high vitality implies high diet. Therefore we find that milk is composed of costly elements.

No one sees the same thing throughout the animal kingdom. All young mammals are nourished on milk. Nearly all young birds are fed on animal food. They are hatched in the spring, when such food can be obtained. When the young mammals have the breast they receive the diastolic morsels. The young *Aerobora* eat the tenderest shoots, and the young *carionora* are fed with the flesh of other young animals. One could parallel this in all the lower classes of the animal world.

No energy is wasted in assimilating milk. It needs no cooking, no mastication, no mixture with saliva, and little gastric digestion. It is therefore the food on which we fall back in sickness when matters return to the infantile condition.—*J. B. Nias, M.B., M.R.C.S., London Practitioner.*

How to Take Care of a Piano.

With proper care and attention a good piano should last a family's lifetime, says Charles H. Steinway, the well-known piano manufacturer, in the *Ladies Home Journal*. If this is not given it, the piano will in time become harsh and "tin-panny," and afford little satisfaction or delight to its owner. Ordinary practice, whether by a child or grown-up person, will not injure a piano in any way. It is not necessary to be a professional piano player, and to know exactly what force to strike the keys, in order to keep the instrument in good condition. Of course it will not be improved by thumping the case, or by striking the keys with any hard substance. Neither does this remark apply to schools and institutions where playing is taught, and the instrument is used continuously for ten or twelve hours every day. In the latter

case the felt portions will wear out sooner than if it was used in a private family.

The matter of tuning should not be neglected, and should never be intrusted to any other than an experienced person. Incapable tuners very often work irreparable injury to the most perfect and costly instruments. During the first year a new piano should be tuned over three or four months at least. After that it will only be necessary to have it tuned at longer intervals.

Dampness is the most dangerous enemy the piano has to contend against, and for this reason the climate must be considered. If the instrument is placed in a damp room, or left open in a draught of air, the result will be that the strings, tuning pins, and the various metal parts will become coated with rust, and the cloth used in the construction of the keys and action, becomes swollen. It is positively painful to play on such a piano.

Health Hints.

If the head aches look well to the stomach.

SLEEP in a well ventilated apartment where there is free circulation of fresh air, but not in a draught.

CARBOLIC acid is the best disinfectant known, it not only destroys its foul odors but also all germs of disease.

Two or three drops of the essence of peppermint in hot water are valuable in relieving the colic of infants.

If vaseline or butter be applied to the skin immediately after a blow of any kind it will prevent discoloration.

One of the best and simplest remedies for torpid liver or biliousness is a glass of hot water with the juice of half a lemon squeezed in it, but no sugar. This is to be taken night and morning.

A MEDICAL writer says the dyspeptic, who eats a light supper, should resort to the use of a towel, wet with tepid water, and covered with a dry cloth, the whole then applied to the pit of the stomach. Before the sufferer knows it he will find into shadow land, such is the sympathy between the organs of digestion and the brain. Owing to the position of the stomach a light sleeper ought to sleep on the right side instead of the left, never on the back.

Hints for the Housewife.

BREAD that is to be kept for a week should be kneaded longer than that to be eaten soon.

MUSTARD for instant uses should be mixed with milk—to which a little thin cream should be added.

The marrow in bones should be scraped out and used for cooking. It is more delicate for this purpose than suet.

This sauce par excellence for broils is mushroom ketchup; and the garnish crisp lettuce, watercress, or endive.

When you have spilled anything on the stove, or milk has boiled over and a suffocating smoke arises, sprinkle the spot with salt and it will disappear.

BUTTER for cooking should always be clarified. In "trying out" or clarifying butter it is done when the froth begins to rise. Skin, strain, store in a cool place and keep well covered.

The water drained from macaroni, cabbage, or any other vegetable, simmered with the bones from roast beef, a little boiled rice, a bit of onion, and thickening of flour, makes a good, palatable soup.

THE FARM.

Points in Poultry Keeping.

At a meeting of the Lancaster, Pennsylvania, Agricultural and Horticultural Society, Dr. G. Greene read the following essay: For forty years with occasional interruptions, it has been my fortune as (boy and man) to care for poultry, and some experiences I have gathered during these years I propose now to make public for all who are interested in the subject.

1. Hens, if properly kept, are a source of profit and comfort to the owner.

2. The eggs can be increased in size and richness by proper feeding of the fowls.

3. They require a variety of food, and get excessively tired of one kind.

4. The egg contains almost all the constituents of the human body, and hence the hen must have a variety of food to construct it.

5. No other product of animal or vegetable life contains substances equally like the albumen and yolk of an egg.

6. The hen ceases laying when improperly fed, or when in a diseased condition.

7. They require a warm, clean, properly ventilated house for winter months.

8. If by neglect vermin infest the bird roosts and house, they should at once be removed, as they are deleterious to the health of these friends of man.

9. The droppings of hens should be occasionally removed. They should not be allowed to accumulate. The floors should be covered with loam or sand.

10. As hens require a great deal of water, drinking only a small quantity at a time, it should be supplied abundantly, and kept clean and fresh.

11. As they require, and must have, carbonate and phosphate of lime for their shells, it must be given them in unstinted quantities, and in the most convenient manner for them to pick and swallow into the crops.

12. These requirements will be found in old plastering, broken oyster shells, and, best of all, in fresh bones, with some of the gristle and meat attached. It should be cut on a long with a hatchet every day; the strile made by fowls get at it when offered them will plainly prove to you that they like and need it. The instincts of the hen in summer, with a proper range, will teach it what and where to collect the variety of food required. In winter, when housed, man must supply it to them.

13. The application of sulphur sprinkled upon the fowls, with a pepper bro, while roosting or otherwise, will destroy vermin. Cast oil applied to their roosts in small quantities will also kill parasites. Two or three drops of whole oil, dropped occasionally on the back of a hen or any other bird, will kill the lice.

14. The nest must occasionally be renewed and kept clean. Straw is better

than hay. Tobacco stems covered with straw is an excellent prevention of insect breeding especially when they were setting.

15. When clucking and not feeding to mothers, the quickest way to stop their chicken-raising desire is to put them in boxes or cages without anything to lay upon except the board.

16. A few fowls in separate pens are much more profitable and more easily kept healthy than in large numbers.

17. They require, and must have in winter, green food such as grass, turnips, beets or cabbage leaves.

18. The temperature of a coop should not be allowed to be lower than 45 degrees in winter, and should be most of the time up to 60 degrees.

19. Corn and wheat middlings, corn unground, oats, bread and other chaff, as often as twice a week.

20. Like cows, and other stock, harsh treatment injures them. They like a kind master, and know his voice, as quick as a heard.

21. Hens should be killed when three years old, they lay fewer eggs every year after the third, and they naturally become diseased and not so good eating when they become older.

22. The sooner in the spring you commence setting the hens for the purpose of raising broods, the better; late chickens generally fare badly.

23. Pullets rarely make good mothers; three and four year-old hens are best.

Nance's Sermon.

By SALLY CAMPBELL.

The Rev. Mr. Carpenter had just elaborated the third head of his next Sunday-morning discourse, when there came a knock at his study door. It was a very bold, imperative knock, and as Mr. Carpenter bade his visitor enter, he raised his eyes inquiringly some six feet above the threshold. He had, immediately after, to lower them very considerably, to suit the much more moderate dimensions of the girl, who opened the door and shut it behind her again, with a firm, business-like click. Had this girl lived up town, she would have been looked upon as a well-to-do, fully-shielded from all rough contact with the world and its troubles. But in the crowded quarter where her home was, she spoke of her as "gettin' to be a big girl as ought to be bringin' in quite a good deal of money."

"Are you the preachin' gentleman?" she asked shrilly, looking at him with a pair of peculiarly bright eyes from out a tangle of short dark hair.

"Yes."

"Well, I've got a job for you."

"What is it?"

"It's my grandmother. That is, it's her mother, but then it's all the whole street, us, takin' it altogether. This is how it is, you see; there's some things that by lumps in, fifty folks can get the good of them, just as handy and just as cheap as if they wasn't but only a single person. It's so with preachin'. And so I says to my grandmother, if I get him for once, I'll get him for all; I might as well say so."

Mr. Carpenter felt too much in awe of the very capable young guest of his, to venture to interrupt her by any questions, though he much would have liked to get some clearer notion of what this was all about. As it was, he set himself to gather what he could from her remarks as she proceeded.

"She's seventy now, and she gets low spells every once in a while, when she says she don't feel easy concernin' her soul's everlastin' welfare. I can't tell you how it frets her and puts her out. She used to have them before, but since she's been in town, and aches to walk to meetin' on Sunday, they've been growin' on her right along. She kept on sayin' all last winter that she thought she'd feel better, if she only could hear a sermon preached; they was so comfortin'. And I kept sayin' to her, 'Granny, I wish I could contrive a sermon, if you'd put your mind to thinkin' it out?' No, she didn't know 'any, she guessed we'd have to leave it to the Lord. Gran has always been easy in that way, always wantin' to leave things to the Lord that we could attend to, as well ourselves. I tell you she'd ought to have more ambition. She expects too much of the Lord."

The Rev. Mr. Carpenter's theologian views here received a shock: he felt obliged to protest, and he said:

"God is always glad to help us, and we can do very little without Him."

"Yes, I suppose so; that's all right. But helpin' is another thing. If any one was to ask a favor of me to help clean house for 'em, and when I got there, they said, 'You see, she's a-walkin' to meetin' on her akira wet and read love stories, while I did the scrubbin'; I tell you I'd want to know mighty quick what she meant by helpin'.' What I understood was that I was to come over and help her, and I was goin' to set things right between 'em, and it's my duty to do it. Lord understands it just so. Well, say way, I knew Gran wouldn't feel as if she could make any stir to go as she wanted, and I went to work to think at it myself. I asked her if she knew what the price of one sermon would come to, and she said she couldn't say. I told her I thought we could get it done pretty reasonable if we went about it right; we wouldn't go after any o' these fashionable, high flyin' preachers that's 'specially big ideas o' what their work ought to be, but I'd look up some plain young one that was just beginnin' that would be willin' to take what you'd give him. It ought not to be much of a job, seein' you needn't get out a new sermon; a second hand one will do us just every bit as well."

It was fortunate she was so absorbed in what she was saying that the girl did not notice the symptoms of amusement on her listener's face. Indeed now, for the first time she manifested some slight hesitation, as she drew out of her pocket a purse, so worn and shabby as though it had done service to a million.

"I don't know as it's enough yet," she said, "but savin' is slow work, and Gran's gettin' older all the time; there's no tellin' how long it'll last; and so I just thought it wouldn't do any hurt to bring it, and find out how much more was needed. If you'd be willin' to take this, and let me make the rest up to you later on, I'd be very thankful to you. I don't

want' willin' to call on none o' the others to teach him the goodness o' God, but only on that one unpractical servant, as was learnin' to be a member o' the ground. Dearie me, just to think of it. Wait, I say, on the Lord. Praise His holy name. Amen."

"It's wonderful," said Gran, long months afterwards, "how cheerin' it is to the soul to cheer on other souls. There ain't no better way o' makin' plain paths for your feet, accordin' as Scripture bids you, than to go to work removin' 'stumbler' blocks out o' your brother's path. Nor there ain't any better way o' gettin' the light o' the glory o' the Gospel o' Christ into your own heart than to try to find an opening for it where it can shine in the hearts o' those that sit in darkness and the shadow o' death."

"It was a good time for us, wasn't it?" asked Nance, "when I called on the preacher? He's kept the meetin' goin' ever since, he says it helps his young men to see 'em. There wasn't ever a quarter better spent than what that one was, was there?"

Nance does not know yet that the three-cent piece and the twenty-two pennies have grown into many dollars by this time, which are to go to carry the glad message to the hungry souls in the depths of a great city.—*Literary.*

"That'll be all right; only come in the even', will you, for we're all workin' people round our place; we ain't got much idle time till after night. And, I say, choose out a comfortin' sermon please, air; that's the sort we need most, specially Gran, all full o' hope and promisin'—it seems to me that I remember o' hearin' once, when I was small, some Bill words about goodness followin' you so long as you lived; do you know any like that?"

"Surely goodness and mercy shall follow me all the days of my life," suggested the young preacher.

"There was the one," said the girl, with a satisfied nod. "That would suit Gran first-rate; she always frets so because she says she's overleavin' her time, she ain't any good, and she costs more than she comes to. But I guess if the Lord can afford to keep her so careful and lovin', folks can. Gran's a good woman, only she gets dreary over bein' unwell, and discouraged, more than she ought. If you've got a sermon off that'll ease her, or one like it, that tells how much the Lord thinks of His people, no matter what age they are, or how weak and shaky, why, that would be the one for us."

It was the day after the sermon had been preached in Granny Mapes' room, in the great tenement house. Nance had made every thing tily before she went off to her work, and Gran was sitting now in her big rocker with her Bible open before her, and a more peaceful look on the worn old face than had been there for many days. A heavy step on the stairs did not disturb her; she was accustomed to the passing of many feet in the crowded lodgings; but this time they stopped at her door, and there was a knock. In answer to her invitation to enter, a half-grown boy stepped across the threshold, shutting the door carefully behind him, and casting a cautious glance about the room, before he ventured further in it.

"Well, Hiram, is it you?" said the old woman. "Nance is gone."

"She's gone, eh? That's good. I wanted to see you by yourself this mornin'."

Gran was evidently surprised, so much so that he felt compelled to explain.

"You see," he said drawing a chair up beside her, and hesitating uneasily still, in spite of her assurance that they were alone, "there's just a little something I wanted to ask you, and there's no need of the whole creation knowin' about it. Some of a fellow's affairs he'd like to keep to himself, 'specially when it's his feelin's. And I've been keepin' this to myself for quite a while now, but I never was brought up to such things, and I can't make anything of it, and still I'm bound to find out. It's about the preachin' last night."

Gran's face brightened. "It was grand, wasn't it?"

"It was so. But how about it? What does it mean? I felt kind o' bashful about speakin' to you about it, or the preacher, or anybody else, and then I thought o' you, and I come right over; you was just the one."

"What do you want me to tell you?"

"I want to know," said Hiram slowly, "how to act so as to make sure o' goodness and mercy followin' me on to the end, steady in me to what's right, and to keep my mind on what's right, and to try to dwell in the house o' the Lord forever—just like the preacher said. Seems as if you could have patience to work on livin' and strugglin', forever workin' to get enough and not any over, if you could know for certain that goodness and mercy was in it all, and not just hard luck; that the Lord had fixed it all off and settled it just so, for you to do your part to keep the world for'ard and bring it on all right. That would be the proud thing to be goin' to know. Do you believe in it, Gran?"

"I don't feel any doubt of it at all," replied Gran with trembling eagerness. "It's all told out plain in God's Book, and it's obliged to be true. For the Lord's promises are all yes, in Christ Jesus."

"Well, I want some o' these promises for my own. The question is, can I have 'em, and how can I?"

"To be sure you can. The Lord says 'Him that cometh unto Me, I will in no wise cast out.' He says, 'Draw nigh to God and God will draw nigh to you.' He says, 'Ye shall have what ye ask for,' the book is full from one end to the other of all such invitations. There can't be any mistake. You are welcome enough to all the Lord can do for you, only you must do your part too, honest and true."

When he was gone, Gran 'a' bein' in her chair with closed eyes.

"Dear me, to think o' him wantin' just old Granny Mapes and nobody else. He

Minard's Liniment is the Best.

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THE aim of the Managers of this School is to provide, at a moderate expense, excellent advantages for a thorough education for young ladies. Three courses of study are established—Classical, Literary and Musical. Special opportunities are afforded for the study of French and German. Excellent instruction is given in Painting, Music and English. The students are required to take regular exercise in their gymnasium under a competent instructor.

St. Martins Seminary WILL OPEN SEPTEMBER 10th.

An exceptionally strong staff of instruction has been secured. More home comforts supplied students than any similar institution in the Maritime Provinces.

For Catalogue, Terms, &c., apply to: J. E. HOPKIN, Principal.

WHISTON'S COMMERCIAL COLLEGE, 95 Barrington St., HALIFAX.

A Live School for the training of Live Business Men.

Thorough instruction in Bookkeeping, Banking, Commercial Law, Business Penmanship and Letter Writing. Business Arithmetic, English, French, German, &c. Persons of both sexes taught to earn a living, and to do so with confidence and ease. Business men supplied with complete accounts—ADAPTATION OF COURSE TO THE needs of the student. For further information, address: W. WHISTON, Principal, 95 Barrington St., Halifax, N. S.

NOTICE OF SALE.

JOHN S. LAKE, late of the City of Saint John, in the City and County of Saint John, Green, and to Thomas Lake his assignee, and all others whom it doth, ease or may concern:

TAKE Notice that there will be sold by public auction at Chamber's Bar, in the City of Saint John, on SATURDAY, the third day of OCTOBER, next, at twelve o'clock noon, the leasehold land and premises described in the lease hereunto referred to, between the said John S. Lake and James S. Gilbert, and James S. Gilbert, and one John Kindred, dated the fourteenth day of September, A. D. 1884, as follows:—The lot or land situated, lying and being in the town of Wolfville, County of Kings, and at right angles to the last mentioned line of the said Marsh Road, and from thence westerly along the same twenty-four feet three inches to the place of beginning; thence southerly to the south-east corner of a lot owned by the said John S. Lake, and thence easterly and at right angles to the said Marsh Road, and from thence westerly along the same twenty-four feet three inches to the place of beginning; together with the buildings and the improvements thereon and the term of years therein granted; which said lease, term, buildings, and improvements have been fully assigned to the said John S. Lake, and since assigned to the said Thomas Lake.

Do You intend to Build?

Send for our new pattern sheet of Moldings. It is worth having, and will be mailed free to any address.

DOORS, SASHES, FRAMES, &c., Furnished at low rates.

A. CHRISTIE Wood Working Co., 101 & 105 CITY ROAD, SAINT JOHN.

1891.

Our Travellers are now on the road with a complete line of samples for SPRING 1891, embracing—

STAPLE AND FANCY Dry Goods & Millinery of Every Description.

We ask our friends and the trade in general to carefully examine the samples before placing their orders.

DANIEL & BOYD. NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street.

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JUNIOR'S ANODYNE LINIMENT

UNLIKE ANY OTHER.

FOR INTERNAL OR EXTERNAL USE.

MADE IN 1830.

Originated by an Old Family Physician. Think Of It.

Every Sufferer

Every Mother

EQUITY SALE.

There will be sold at Public Auction, on Saturday, the fifth day of December next, at twelve o'clock noon, at Clubb's Tavern, as called on Prince William Street, the property of the late John S. Lake, late of the City of Saint John, in the City and County of Saint John, Green, and to Thomas Lake his assignee, and all others whom it doth, ease or may concern:

A Lot certain lot, piece or parcel of land, situate in the City of Saint John, and described as follows:—Beginning at the intersection of the northern side line of Lot No. 10, lot one hundred and sixty-four, on the City Place sold by heirs of Richard Simonds to the late Robert Duncan, with the easterly side line of Brassey street, thence southerly along the said easterly side line of Brassey street twenty-five feet more or less, thence easterly parallel with the said northern side line of Lot number one hundred and sixty-four to the western side line of Lot number one hundred and sixty-four, thence southerly along the said northern side line of Lot number one hundred and sixty-four to the western side line of Lot number one hundred and sixty-four, thence southerly along the said easterly side line of Brassey street to the place of beginning, being a portion of the western half of Lot No. 10 (one hundred and sixty-four) together with the improvements thereon, together with the rights and appurtenances thereto belonging, and the revenues and royalties, and every part and parcel thereof.

For terms of sale and other particulars apply to the Plaintiff's Solicitor.

Dated this thirty-first day of August, A. D. 1891.

JOHN L. CARLETON, Barrister.

E. C. KNOWLES, Plaintiff's Solicitor.

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For terms of sale and other particulars apply to the Plaintiff's Solicitor.

Dated this thirty-first day of August, A. D. 1891.

JOHN L. CARLETON, Barrister.

E. C. KNOWLES, Plaintiff's Solicitor.

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For terms of sale and other particulars apply to the Plaintiff's Solicitor.

Dated this thirty-first day of August, A. D. 1891.

JOHN L. CARLETON, Barrister.

E. C. KNOWLES, Plaintiff's Solicitor.

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For terms of sale and other particulars apply to the Plaintiff's Solicitor.

Dated this thirty-first day of August, A. D. 1891.

JOHN L. CARLETON, Barrister.

E. C. KNOWLES, Plaintiff's Solicitor.

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A Lot certain lot

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

News Summary.

At Amherst a hotel keeper was fined Wednesday \$100 under the Scott Act. The Canadian Vote is to be resuscitated, and will be published by a joint stock company at Amherst. Rev. J. T. Parsons will close his pastorate of the Waterloo Free Christian Baptist church, St. John, on October 1. Bishop Courtney will not return to Nova Scotia for some months, owing to the feeble state of his health. He is in Europe. Work is booming at the Joggins coal mines. The average shipment is 300 tons a day. Last month's pay roll showed 227 employees, with earnings of \$7,500. R. Hopkins, of Pictou, acting on instructions from the Department of Marine and Fisheries, is introducing the new fishery invented by him, on the Saguenay and Ottawa rivers. Mr. McKean, M. P. for Cape Breton county, says that the output of coal in Cape Breton this year will be greater than any previous year, all the mines being taxed to their utmost capacity. The output from the island will be in the vicinity of 1,000,000 tons, as against 800,000 tons last year. A little three-year-old child of Mr. Hunt, of Corn Hill, fell in front of a mowing machine while in motion, a few days ago, and had its right arm and leg so badly mutilated that Dr. Burnett, of Sussex and Dr. McDonald of Pictou had to find it necessary to amputate both limbs. —Sussex Record. There is living at St. Esprit, C. B., a lady that was 102 years old last March. Her name is Mrs. Eunice Ferguson. She has had nine children—six sons and three daughters, sixty-six grand children, and five great-grand children. She can still thread a needle without spectacles, and until quite lately her hearing was very good. —Reporter. The body of a man named John Devel, laborer on the Albert Southern railway, aged 50, was found one night last week in Sheepody river, Albert Co. A corner's jury found that death was caused by falling off a bridge while intoxicated. His neck was broken. Deceased was a native of Scotland, and said to have two brothers and a sister living in Cape Breton. Mr. C. A. Patriquin, of Wolfville, has a fine young peach orchard just coming into bearing. Mr. Patriquin has about 35 peach trees in a healthy condition, about nine of which had fruit on them this season and yielded 21 bushels of excellent peaches. They are of the Early Crawford variety. This is the largest attempt at peach growing in this valley. —W. Chronicle. Rev. Dr. Parkhurst and a company of tourists recently visited Wolfville. Dr. Parkhurst writes in Zion's Herald a glowing account of the beauties of Wolfville and of the hospitable manner in which he was received. The visitors were entertained at Chipman's Hall by the citizens, and addresses were made by Dr. Sawyer, Dr. Jones and others. Dr. Parkhurst says: "Wolfville is one of the most noted places in the province, as Acadia College is located there. The institution is under the control of the Baptist denomination, which is very strong in numbers, wealth and social position in this land." The results of examinations for entrance to the Normal school at Fredericton have been made known to the applicants. Out of 217 young men and lady candidates 201 passed successfully, and the remainder, all of whom are ladies—failed. There will be in addition to the above number of students attending the present term some eight or ten from St. John, Woodstock and St. Stephen, who passed the university matriculation examination held at those places in June last, and who were not required to pass any further examination for entrance. A certificate from a physician stating that the applicant is in good health is required in order to secure admission. The Sherbrooke, Quebec, exhibition, just closed, was the most successful held in the Eastern townships for many years. Nova Scotia butter found high favor. Says the Montreal Gazette: "C. Archibald, Antigonish, N. S., had a fine butter exhibit, but it was all entered in the names of his makers. He owns eight factories and sent samples from six. C. Macdonald, of Antigonish, has three factories and many exhibits. Mr. Archibald says Nova Scotia is one of the best dairy lands in the world, but the farmers are too lazy and slow-going to take proper advantage of it. He never exhibited here before, but travelled through the country four years ago to get information in getting up the industry. It is now making more progress." Up to date 51 applications have been made at the office of the surveyor general, Fredericton, under the mining act passed by the local legislature last spring. Forty three of these applications are for leases on the Bound Brook Railway and one for a license to work. The latter application is made by Hilyard Bros., and includes "Little Red Bank" on the Oromocto stream in Sunbury Co. There are 17 applications for Kings, 15 for Charlotte, nine for Albert and two for St. John, and one each for Gloucester, Westmorland, Northumberland, Kent and Victoria. Against the granting of these licenses a large number of protests have been filed by parties interested. A number of these protests from Albert and Kings were heard to-day before the surveyor general.

Premier Abbott has introduced a bill into the senate to prevent fraud upon the government. The bill is designed to punish public officials who accept bribes, and people who attempt to bribe them. Contractors who give bribes are to be debarred from taking government contracts in future. A fine may be imposed for infraction of the law of from \$100 to \$1,000 or six months imprisonment.

The Times, in a column leader, says that the transport of mails from Yokohama across the American continent will in all probability be delivered in London within 21 days. This is undoubtedly a great triumph for the C. P. R. and its line of subsidized steamers. The Times goes on to give the time occupied in crossing the Pacific, and mentions that the mail train left Vancouver and accomplished the distance to Brockville at a rate of 36 miles per hour by the C. P. R. and reached New York by the New York Central at a speed of 51 miles per hour. It says that this remarkable performance must be regarded as a tour de force, for ordinarily it could not be expected that means would fit so exactly through out as to enable the mails, landed at Vancouver at noon on Saturday, to be shipped out at New York early in the morning of the following Wednesday. It may be assumed, therefore, that the transit, under ordinary circumstances, will be nearer 25 than 21 days. However, it shows what can be done in case of an emergency, and the C. P. R. and its steamers afford an alternative route to the east through British territory. The route is established and all its advantages are at the service of the empire in time of need. The delivery of mails in London within 21 days of leaving Yokohama is a feat never before accomplished, sufficiently remarkable in itself, pregnant with untold issues for the future of the British empire.

The English linen manufacturers had no longer a demand from the United States for the common grades of goods. From negotiations concluded in London it is stated that the Halifax and Bermuda cable will be extended 1,200 miles to Jamaica and Bermuda.

Mr. Edward Lytton Bulwer Lytton, youngest son of the great novelist, has been re-elected as member for Wilcania, in the Parliament of New South Wales.

Paris, with a population of about 2,500,000, has fewer than 100 negroes within its limits. It is claimed that the colored population of all France is less than 500.

A City of Mexico letter states that editors and reporters, whose productions do not suit the government, are being ordered to leave Mexico, or imprisoned on trivial charges.

Mr. Gladstone has written a letter denouncing gambling as a formidable and growing national evil. Mr. Gladstone declares he is ready to give his aid to any efforts aiming at the extinction of gambling.

The Review of Reviews is being published monthly in New York, and in Germany as well as in England. There are nearly forty English papers published on the European Continent, which shows the hold English has upon other lands.

Miss Cusack, the nun of Kenmare, is in London, engaged in putting through the press "The Story of my Life." This story is sad and tragic enough, but there have been many sadder. For Miss Cusack has her trust in the Lord, and is a good, earnest, able woman.

The Paris correspondent of the Times says Russia has purchased with the so-called Appanage fund as many acres of land as she has in England. There is in order to acquire influence at the company's meeting, so as in an opportune moment to turn the scale in favor of France.

The Vienna correspondent of the Times says: The Balkan war cloud has dispersed; Russia, it is said, having advised Serbia to postpone her manoeuvres until next spring. This news, if true, is very important. The Vossische Zeitung, of Berlin, publishes a similar report, but says it is not believed in Bulgaria. The Times says: The dispersing of the Balkan war cloud is a welcome relief.

The census of London shows a population of 4,211,036—an increase in the past ten years of 395,455. In 1801 the population was 858,868. The increase during the last twenty years has been greater in the suburban districts, the rate there being calculated at 68 per cent, while that of London proper has been only 36 per cent. Halifax was a few years ago only hamlets are now populous towns, and so great are the facilities for transportation that they are reached as easily as a city merchant can get from his office to the Bank of England.

Philadelphia has 160 millionaires, whose total property foots up over \$400,000,000.

December 26 next will be the hundredth anniversary of the coming into force of the Constitution of 1791, and there is some talk of making that date the occasion of a grand celebration.

A mile in 39 4/5 seconds, or at the rate of over 90 miles an hour is the fastest run ever made by a railway train. This was done on the Bound Brook Railway on Friday by an engine drawing two ordinary coaches and the private coach of Mr. McLeod, president of the railway. The fastest five miles were scored in 3 minutes 25 4/5 seconds, and the fastest ten miles in seven minutes twelve seconds, averaging 43 seconds a mile.

The Boston Congregationalist gives the figures of church attendance, on Sunday, August 16th, in eleven wards, comprising what is known as old Boston—the outlying districts, Charlestown, Downtown, Roxbury, Cambridge Plain, and South and East Boston being left out of the count. The numbers were obtained from the sextons or from the clergymen in charge. The population of the wards is 172,431. The attendance at the churches numbered 37,059, of which 45,261 were Roman Catholics, 21,798 Protestants, 182 Jews.

Seventy-five million dollars is contributed yearly, in the United States (says the Philadelphia Times), to the sustenance of the church, \$31,000,000 more being given for purposes purely religious. Within the century, now drawing to a close, 150,000,000 copies of the Bible have been printed, in 226 different languages. Fifty years ago there were 502 missionary stations in foreign parts; there are now 3,765. Fifty years ago there were 633 ordained missionaries; to-day there are 6,696 such servants of the Lord. Then there were but 1,206 other laborers and helpers abroad; now there are 50,552.

Dr. Oliver Wendell Holmes, on Saturday, attained the age of 82, and as he received at his anniversary home, at Beverly Farms, the congratulations of his numerous friends. It is noted with pleasure that he has little of the infirmity of age to burden him, and that he retains a large measure of the buoyancy of spirit and alertness of mind which have been personally and in his character as an author. He is probably the most popular of our authors, though he has never, for the sake of popularity, bated a jot of the scholarly severity of his style, or softened the angles of his thought. —Watchman.

For W. B. M. U.

Table listing names and amounts for W. B. M. U. including Jemseg, per Mrs. M. Dykeman, \$10.00; Haydock, per A. R. Emmerson, 16.50; Collette, per Sumner, per Mrs. F. M. Clarke, F. M., 2.95; Mrs. McKinnon, Fairview, \$1; Miss McKinnon, 35c; Mrs. D. Campbell, \$1, F. M., 2.35; Argyle, per Mrs. A. J. Nickerson, 3.00; F. M., 3.00; Mrs. Libbie Howland, 27.00; Annapolis, per Sophia Cain, F. M., 5.00; Freeport, per Lottie E. Moran, H. M., 3.00; Pogue, Mrs. Bishop, per Mrs. Wills, F. M., 1.00; Milton, per Mrs. B. R. Freeman, F. M., 7.00; Mrs. Samuel Smith, H. M., \$1; Miss Martha Trask, H. M., 50c; Maggie Trask, H. M., 50c; St. John (Linster St.), S. S. Mission Band, per Mrs. Masters, Regina, 25.00; Gasperau, per Mrs. B. R. Freeman, F. M., 3.50; Carleton, F. M., 22.50; New Castle Creek, per Mrs. A. L. Bailey, F. M., 25.00; Annual collection, 7.65; St. Canada, per M. R. Mader, F. M., 7.00; Brooklyn, Annap. Co., per Mrs. C. Young, F. M., 3.50; St. Stephen, Union St., per Mary H. Price, F. M., 4.50.

Deaths.

Table listing deaths including Dr. Leonard Brockway, St. A. 15; 1st Moncton, 18; Annapolis Royal, 18; Gannaplowa N. S. for J. M. Freeman, Berrymans family, Albert, 30; Chester, 30; Germain St. church, 15; 1st St. Martin's church, 11; Lower Braslaville church, 10; Macdon, 10; Lower Aylesford for G. L. M., Antigonish for N. W. M., per Mrs. A. A., 20; 2nd St. Margaret's Bay, 10; Canoe, 30; Mrs. Caleb Soule, per Mrs. A. A. Perry, for H. and F. M., 4.00; Montague church, P. E. I., 7.00; Valley church, Hillsborough, 10.00; S. S. S. for F. M., 8.50; Tanook, 21.00; Liverpool, 9.60; Bridgetown, 60.00; 2nd Elgin church, 2.00; Upper Newcastle, for F. M., 1.00; Lower Newcastle, for F. M., 1.45; Cocaigne, 1.50; Sackville, N. B., 30.20; Portland, 40.00; Alma, N. B., 2.00; Petacadan, N. B., 23.00; East Florenceville, 2.00; Buctouche, 6.00; St. Mary's, N. B., 1.50; Children's offering for F. M., per Priscilla and Susie Hall, Grandville Ferry, 1.60; Norval Parsons and wife, Lower Aylesford, for G. L. M., 1.00; Chas. Bradford, Lower Aylesford, for G. L. M., 1.00; Penfield, 1.55; Dorchester, Upper Section, 30.00; Theo. Hay, Greenhill, N. S., 1.00; Hopewell church, bath, N. S., 1.25; Saml. Tingley, Germantown, F. M., 2.00; Harvey, Midway Station, 1.87; 1st Cornwallis, Canard, 11.50; Tabernacle church, St. John, Newport, for H. and F. M., 8.50; Mira Bay, 3.00; Mrs. R. F. Gross, Hillsboro, for H. and F. M., 8.00.

Deaths.

Oppressive headaches, partial loss of vision, hawking and spitting, are certain symptoms of catarrh. Nasal Balm never fails to give immediate relief and effect a permanent cure. Easy to use, pleasant and agreeable. It has cured thousands of others and will cure you. Sold by all dealers or sent on receipt of price (50c. and \$1 a bottle) by addressing G. T. Fulford & Co., Brockville, Ont. A Hacking Cough disturbs rest.—Use Baird's Balsam of Hereford.

In view of the present timeliness of the subject, The Century has arranged to print during the coming year an important series of articles on the general subject of Agriculture and the Government's relation to the farmer. Among the topics to be treated are "Agricultural Possibilities of the United States," "The Farmer's Discontent," "What the Government is doing for the Farmer," "Co-operation," etc. Mr. J. R. Dodge, Statistician of the Agricultural Department, Mr. A. W. Harris, of the same department, Professor Brewer, of Yale, and others, are among the writers.

A little girl of a severe attack of whooping-cough, when her life was given over by the physician and all other remedies had failed. Josiah Hoff, Keyport, N. J.

ACKNOWLEDGMENT.—Rev. G. N. Masse gratefully acknowledges the receipt of one hundred dollars for the Grand Ligne Mission from the W. B. M. U. of the Maritime Provinces, per Mrs. Mary Smith.

Marriages.

LOHNER—DREW.—At Lunenburg, Sept. 2, by Rev. J. S. Brown, Wm. H. Lohner to Annie M. Drew, both of New Germany.

DAVIDSON—ALLAN.—At Chipman, on 3rd inst., by Rev. W. E. McIntyre, William E. Davidson to Rebecca Allan, both of Chipman, Queens Co.

THOMAS—MALONE.—At Baptist parsonage, Tryon, P. E. I., September 1, by Pastor E. A. Allaby, John H. Thomas to Emily Malone, both of Tryon.

ADAMS—PERRY.—At the Parsonage, Beaver River, Aug. 29, by Rev. W. H. Robinson, James A. Adams, of Port Maitland, to Bessie L. Perry, of the same place.

FRANCIS—STUDY.—At Baptist parsonage, Tryon, P. E. I., August 25, by Pastor E. A. Allaby, Joseph R. Francis of Crapaud, to Jessie Ella Study of Tryon.

HATHFIELD—HATHFIELD.—In this city, at the residence of the bride's parents, Sept. 2, by Rev. H. G. Mellick, E. D., W. Carey Hathfield to Izetha A. Hathfield, both St. John.

HETHERINGTON—DELONG.—In this city, Aug. 24, by Rev. J. D. Wetmore, Wilbur D. Hetherington of Johnston, Queens Co. to Hannah J. Delong, of Hampton, Queens Co.

MOXOM—BAILEY.—At the Parsonage, Fredericton, Aug. 27, by Rev. F. D. Crawley, Richard Moxom, of Benton, Carleton Co., to Amy Bailey, of Maugeville, Sunbury Co.

BELYEA—SPRING.—At the residence of the officiating clergyman, Rev. Sydney Wilson, St. John, on the 3rd inst., Wm. B. Belyea, of Greenwich, N. B., to Ida May Spring, of Peteraville, Queens Co., N. B.

FISHER—LAYTON.—On Sept. 1, at the home of the bride, by the Rev. T. A. Blackias, David A. Fisher, of Lorneville, to Annie E. Layton, of Great Village, Col. Co., N. B.

HERRIN—PARKY.—At the residence of the bride's father, Bro. Solomon Parky, Rev. J. D. Irvine, Louis H. Herrin to Cain A. Parky, all of Upper Queensbury, York Co., N. B.

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WANTED!

HERE'S A SNAP FOR YOU, BOYS! I want all the old N. S. N. B. and P. E. STAMPS that I can get, and will pay the highest prices for them. Search for old letters and papers dated from 1847 to 1860, and get the stamps and send them to me. I have not room in this space to quote my prices, but will pay from 1c. to \$25.00 each for stamps. Send me a list of what you have, and I will quote you prices on same. All letters to be sent to my address. Address—F. BURD SAUNDERS, P. O. Box 308, St. John, N. B. Reference—The Messenger and Visitor.

Literary Notes.

Macmillan & Co. are re-issuing their Golden Treasury series, edited by F. T. Palgrave. "The Golden Treasury of the Best Songs and Lyric Poems in the English Language," has long been considered the best book of its kind for popular use and college classes. The new edition is said to be an advance on the old, which, however, was thought good enough to be reprinted twenty-six times. "The Pilgrim's Progress," by John Bunyan, is regarded as in very convenient and delightful form. "The Life of Jesus Christ," by James Stalker, D. D. (T. & T. Clark), is published in a revised form. "The London Freeman" says of it: "It is probably the most popular and most successful book in a series, which, throughout, has been both popular and successful. It is most delightfully written, and in small compass brings within reach the most important points in a study that can never cease to be as fascinating as it is important. Mrs. Henry Ward Beecher's personal memoirs of her husband, under the title of 'Mr. Beecher as I Knew Him,' will begin in the October issue of The Ladies' Home Journal.

POTTER.—On Thursday, August 20, at Clementsvalle, N. S., Clarissa S., beloved wife of Dea. Joshua C. Potter, died of consumption, at the age of 54 years. That she loved Christ was most beautiful manifested by her early experience, a life of loving deeds and a triumphant death in Jesus. In the tender years of girlhood, being convinced of her need of a Saviour, she was united to her dear husband, Aaron Cogswell, who united himself with the Clements church, where she retained her membership until her death. Her last few months of life were painful in the extreme, but she was sustained by a sure and certain hope of reward beyond. A sorrowing widow and family, together with a large circle of friends, remain. Memorial services were held at Clementsvalle on Sunday morning, August 23, which were attended by Rev. D. H. Simpson, M. A., and Rev. Aaron Cogswell. A very fitting sermon was preached by the former, from 2 Tim. 1: 10. Memorial services were held at Clementsvalle on Sunday morning, August 23, which were attended by Rev. D. H. Simpson, M. A., and Rev. Aaron Cogswell. A very fitting sermon was preached by the former, from 2 Tim. 1: 10.

ARNOLD.—On July 25, 1891, after a lingering illness, Heber B. Arnold, son of Dea. John and Charlotte Arnold, aged 30 years, died at his old home in Osborne, Shelburne Co., N. S. Though not a professing Christian, Bro. Arnold died trusting in the merits of the Redeemer, and has been taken from them, we trust to a higher service in the presence of the King. For some time Bro. Arnold had been in Boston pursuing his vocation. There he made many friends, who will learn with sincere regret of his death. He ranked high as a member of the I. O. O. F., to which brotherhood he maintained a faithful allegiance, being true to the principle of T. L. and T. At the time of his death he was an active member of "America Lodge," I. O. O. F., No. 101, Boston; also of the "Mount Pleasant" Encampment of Boston; also of "Justice" Lodge No. 79, of the order of B. The above orders in the I. O. O. F. have sent addresses of sympathy to the bereaved ones, for which the family wish to express their lasting gratitude.

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W. FRANK HATHWAY, ST. JOHN, N. B.

for erecting the new... at Wolfville has been... Curry, of Amherst, the work with their... —SHORT SPECIMENS... even seven minutes... their opinions on any... chief reasons for h... Star. It is doubtful... men" can accomplish... It is a pity more... more in less time... from the Lone Star... and were acted upon... would be saved to the... lessening of parliame... the same would be t... gatherings.

—The Intelligencer... from the Victoria Scho... the Normal School, and... from Victoria school... from the Normal Scho... from other high schoo... power. It says: "Either certificates... ments from any advan... give admission to the... certificates should not... any school. Our ow... the certificate system... and all applicants... Normal School be req... same examination, un... circumstances."

—Making Light... There is much light... dinance of baptism. It... coarse just about Bapt... and Presbyterians bei... Sacred things get less... Sometimes these uses... into newspapers. T... had some references... tion of baptism, w... patrons understood... Baptist body." The... under this impression... the paper have with... tiements, and he has... intention to refu... protest of the Refo... indication that the... trial of unseasonably... is that it is a m... reverence of what is...

—In our issue... quoted an article from... Protestant Episcopal... stated that in a num... infant baptism is dyin... said: "We do not... statistics would indic... is that in this respect... it is much the... The Methodist, St. Joh... from the Northwest... case, which says: "The... that the number of... last year was 77,661, a... previous year of 3,640... were 89,452, a decreas... Methodist says: "Looking over... Conference of N. B. a... are pleased to see the... Living Church do not... while during the past... her of adult baptism... 1401, the number of... have been 6563."

—The Union Bapt... Martins, was opened... 10th inst. The outloo... said to be very hop... management of its p... staff of instructors, ... seminary for the year... granted. Sixty pupil... rolled, and others ar... are good prospects... embarrassment, undec... tion has for some tim... will be tided over... tuate to have the... for the want of funds... demonstrated its rig... place among the edu... of the country by the... which it imparts, as w... appliances with which... vided. There are the... to see the seminary r... of the funds whic... our denominational... could only be possib... management and p... under denominations... making it a part of... machinery. Whether... able, or even desir... appear, and until it... property must depen... income legitimately... seminary has the hea... Maritime Baptists, a... be no reason why it...

WISTAR'S BALSAM OF WILD CHERRY has cured THOUSANDS OF COUGHS and LUNG DISEASES IT WILL CURE YOU

NASAL BALM NEVER FAILS! SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. CURES COUGHS, BRONCHITIS, CATARRH, HEADACHE

A New Tea

Direct from China.

EAGLE CHOP

BLACK TEA

IS STRONG, IS PURE, IS NEW CROP, HAS GOOD LEAF, HAS FRESH SMELL, HAS RICH COLOR.

PRICE IS HIGH, BUT—

EAGLE CHOP IS GENUINE CHOICE TEA!

GET SAMPLES OF W. FRANK HATHWAY, ST. JOHN, N. B.



DEANFORD SAFETY BICYCLES for men, 30 in. wheel. "Rob Roy" had bearing 20 in. wheel, \$60.00. "Little Giant," with spring front fork, \$40.00. "Baby Carriage," \$25.00. Baby Carriages. Send for Catalogue.

C. E. BURHAM & SON, 83 & 85 Charlotte St., St. John, N. B.