Messenger and Visitor.

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— THE *North-west Baptist*, published in Winnipeg and edited by Rev. Alexander Grant, has lately been enlarged and made semi-monthly instead of monthly, whereby its value is greatly increased. We need not say of a paper edited by Bro. Grant that it is strong and outspoken in advocacy and defence of the faith Baptists are expected to maintain, and no less so in regard to works which Baptists are expected to do.

— MRS. HARRIET BEECHER STOWE is said to be living a peaceful, childlike life in Hartford, oblivious to most that goes on in the great world. But such an event as the death of Whittier does not fail to arouse her attention; and that her mental powers have not as yet suffered complete collapse appears by the following note which comes from her in reference to the death of the New England poet:

"To such as he the transition from this world to the next is but slight. It would be selfish to sorrow. Ours is the loss and his the eternal gain. I wish I might send a fitting tribute, but my days are almost numbered, and my pen halts in my hand. His own beautiful, solemn words come to me now:

> The hour draws near,
> How'er delayed and late,
> When at the eternal gate,
> We leave the words and works we call our own,
> And lift our hands alone,
> For love to fill our nakedness of soul."

— IT can no longer be said that the cities on this side the Atlantic are entirely free from cholera. Several deaths from the disease have been reported in New York during the past week. Two cases—one of which terminated fatally—of what was declared by two physicians to be Asiatic cholera, are reported from Bangor, Me. According to latest despatches received at time of writing, the disease is not spreading in New York, and the report of its being in Bangor may be held as yet to lack confirmation. There is ground to hope that the disease will not obtain any serious foothold in America this season, but it would certainly be the height of folly not to heed the warning that is given and to neglect by the strictest attention to sanitary conditions to be prepared for the foe when it comes, whether it be this year or next.

— WE are informed by the Registrar that a good deal of difficulty is experienced in getting, for the purpose of registration according to law, a complete record of the births occurring in this city. This applies especially, it is said, to the families connected with Baptist congregations, and it is suggested that Baptist pastors might help to make the registration much more complete, if they would obtain and forward to the registrar's office the required record of any births which take place in connection with the families of their respective charges. This, in the interests of so important a matter, we have no doubt they will be pleased to do. To any who are willing to assist in this way the registrar will furnish the necessary blanks and envelopes, which may be returned through the post office free. The returner of the certificate is also entitled to the modest fee of five cents. Who can say that the government does not practice economy?

— THE reports which we publish in this issue of opening exercises held during the past week at Wolfville and St. Martins are gratifying evidence that the present marks no diminution of the enterprise and perseverance, the courage and faith which have hitherto characterized the Baptists of these provinces in educational work. St. Martins is to be congratulated on beginning another year under so favorable conditions and with so excellent prospects for successful work. It is a school to which both bodies of Baptists may be proud to give patronage and support. Acadia Seminary and Horton Academy, no less, are to be congratulated on the immensely improved conditions which the splendid new building of the former and the Manual Training department of the latter will afford. The editor regrets that he was unable to respond to the invitation from Wolfville, but as it appears his absence was the occasion of calling out the admirable address from Prof. Keirstead, he knows that his absence will be very readily excused.

— IN reference to the subject, "Children and the Church," to which allusion was recently made in our columns, a friend sends the following from the N. Y. *Observer* of March, 1890. The lectures alluded to were delivered to the students at Princeton by the late Rev. Dr. Vandyke, an eminent minister of the Presbyterian church:

"In the fourth and the last lecture the church membership of infants was magnified, yet not beyond its true proportions. The children of believers are in the covenant, they are born members of the visible church, they are to be baptized, not in order that they may be regenerated, but upon the assumption that they have been regenerated. They are to be regarded as the children of God from infancy, and so treated and early encouraged to come to the Lord's table."

The doctrine here set forth is not exactly baptismal regeneration, but it is not so easy to see in what way it is better or more scriptural. What Baptists will especially object to is the assumption that anybody is regenerate who professes no experience of a change of heart and gives no evidence thereof in life and character.

— FOR the next few weeks, during the absence of the editor for needed rest and recreation, Rev. Dr. Hopper has kindly consented to exercise editorial watchcare over the MESSENGER AND VISITOR, and its readers will accordingly enjoy the benefit of his talents and experience in editorial work. We are pleased to report that Dr. Hopper's health is showing substantial improvement and that he is at present physically stronger than for some months past.

— THE editor of the *North-west Baptist*, who represented Manitoba and the North-west at our Maritime Convention at Bridgetown, has this to say about it in the last issue of his paper: "That in all his experience of Conventions there never was one like this. Apart from the handsome way in which they treated him and the cause he represented, the meetings for spiritual power, Christian fellowship, and prompt but brotherly conduct of affairs were without a parallel even in the history of these same brethren, and certainly so of those who hailed from further West." We have already told how nobly Bro. Grant did his part as representative of the great western land, and how much the Convention enjoyed his visit. Everyone hopes he will come again.

PASSING EVENTS.

THE death of the Rt. Rev. John Medley, Bishop of Fredericton and Metropolitan of Canada, occurred at his residence, Fredericton, on the 9th inst. It seems fitting that mention should be made in these columns of this event, and of the man who, for so many years, had held so prominent and influential a position in this province. Bishop Medley was born in 1804, the son of George Medley, Esq., of Grosvenor Place, London. He was graduated B. A. in 1826 at Wadham College, Oxford, and in 1830 took the M. A. degree, having a year previously been ordained a priest of the Church of England. After having served his church for ten years at Southleigh, Devon, and at Truro, Cornwall, he became vicar of St. Thomas, Exeter, and prebendary of the cathedral there. When, in 1845, the Diocese of Fredericton was set apart from that of Nova Scotia, Mr. Medley received the appointment of Bishop to the new Diocese, and was formally inducted into the office on the eleventh of June of the same year. For more than forty-seven years he had continued in this important position. On the retirement of Bishop Oxenden, of Montreal, Bishop Medley became Metropolitan of Canada. In 1881, in accordance with the wish of the Bishop, and in order that the interests of the diocese might not suffer because of his waning strength, Dr. Kingdon became associated with Bishop Medley as his coadjutor and his prospective successor. Bishop Medley was a man of scholarly attainments, particularly in the classics. He cultivated a taste for architecture and music. In music especially he took an active interest in connection with the services of his cathedral. He possessed ability as a writer and public speaker, and enjoyed the reputation of being a strong preacher. The Bishop labored long, industriously and with a fair measure of success to build up the interests of his church in this province. To that end he devoted his time and strength, taking little part in public affairs. He was first and last a churchman, and felt no more sympathy, perhaps, than the high churchman ordinarily does for Christians who are unable to subscribe to the thirty-nine articles, and to submit to the authority of the Church of England. But, no doubt, he earnestly and constantly devoted his life and talents to promote what he honestly believed to be the best interests of his Diocese. He lived a simple, industrious and exemplary life, and enjoyed the profound esteem and love of his people. By the clergymen of his Diocese he was evidently regarded with great respect and veneration, and many affectionate tributes to his memory were contained in the sermons delivered in the Episcopal pulpits throughout the province, on the Sabbath following his decease.

NOTHING succeeds like success. If a man goes in search of the North Pole and perishes among the icebergs and the polar bears, we say he might have known from the first it was a fool's errand, and if he had been wise enough to take our advice he would have remained at home and enjoyed the blessings of civilization in a temperate zone. But if he goes, carries out his programme, or a part of it, and returns safe and sound, he becomes a hero in our eyes. Just now Lieut. Robert Peary and his wife are the hero and heroine of the continent, having returned in safety from their polar expeditions, after a winter and part of a summer spent in Northern Greenland. Lieut. Peary did not probably accomplish all he hoped for. He did not reach the pole. He did not even get as far north by considerable odds as others had gone before him. But apart from a broken leg, from which the Lieut., by the good nursing of his wife, soon recovered, and the sad loss of one of the party, who is believed to have fallen into a crevasse while off alone on a mineralogical expedition, everything went well. The winter was passed in comfort in a house which the party built on Whale Sound. In the last days of October the sun set for the long polar night and did not reappear until the middle of February. Their residence they called Red Cliff, because of the mountain behind it with its precipitous red sides. A number of Eskimos built their ice-houses near them, and with these people the Peary party were on friendly and quite intimate terms. The Eskimos had their photos taken and became to the explorers the subjects of ethnographical as well as photographical study. With the coming of the spring explorations began. In April Mrs. Peary accompanied her husband and a native driver on a sledge drawn by a dog-team for a round trip of 250 miles, examining the isles and shores of Whale Sound and Inglefield Gulf. About May 1st began their preparations according to the lieutenant's plans for their journey over the snow cap. Part of the expedition turning back on the edge of the basin of the Humboldt glacier, three or four weeks later, Peary and a young fellow named Astrup went on with their fourteen dogs, drawing sledges, and accomplished 1,400 miles of about as rough marching as could be found by the 6th of August, when on their return they were met near McCormick Bay by Prof. Heilprin and the relief party of the Kite. The facts gathered by Lieut. Peary are said to be of considerable importance, and not the least important result appears to be the demonstration that with necessary prudence and foresight such expeditions can be undertaken with comparative safety.

The A. B. Association.

The African Baptist Association met with the Dartmouth Lake church, Sept. 3rd, at 3 p. m. About an hour later the Rev. E. Dixon, moderator, called the session to order. After devotional exercises the list of delegates was prepared by the secretary, and the officers chosen for the ensuing year as follows: Moderator, Rev. F. R. Langford; assistant, Rev. J. E. Jackson; clerk, P. E. McKerrow; assistant, T. Langford; treasurer, C. F. Biddle.

The visiting brethren were voted a seat in council. Among the visitors were Rev. A. Cohoon, of Hebron, who offered the opening prayer, and also in eloquent language addressed the brethren, expressing the pleasure it gave him to be present. He would like to attend all the sessions if it were possible, but business of an important nature called him away, and he would leave the city with the early Monday train. However, he set forth in pleasing terms the claims that the Convention had on the association, both in home and foreign missions. He also impressed upon the audience the good work done at Acadia College, and as the doors were thrown open to the young people for learning they should embrace the opportunity. There never was a time when education was so much needed as now, among all classes of people; and as many of the older brethren of this association had done pioneer work, he hoped the younger men would aim at a larger measure of usefulness and realise the need of a good education, so as to enable them to take the stand intelligently with other people, and not allow the cause to be a failure. Educate both head and heart, and all will be well with us. He spoke strongly on mission work, both on our own field, the Grand Ligne (Quebec), Manitoba and India. He also urged the grouping of the churches.

Bro. George McDonald, of the Book Room, also addressed the meeting at considerable length, in which he explained to the brethren the good work that the Book Room had done in supplying literature to the Sabbath-schools and churches at low prices. He spoke strongly in favor of the hymnal, which was pretty generally used now in all the churches; and he hoped that delegates present, whose churches have not yet introduced them, would do so at an early date.

B. H. Eaton, Esq., of the Spring Garden church, and Rev. J. D. Spidle, were present, and with others were invited to a seat in council. The session adjourned to meet at 8 o'clock in conference.

The subject of the evening session was prayer, and a precious season was enjoyed. Some of the brethren not having met for many years, being away in the United States, the Christian salutations were very touching indeed.

Sabbath services were held in the Reform Club Hall, as well as at the Lake church. Rev. J. E. Jackson preached at 11 a. m.; Rev. M. Anderson, of Philadelphia (Presbyterian), preached at 3 p. m., and Rev. E. Dixon at 7 p. m. At the Lake church at 11 a. m. Rev. G. Carvery preached; at 3 p. m., Rev. Jas. Gabourel; and at 7 p. m., Rev. J. A. Smith. The services were well attended, and good attention prevailed all through the sessions.

At the afternoon service, after the sermon, the Rev. A. E. de St. Dalmas spoke briefly of the good work the denomination was doing on the Grande Ligne Mission and of the important work done since its first inception. He told of the many obstacles it had to contend with, but by Divine aid he hoped they would be all overcome. He hoped that God's power would be made manifest during the sessions.

Monday forenoon session was spent in the preaching of the Association Sermon by one of the oldest brethren of the number—Rev. Mr. Carvery—from Rev. 22: 1, "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The preacher endeavored in a plain way to show to his hearers the sweet intimacy or affection that existed between John and the Saviour. This revelation of divine truth was not given to impetuous Peter, or to the scholarly St. Paul, but was given to the greatest and simplest of the apostles, John, he who reposed on the bosom of his beloved Lord and Master. "The water of life": not that water of which if a man drink he shall thirst again, but that "living water, of which if a man drink he shall never thirst, but it shall be in him a well of water springing up into everlasting life." The cause of its preciousness is the source from whence it flows—from the immediate presence of God Himself. His presence is sufficient to make it delicious to the taste. This figurative language is designed to express all that is included in the term salvation through the blood of the Lamb. The thoughts produced were grand, being original. He endeavoured in an off-handed way to make his hearers understand fully that salvation was to all and for all—no distinction, no high fares to pay on that line. He made it emphatic—"whosoever will let him take the water of life freely."

Monday afternoon session was spent in reading of letters from the churches, the circular letter and secretary's annual letter, and routine business.

Monday evening session, in spite of rain, was largely attended. The Moderator, Rev. F. R. Langford, gave an interesting outline of the work he was doing on the field at Tracadie, under the supervision of the Home Board. Addresses were also given by Rev. John Smith, Rev. J. E. Jackson, late of Lynn, Mass., but now of Yarmouth, and by Rev. James Gabourel, lately ordained to the work of the ministry. Bro. Gabourel had performed considerable mission work on the home field, and had met with persons who had not for twenty years entered a church; but he could see a remarkable change of late in their lives; they were on the eve of deciding for Christ.

Our highly esteemed friend, Dr. E. M. Saunders, addressed the meeting for half an hour, and kept the audience spellbound. He expressed the pleasure it gave him in meeting so many of his colored brethren, co-workers in the cause of Christ. The vision is one wherever we meet; we are workers in the one common cause of Christianity, ready to be spent for Christ, and we should feel the great love of giving the good news of salvation to sinners everywhere. No place needed it more than mission fields, both home and foreign, and he hoped that this association would become awakened to the work more in the future than in the past. He spoke of the early work done by Fathers Manning, Burton, Dimock and Munroe, men who were filled with the Holy Spirit, and of the work they did. They laid the plans of mission work; they were united in heart and work, and the plans laid by them, having been improved by experience and time, have produced wonders in the records of our denomination. He strongly favored the idea of grouping the churches together in the various sections of the province, thereby enabling pastors to do more effective work than at present, and supply churches, many of which are pastorless. He also strongly recommended the training of the children in secular knowledge, whereby they will become acquainted with God's Word in the Sabbath-school, which is the door of entrance to the church of Christ. He further spoke of the great work the Convention was doing in Quebec, the North-west, Manitoba and on the foreign field. The missionaries we had the pleasure of hearing quite recently, told of their persecutions and privations with which they had to contend. Yet they were willing to toil on for souls for the eternal home, where there were no distinctions, no quarrelling, no feuds, no sorrow nor weeping, for Jesus Himself "would wipe all tears away."

The Doctor's address, although a half-hour long, seemed but five minutes, in consequence of the important truths set forth and the ground covered. He wished the moderator and brethren God-speed. All the addresses were interspersed with good singing.

Tuesday morning's prayer meeting was taken part in by Rev. Mr. Spidle, of New Brunswick; and our genial good friend, Pastor Hall of the Tabernacle, who always has a warm place in the hearts of his colored brethren, was present. He spent all day with us and gave valuable advice, took part in most all the discussions, and strongly supported the grouping of the churches.

Both forenoon and afternoon sessions were spent in the discussion of the best method to adopt in the grouping plan. The evening session was devoted to a mass temperance meeting, and it is hoped that from the able addresses delivered good results will follow.

It is to be regretted that during the year we had but twenty-three baptisms, which were from churches which had pastors, and clearly shows the necessity of churches having pastoral work done effectively. The hand of fellowship was given to Rev. E. Dixon on behalf of the little church on the Guysboro road, received into the association.

Wednesday forenoon session was spent in hearing reports of the various committees, which were fully discussed. Committee on Missions recommend that a collection be taken for the Convention scheme and be increased to twenty dollars—passed unanimously.

At the afternoon session church discipline was discussed, in which the case of a deacon whose privileges were curtailed for disobedience was brought before the association. After a thorough investigation by the moderator and the delegates of the church affected, its action was fully sustained.

Miss L. Halfkenny, a graduate of Acadia Seminary, being present and expressing a desire to address the session on behalf of the above institution, was permitted by the moderator. She eloquently presented its claims on the association, and told of the good work Acadia was doing for the young ladies, who regarded that institution as second to none in the province. And as the Macedonian cry was "come over and help us," she had come over to this meeting with a hope that the brethren would consider the claims of the institution a just one and help it all they could, and she was safe in saying that the Lord would bless them. She had volunteered to raise a sum of forty dollars for the institution and she felt sure that she would not be disappointed. When a collection was taken and ten dollars were realized for the object, Miss H. returned thanks in admirable terms.

The association closed to meet with the church at Weymouth Falls in Sept., 1893, after the usual votes of thanks to railroads and other highways of travel in giving reduced fares.

F. R. LANGFORD, Moderator,
P. E. MCKERROW, Secretary.

W. B. M. U. RECEIPTS.

FROM AUGUST 30 TO SEPTEMBER 14.

Sydney (Mission Band), mite boxes, F. M. $2, G. L. M. $2; Fredericton (Mission Circle), one share in building fund, $10; Weymouth, F. M., $1; Mill Cove, F. M., $18.05; Middleton, one share in building fund, $10; Port Williams, F. M., $4; Sackville, gift of Miss Louise E. Smith (deceased), F. M., $100; Little Glace Bay, F. M., $8.

MARY SMITH,
Amherst, N. S. Treas. W. B. M. U.

W. B. M. U.

MOTTO FOR THE YEAR:

"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR SEPTEMBER:

That God will open the hearts of our church members to give liberally to His cause, and especially that those to whom He has entrusted wealth may feel compelled to lay it upon His altar.

Crusade Day, October 5.

What about it, sisters? Are you preparing for a grand rally in the Master's name? What plans are you making so as to spend the day in the best manner possible to advance the interests of our loved work—the work to which we are called by our Divine Leader, and to which we committed ourselves anew when we placed our names on the roll of membership in our Aid Societies. Let us remember that the day is to be wholly given up to special prayer and effort to enlist those of our sisters who are not already interested, and alas! that there should be any such!

The following plan is suggested as an outline programme of work for the day, subject, of course, to modification or adaptation to the needs of any place: Let a committee be appointed previously who shall divide the church into districts, and appoint sisters whose duty it shall be to visit each woman in the church not already a member of the Aid Society, and as many others as possible. After earnest prayer, let the sisters go out, and in the Master's name lovingly and earnestly place this work before the uninterested, inviting them to a meeting for special prayer in the afternoon. Now let the afternoon meeting be one of earnest pleading with the Lord for His blessing to rest upon this effort, and upon all our work for the coming year. It should inspire us with faith and hope to think of united prayer going up from the Aid Societies all over these three provinces on this afternoon of the 5th of October. After this meeting let the sisters remain together for a social tea in the vestry or some convenient place, and following that, a public meeting in the interests of our work, with such a programme as shall be best suited to each place or society.

Sisters, shall not this be a day when the presence and power of the God of missions shall be felt among us? Let each individual member of each society feel that upon her rests a responsibility that can be discharged by no other; and if she should be among God's shut-in ones, let her pray—pray earnestly, pray unceasingly that this special effort may be crowned with richest results for the Master "whose we are and whom we serve."

To Aid Societies.

The committee appointed by the W. M. A. Society at Bridgetown Convention, for the purpose of arranging methods to advance the cause of Home Missions, met in the parlor of Mrs. Allison Smith, on Thursday afternoon, Sept. 8th. The committee recommend every Aid Society throughout the Maritime Provinces to devote 15 minutes of each monthly meeting particularly to Home Mission work, either by reading two short articles or preparing a brief address on the subject. Each Provincial Secretary will be in a position to provide the secretary of any Aid Society with necessary literature in time for the October meeting.

Your committee further recommend the use of the mite boxes for Home Missions exclusively, depositing therein for every special cause for thanksgiving, any amount from one cent upward, "according as the Lord hath prospered thee"; also, at the end of the quarter, send to Mrs. Smith, of Amherst, the amount collected, and report to Provincial Secretaries how the plan has worked.

During Crusade Day, Oct. 5th, for which further particulars will be published in MESSENGER AND VISITOR, advocate the Home Mission cause and urge all to attend the public meeting in the evening.

M. E. HUME,
Sec. of H. M. Com.

Literary Notes.

The September number of *The Cottage Hearth* is full of good things, and among them we notice an unusually good story by Margaret Sidney, the scene being laid in Nantucket—one of the quaintest old places in America. The fourth and last of the series of travel sketches in the heart of England is given us by a Bohemian. The regular departments are filled with timely hints, and Edith Robinson in "Home Dressmaking" tells mothers what the latest things are and how to make them. The September number is excellently illustrated. (W. A. Wilde & Co., Boston, Mass.)

— The conversion and apostleship of St. Paul alone, duly considered, is of itself a demonstration sufficient to prove Christianity a divine revelation.—*Lord Lyttleton.*

THE STUDY OF THE BIBLE AT ACADIA COLLEGE.

It was the avowed purpose of the fathers and founders of the institutions at Wolfville to make them Christian schools. While the Bible has not been introduced into either the academy, seminary, or college as a text-book, yet, in one way and another, a good deal of time and attention have been given to the study of the Scriptures. The reading of the Bible and prayers have from the first been the opening exercises of each day. For many years the students read the Greek Testament before morning prayers. This has given place to the reading of the English Bible by the professor who conducts the worship. On the Sabbath day professors have taught Bible classes, open to all who might choose to attend. On Sunday mornings, and at least one evening in each week, prayer-meetings have been held for each of the schools. The frequently recurring revivals of religion at the institutions have done much to stimulate the study of the Word of God. The evidences of Christianity in the college curriculum has been a standing declaration that the Bible is the infallible source of religious knowledge, taking precedence of all other sources of information; and that it is also regarded as the judge of all systems of faith and practice. But the place given in the college course to Christian evidences presupposes, on the part of the students, an exhaustive knowledge of the contents of the Bible. For obtaining such knowledge, however, no ample provision has ever been made. Each student has had just as much familiarity with the subject matter of the Scriptures as he has been able to pick up in his irregular ways of studying the Bible. Possessing only the odds and ends of the sum total of revealed truth, he is required to enter upon an elaborate discussion of its genuineness and authenticity. This is equally absurd, as it is to require the student in a theological school to accept a compiled body of systematic theology before obtaining a thorough knowledge of what is contained in the Bible. Of this, however, more later on in this letter. To put before a student the evidences of the divine origin of the Bible before he is made acquainted with what is in the Bible, is so palpably irrational that it needs no further exposure than is made by the mere statement of the fact.

Let it, however, be said to the credit of the presidents and professors of Acadia College, that they have done much good work in voluntary giving the students instruction in the Bible on Sundays, when, after the week's labor in teaching, they might well have rested from extra work in their calling, which taxes so heavily their nervous strength. Some of us remember with pleasure and gratitude, Bible study conducted by Professors Stewart and Sawyer. Only a few years before we enjoyed the services of the latter as teacher of a Bible class. He had studied under that prince of exegetical scholars, the late Dr. Hackett; and he was, therefore, able to give us our first lessons in the severe and exhaustive examination of the text of the sacred writings. We found this a most profitable study.

Thus far I have referred to the study of the Bible by the students of the college as a whole. There has been, as is well known, more or less extra provision made for those who have studied for the ministry. A good deal of time and attention have been given them.

For the past few years there has been some discussion of the subject of Bible study at Acadia College. Let it not be assumed, because of this, that the sacred book has been hitherto ignored in the schools at Wolfville. This would not be just to the self-sacrificing professors who have done so much to encourage and aid the students in the acquisition of Bible knowledge. The phase of the subject under discussion has not been so much the study of the Scriptures, as it has been the introduction of the Bible into the curriculum of the college. As this is something new in college work, and as it differs widely from all other subjects laid down for study in college, it, as a matter of course, has been confronted with prejudices and difficulties which must be met and overcome. To add the Bible to the prescribed studies of a college curriculum, might well seem to the public a radical innovation, fraught with difficulties and likely to be attended with dangers. Conservative minds have seen all this, and have hesitated to give it their sanction or help. Not a little thought is necessary to so examine the subject in all its phases and relations as to qualify one to favor it, assured of its importance and beneficial results.

It was a simple incident that led me to look carefully into the matter, and to come to an intelligent conclusion in respect to it. Years ago, one of our old ministers, when speaking to me about a certain young man who had gone through Horton Academy, Acadia College and Newton Theological School, said, "He knows but little of the Bible." It struck me as a strange thing that a student for the ministry who had studied nine years in these Christian schools for the higher education, should be found at the end of that time so deficient in Bible knowledge as to be judged ignorant of the Scriptures by a minister who had not enjoyed the advantages of such institutions. I naturally turned my thoughts to the cause of this lack of knowledge. There was no lack of ability or piety on the part of the young man. On reflection, it was apparent that no arrangement was made in our educational institutions for Bible study. In vain it is looked for at any point, from the primary school to the university course. Then the question arose, should this large volume, dealing in its contents with four thousand years of the world's history and in its predictions with all time, be shut out of the common schools, the academy and the college? Is it reasonable—is it right that young men and young women should enjoy the most approved methods and the best means of studying the histories of the old and the new nations, and not know thoroughly the histories contained in the Bible? Secular history is made up of the records made by men; Bible history is made up of records made by God. In secular history the moral lessons are drawn by fallible historians; but in Bible history the lessons are given by God. His pleasure and displeasure are there made known in respect to the well-doing and the wrong-doing of men, communities and nations. The rise and fall of kingdoms are not set out as mere matters of chance. Men and women are rewarded and punished according to the character of their lives. Is it right for Christian academies, seminaries of learning and colleges to ignore all this in their prescribed studies? Can they afford to leave to chance these great and difficult subjects, while they make such careful and ample preparation for the examination of an ever-increasing number of scientific, literary and ethical studies? Should not Christian schools teach the history, literature and morals of the Bible? Hindoos, Chinese and Mohammedans can consistently leave the Bible out of their courses of study; but they could not so leave out the Vedas, the Shasters and the Koran.

It did not seem surprising, in view of all this, that a student should go through our common schools in which the Bible is not found; through the academy and college in which it is not taught; and come out of the theological school, in which no adequate provision was made to master its contents, knowing, as the old minister said, but little of the Bible. If the minister knows but little, what about all the students of these schools?

As the college, in teaching the evidences of Christianity, assumes the possession of knowledge of the Bible by the student, so does the theological seminary, in teaching systematic theology, assume a knowledge of the subject matter of the Scriptures by the student. Why take it for granted that he has in his mind the results of study for which no provision has been made? It thus appears that if students are to be prepared for the study in college of ethics in the light of revelation and of the evidences of Christianity, having in possession the knowledge of what has been revealed; and if students for the ministry are to be prepared to take an intelligent course in systematic theology; and if the graduates of all the schools are to go out into the world with an intelligent grasp of God's will revealed to man, the Bible must be taught in all our schools for the higher education. Otherwise, it is like hearing a case proved in court by witnesses whose language is but imperfectly understood. In the theological schools students are expected to take texts to prove the soundness of a system of theology which have been culled from every book of the Bible, wrenched off here and there from their connexions, of which connexions they may be wholly ignorant. How different it would be in the case of the ministerial student, or the student of ethics and Christian evidences, if he had been taken through a course of Bible study by a competent Christian professor, examining the sacred books in their chronological order, noting the progress of revelation in the light of the world's history, examining the only historic records from the creation of man to the choice of a people to be the conservators of truth on earth, and other grand features of Bible knowledge. In this way students would have a broad view of Bible truth and would be prepared to judge of their ethical teachings, the evidences of their divine origin, and the suitableness and soundness of the proof texts, adduced to prove any system of theology. Without such provision, students from our academies, colleges and theological seminaries must be more or less ignorant of the contents of the Bible. How can they study to best advantage the evidences of a religion with whose literature they are not fully acquainted, when this evidence comes largely from its own records; or how can they understand its moral lessons and special doctrines?

Apart from these considerations, the judgment is besieged with such questions as the following: If the institutions of our civilization are founded on the Christian religion; if the Bible is the authority of this religion; and if it is a doctrine of our faith that every man must judge for himself in respect to revelation; should not every school, from the primary department of the common system up to the college, make provision for the study of the Bible, adapting the study to the capacity of the learner in the various stages of his education? Why should the young people in Christian communities be made familiar with the histories of Canada, England, Greece and Rome, and be left in ignorance of the historic contents of God's Word?

Being impressed with the importance of a change in this direction, I introduced the following resolution to the Board of Governors of Acadia College at a session on the first of June, 1881. It was warmly seconded by Dr. Rand, discussed at length and passed unanimously:

"*Resolved*, That a course of study in the Bible be recommended to the faculty as an additional subject in the present curriculum of the college."

What has been done in Bible study at Acadia since that time; and what it is proposed to do in the future, I must leave for another article.

E. M. SAUNDERS.

The Right Kind of Religion.

I do not want to be misunderstood. I am working for a revival of religion—a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living—on self-denial, painstaking circumspection, and prayer—that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us in the name of the Lord have a revival of pure, undefiled religion—a sin-killing, sin-hating, sin-forsaking, debt-paying, God-serving, man-loving religion; a religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober—that crucifies the pride of life, the lust of the eye, and the lust of the flesh—roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.—*Bishop Pierce.*

REPORT OF STANDING COMMITTEE ON TEMPERANCE.

1. Your committee are gratified to report that the matter of scientific temperance instruction, passed upon by this body last year, having been brought to the attention of the legislatures of Nova Scotia and P. E. Island at their last session, was favorably considered and added to the law relating to our school system. This we consider a great step in advance. It will hereafter be the duty of teachers in our public schools to inform themselves as to the effects of alcohol upon the human system, and communicate such knowledge to their pupils, the same as any other branch included in the school curriculum; thus laying the foundation intelligently and solidly for a sober, temperate generation in the years to come. Only let our ministers and laymen be watchful, that in the school sections within their jurisdiction that this new provision of the act be practically carried out. And your committee further recommend that the thanks of this body be tendered to the above legislatures for their prompt dealing with this question when brought to their notice.

2. Early in the year your committee issued circulars to all the churches within the bounds of Convention, submitting the following questions: (1) Do you use in your church for sacramental purposes the juice of the grape fermented or unfermented? (2) Have you in your church, either in its constitution, by-laws or covenant, a pledge against the use of intoxicants? (3) Will you use your influence, according to your best judgment, to bring about the prohibition of the drink traffic? (4) Should a prohibition law pass our Dominion Legislature, will you use your best endeavor to make it effective?

The committee asked that these questions be prayerfully considered and prompt answers returned. Many of the churches responded, and their answers, we feel sure, will give satisfaction to this body. The following is a brief tabulated statement, showing results of the committee's enquiries:

Churches replying to circular,.....		125
Churches in Nova Scotia,.....	71	
" " New Brunswick,...	45	
" " P. E. Island,.....	9	125
Churches using unfermented grape juice at sacrament,.....	116	
Churches using neither,.....	7	
" " fermented,.....	2	125
Churches having pledge against intoxicants,.....	40	
Churches not pledged,.....	84	
" not able to answer,....	1	125
Churches that will endeavor to get prohibition,.....	124	
Churches not able to answer,...	1	125
Churches that will help to enforce the law if obtained,.....	124	
Churches could not answer,.....	1	125

Your committee regret that they cannot report from a larger number of churches; but when it is remembered that many of our churches are without pastors, that clerks as a rule are busy men, that there is a liability in all to overlook even important matters, and that this is the first time our churches have been approached in such a manner, we may congratulate ourselves that the response to our circulars is as large and hearty as it is. Your committee believe that the time and money expended in this movement were by no means lost. It has been the means of bringing this great moral question before our churches; it has placed responsibility where responsibility belongs; it has, to the committee's knowledge, stirred several of the churches to pledge themselves against the use of intoxicants; it has drawn out the determination of many to fight for prohibition till it is obtained, and then exert themselves to make the law effective; and, lastly, it has shown, what will be a surprise to many, that nearly all our churches have discarded for sacramental purposes that abomination, the wine of commerce.

3. Your committee was expected to watch the movements of the royal commission on the liquor traffic, which the government of Canada had promised to appoint, and render the commissioners any assistance in their power in gathering facts and procuring evidence. This your committee were forward in doing, and have reason to believe that their efforts were not in vain. The commission met in Halifax, North Sydney, Truro, Yarmouth, St. John, St. Stephen, Fredericton, Moncton, Charlottetown, and Summerside. Your committee feel sure that the weight of its testimony in the Maritime Provinces will be overwhelmingly in favor of prohibition. What will be the results of the commissioners' enquiries in the other provinces of the Dominion remain to be seen. But it is believed that, whatever effect the report of the commission may have upon the parliament of Canada, its influence upon the country as an educating agency will be powerful for good. It will contain an array of startling facts for the people to ponder. These facts should be carefully studied by ministers and laymen, and woven into argument for sermons and addresses, with which to arouse the public conscience and educate and strengthen the sentiment for prohibition, till the demand upon our legislators for the annihilation of the drink traffic shall become imperious and irresistible.

4. Your committee are convinced that the attitude of the Christian church, in nearly all its branches, on this question is becoming each year more pronounced, and it only remains that this prevailing and well-nigh universal sentiment be crystalized into action, to bring about the speedy emancipation of our common country from the drink curse. Your committee would urge this body, through its ministers and delegates, to make prohibition a living, burning question in their respective churches, congregations and Sunday-schools; to allow no favorable opportunity of arousing the enthusiasm of old and young to pass unimproved.

Your committee believe that there are very few in the churches composing this Convention who are not total abstainers, and they would strongly urge upon this few, for the sake of their example and influence, to adopt the principle of the great apostle expressed in those memorable words, "If meat make my brother to offend I will eat no flesh while the world stands, lest I make my brother to offend." The principle was, what would be injurious to others, though harmless to himself, he would abandon forever. This principle is noble and unselfish, and worthy of adoption by all who would imitate Him who pleased not Himself.

Respectfully submitted,

J. E. GOUCHER, Chairman,
J. A. CAHILL,
E. J. GRANT,
B. H. EATON,
WM. LEWIS,
A. SIMPSON,
W. B. HINSON,
S. W. CUMMINGS,
J. PARSONS,
W. J. GATES. } Com.

REMINISCENCES OF REV. C. H. SPURGEON.

REV. J. BROWN, WINCANTON, ENGLAND.

The first time I heard Mr. Spurgeon was in 1864, in the old castle at Manorbeer, near Pembroke, South Wales. Here, in a large enclosure surrounded by lofty embattled walls, were gathered thousands from far and near to hear the famous preacher; and here it was my joy and delight to see the man whom I had so often wished to see and hear. His text was, "And there they preached the gospel"; and there he preached the gospel to the delight of the listening multitudes. With glowing earnestness and force he told the old, old story, exhorting sinners to repent, believe and live. In dealing with the vain hopes on which many rest he said: "If the supports of this platform are struck out, down I go. I want to strike away from under poor sinners every false prop on which they are resting, that they may trust in the only true foundation, Christ Jesus." The sermon throughout was the same clear, loving, warm-hearted declaration of the gospel which has marked his preaching ever since.

One of the hymns sung was, "Come, Holy Spirit, heavenly dove," etc. The choir occupied the platform behind the preacher. They had thought it well to sing it to a quick and unfamiliar tune, and broke down withal in the middle of the first verse. Mr. Spurgeon, turning sharply round, said: "I don't know what our friends are doing here, I'm sure"; and as suddenly turning round to the vast congregation, said in stentorian tones: "Here, let *us* try, and let us sing as if we meant it. I will give out the verse again, and will some one please start with a good old tune." He then "gave it out," and to hear him do so was a delight, for he was the best hymn reader I ever heard; then some one led off with "Dundee." He joined in most lustily, and although some distance off I could hear him distinctly, and when the many thousands lifted up their voices to sing that sweet old hymn to that sweet old tune the effect was almost overwhelming, and was a good preparation for the sermon. He had gone half way through his discourse when he, and many others, overheard two or three young women, who were seated by one of the old walls, a good distance from the congregation, busily talking. He stopped, and like a very Boanerges, said: "I wish you girls would not talk so loud over there; you are disturbing me and you are disturbing the congregation too, and, besides, if you go on talking so loud as that we shall know all your secrets." I need not say that if the conversation was continued we heard it not.

This magnificent old castle where the meeting was held is famous in history as being the birthplace, in the 12th century, of Giraldus Cambreusis, the renowned topographer and historian of Wales. To me it will ever be held in veneration as the place where I saw the best and noblest man of modern times, and heard from his lips the story of the cross, which he could tell so well, and I trust also as the place where souls were born again.

The next time it was my pleasure and privilege to hear him, was at the laying of the foundation stone of a new Baptist college at Manchester during the autumnal meetings of the Baptist Union, some twenty years ago. Just after he had begun his address it came on to rain, when he remarked, "Here is this sprinkling that is always coming in opposition to us." In referring to Baptist union churches, of which, by the way, there are many in this country—he said in substance: "There is a little matter about these Baptist union churches which I cannot understand—how it is that they can admit unbaptized persons to membership; they seem to patronize both baptistery and font. It looks to me something like this: A man wishes to join such a church, he says to the minister, 'I should like to join your church, sir, but as I see you patronise baptistery and font, I want to know, sir, which it must be before you allow me to join you.' He answers him after the manner of the seller of plaster images, who having one each of Wellington and Napoleon, in reply to a customer who wanted Wellington, and having asked which it was, the seller replied, 'Which ye like, my dear; ye pays yer money an' ye takes yer choice.'"

A pastor of such a church remarked to me afterward: "What right has Spurgeon coming up here shooting in our preserves?" whereupon I thought fit to let off a shot or two by shewing him, or trying to, how inconsistent it seemed to me that churches calling themselves Baptist should permit Pedobaptists to become members; call them union churches if you like, but do not call them Baptist. These "preserves" need a good deal of shooting over, for there are certain things therein that ought to be "brought down."

In speaking of preaching Mr. Spurgeon said that he wished all pulpits were done away with and platforms erected instead. "Why," said he, "they don't give a fellow a chance to preach in some of these pulpits, with their reading board almost up to one's chin. If a lawyer were to get into one of them to plead his case he would lose for certain. Some time ago I was in a pulpit the top of which was about up to there—placing his walking stick across the upper part of his chest. There was a hole in the bottom, and I had a great mind to sit down and preach through the bung-hole to shew how ridiculous it was to put a man to preach in such a place. A man ought to preach all over, from head to foot; like a child when he cries, he cries all over; so should the preacher preach—throw his whole self into it; but how can he when shut up in a box and almost extinguished."

It was on this occasion, when a quiet opportunity offered, that I told him I should like just a word or two with him; to which, as was ever his wont, he readily and genially consented. "Well, brother, what is it?" "Well, sir, it is this, I fail to see the consistency between open communion and close membership, and if any one were to say to me, 'Why do you allow me to sit at the Lord's table with you and yet refuse to allow me to be a member of your church?' I don't know what I could say to him." "Say," said he, "I'd say, 'Do you think because I let you sit at my table I'm going to give you the keys of my cupboard?'" I demurred, considering that any one who was welcome to my table was welcome to the keys of my cupboard; any food I had he should be welcome to. "Well," he replied, "it is a difficult question, and I have often been going to write on it, but have not." I said, "I wish you would, for I am not the only one in need of a little light." I have never seen anything by him on the subject.

(*To be continued.*)

To Study the Bible.

Mr. Moody's Bible Institute in Chicago is making great preperations for the coming winter and next year, with especial reference to the need there will be for aggressive Christian work among the vast crowds who will visit the Fair. Two new stories upon the main building are about completed. These will afford accommodations for one hundred additional men. Mr. Moody, himself, expects to spend a large proportion of the year '93 in Chicago, and is trying to secure leading men from the old country and America to preach the Gospel in English and other languages, and also to give instructions in the institute, in addition to the regular corps of teachers.

Those who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants preference will, of course, be given to those expecting to stay throughout the year. None are admitted but such as are preparing for some form of Christian work.

It seems likely that more room will have to be provided for the Women's Department in order to accept all the promising applicants.

Special attention will be paid to the work of the Musical Department of the Institute. It is proposed to gather and train a large male choir to sing at the services to be held during the World's Fair, and extra privileges will be granted to pupils having exceptionally good voices who will remain during that period. The musical terms begin the first Tuesdays of October, January, April and July.

All inquiries regarding any of the departments should be addressed to Bible Institute, 80 Institute Place, Chicago, Ill.

The Faded Lily.

The flower of your home has faded! Folded hands, silent lips, and a little casket covered with rose and myrtle, are all that is left to you of the dear departed. Suddenly the world has grown dark, and your way grown very lonely. Let me sit down with you and take your hand. Let me speak as one who has five times tasted the same sorrow, and would gladly share the same joy that Jesus gave with it. His loving hand rests upon you and He says:

1. "It is I who have gone down into the garden gathering lilies." Yes, He feedeth among lilies. He gave you your child for a season, and He has but taken the flower He planted. The time and the way were His. You may chide yourself with the reflection, if I had only known this and done that, or something else had been different, this sorrow would have been spared me; but no, the Lord came in His own time. He took His own way. He has done all things well.

2. "It is well with the child." Not dead. No, that pale, pulseless thing that lies so very still, waiting burial, is not what you loved. This is but the dress once worn by the immortal part. The dress lies folded in your arms, but that which you loved, that which loved you, and which made your darling dear to others, is not dead. The sunlight of its face, and the joy of its presence, came from the soul within. That lives. It will make the spiritual body as much more beautiful than the earthly, as heaven is better than earth. You regard your plans thwarted which you had formed for your child; but they are carried out, in fact, on a higher plane. You dreamed of books, teachers, travel, the best society and the best culture for your son or daughter. Heaven has them all. You fondly longed for the companionship and comfort which should be yours in the evening of life. Heaven extinguishes no pure affection, quenches no sweet memory, and the whole family of Christ, young and old, above, below, forget not each other. The saints before the altar are watching, waiting, praying. If you are Christ's there is comfort unspeakable for you here. And when the faded flower shall freshen, nevermore to fade, your heart shall hold it again, above.

3. "Can you trust Me?" Jesus asks this. If for the first time in all your life, say yes, wholly—and all will be peace. Remembering your sorrow will leave no sting. When the clouds return after the rain, the bow of His love will brighten them. Pillow your head on His breast. Trust Him. Seek sanctification rather than comfort. Go now to the garden that has in it the sepulchre. Though trembling, go trustfully, and, like Mary, you shall return even from the tomb with great joy, having seen the Lord.—*Dr. E. P. Thwing.*

— Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

— J. VanBuskirk, Bear River, N. S., writes: "I have great pleasure in testifying to the good effect which I have experienced through the use of K. D. C. I have suffered from dyspepsia in its worst forms for over twenty years. Have consulted a number of physicians, but could obtain no relief. Also tried a number of patent medicines with the same effect, after which I commenced to take K. D. C., and am happy to state that I am almost perfectly well. I hope that your great remedy may become universally known."

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Peloubet's Select Notes.)

Lesson I. October 2. Acts 9 : 1 : 20.

SAUL OF TARSUS CONVERTED.

GOLDEN TEXT.

"Except a man be born again he cannot see the kingdom of God."—John 3 : 3.

EXPLANATORY.

I. SAUL, WHO IS CALLED PAUL.—His parents were Jews of the tribe of Benjamin. They were Pharisees and "Hebrews of the Hebrews," *i. e.*, they could trace their descent in the direct line from Abraham, and were strict in their adherence to the Jewish laws and traditions (Phil. 3 : 5). His father was a Roman citizen (Acts 22 : 28), possessing the peculiar rights of citizens, probably as a reward for distinguished services to the Roman state. Paul was born at Tarsus, the chief city of Cilicia, in Asia Minor, probably about the year A. D. 2. Here could be obtained the best secular learning of the age. He was educated in piety at home, and in the law and traditions under Jewish rabbis. He was taught the trade of tent-making, the material being either cilicium, a cloth made of the long and beautiful goat's hair, for which Cilicia was noted, or skins of animals, so that "Chrysostom calls Paul at one time a *tent-stitcher*, and at another a *leather-cutter*." At about 10 years of age he was sent to Jerusalem, where he studied the Bible, Roman law, and the Greek literature.

II. OPPOSING THE TRUTH WITH ALL HIS MIGHT.—1. *And.* "*But*," as in Rev. Ver., in contrast with the missionary zeal of Philip, who was preaching the gospel of love, while *Saul was yet breathing out threatenings*, etc.

2. *And desired of him letters*, constituting his transport and his "authority and commission" (26 : 12). The high priest issued them with the authority of the Sanhedrim (26 : 82). *To Damascus.* The oldest city in the world. Situated about 140 miles north-east of Jerusalem. According to Jewish tradition, it was built by Uz, the great-grandson of Noah. In St. Paul's time it must have had a large population.

WHAT AUTHORITY HAD THE HIGH PRIESTS OVER THE PEOPLE IN DAMASCUS? (1) All Jews, however remote their dwelling, acknowledge Jerusalem as the capital of their nation. (2) The Romans, at least up to this period, never disturbed the Jews in the exercise of their religion, but often protected them from the interference of others; thus the high priest and elders of the Holy City exercised the same sort of spiritual supremacy over the synagogues of the adjacent countries, as the pope and cardinals have since assumed over the churches in connection with Rome. *To the synagogues*, as holding the local authority. There were a number of them in Damascus. *If he found any of this way.* Rev. Ver., *The Way.* The name "the Way" soon became a distinctive appellation of the Christian religion. *Whether they were men or women.* The Acts of the Apostles continually makes prominent the faith, ministry, and witness-bearing of Christian women; and we know from heathen as well as from early Christian writers, that the lives of Christian women bore noble testimony to the faith of Jesus.

III. HIS CONVERSION. — 3. *As he journeyed.* The distance from Jerusalem to Damascus is 140 miles, and would occupy Saul five or six days. There is little doubt that he rode on horseback, as usually represented, and his "followers were some mounted, some on foot, like a caravan of the present day." *Suddenly* (about noon, 22, 6) *there shined round about him a light from heaven.* The light was "above the brightness of the sun" (26 : 13). The midday glare of an eastern sun is of itself exceedingly bright, and the hour was chosen, we cannot doubt, in order that "the glory" of this heaven-sent light should not be confounded with any natural phenomena.

4. *And heard a voice saying*, in the Hebrew tongue (26 : 14). In all three accounts the name Saul here is a transliteration of the Hebrew way of spelling Saul, *Saoul*, while in every other case the Greek from *Saulos* is used. *Saul, Saul*, repeated for emphasis. *Why persecutest thou Me?* Christ speaks of Himself as persecuted by Saul, because "in all the affliction of His people He is afflicted" (Isa. 63 : 9), and "whoso toucheth them, toucheth the apple of His eye" (Zech. 2 : 8).

5. *And the Lord said, I am Jesus.* Note that Jesus presents Himself to Saul in His loving name as a Saviour and helper, even though Saul was persecuting Him. *It is hard*, etc. These words (and the first clause of ver. 6) are rightly omitted from the Revised Version. But they belong to the story, for Paul himself utters them in 26 : 14. *To kick against the pricks*, *i. e. goads.* The ox, being driven from behind, not, as with us, from the side, would strike against the goad, if it resisted by kicking. This was a common Greek proverb, expressive of the impotent rage which hurts itself instead of its object, and is found in Æschylus, Euripides, and Pindar.

6. *Trembling and astonished.* These words should be wholly omitted. *Lord.* He now sees in the despised Nazarene his Lord and Master. *What wilt Thou have me to do?* The question implies that he is ready to obey, but does not know what is required of him. He is waiting for guidance. *Arise and go into the city* (Damascus), *and it shall be told thee*, etc. He was not yet prepared for the full revelation of his duty. It takes time for the new thoughts and purposes to become calm and clear, for his decisions to mature. God leads us step by step.

7. *The men with him . . . stood speechless.* This at first seems at variance with Paul's statement in 26 : 14, that all fell to the earth. But *stood* here is not spoken in opposition to falling, but to moving on. They came to a full stop. They did not move. Or Lewin's view may be correct, that all were first struck down by the light; but though Paul lay blind till commanded to rise, the rest would at once start to their feet, and would stand in amaze. *Hearing a voice* (the sound), *but seeing no man.* We are told by St. Paul himself (chap. 22 : 9) that they "did *not* hear the voice." What is meant is clearly that they did not hear the words—could attach no meaning to the sounds which for Saul himself had so profound a significance.

8. *And when his eyes were opened.* Probably after some interval. *Saw no man. Saw nothing.* He was totally blind. Saul does not appear to have ever recovered his sight as before, if, as many think, his "thorn in the flesh" was a trouble with his eyes.

IV. THREE DAYS OF DARKNESS AND CONFLICT. 9. *He was three days without sight.* The blindness of Saul was no doubt mercifully intended by Providence to compel him to attend without distraction to the great matters which had been placed before him. The state of his mind may be gathered from the fact that he took no food or drink during that interval. And versed as he was in the Bible, he could, even in his blindness, search the Scriptures, and, under the guidance of the Holy Spirit, was enabled clearly to discern the whole scheme of Christian doctrine in its fulness and truth.

WHAT WAS THE CHANGE WROUGHT IN PAUL BY HIS CONVERSION? Before conversion he was sincere, moral, religious. Were not these enough? The change was: (1) Before conversion he was sincerely wrong, now he is sincerely right; before, he was only partially sincere, not seeking the whole truth before all things; now his sincerity was complete. Much the same is true of his religion. (2) Before conversion he was moral, but it was self-righteousness, proud and formal. Now he had morality transformed by love to God and man, which is the only true morality. (3) By conversion he became humble, trustful, repentant, and his sins were forgiven. (4) By conversion the whole purpose and aim of his life was changed.

V. THE WAY INTO THE LIGHT. 10. *And (Now) there was a certain disciple at Damascus named Ananias.* Of this disciple we have no further mention in Holy Writ except in chap. 22 : 12, where St. Paul describes him as a "devout man according to the law, having a good report of all the Jews which dwelt" at Damascus.

11. *The street which is called Straight.* In the time when the events related in the Acts took place, the main thoroughfare of Damascus was the street called "Straight," so called from its running in a direct line from the eastern to the western gate. It was a mile long, it was a hundred feet wide, and divided by Corinthian columns into three avenues. At present it is "a narrow thoroughfare, inclosed on either side by bare unsightly walls." It is remarkably straight in some parts as well as narrow. *Tarsus.* The capital of Cilicia, on the river Cydnus, described by Xenophon as great and flourishing. *For, behold, he prayeth.* This fact of Saul's *praying* seems mentioned by the Lord to reassure Ananias. As a strict Pharisee (Phil. 3 : 6), Saul had doubtless often prayed or said his prayers. But now he really prays.

15. *A chosen vessel.* A *selected* instrument, *i. e.* selected by God, and for the purpose indicated in the remainder of the sentence. One of the clearest intellects that ever glowed in a human frame changed hands that day. It was this experience that led Paul to feel so deeply the divine side of conversion. God chose him before he chose God. *Unto Me.* Not only chosen by Me, but prepared for Me and devoted to Me. *To bear My name; i. e.* make known His nature, character and work. *Before the Gentiles.* He became the great apostle to the Gentiles. *And kings.* King Agrippa II. and Queen Bernice at Cæsarea, as the Emperor Nero at Rome, the Roman governors Sergius Paulus, Gallio, Felix, and Festus. *And the children of Israel.* It was Paul's custom *first*, we know, ever to tell the story of the redemption to the children of Israel in every city where there was a synagogue or congregation of the chosen people.

17. *And Ananias went his way*, from his house to the house of Judas, where Saul was. *Brother Saul.* Showing that he believed in the revelation made to him, and accepted Saul as a fellow-disciple. *That appeared unto thee in the way as thou camest.* Showing that Saul actually saw Jesus. "*Sight* . . . *Holy Ghost.* He brought two great gifts,—sight, and the gift of the Holy Spirit. The receiving of sight was to him a proof that he had received the power of the Spirit, the extraordinary gifts and qualifications needful for his work.

18. *There fell from his eyes as it had been scales.* "He experienced the sensation as if there had fallen something like scales from his eyes. . . . The blindness was an emblem of the darkness and prejudice which before veiled his eyes; and the falling off of the scales represented the clearer views of divine truths which he should afterwards receive." *Was baptized.* Great honor was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation, and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His church.

VI. THE YOUNG CONVERT AT WORK. Vers. 19, 20. Note the suggestive stages in Paul's conversion: (1) a sudden providence; (2) producing conviction of sin; (3) a desire to know duty; (4) help from Christian friends; (5) filled with the Holy Ghost; (6) confessing Christ in baptism; (7) testifying from his experience; (8) increasing in strength.

19. *When he had received meat, i. e.* food. The three days' fast (ver. 9) and the intense inward conflict had obviously brought about a state of extreme prostration. *He was strengthened.* His physical condition was attended to. So God fed Elijah when he was desponding.

20. *Straightway*, immediately. *Preached* (proclaimed) *Christ* (Rev. Ver. *Jesus*), *in the synagogues.* He gave his religious experience, testifying to what Jesus had done for him. The change in such a man must have had marvellous power in leading others to Christ, and his prominence as a Jew must have led many to hear him. As a Jewish rabbi he would have easy access to the synagogues. *Preached Christ . . . that He is the Son of God.* The best manuscripts have here *Jesus* instead of *Christ.* And the difference is not merely verbal. What Saul preached was, not the doctrine that the Jewish Messiah was the Son of God, but the fact that Jesus of Nazareth was the Son of God and the long-promised Messiah, "the very Christ" (ver. 22).

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To the Heirs, Executors, Administrators or Assigns of Richard P. Knox and to his widow, and to John Knox and Mary A. Connolly, and all others whom it may concern:

I HEREBY GIVE YOU NOTICE that in default of payment of certain mortgage moneys owing to me by virtue of the Indenture of Mortgage executed by Richard P. Knox and his wife and John Knox, bearing date the twenty eighth day of November, A. D. 1887, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1890, I shall, on Saturday, the twenty-ninth day of October next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said two Indentures of Mortgage, in execution of the powers thereby respectively vested in me. Dated the thirty-first day of August, A. D. 1892. MALVINA W. WATTERS.

A. H. DaMILL,
Solicitor for Mortgagee.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern:

I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me, by virtue of the Indenture of Mortgage executed by you, bearing date the twenty-second day of September, A. D. 1890, I shall, on Saturday, the fifth day of November next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me.

Dated the twenty-third day of May, A. D. 1892.
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Resolutions passed at the recent Convention, Bridgetown, N. S.:

1. That we express our thanks to the advisory committee for the well-developed plans leading to the organization of a Maritime B. Y. P. U.

2. That we express our heartiest thanks to Rev. Dr. Wilkins, the representative of the International Society, for his mature advice and indefatigable labors, as also for the inspiration lent us.

3. That we express our gratitude for the harmonius sentiment which prevailed in organization.

4. That we recommend all pastors and local workers to earnestly study the methods and advantages of this onward movement among the young people of our churches.

5. That we express our gratitude to God for so richly blessing our young people on this continent, resulting in so many organizations similar to our own.

6. That we heartily approve of the B. Y. P. U. of America as a necessary centre for co-ordinating a movement so extensive as the Baptist young people are entering upon.

7. That we are glad to establish fraternal relations with the General International Union.

8. That we approve of the educational methods outlined by the general secretary, and recommend to all Young People's Societies of whatever name, especially the daily devotional Bible reading and the course of studies on the life of Christ.

9. That, as far as possible, we would recommend local societies to carry out the suggestion of the International Union as to optional educational work, the leisure reading course on the life of Christ, and the weekly symposium, giving prominence to the missionary work, our distinctive Baptist principles and history, and also the popular lecture course by pastors on the life of Christ.

10. That we appreciate the great importance of education for our Baptist young people in the schools under the special supervision of our denomination in these provinces, and would urge the attention of our young people to the merits of our institutions at Wolfville and St. Martins, and also commend these schools to their support.

11. That we appreciate the courtesy of the MESSENGER AND VISITOR in giving our Union space for a special department in the interests of our work, and that we make the MESSENGER AND VISITOR our local organ, and the *Young People's Union* our general organ for the publication of official reports.

12. That we hear with pleasure that the World's Fair is to be closed on Sundays, but regret that up to this time equal success has not favored the movement to suppress the sale of intoxicants; and we would re-affirm our conviction that this failure is to be deplored, and express the earnest hope that measures may still be found to make the Exposition, by the rebuke of this foe of society, worthy of the great age in which we live.

We would also call attention to the resolution unanimously adopted by the late Baptist Convention held at Bridgetown. "Your committee appointed to consider what recognition shall be given by the Convention to the Baptist Young People's Union of the Maritime Provinces beg to report as follows: That the Convention approves of the organization and heartily commends it to the consideration and fostering care of the churches; and would urge that all young people, whether formed into societies or not, to pursue the daily devotional readings and the studies in the life of Christ as outlined by the International Union.'"

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J. S. GOLDENSTEIN, commercial traveller, Montreal, Que., writes: "This is to certify that I have been suffering in the extreme with that terrible disease known as dyspepsia, having *palpitation of the heart, great nervousness, headache and gloomy forbodings and life seemed a burden to me. I tried many doctors, but they failed to effect a cure for me.* I got so bad that I could not attend to my business and had to leave the road and go home. On my return from Montreal to Antigonish, N. S., I was induced by a friend (Mr. Wallace, druggist of the above place) to try K. D. C. I first thought it was like all other dyspeptic cures, but with Mr. Wallace's assurance that it would do me good, I decided to try it, and I am thankful to state to the dyspeptic world that I had not finished one package of that valuable *K. D. C. before I felt like a new man.* My motive in making this statement is not to increase your business, as I have no interest in it whatever, but in the hope that I may attract some sufferer from this dread disease and thereby that they may without delay secure a package of K. D. C. and reap the benefit that it is so sure to give."

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WEDNESDAY, SEPT. 21, 1892.

NOW WHAT ?

Our Convention and all our associations, save one, for the current ecclesiastical year have been held. The various objects of our denominational charge have been considered. Reports have shown the work done and the financial standing of each interest. Forecasts have been made, and estimates given of amounts needed to successfully carry on and develop our various enterprises in a way commensurate with their needs and our resources. We now face another year and are to write its history in deeds.

All the subjects for which our denomination appeals commend themselves with varying degrees of emphasis to the Christian pulse and purse of our membership. That all are not equally interested in each, either as individuals or as churches, is not to be wondered at. Men are differently constituted, and for this reason the appeals of different objects of benevolence find a varying response. And as churches are but aggregations of individuals, the same will be more or less true of them. This, however, forms no reason for indifference or neglect of any interest that tends to promote the coming of Christ's kingdom. The Christian should hold himself open for sacrifice and prayer for all good objects, while it is permissable, nay even imperative in some cases, that he should burn with irrepressible desire for the promotion of some one interest concerning which God has touched his heart, and he must say, "this one thing I do." One idea, or one thing is enough for a man if it is big enough, but as all things in nature are related each to other, and as truth is one, especially moral and religious truth, the specialist cannot withdraw himself without injury from related subjects. The followers of Christ must seek to follow in all paths trodden by the Master. The pastor must be interested in missions, the missionary must be interested in education, the educationist must be interested in all social and moral reform, and our membership as a whole must intermeddle with all forms of Christian enterprise till the world is reclaimed for God.

As Baptists we find a stimulus to Christian endeavor in our history the world over. Our record in civil and religious liberty, in missions, and in Christian learning is such as to excite us in the race to become worthy followers of those who were pre-eminent in these departments.

The old prophet said to Israel: "Enlarge the place of thy tent." *Enlargement* in all departments of our work should be the rallying cry for this new year. In missions and in education there has been a marked advance among us. New mission stations have been secured and manned. New buildings have been erected for educational work, teaching staffs have been strengthened, and more students have been under instruction than ever before. We have been enlarging our work, but we have not yet reached the borders of our possession. We must advance in all directions, and as we go we must strengthen and secure all the way of our onward march. We need to be careful that in broadening our work we do not make it shallow, superficial, and an easy prey to decay. The temporal and spiritual welfare of our churches and mission fields at home must be a first demand upon our sympathies, prayers and benevolence. To overlook and neglect the work adjoining and opposite our own house can never be amended by interest in something beyond. We must conserve centripetal as well as centrifugal force in our efforts.

The answer to our question, "Now What—?" is then briefly this: Let every individual Baptist gird himself for work. Wait not till lines of policy in all respects harmonize with individual preferences. That time will never come. Let every Baptist labor to promote the welfare of his own church and local and home interests, whether or no all plans formed may be deemed the best. The gravity of the work presses, and the margin of life is too short to wait till all plans are perfect in our judgment. It will be hard to frame an excuse against the Master's command, "Son, go work today in my vineyard."

Let every Baptist, too, keep a warm place in his heart for Christian education, or make one. Of all people in the world we have most to gain and nothing to fear from the advance of knowledge. The Reformation was preceded by a revival of learning, and a soul saturated with truth, undivorced from God and revelation, is on the road leading to Him who is the Light of the world. It seems almost needless to add that all our membership should arouse themselves to see the signs of the times, and hear the voices that come over the sea, giving assurance that the time has come when all people are waiting for His law, and all nations are ready to receive the message of life. In the single hundred years of missionary endeavor so much has been done that all hearts and hands, ever touched by grace divine, must have every needed persuasive and argument to renew, and redouble so far as possible, all past efforts to give the gospel to all the world.

According to the amount of money we have raised, the results in all departments of our work are very gratifying. What is true of American Baptist missionary work in India, namely, that a dollar spent shows more results than the same amount spent by other denominations, is partially true among us here in our denominational enterprises. The amount of work done for the money is so large as to fill our hearts with gratitude, and such as could not be accomplished save by a large measure of self-denial on the part of our pastors, missionaries, teachers, professors and other Christian helpers. To this same self-sacrificing spirit we appeal again that no curtailment of any good work may appear, and to our more than two score thousand members we would plead for more liberal giving that any poorly remunerated laborers may be more generously provided for, and that an enlargement of all our work worthy of our ability may speedily be witnessed.

Opening Services at Wolfville.

Thursday, the 15th inst., was a bright day in the history of Acadia Seminary. The new building was visited by a large number of friends, and services of much suggestiveness were held.

The morning meeting was held in the chapel in the seminary. Mr. C. B. Whidden, by appointment of the governors, presided at the morning and afternoon sessions, and filled his office well. Prayer was offered by Rev. P. A. McEwen of Windsor. Several hymns were sung, with Miss Dodge at the piano. Rev. J. J. Baker, of Toronto, spoke briefly, and was followed by Rev. J. W. Bancroft, who testified to his continued interest in these institutions and to his appreciation of the advancement made in the range and quality of work done at present in comparison with that of twenty years ago. He is in sympathy with every effort to advance the educational and spiritual life of the work at Acadia.

Rev. Dr. Saunders read an able paper upon "The religious aspects of the work of the Seminary." This paper should be published in full in the Messenger and Visitor. Any outline will misrepresent it. He said Christ is both Lord and God here. The aim has been to employ teachers holding right views of life, who by their practical and personal influence should give a religious character to the school. The results have been satisfactory. This school is known far and near as a Christian force. Its influence is widely diffused. Recently a colored girl, educated here, appealed to the African Association for help to the seminary, and these people, though poor, at once gave $10 for this purpose. (Cheers.) It is the Christian education received here that goes forth to bless our homes. To train young ladies intellectually and to leave them without the force of religious influence, is to leave them exposed to the currents of evil about them. Much good work in giving Bible training has been done by the principals and teachers, and recent action of the governors will strengthen this branch of the service.

A tender and appropriate prayer of dedication was offered by Rev. S. B. Kempton. The benediction was pronounced by Rev. J. W. Manning.

The afternoon meeting in College Hall was well attended and the interest well sustained to the close. In opening the exercises Mr. Whidden, the chairman, said that the thought of a new seminary building had taken form two years ago; one year ago the contract was let, and a week ago the building was occupied. This had been a matter of great interest to the Baptists of the Maritime Provinces, and especially to the members of the building committee, who during this period had borne a good deal of anxiety. He then called upon Mr. J. W. Bigelow, secretary to the committee, to make a statement as to the cost of construction.

Mr. Bigelow made an apt speech in presenting his statement, which was clear and definite. Rhodes, Curry & Co. had the contract. The building is 136 x 50, containing three stories and a basement. The first floor contains the dining room, three class rooms, and a chapel with a seating capacity of 250. On the second there are twenty rooms for students and teachers, and the reception room. On the third floor twenty rooms for the use of students and a fine studio. The basement contains the gymnasium, boiler rooms, etc. It is a handsome, well-finished building, reflecting great credit on the architect, J. C. Dumaresq, and on Mr. Beckwith, foreman of Rhodes, Curry & Co., contractors. The sanitary arrangements of the building he considered complete. Dr. Sawyer had been unremitting in his oversight and attention. (At this point some one proposed that three cheers be given to Rev. Dr. Sawyer, which was enthusiastically done.) The building cost $27,000. The accommodation is now sufficient for one hundred and twenty students. While the debt is large the history of the past twelve years encouraged us to expect the growth of the schools to warrant the investment. A boarding-house is necessary for the young ladies attending college.

Rev. A. Cohoon spoke of the generous provision the governors have made for education of young women. In addition to the $27,000 for the building, $6,000 had been paid for the land and buildings thereon, making a total expenditure of $33,000. The students and their friends should show their appreciation of these provisions by advertising the school and supporting it. The Governors had required courage to meet the requirements. He asked for additional annual subscriptions to the value of $300. They desired to reduce the debt by $2,000 a year. He thought $1,000 of this should be contributed by the women. They had reason to hope the women would help. The responses of the people for this work had been cordial to an unusual degree.

Prof. Keirstead followed with an address on the "Purpose of the School," notes of which may hereafter be furnished.*

Rev. J. J. Baker, of Toronto, spoke of the provisions for education in Western Canada. They have only co-education in the government system in Ontario. He expressed great pleasure in meeting the brethren here. As an alumnus of Toronto University, which has 1,000 students, as an examiner in McMaster for years, and as president of the Alumni of McMaster University, he was in a position to know something of the educational work of the west, in which he was greatly interested. They have in Ontario 125 high schools, 8 universities, besides academies for boys, theological colleges, and ladies' seminaries. The Baptists have a large influence. Their college is well equipped, has a good staff of professors, and is gaining rapidly. The Ontario Baptists are indebted to the Maritime Provinces for a number of pastors and educators whose work proves the efficiency of Acadia in the past. He congratulated Maritime Baptists on their faith, that seemed to go almost to the verge of recklessness. The loyalty to institutions here is remarkable and very inspiring. The movement in advance to-day means a broader and richer life for the girls who will enjoy these privileges; it means in every way the elevation of your home life, and so the deepening and widening of your church life; it means the exercise of greater social power, and so the hastening of the coming of the kingdom of God on the earth. The educational work of the Baptists of Canada is one of the principal means of bringing them together in sympathy and will tend to break down sectionalism.

Mr. Baker's remarks were in fine taste, thoughtful and well received.

A solo by Miss Brown was rendered to the delight of the audience.

Judge Chipman expressed the pleasure he had in witnessing the growth of these institutions, in which he had a life-long interest. He greatly admired the new building. He thought the committee had done very well to keep within the estimates. He offered to be one of ten persons to give $30 a year for ten years to raise the $300 a year Mr. Cohoon had asked for. The offer is open for thirty days. (Mr. Cohoon here stated that the judge had already subscribed $25 a year for ten years.)

Dr. Saunders spoke happily on the Manual Training Department and its educational and industrial value. The Baptists of Ontario have made this manual training work a success and we can do the same here. Charles E. Young has been the benefactor in this enterprise. Several courses of instruction will be provided that will bring us into closer touch with the people. This movement is popular and requests for assistance have been responded to with much enthusiasm.

Principal Oakes made announcements of donations received, and also of a prize consisting of a ticket to the Columbian Exposition and return, to the student who makes the best record in this department during the year.

Dr. Sawyer pronounced the benediction.

In the evening a reception by the teachers of the seminary was greatly enjoyed. The attendance was large. The instrumental and vocal selections of music given by Fraulein Zuck, Miss Brown, and Miss Mamie Fitch showed that this department is in the hands of teachers of ability and culture. Fraulein Zuck, who has just come from her native Germany to take the leading position as teacher on the piano, delighted the assembly by her rendition of some classic selections.

The building committee is composed of Dr. Sawyer, C. B. Whidden, A. P. Shand, and J. W. Bigelow, secretary to the committee.

* A report of this address has been received. We regret that we are unable to find room for it in this issue, but will revert next week.

The Opening at St. Martins.

On Thursday evening, the 15th, there was nowhere in these provinces a happier, more enthusiastic assembly than that which was composed of the students and friends of St. Martins Seminary. Last December it was their privilege to celebrate, at a veritable "jubilee," the completion of the $15,000 subscription list. During the summer Dr. deBlois had succeeded in making some most important additions to the teaching staff. It seemed that there only needed to be added to these successes a gratifying attendance at the opening of the school. This satisfaction was granted, and the throng that packed the Assembly Hall on Thursday evening was ready to rejoice.

Dr. deBlois, who presided, gave each speaker an appropriate introduction, but first made an address containing words of greeting, gratitude and hope. In speaking of the past, he referred in fitting terms to the abiding work of Dr. Hopper, the late principal. In regard to the present he called attention to the plans for a summer school, and also to the fact that the directors have decided to finish at once the upper flat of the building. This has been made possible by the kindness of a gentleman in St. John, who has placed an unencumbered property at the disposal of the board, to be used as security while the necessary amount is being raised. Dr. deBlois called attention to the additions to the staff, speaking especially of Miss Tucker, Miss Fitch and Mr. Chapman. He stated that the new "shorthand and typewriting" department was already popular, Miss Pye having already about a dozen pupils. The especial provision for the teaching of etiquette was a somewhat new thing in these provinces. He believed it was much needed and would prove of great benefit. He felt much gratified that the first day of the school year had brought an actual attendance of fifty-seven, forty of whom were boarders. The enrollment for the term would of course be considerably in excess of this number. It was the purpose of the directors to ever keep the school at the front as to efficiency. It was pleasing to see that the constituency was realizing this.

Dr. deBlois now introduced Miss Tucker, who told in a simple yet most impressive way how she happened to leave her New England school and home associations for St. Martins. Nothing was further from her thought when Dr. deBlois first spoke to her in Boston, but when he told her something of the history of the school and something of the purpose that inspired those who were laboring for it, God so laid the matter upon her heart that she felt that if her presence would prove helpful at this crisis in our history, she could not refuse to come. Miss Tucker then besought the students to always remember that she was anxious to help them in any way, and so was interested, not only in their class work, but in all that concerned them. There will long linger in the memory of the audience the pleasing presence and earnest words of the new preceptress. No one wondered any longer that the Wellesley faculty have such confidence in Miss Tucker that they accept a pupil bearing a certificate from her without exacting the usual entrance examinations. All are rejoiced that this lady comes to us with a purpose of becoming a factor in the future of the school.

Prof. Robinson, who will have charge of the departments of elocution and vocal music, was next introduced. He made a thoughtful address upon the necessity and nature of true "expression," and subsequently read a very difficult selection. His address evidenced his enthusiasm for and his understanding of his department, and his reading evidenced his mastery of his art. Prof. Robinson has had classes in the Boston School of Expression, and St. Martins pupils who complete his course may be admitted to the last year in that institution.

A. H. Gilmore, M. P., in a characteristically witty speech, presented vividly the contrast between the educational advantages of to-day and those of fifty years ago. He expressed his hearty sympathy with the institution, and stated that the fact that the two branches of the Baptist family were united in its support gave him great satisfaction.

G. G. King, ex-M. P., one of the firmest friends of the school, said that he had heartily supported the seminary ever since it had been decided to locate it in St. Martins. He congratulated the teachers upon the material they had to work with.

J. J. Bostwick, Esq., whose enthusiasm has carried the school over so many hard places, congratulated Dr. deBlois upon the results of his hard summer's work. He referred to the generosity of many friends of the school, especially to Capt. Calhoun's thousand dollar gift. He said that he envied the teachers the privileges of this year.

Jas. Rourke, M. P. P., said that it was not wonderful that an undertaking of such magnitude should have been attended with difficulties. He had always believed in the future of the institution.

J. S. Titus, Esq., "who has stood by the school like a rock," spoke a few hearty words. He said that while from the first he had been interested in the school, through its trials he had grown to love it.

Rev. Mr. Lockwood, of Boston, after extending congratulations, urged the students to remember the Christ in whom are found all the treasures of wisdom and knowledge. After a few words from Pastor Williams, emphasizing the thought "The Lord hath done great things for us, whereof we are glad," the benediction was pronounced, and the successful "opening exercises" were completed. St. Martins is gaining every week, and the blessed part of it is that the special providences continue.

X. X.

N. S. Eastern Association.

(Continued.)

SATURDAY MORNING.

The association sermon was preached by Rev. W. F. Parker, of Truro; text, Acts 16: 9; subject, "The True Vision of Humanity." This was a missionary sermon of the right order—clear, logical, Scriptural.

The Circular Letter was read by Rev. H. B. Smith, of Springhill, who had prepared it. The subject wisely chosen was "The Influence of Church Members." So well pleased were the brethren with this paper that they were anxious that it be placed in the hands of all our church members, and asked for it a place in the Messenger and Visitor.

A resolution was introduced by Rev. W. F. Parker, and passed most heartily by the association, recording the very high appreciation of this body of the character and worth of the Rev. J. E. Goucher, who for many years has been the much honored and faithful pastor of the Prince street church, Truro, and a member of this association, but now removed to the pastorate of the Milton church, Yarmouth.

The Rev. Isa Wallace presented the report of committee on Systematic Beneficence. It was suggested, in the discussion of this paper, that our churches contribute in the proportion named in the scale adopted at our last Convention as to "Offerings for denominational work."

SATURDAY AFTERNOON.

The association received to its membership the church recently organized at Tidnish, and subsequently the hand of fellowship was given by the moderator to Rev. A. H. Lavers, the pastor representing this new interest.

Rev. M. W. Brown presented the report of committee on Sabbath-schools. An interesting programme was prepared by this committee for the discussion of this subject. Bro. A. K. Freeman, lic., gave an address on "Missions in our Sabbath-schools."

At the request of our sisters, who were in session in another place at this hour, the discussion of this report was postponed, and the committee on Denominational Literature, in which, we suppose, our sisters were not so deeply interested, was received through the Rev. C. H. Haverstock, the chairman. This report showed that the eye and heart of our Baptist brotherhood is on this department of our work. That our distinctive tenets shall have full expression, both by clear-cut announcement and scriptural defence by our press as well as by our pulpits, in order to the right fulfilment of our mission, is imperatively demanded. Our Book Room and the Messenger and Visitor came in for a good share of criticism and commendation. In the discussion of this report some misconceptions, quite harmful in their influence, were removed.

The discussion of Sabbath-schools was resumed. Rev. H. A. Giffin gave an address on "Systematic giving in the Sabbath-schools." The Rev. W. F. Parker spoke to the theme of "Temperance in the Sabbath-school," and the Rev. A. H. Lavers discussed the "Relation of Pastors to the Sabbath-school." Addresses on these several topics were also given by Sister Gunn, Bros. Bool, Kellor, and J. Walker.

This was an interesting session, and although an extension of time was given, all present felt that the thorough discussion of these several important themes demanded more time.

According to plans of the committee of arrangements, an educational meeting was held on

SATURDAY EVENING,

when addresses of the right stamp were given by Revs. D. A. Steele, A. H. Lavers, A. Cohoon and Bro. J. B. Champion, lic. Never have we heard addresses on this subject more worthy of a full report, nor ever have we seen an audience more attentive and appreciative. In this, as in other sessions of the association, the choir rendered excellent service.

THE LORD'S DAY

dawned bright and promising. The voice of prayer and praise was heard at an early hour in the church. Services had been arranged for in the Baptist, Presbyterian and Methodist churches of the town, and also in several outlying districts. The Holy Spirit was graciously present to assist the speakers and the hearers. Much was enjoyed by the assembled believers, and some were led to enter upon a Christian life who had hitherto neglected this all important privilege.

Most earnest prayers were offered in behalf of Bro. Haverstock and this dear people by whom the association was so kindly entertained.

MONDAY MORNING

The closing session was held. The discussion of a resolution recommending the young people's movement occupied the most of this meeting. Different views were expressed in a most kindly, Christian spirit, and while all could not agree in the several details of the movement, yet all were anxious that the best thing possible be done for the young members of our churches and communities.

The reports from the several districts were heard, and the best methods of collecting funds for denominational work were considered and planned for. The necessary routine business was attended to, and the association adjourned to meet with the church at Great Village next year.

Several things worthy of particular mention contributed to the success of our Eastern Association this year. The Pugwash church and its pastor had carefully prepared and earnestly prayed for the divine blessing on the gathering. The delegations of the churches came up with the purpose of learning the will of the Lord and of doing it. The moderator not only kept the business well in hand, but he planned wisely for the fullest exercise of the spirit of our holy religion in all this work. In the closing hymn, "Blest be the tie that binds our hearts in purest love," sung with unusual pathos, the spirit of this gathering of the Lord's people was appropriately voiced.

Sabbath School Convention.

In accordance with a resolution passed at the last meeting of the Eastern N. B. Baptist Association, the committee appointed to arrange for a Sabbath-school convention met in Moncton, September 13, where the following arrangement was made:

The convention will be held with the 1st Hillsboro church, October 5, 1892. The first session will open at 2 o'clock p. m. After the preliminary services the officers will be appointed, and then a paper will be read by Rev. W. H. Warren; subject, "The Ideal Sunday-school." This will be followed by discussion on the subject. The evening session to open at 7.30 o'clock. Addresses (or papers) will be given by Rev. S. W. Keirstead, on "The Ideal Teacher"; Rev. C. E. Baker, "Duties and Qualifications of Superintendents"; Rev. W. B. Hinson, "Relation of School to the Church"; Rev. A. F. Brown, "The Bible in the Sunday-school." Each subject to be open for discussion. Tuesday morning session opens at 9.30 o'clock. Ten minute addresses. Speakers and topics to be provided for at convention. Arrangements for other meetings to be made at the time of meeting.

Each school in the association is requested to send three delegates. All officers and teachers are cordially invited to attend.

S. W. Keirstead,
Sec. of Com.

Last week our Free Baptist brethren of Nova Scotia met in their annual conference at Argyle. The attendance at the meetings was large and the report of the year's work is said to compare very favorably with that of other years. There have been added to the churches by baptism 93, and by letter 21, the total membership at present being 3,659. The amount raised by the churches for all purposes during the year was $12,390. The number of Sunday-schools is 37; teachers, 252; scholars, 2,275; moneys raised by Sunday-schools, $549. Rev. G. W. Foster very acceptably represented the F. C. B. Conference of New Brunswick. The following resolution, looking to a union in work of the Free Baptists of N. S. and the F. C. Baptists of N. B., was adopted: "*Resolved*, That we believe that it would be helpful to us as a people if we were in closer relations within the two provinces; that we trust all Free Baptists may be able to unite together for common work and mutual help." Rev. C. W. Williams and Mr. J. H. Trefry, of St. Martins U. B. Seminary, were present and ably represented the interests of that institution. A resolution was passed heartily commending the seminary to the sympathy and support of the Free Baptist people. The question of union with the regular Baptist body was named, but no action was taken, as it was considered best that the F. B. and F. C. B. bodies should first get closer together, and that the larger question of union should be deferred until the time should seem more ripe for action. An address to the Royal Commission on prohibition was adopted, favoring the entire and immediate prohibition of the liquor traffic. The Sabbath services were occasions of rich spiritual blessings. Over thirty persons it is reported professed conversion during the meetings.

Dakota Letter.

Since the last letter from Dakota to the MESSENGER AND VISITOR, both our Association and State Convention have held their meetings. The former met with the church at Crystal, in their new and commodious church edifice, and the latter we had the honor of entertaining in the city of Grafton. Both meetings were largely attended and quite enthusiastic. Our convention had hitherto met in October, but it was thought a better attendance might be secured from among the farming community, and also of our young people, by having it in July. The experiment proved a success, as the meetings were pronounced the best we ever had. The programmes of both the association and the convention were wisely arranged, and the exercises were well prepared, and lasting good must be the result. At the convention we had present some thirty of our ministerial brethren of the state, including a number of students who are spending their vacation with mission churches in the state. The letters from the churches read at the association showed a healthy state of religious life with many of the churches, and quite a quickening and advancement and large additions to their numbers with some of them.

A number of new churches had been formed during the year, and altogether gratifying progress was shown in the good work. At the convention we had with us a number of brethren from a distance, that added much to the interest and profit of the gathering.

Dr. W. M. Haigh, of Chicago, superintendent of missions over a number of the states, including North Dakota, was with us, contributing largely, by his eloquent utterances and his sage counsels, to the benefit of the meeting.

Dr. Ira M. Price, late professor of Morgan Park, and now professor-elect of the new university, was by special invitation with us, and contributed a series of lectures and addresses that were vastly enjoyed by the pastors and delegates generally. His address on "Bible study now as compared with a hundred years ago," his survey of the Messianic prophecies, his racy talk on "The young Christian and his Bible," as well as his characterizing of the true minister as seen from a layman's standpoint, were all, not only interesting but must also prove very helpful.

Our convention here has taken a new attitude and formed a new relation to the Board of the Home Mission Society, by entering into a plan of co-operation by which it will, through means of a committee, take a share of the responsibility of arranging the work and providing the means to carry on the work in the state. The convention agrees to raise a certain amount annually, and the Home Mission Board supplements that by a given amount, and the missionaries are responsible and report to both boards. This year the convention raised the sum of $1,118, and it has pledged itself to raise next year at least $1,500. Our churches throughout the state are also much interested in foreign missions, and mean to try and raise during this centennial year of foreign missions about $700 towards the proposed million by the whole Union.

Rev. Frank Peterson, the efficient agent for the American Union, was with us and contributed greatly to the interest in foreign missions. We had, besides, three returned missionaries, two of whom had spent some years in mission work in Madagascar, and one who had just lately returned, to recruit health, from Baputla, Telugu Mission, India.

The Ladies' Mission Circles, for both home and foreign missions, held several interesting sessions in connection with our convention. The work among and by the sisters is, this year, in a more healthy and hopeful condition than it has been hitherto.

The usual political ferment among us is working vigorously in view of the approaching election. It looks as though prohibition will be resubmitted, but if temperance people are only alive and faithful we anticipate it will be with no evil results to the cause of prohibition, as the good effects of the law are apparent everywhere, notwithstanding poor enforcement of the law in many quarters and the desperate attempts of anti-prohibitionists to make it appear a failure.

The country is rejoicing in the postponement of the arrival of Jack Frost. This year till this date there has been no frost in the Red River Valley, and none to damage crops in any other part of the state. More than two-thirds of the crops are now cut, and nine-tenths of them ripened beyond injury from frost. The wheat is not as heavy as last year, but with favorable weather will be better cared for and will yield on the whole as good returns to the farmer. Till within the last few days, which have been wet and cold, the very finest harvest weather has prevailed. The harvest is likely to be cared for in such good time this season that fall ploughing is likely to be done in good shape for another season, which is a very important item in the success of farming in this country.

There is quite a noise throughout the country about the Canadian North-west, and here and there a few are securing claims and buying land, with a view to speculation or crossing over when they have had all out of Uncle Sam they can hope to get; but the great mass of the people think that Dakota is good enough for them, and perhaps a little better than the regions beyond. A. McD.

York and Sunbury Quarterly Meeting.

September 9th the Quarterly met at Canterbury, York County. Officers for 1892 and '93: Moderator, Dea. Hiram N. Clark; secretary-treasurer, Rev. F. D. Crawley; assistant secretary-treas., Bro. H. S. Shaw, llc. The following resolutions were adopted:

1. Whereas, the First and Second Kingsclear and Prince William Baptist churches are so situated as to be conveniently grouped into one field; therefore resolved, that this quarterly meeting recommend such grouping of said churches as soon as circumstances justify such a step being taken.

2. We, as a quarterly meeting, express our heartfelt sympathy for our brethren at Upper Queensbury, and commend their case to the liberality of all our churches. (See appeal, MESSENGER AND VISITOR, Sept. 7th, page 5, column 1.)

3. Resolved, This quarterly heartily approves of the movement to organize the young people in our churches for Christian work, and earnestly recommend the B. Y. P. U. to the pastors and churches of York and Sunbury.

4. In view of the Rev. J. W. S. Young's successful labors during the past year as general home missionary, this quarterly recommends the H. M. Board to continue Bro. Young in this position.

5. This quarterly approves the step about to be taken by Rev. S. D. Ervine in devoting a year to study at St. Martins, and records its appreciation of the services rendered by our brother as secretary-treasurer.

Touching the duties of licentiates, the quarterly advised that a licentiate could properly give the hand of fellowship on behalf of a church, but should not administer the ordinances.

The quarterly sermon was preached by Rev. Calvin Currie from Exodus 33: 18—"Shew me thy glory"—thoughtful, suggestive, spiritual. The introductory sermon by Rev. S. D. Ervine—Solomon's Song 3: 4, "Jesus was magnified." Saturday evening Rev. W. G. Corey, of Kings, preached from Exodus 3: 4, "The burning bush"—rich in encouragement for workers. The missionary sermon, by Rev. F. D. Crawley, was from Carey's text and divisions—Isaiah 54: 2, 3. The closing discourse by Bro. Ervine, John 3: 5, "The new birth"—a heart-searching message.

Three collections were taken for home missions, and one of $20 for the Centennial Fund.

The delightful weather, the unbounded hospitality of Canterbury Baptists, the large attendance of pastors and delegates, the presence of visiting brethren, the fervent spirit prevailing in all the services combined to make this quarterly gathering one of unusual interest. Bro. H. S. Shaw, the faithful laborer on this field, was much cheered and looks for blessed results to follow.

The next session: time, second Friday in December; place, Mactnaquac, York Co. Introductory sermon, Bro. H. D. Worden; quarterly sermon, Bro. H. S. Shaw (Rev. P. Knight, alternate); missionary sermon, Rev. J. W. S. Young.

F. D. CRAWLEY, Sec.-Treas.

N. B. Southern Association.

TRAVELLING ARRANGEMENTS.

Delegates to the N. B. Southern Association at Sussex, on the 24th inst., will kindly note carefully the following: The Shore Line and I. C. R. will return delegates free, on condition of their purchasing one first-class ticket, and obtaining from the agents, when they purchase their tickets, a delegate's certificate, which will need to be signed by the secretary of the association, and in the case of the I. C. R., exchanged for a ticket at the office at Sussex. Certificates can be obtained on the Shore Line on September 22, 23 and 24, good to return till the 30th. On the I. C. R. certificates good up to and including the 27th inst. A. E. INGRAM,

Com. on Travelling Arrangements.

NOTICES.

All correspondence and remittances intended for the Foreign Mission Board should be sent to Rev. J. W. Manning, St. John, N. B.

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

— The success of Hood's Sarsaparilla is because it possesses true merit, and no claim is made for it which is not fully supported.

— The Empress Frederick is said to cherish a warm interest in measures looking to the advancement of women. She recently granted an hour's interview to Mrs. May Wright Sewall, Indianapolis, who is travelling in Europe for the purpose of securing foreign participation in the International Congress of Women to be held in Chicago next year.

— Beecham's Pills cures bilious and nervous ills.

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RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

CANARD.—We are moving on as usual at Canard. We have some cause for encouragement in our work. I baptized four young people on the 11th. A few others are earnestly seeking the Saviour, from whom we hope to hear shortly. S. B. K.

CHEGOGGIN.—The spirit of the Lord has come upon us. The Onslow section of this church is enjoying a refreshing from the presence of the Lord. Nearly all (not a few) who had ceased to be active members have returned to their first love and are now at work. Twenty-five new ones profess to be converted. These also are at work. We hear from them almost every night. Eleven have been baptized. G. W. SCHURMAN.

BRENTWOOD, N. H.—Bro. J. W. Higgins writes from Brentwood: Eight months ago I received a unanimous call to labor with this church, and God has given us tokens of His favor. Sabbath, 4th September, three persons, heads of families, were baptized and united with the church. Six more have been received by letter, and the prospects are that God is going to pour us out a blessing. I would earnestly ask all lovers of God to remember us at a throne of grace.

LAKEVIEW.—With Dea. Keirstead I spent last week at Lakeview, Upper Loch Lomond, visiting the people and holding religious services every evening. On Sabbath morning, in one of the fine lakes at that place, I baptized six believers in Christ—five of them heads of families. This was the fourth time within a short period that it was my privilege to go out by the lake-side and baptize. Desired very much to be at the Queens Co. quarterly meeting, which is productive of so much good to that county, just held at Upper Newcastle, and to which I had been appointed to preach. The above will give the reason for my absence. J. COOMBES.

Sept. 12.

MOSER'S RIVER, Halifax County.—In response to a call from Bro. Slaunghwhite I have been directed by the H. M. Board to this field for a few weeks to assist our brother in the work, where he has been laboring so faithfully for the salvation of precious souls. The Lord has owned and blessed his labors; he has gained the confidence and sympathies of the people, not only of Baptists but others as well. On coming to the field we found a number already awaiting baptism; others are being brought in. It was my privilege last Lord's day to administer the ordinance to six happy believers. Others to follow next Lord's day. We know that you will pray for us. J. A. MARPLE.

SECOND FALLS, ST. GEORGE.—As you are not often troubled with church items from us, a few lines may be of interest. The services of our pastor (Bro. Maider) are highly appreciated and the congregations good. Our only regret is that we cannot have him with us every Sabbath, but destitute places need and must have his labors. Our Sunday-school, which languished for some years, is doing nicely and the workers are encouraged. The latest in progress is a Women's Missionary Society, which was organized by Pastor Maider Tuesday, 13th inst. Under his direction we are planning for good work during the autumn and winter. One feature of the work from which we expect good results is a monthly missionary concert, the first of which is to be given on the evening of Monday, October 3rd, of the success of which we hope to be able to inform you in due season. A.

SECOND MONCTON, Westmoreland Co., N. B.—On my arrival here last June I found a people ready to unite with a pastor in the work of the Lord. Since then it has been pastor and people, with the spirit of the Master. The interest has steadily increased, and during the last two weeks God has abundantly blessed His people. Last Sunday (September 11), was a joyful day for this church. At 2.30 about six hundred people gathered at the waters to witness the baptism of seventeen happy converts. Bro. Armstrong administered the sacred ordinance, also preached for me in the evening. The Spirit is striving with many and we hope soon to witness another glorious Sabbath. A steady pastor is much needed here; may the good Shepherd guide some one here to care for His flock. Brethren, pray for us. O. E. STEEVES.

PERSONAL.

All present at the opening of the seminary and manual training building on the 15th inst. were glad to see Hon. Dr. Parker and Mrs. Parker in attendance.

A late issue of the *Watchman* notes that Rev. A. Chipman, of Alfred, Me., has accepted a call to the pastorate of the church in North Springfield, and is to enter upon his work in the (to him) new field on Sunday, Sept. 4th. It adds: "The church which he is to serve has ranked among the more prominent churches in the state, and its pastors have been among the most distinguished of the ministerial brotherhood in a state where, pre-eminently, brethren have dwelt together in unity." Referring to Mr. Chipman's work in Maine *Zion's Advocate* says: "He has faithfully served several of our Baptist churches in Maine, and carries with him to his new field of labor the best wishes not only of those to whom he has ministered, but of many friends throughout the state."

Professor William Elder, D. Sc., of Colby University, has spent the last few weeks with his family at his summer residence at Hantsport, N. S. He was unable, to his regret and that of the friends at Wolfville on Thursday, to accept the invitation to speak at the opening of the seminary.

NOTICES.

The Cumberland County Sunday-school Association holds its annual convention in Wallace, Tuesday, September 27th.

The Quarterly Meeting of the Halifax County District Committee will be held at Hammond's Plains on Thursday, the 22nd inst., at 3 p. m.

The Cumberland Co. Baptist quarterly meeting will be held at Centreville, on Tuesday afternoon and evening, Oct. 4. All churches are requested to send two delegates with their pastor. These meetings are not for the ministers only, but for the people; we urge all to attend.

On the 23rd inst. the Colchester Co. Sabbath-school Convention meets at Bass River, and as this meeting will decide as to the future of these gatherings, a full attendance of delegates is requested—two from each school besides pastor and superintendent. It is interdenominational.

Will the churches of Colchester Co. please remember that their first quarterly meeting for this associational year convenes with the church at Five Islands Oct. 3rd and 4th? The meeting opens Monday evening with a sermon, and an important series of meetings is arranged for Tuesday. Be sure to be represented. Come in the Spirit.

The New Brunswick Southern Baptist Association will meet in thirteenth annual session with the church at Sussex on Saturday, September 24th, at 10 o'clock a. m.

All ministers attending the association at Sussex, on the 24th inst., are requested to purchase full fare first-class tickets and obtain a delegate's return certificate from the ticket agent. See travelling arrangements.

A. E. INGRAM.

Delegates who intend to be present at the Southern Baptist Association to be held in Sussex, beginning on Saturday, the 24th inst., will please send their names to the undersigned not later than the 20th inst. The house of worship, having undergone extensive changes, will be rededicated on Sunday morning, the 25th. E. J. GRANT.

There will be a meeting of the Aid Societies comprised in the N. B. Southern Association, convened at Sussex, Saturday, September 24, at 3 p. m. The missionary meeting, Sunday, p. m., will be under the direction of the W. B. M. U. A good representation from the Aids and Mission Bands is desired. Let us meet in the spirit of the Master, praying for a spiritual feast.

The fortieth session of the Albert Co. Baptist quarterly meeting will (D. V.) be held at Harvey, on Tuesday, the 11th of October, the first session to begin at two p. m. As this is the annual meeting and the time for the election of a new set of officers, it is desirable that there should be a good attendance. The quarterly meeting sermon will be preached on Tuesday evening by Rev. W. Camp (alternate, Rev. J. C. Steadman). A cordial invitation is extended to all who can to meet with us, and come prepared to take part in the services.

E. C. BAKER, Pres. and Acting Sec.

ACKNOWLEDGMENT. — As favors are sometimes acknowledged in the MESSENGER AND VISITOR, may I be allowed to acknowledge the receipt of a barrel of excellent apples in April last from Mr. Robert Marshall, of Clarence, Annapolis Co. It was very thoughtful indeed of this brother, and the fruit was very much appreciated by the receiver and others who were treated to a few. When in London I went to the firm of Garcia & Jacobs to give directions about said barrel when it should arrive, as it was to be sent through them. When I took upon myself to enquire what kind of fruit they got from Mr. Marshall, without a moment's hesitation I was told, as I expected I should be, "First-rate," whereupon I gave them a little insight into his character. *Vive la* R. M.! While in the apple line may I ask space to express my appreciation of the remarks in a recent number of the MESSENGER AND VISITOR on cider drinking by teetotalers. They were quite to the point. Cider is an intoxicating liquor, and contains more alcohol than Perry, strong ale, brown stout or porter, and any man who drinks cider is no more a teetotaler than one who smokes is a non-smoker. I have never tasted it, new or old, but I have heard that it is not only intoxicating, but that the intoxication is of a worse kind than that of many other drinks. If this should meet the eye of any *teetotal cider drinker* who may happen to have a few gallons or barrels of it in the cellar, my advice is, turn it into the ditch, and be an out and out abstainer, or do not call yourself one. J. B.

Wincanton, G. B.

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Away with the peddlers and prize givers, who say their imitations are "as good as" or "same as" Pearline—IT'S FALSE—Pearline is never peddled and has no equal. Sold by all grocers. 266 JAMES PYLE, New York.

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IN LITTLE FOLKS' EYES.

How strange it would be if the pixies
came down
And set up a shop in the midst of our
town,
And sold to us spectacles through which
the guise
Of all things would seem as in little
folks' eyes.

In little folks' eyes, O, what dreams will
come true!
How long is a lifetime! What things
one will do!
How wealthy one is with a purse of
small size,
For pennies are dollars in little folks'
eyes.

How easy it is from all danger to flee
To a harbor of safety on somebody's
knee!
How quickly soft kisses and low lullabies
Will clear away trouble in little folks'
eyes.

Such wee clouds of darkness make everywhere night;
Such wee glints of sunshine make everything bright;
And birthdays come slowly, for time seldom flies
But crawls toward the future, in little
folks' eyes.

What a great world of singers we'd have
before long
If these magical glasses were sold for a
song!
O, clowns are so funny, and sages so
wise,
And hearts are so honest, in little folks'
eyes! —*Youth's Companion.*

THE MISER OF MARSEILLES.

Marseilles is a city of fountains, and has a fine aqueduct, almost entirely subterranean, by which pure water is brought from the little rivers Huveaune and Juvet. But this was not always the case. Look back with me many, many years, and I will show you how ill it used to be supplied with water, and how it came to be otherwise.

Once upon a time—I know not exactly the date—there dwelt at Marseilles a man named Guyot, with his wife and one son. They were but humble people; and at the time my narrative begins the child lay sick of a fever, his tongue cleaving to the roof of his mouth, and his little hot hands pressed to his still hotter forehead, while he ceased not to cry, in a plaintive tone, for a draught of water.

"Alas! my child," said Mme. Guyot, in reply to his moaning, "you know I have told you already the cistern is empty. Not a drop of water have I in the house, and I fear all our neighbors are as badly off as ourselves. See, take a draught of milk; I have nothing else to give you."

"But, mother, it is not like water," replied the boy, "it makes me only more thirsty; and almost chokes me, it seems so thick; while water is so cold, and refreshes me for a long time. But, alas! you have none to give me. If it would but rain, for I am burning. Oh, if I were rich, I would care little for the finest wines, if I had but plenty of fresh, pure, cold water."

Mme. Guyot, with true maternal love, strove to pacify the young sufferer; and, having succeeded in partially relieving his cravings by means of a draught of water, which a kind neighbor, scarcely better off than herself, sent by the hand of her little daughter, he at length slept. Even in his dreams, however, the memory of his feverish longings haunted him, and his plaintive cry for water, at oft-recurring intervals, brought tears to the mother's eyes.

Seven years later, and the fever-stricken boy had grown into a fine, thoughtful youth of sixteen. No longer dependent on his parents, the young Jacques Guyot cheerfully performed his part in gaining a living. One evening, after his return from work, as Mme. Guyot was busily engaged in placing the evening meal on the table, she said to her son: "Jacques, you must be contented with less than your usual quantity of water to-night, for again the cistern is nearly dry."

"I am sorry for that, mother," replied Jacques; "but though we have often since been very scarce of water, at least we have never wanted it so badly as when I had the fever."

"Oh, Jacques! can you ever forget that?"

"Never, mother. No day passes but the torture I suffered then for a draught of water comes into my mind; and I envy no man his wealth in anything save his more abundant supply of that one good gift. Is there no way of relieving this want by which the poor of Marseilles suffer so much and so often?"

"It is just because the poor are those who suffer that they must continue to do so. Wealth might remedy the evil," answered his father.

"How so?" asked Jacques.

"Easily enough. Only let an aqueduct be constructed to bring pure water from a distant river."

"And what would that cost, think you, father?"

"More money than you could count, my son," replied the elder Guyot; "so let us to supper before it is as cold as the water you are always dreaming about."

The meal over, Jacques wandered in the garden, thoughtfully and silently, but not unnoticed by his parents.

"It is strange," said Mme. Guyot, "how the lad is always thinking of that night of suffering. I quite feared to tell him how little water we had left to-night, for it seems to grieve and trouble him so much.

"Well," replied the father, "even that is not the chief object of his anxiety."

"Why, surely he does not fancy himself in love yet?" said Mme. Guyot, in an accent of alarm. "Our neighbor's daughter, Madeline, casts sheep's eyes at him, I know, young as he is; and Jacques often tells her how like a little angel she seemed to him when her mother made her the bearer of that draught of water. But it is, doubtless, only nonsense, for he is still a boy, and she is a full year younger."

"I was not thinking of Madeline, wife," replied M. Guyot; "in my opinion Jacques loves something else better than all the little damsels in the world—I mean money. He is always hoarding every sou he can collect, and trying by all sorts of extra services to earn more than his daily wages, and I almost fear our son will turn miser, since he spends nothing he can avoid."

"Oh! if that be the case, he is, doubtless, thinking of some girl, and trying to save against the time when he is old enough to marry; but he is a good youth," added Mme. Guyot, brushing a tear from her eye at the thought of having a rival in the love of her only child. The return of Jacques here stopped the conversation.

The youth possessed one of those thoughtful natures which become old too soon. It was, indeed, wonderful how he always thought of Madeline in connection with that night of feverish agony—how like a ministering angel the child had seemed in his eyes, when she tripped lightly in with the cooling drink to satisfy his longing. The cup of cold water had worked with a marvellous charm, and the youth regarded the girl with a feeling akin to worship. In the eyes of others she was just a bright-eyed laughing thing, somewhat wilful and capricious at times as girls are apt to be; but to poor Jacques she was a being of heavenly beauty.

Three or four years went by, and still Jacques continually added to his store. So scrupulous was he in denying himself every superfluity, that the neighbors whispered how the young Guyot had become a miser.

From time to time many a sly joke was levelled at Madeline, till the little damsel's head was almost turned with thinking of the—of course such magnified—riches which were hoarded by her admired for her to spend some day. She felt she was beloved, for it is not hard to divine when one is the dearest of all earthly objects to a pure and honest heart; but, in spite of her convictions in this respect, the conduct of Jacques was a sad puzzle to her.

"He is never so happy as when by my side," she would often say to her mother; "that any one can see; but I do not think he cares to gain me for a wife."

The mother would bid her be patient, and all would in time turn out well; but Madeline thought there should be some short answers. Still, though she evidently succeeded in giving him pain, he seemed as far from declaring his sentiments as ever.

The crisis, however, came at last. Madeline had a cousin Marie, who was not only a near neighbor, but also a sort of rival beauty. The day for Marie's own wedding being fixed, she openly twitted Madeline about her laggard lover. This was a sad blow to the vanity of the young girl. Marie's *fiance* came from what was, in those days, considered to be a great distance, and grudged neither spending time nor money in visits to his betrothed; while Madeline, with her lover almost at the door, seemed likely enough to remain single. Oh, it was too much for any maiden's patience!

The wedding day came, and she, of course, was one of the guests, together with Jacques; and the girl, bent on punishing her tardy admirer, coquetted with others at his very side. But she did not stop at coquetry only. The brother of the bridegroom, a handsome fellow, now at Marseilles for the first time, was smitten with her charms, and, after the wedding, found or made many excuses for visiting the town which contained Madeline. And after a time Madeline was betrothed to the stranger.

When the marriage day came Jacques remained shut up in his little chamber. Neither food nor drink passed his lips; but could he have been seen by any one, a mighty mental conflict would have been revealed to the watcher—it was the last struggle with human passion. The last bar to his devoting himself to one great object was removed.

"Oh, my son," said Mme. Guyot, "since you did so love Madeline, why did you let her go? She would not now be the wife of a stranger if you had asked her for thyself."

"Better as it is, mother," replied Jacques, though his lip quivered while he spoke.

Years sped on, and the father and mother of Jacques passed from the earth. The young man had been called a miser even during their lifetime, but now, indeed, he merited the title. Ever craving for money, he added to his store by strictest parsimony.

A bitter trial came later. A portly dame, elderly, but still fresh and comely looking, and with a fair daughter by her side, passed leisurely along the streets of Marseilles. They seemed to be new arrivals; but the elder one was evidently no stranger, for she pointed out to her daughter various changes which had been made of late. Jacques Guyot looked earnestly at the girl, for her features brought vividly to his mind those of the object of his one love dream, and as he came near he heard her mother call her Madeline. Another glance, and he recognized the elder female as the Madeline of his youth. Though so many years had gone over his head, his pale face was in a moment flushed. Again he forgot the curses daily showered around him; the vision of the bright-eyed child, with the little treasured pitcher in her hand, was before him, and he, too, was, for an instant, young; but for how brief an instant? Madeline, even in her distant home, had heard of the miser Guyot, who heaped up wealth though with none to share it, and denied even the smallest aid to the miserable, though surrounded with gold. Even at that moment, too, she heard the taunts of the passers-by; so, gathering her skirts closely around her, as though his very touch would poison, she swept by with such a look of scorn as rooted the miser to the spot and brought back the sense of his loneliness more terribly than ever.

Though no inhabitant of Marseilles ever entered the miser's dwelling during his life, yet I am able to tell how he spent his life there. I know he never entered his silent, comfortless home without feeling that his heart would leap with joy to hear a friendly voice, or if he might be permitted to clasp a child to his bosom. I know that, in spite of insults, reproaches and taunts, his heart teemed with loving kindness to his fellow creatures; and often, when suffering from them, he would even smile and murmur: "It is because they know me not; for one day these curses will be turned to blessings."

A very old man was Jacques Guyot, when the end came, and he met it with joy and hope, for he had lived long enough to finish his self-imposed task. Stretched upon the wretched pallet, he smiled and talked to himself. "Ah, Jacques," said he, "they will never more call thee accursed. But, oh, what joy to think the miser had not lived in vain! And thou, too," said he, taking in his hand Madeline's little pitcher, "well hast thou performed thy part! Though but a thing of clay, the sight of thee has reminded me each day and hour that, having given up her to whom thou didst once belong, no greater sacrifice could be demanded of me; and more than that—it ever brought before me the memory of the one pressing want which inspired the resolution God has in His goodness given me strength to fulfil! I will indulge just one weakness, and, having taken my last draught from thee, no other lips shall touch thee!" So saying, he drank the water it contained, and, gathering all his remaining strength, shivered it to atoms. One hour after, he was dead.

As soon as he was missed from his daily haunts, the propriety of examining his dwelling suggested itself to the townspeople, for there were many who would not touch him while living who would gladly have acted as his executors. The authorities of the town took possession of a sealed paper which Jacques, ere he lay down to die, had placed in a conspicuous position. It was his will, duly executed, and contained these words: "Having observed from my youth that the poor of Marseilles are ill supplied with water, which can be procured for them only at great cost, I have cheerfully labored all my life to gain them this great blessing, and I bequeath all I possess to be spent in building an aqueduct for their use."

Jacques had told the truth. The curses turned into blessings and his death made a city full of self-reproaching mourners. Many a man has won the name of a hero by one gallant deed; but he who made a conquest of a city by the continued heroism of a long life deserves the name indeed. And thus I have told you to whom the inhabitants of Marseilles owe their aqueduct.—*Romance.*

Singing Mice.

A four-footed creature that sings is certainly curious enough to have its existence doubted; and many people do not believe that such a thing as a singing mouse has ever been seen, or, more correctly speaking, heard. It has, though; and in a certain house beloved of mice generally, what sounded like the voice of a small bird was often heard in the wall. A trap was set for the uproarious ones that kept up a constant squeaking and gnawing, besides nibbling every viand that they could possibly get at; and one night the dainty bits of cheese lured into captivity a mouse that looked like other mice and acted like a wren. Such a quivering, musical little warble could scarcely come from any other throat than that of the tiny bird.

But it was soon proved beyond a doubt that mousie did it himself, and that he must be the very singer who gave the mysterious wall concerts; so the next thing was to make him a cage. It was quite an uncommon one, as uncommon as he was himself—a glass globe covered with netting. A warm nest was arranged in it, and the curious little performer took very kindly to his luxurious quarters. He had, of course, the best cheese to nibble at, and he evidently considered himself in clover. He put on airs, too, and seemed to know when he was being watched. At such times he would raise himself up, and try with all his small might and main to act like a canary. Sometimes he would hold up one paw, and then he was a full-fledged prima donna, sending forth such loud notes that it was almost startling to hear him.

But an easy life did not seem to agree with the amusing little rodent, and possibly he pined for the home in the wall, with its boundless freedom, where he may have left "his young barbarians at play." In a few days he died, without any apparent cause, and the experiment of caging a singing mouse was altogether unsuccessful.

Other four-footed warblers have been kept in good condition for a much longer time, giving abundant opportunity to make some very interesting discoveries in regard to their musical organs. They do not, it appears, sing with their throats, like other songsters, but *with their noses*. Their vocal chords are vibrating folds of the skin at the outlet of each nostril, and the performer can vary the tone from high to low by using more or less force in expelling the air. When quite by himself, the sound produced by the singer resembles that of an Æolian harp; but in a cage, when the small singer is often singing for effect, the notes are much bolder.

A cat purrs very much in the same way as a mouse sings, and both are signs of comfort and satisfaction. But the mouse's song, unlike that of the cat, has given rise to many absurd superstitions, and houses have acquired the bad reputation of being haunted because of singing mice in the walls. The soft wailing sound which the song then assumes is said to come from the uneasy spirits of those who have been murdered; and the servants who are frightened by the singing mouse could never be made to believe that the continual picking and stealing from the pantry are done by the singer himself and his near relatives. For although it seems as if so gifted a creature should be above such night marauding, he is really no better than his commonplace companions.—*Harper's Young People.*

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JUST A THOUGHT.

Just a thought, but full of beauty,
Full of food and perfect love,
Full of faith and full of hoping,
Sent by angels from above:
Just a thought of one who's absent,
Roaming far away from me;
Working, loving, longing, waiting,
For a glad futurity.

Just a thought, but full of gladness,
For it brings a well-loved face
Brightly from the stores of mem'ry,
Softly from its resting place!
And beside the face I gaze on
All the world to me is nought;
Hopes, and love, and pray'rs are centr'd
Ever in that perfect thought.

W. H.

Some Men's Wives.

It was a man of most astute intelligence who said: "As a rule it is safe to say every public man of prominence owes his position largely, perhaps chiefly, to his wife. There are exceptions, of course, which occur to every one, but this is the rule." And this man is generous enough to believe, and gallant enough to say, that Martha Washington is as worthy of a monument as the immortal George or his mother. Woman is beginning to realize that there is no gift or grace of mind or manner, no logic in the realm of philosophy, no language dead or living, no data known to the servant, which may not be of service to her in the fulfilment of her simple wifely duty to the man of her choice.

To the influence, the wealth, and the never-failing interest of his wife, the great Premier who made the Queen of England Empress of India, acknowledged that his political success was largely due, and an impertinent questioner who asked him "what feeling could bind him to a wife older than himself" was answered by Mr. Disraeli with, "A feeling unknown to your nature — that of gratitude." Very easily disturbed was this great man by any diverting incident occurring before he delivered a speech in the House, and it is said that his wife, who always accompanied him when he spoke, rode the entire distance from her home to the House of Parliament with her fingers caught beneath the carriage window rather than put to flight his carefully prepared periods by telling him of the crushed and aching members. Very pleasant it is to read Gladstone's tribute to the wife who is the closest friend, the best adviser, and the severest critic of the Grand Old Man, where he says: "No words that I could use would ever suffice to express the debt I owe her in relation to all the offices she has discharged on my behalf and on the behalf of those who are nearest and dearest to me; not only is she the dearest of companions, but the most devoted of helpmeets, but for whose self-consecration to the service of her husband and her children, my own public work must have been seriously fettered and hindered." Over all the domestic comfort of the household she exercises untiring watchfulness, feeling herself responsible to the nation, as well as to her own happiness, to preserve the health and prolong the life of the famous statesman. A bright, entertaining conversationalist, it is in her cheery companionship that he seeks rest and forgetfulness from cares of state. Whenever he makes a great speech she is present to share his triumph, and when the speech is over she it is who wraps him in warm garments and brings him hot tea, in loving, wifely ministration, which has never failed since the then beautiful Catherine Glynne, more than fifty years ago, joined hands with his at the altar.

And Mme. Carnot, wife of the French President, who acts as secretary to her husband, has the care of his private correspondence, and during his absence takes his place and transacts all current affairs with a perfect knowledge of business routine. In addition to this, she deputes to no one the care of overlooking the menus for her household, designating the apartments to be occupied by her guests, and the general supervision of all domestic details.

There is the patient and amiable Countess Tolstoi, who has acted as amanuensis to her erratic and gifted husband in all these years, copied and re-copied his manuscripts, brought up a large family of children, and lost neither her reason nor her good humor. She declares without contradiction in the presence of her husband that he changes his social views every two years, and that one of his disciples has made himself an idiot following Tolstoi's teaching.

It was Philip Gilbert Hammerton who wrote in the "Intellectual Life" of his wife: "We have shared together many hours of study, and you have been willing, at the cost of much painful labor, to cheer the difficult paths of intellectual toil by the unfailing sweetness of your companionship. The subtle influence of your finer taste and more delicate perception is ever like some penetrating perfume in the whole atmosphere around me."

And of Lowell's wife Edward Everett Hale has written: "He would have said himself that her enthusiasm for every social reform, including her alliance with the unpopular Abolitionists and her sympathy with every form of human suffering, were at every step of his young life encouragement and stimulus to him in all he said and did."

And every good man who rejoices in the possession of a good wife, and isn't too conceited to acknowledge the truth, knows of a thousand ways in which his wife has been instrumental to his success, and one of the best investments he ever made, even if she has little ways of her own, if she makes him wait half an hour after he is all ready, while she pins her veil and puts the last little dab of powder on her nose; even if she does get her dear little feelings hurt over things he doesn't understand, and, when she gets over it, insists on forgiving him for something he knows he hasn't done; even if she does think that the Declaration of Independence puts her in possession of all the top drawer and more than all the closet hooks, and the right to make him wheel the baby cart and carry knobby bundles that she has done up herself and fastened with a pin.—*Watchman.*

—Dropsy, rheumatism, gout, etc., accompany kidney disorders. B. B. B. has perfect regulating and diuretic powers to act on the kidneys.

Best Kind of Knowledge.

It is self-knowledge. Many people know their neighbors better than they know themselves. Some persons may not know themselves at all; their self-estimate is not just. All persons may not know themselves on certain lines. On the whole their self-knowledge may be good; in one particular only they may lack this sort of knowledge. We met such an example recently.

"How is James now?" inquired the doctor.

"Better," replied his father.

"I hope it will continue," responded the doctor, "but James don't know himself; he thinks he can do much more than he can, and be well."

The father, who believed the physician was right, reported the interview to his son, adding:

"You will be prostrated again unless you let up."

The son answered confidently, "The doctor does not know me."

But the doctor did know him much better than the young man knew himself. Frequent sickness proved that he was ignorant of his own physical condition. He could not endure as much as he thought he could, as the doctor said.

It is just here that a multitude of men and women break down. They take upon themselves more than they can carry. They over-estimate their physical ability to do. In the same way some over estimate their intellectual ability and expose themselves to ridicule and censure, bringing upon themselves mortification and self-reproach. A young man of this sort wanted to become a minister. His parents and other relatives did not favor the enterprise at first, thinking his mental powers were not equal to the position. But the son importuned, and finally the parents consented. In due time he was licensed to preach. An aunt, desiring to witness his pulpit efforts, invited him to spend the Sabbath with her, and preach part of the day for her pastor, with whom she had arranged.

The invitation was accepted, and the young minister occupied the pulpit with no credit to himself. On returning to the house of his aunt, the latter said, "James, why did you enter the ministry?" James replied promptly, "Because I thought the Lord called me." After a few moments of reflection his aunt retorted, "James, might it not have been some other noise you heard?"

The want of self-knowledge has put many people into the wrong place; and it has kept many others out of the right place. If this acquisition could be universal, a great many crooked things would be made straight, and a great many inequalities and conflicting experiences adjusted.—*William M. Thayer.*

Fireworks in the Ocean.

[From Harper's Young People.]

The ocean too has its living lanterns or phosphorescent animals, and among these the jelly-fish and sea-anemone are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow, and lilac rays. Many luminous sea-creatures are very small, not larger than a spark, but these gather in such masses, that in the Indian Ocean the water often looks like a great sea of molten metal; and a naturalist who bathed among them in the Pacific said that he found himself luminous for hours afterward, while the sands on which the insects were stranded at low tide gleamed like grains of gold.

The bottom of the ocean is magnificent with its starfish and sea-pads; some in rich purple, and shedding a soft golden-green light, while others send out silver flashes, and the lamp-fish carries on its head at night a golden light. Another fish seems to be decorated with pearls, and it is evidently the fashion there to be brilliant in *some* way. Even crabs, in hot climates, seem to set themselves on fire, and when captured and teased they blaze all over with indignation. A species of shark, too, is intensely brilliant at night, and one that was drawn up shone like a splendid lamp for some hours after it was dead.

Naturalists have long been at work on this curious subject, and the source of the illuminating power is supposed to be contained in little sacs or cells in the body of the animal.

—Mr. Pung, of the Chinese Legation, is authority for the statement that a Chinaman can wish for no better luck than to have a strange dog come to the house with the evident intention of linking his future fortunes with those of the family. This is especially true of Pekin, where stray canines, instead of being summarily dismissed from the doorstep, as is the general custom elsewhere, are taken in, cared for, and their lives henceforth surrounded with the comforts most appreciated by their race. So great, indeed, is the superstitious feeling that no pains are spared to induce the stranger to remain permanently with the new found friends.

Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from **Dyspepsia** She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.

For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I began taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5

Prompt to act, sure to cure

INTERNATIONAL S. S. CO.

3 TRIPS A WEEK

— FOR —

BOSTON.

COMMENCING SEPTEMBER 7th, Steamers will leave SAINT JOHN

Monday, Wednesday and Friday mornings,

at 7.25 standard, for

Eastport, Portland and Boston.

Returning, will leave Boston same days at 8.30 a. m., and Portland at 5 p. m., for Eastport and Saint John.

Connections at Eastport with Steamer for St. Andrews, Calais and St. Stephen.

Freight received daily up to 5 p. m.

Through first and second-class tickets can be purchased and Baggage checked through from all Booking stations of all railways, and on board steamer City of Monticello between St. John, Digby, and Annapolis. Also, Freight billed through at extremely low rates.

C. E. LAECHLER, Agent St. John, N. B.

E. A. WALDRON, General Agent, Boston.

J. B. COYLE, Manager Portland.

Intercolonial Railway.

1892 SUMMER ARRANGEMENT. 1892

ON AND AFTER MONDAY, the 27th day of JUNE, 1892, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN—

Express for Halifax and Campbellton,	7.00
Accommodation for Point du Chene,	10.30
Express for Halifax,	13.00
Express for Sussex,	16.55
Through Express for Halifax, Quebec, Montreal, and Chicago.	20.10

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 6.45 o'clock. There will be sleeping cars for Montreal, Metapedia and Halifax on the trains leaving St. John at 20.10 and Halifax at 19.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN—

Through Express from Chicago, Quebec, Montreal and Halifax (Monday excepted),	3.55
Express from Sussex,	6.30
Accommodation from Point du Chene,	13.50
Express from Halifax and Campbellton,	16.30

Sleeping car passengers on the through trains from Halifax and Quebec will be allowed to remain in the sleeping cars at St. John until 7.10 o'clock on the morning of arrival.

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

All trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent

Railway Office, Moncton, N. B., 20th June, 1892.

WESTERN COUNTIES RAILWAY

SUMMER ARRANGEMENT.

ON and after Monday, 27th June, 1892, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a.m.; arrive at Annapolis at 11.50 a. m. Passengers and Freight, Monday, Wednesday and Friday at 1.40 p. m.; arrive at Annapolis at 7.00 p. m. Tuesday, Thursday and Saturday at 1.45 p. m.; arrive at Weymouth at 4.32 p. m.

LEAVE ANNAPOLIS—Express daily at 1.05 p. m.; arrive at Yarmouth 4.45 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 5.50 a. m., arrive at Yarmouth at 11.05 a. m.

LEAVE WEYMOUTH—Passengers and Freight Monday, Wednesday and Friday at 8.13 a. m., arrive at Yarmouth at 11.05 a. m.

CONNEXIONS—At Annapolis with trains of Windsor and Annapolis Railway. At Digby with City of Monticello from and to St. John, daily. At Yarmouth with steamers Yarmouth and Boston, for Boston every Tuesday, Wednesday, Friday and Saturday evenings, and from Boston every Tuesday, Wednesday, Friday and Saturday mornings. With Stage daily (Sunday excepted) to and from Barrington, Shelburne and Liverpool. Through tickets may be obtained at 126 Hollis Street, Halifax, and the principal stations on the Windsor & Annapolis Railway.

J. BRIGNELL, Gen. Supt.

Yarmouth, N. S.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS TO BLYMYER BELLS TO THE
BLYMYER MANUFACTURING CO
CATALOGUE WITH 2260 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md.

*** The matter which this page contains selected from various sources; and that, to any intelligent farmer or contents of this single page, from week ing the year, will be worth several scription price of the paper.

HYMNS THAT MOTHE

Through the changing scene
The shadowed vale of smil
Where all is lost within the
That hides the bygone yes
Some strains there are that
And many hearts no longe
Are thrilled with joy again t
The hymns that mother su

We used to gather at the he
When darkness overcame
And, dreamily, as children
We'd watch the shadows
And sitting by the glowing
As to and fro the kettle sw
We learned the songs we
loved,
The hymns that mother s

We seem to hear again her
So long remembered, clea
As when, in days of long ago
We sat at mother's feet;
And gazing upward on the
Where dearest father's p
We thought he smiled, for h
The hymns that mother s

On many snowy wintry nig
When all without was col
We've clustered close aroun
In happiness and cheer.
No more for us the glowing
No more the cricket's chir
And never more on earth we
The hymns that mother s

To them we owe our happy
Praise be to God who reig
For keeping ever bright and
The lessons learned in lov
Outliving sorrows, bearing h
The dear old songs have e
And never can the heart for
The hymns that mother s
—*Newar*

THE HOM

A Mother's Training

One morning recently t
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visit to a mother's class in a
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ments intended for a child
three years of age. Everyth
was taught symbolically; i
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were asked and answered;
changed experiences, and
faces testified to the knowle
sight gained at the class. T
used the articles placed in t
they did not merely talk ab
At the close of this part o
ing's exercise the classes ch
so as to face the platform a
side of the room, where a
a beautiful voice taught th
lullaby:

Plump little baby clouds,
Dimpled and soft,
Rock in their air-cradles,
Swinging aloft.
Snowy cloud mothers,
With broad bosoms whit
Watch o'er the baby cloud
Slumbering light.
Tired little baby clouds,
Dreaming of fears,
Rock in their air-cradles,
Dropping soft tears.
Great brooding mother clo
Watching o'er all,
Let their warm mother tea
Tenderly fall.

She also taught a very bea
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mothers to be used at bed
"Captain Sleep" takes co
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One mother exclaimed wh
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On going West it was fou
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In one town of thirty
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*** The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

HYMNS THAT MOTHER SUNG.

Through the changing scenes of life,
The shadowed vale of smiles and tears,
Where all is lost within the mist
That hides the bygone years,
Some strains there are that linger still,
And many hearts no longer young
Are thrilled with joy again to hear
The hymns that mother sung.

We used to gather at the hearth
When darkness overcame the day,
And, dreamily, as children will,
We'd watch the shadows play;
And sitting by the glowing fire,
As to and fro the kettle swung,
We learned the songs we've always loved,
The hymns that mother sung.

We seem to hear again her voice,
So long remembered, clear and sweet
As when, in days of long ago,
We sat at mother's feet;
And gazing upward on the wall,
Where dearest father's picture hung,
We thought he smiled, for he, too, loved
The hymns that mother sung.

On many snowy wintry nights,
When all without was cold and drear,
We've clustered close around her chair
In happiness and cheer.
No more for us the glowing fire,
No more the cricket's chirping tongue,
And never more on earth we'll hear
The hymns that mother sung.

To them we owe our happy home.
Praise be to God who reigns above,
For keeping ever bright and clear
The lessons learned in love.
Outliving sorrows, bearing hope;
The dear old songs have ever clung
And never can the heart forget
The hymns that mother sung.

—*Newark Journal.*

THE HOME.

A Mother's Training School.

One morning recently the elevator stopped at the third floor of the Art Institute of Chicago, and I made my first visit to a mother's class in a kindergarten. The day was very stormy and the streets were in a frightful condition, but here, gathered about the tables, were a dozen young mothers, intent, eager, anxious to learn the science of motherhood. A short lecture preceded the teaching of some kindergarten employments intended for a child from two to three years of age. Everything taught was taught symbolically; it was an expression that was in the child or in the mother; it was made to link the child to the world about it, to the heaven above it, to the mother who bore it. Questions were asked and answered; mothers exchanged experiences, and the bright faces testified to the knowledge and insight gained at the class. The mothers used the articles placed in their hands; they did not merely talk about them.

At the close of this part of the morning's exercise the classes changed seats so as to face the platform at the other side of the room, where a woman with a beautiful voice taught the following lullaby:

Plump little baby clouds,
Dimpled and soft,
Rock in their air-cradles,
Swinging aloft.
Snowy cloud mothers,
With broad bosoms white,
Watch o'er the baby clouds,
Slumbering light.
Tired little baby clouds,
Dreaming of fears,
Rock in their air-cradles,
Dropping soft tears.
Great brooding mother clouds,
Watching o'er all,
Let their warm mother tears
Tenderly fall.

She also taught a very beautiful translation of a German lullaby; a couple of marching songs were also taught to the mothers to be used at bedtime when "Captain Sleep" takes command and "marches the little comrade into bed." One mother exclaimed when she had learned this song, "It is worth anything to get rid of the frown on my boy's face at bedtime; he loves to be a soldier."

This special class number thirty, and has been studying in this way one morning of each week since the college term opened last fall. Similar classes adapted to the intelligence of the mothers have been started in connection with all the charity kindergartens, with positive results. As one kindergartner said, in speaking of these tenement-house mothers, "Of course, the first thing we have to teach them is self-control; but isn't that what every mother has to learn? Isn't self-control the foundation of true motherhood?"

On going West it was found that this idea of the kindergatren prevails in the cities and towns of the interior, and wherever a charity kindergarten is started for the children of the higher circles, the mothers of those children are found in a class that meets at least once a week.

In one town of thirty thousand inhabitants one of the women's clubs raised a thousand dollars last year, and started a kindergarten for the poor children of the town, and are going to work this year to raise another thousand dollars to start another kindergarten. When one realizes that in the wealthiest city in this state the Free Kindergarten Association has, after almost three years of existence, been able to start only seven kindergartens, one cannot glory in the standard of education at the East.

In Chicago one kindergarten association has succeeded in getting rooms in the public school buildings for its kindergartens, and next year it is thought that not only the rent, but all the expenses of these kindergarten will be borne by the Board of Education. Before this is done a state law must be rescinded which makes an appropriation of money for the education of children under six years of age illegal. But public sentiment, through the various kindergarten associations, has been educated to the point that demands the kindergarten as part of the system of public instruction.

No less remarkable is the work done among the mothers. In Chicago two thousand mothers are in mother's classes. As soon as a kindergarten is formed, independent of the social standing of the pupils, the mothers are urged to join the mother's class. The mother from the tenement-house does not get just the same instruction that the mother who may be a college graduate gets, but she receives such instruction as will enable her to deal with her children most intelligently.

We are beginning to feel the need of training mothers to understand the principle of the kindergarten; that it means more than amusement; that a kindergarten is not merely a place to send a child to get rid of him, but a pleasant place for a growing soul—a place where all is bent, material and spiritual, to secure for him the conditions that fit him to become a trained member of society. It is not a preserving-case where no breath but that of play and love will reach him, but a little world where the effect of evil is felt in robbing life of its pleasure, where good makes happiness, and its opposite brings its sure result in pain, sorrow or disgrace. Selfishness shuts out from loving companionship, evil temper becomes a national calamity, falsehood is that which robs the sinner of what he needs most—confidence. All this is felt in this little world, where Love is the schoolmistress. It is the mother who understands the principles of the children's prophet, Froebel, who learns this, and makes her home that smaller world where natural law operates. Every faculty is trained to its legitimate use. Reason, the affections, imagination, are trained in harmony with observation, discrimination and the utilization of all the powers of body and mind.

The mother is the post-graduate teacher, if she keeps herself in touch with the educational forces that are molding her child. She is prepared for a companionship which keeps her in a sympathy with her child which no amount of intelligence or sacrifice of self can make possible.—*Mary Willis, in Christian Union.*

Pressed Ferns.

Among the prettiest of the woodland treasures, which may be gathered to decorate the house, are ferns. Though they lose much of their exquisite color and all their soft freshness after pressing, much of the delicate grace of the leaf remains, and suggests through the long winter nights, soft, cool shadows of the verdant woodland or river bank, where they grew.

The best time to gather these ferns is in the last days of August or later in the fall, when they have fully ripened and will not turn dark. The first desideratum for pressing ferns is a good botanical press. This usually consists of two planks of pine wood, which may be screwed together at both ends by stout clamps. In this, a quire of coarse brown paper, such as grocers use, should be placed. Newspapers will do, but they do not absorb moisture quite so rapidly as the brown paper. The ferns or flowers to be pressed should be laid in several folds of tissue paper before being placed in the layers of brown paper. When they are put in the brown paper and firmly arranged in the press, tighten the press as closely as possible. Let them remain two or three days. Then take them out and put them in fresh papers, both brown and tissue. The old papers should be dried and the ferns should be rearranged in the press in their new papers, to remain a week or more.

In gathering your ferns remember to gather a variety of colors. Ferns which retain their perfect color, but which have turned brown or yellow by the natural ripening of their juices with autumn weather, are especially pretty mixed with the several shades of green found among ferns. Such pressed ferns make delightful little bouquets and are all the prettier if they are arranged in a lichen-covered basket of birch bark rather than in stately mantlepiece vases. A very pretty effect may be given to a corner by making a portfolio of birch bark and filling it with ferns of various sizes, shapes and colors. Where ferns are placed in a basket or vase of this kind, the receptacle should be strong enough to hold sand, and the stem of the fern should be thrust into the sand to hold it firmly in place. Otherwise the least draught will blow your basket of ferns into a chaotic mass.

It seems to us to be a vulgar mistake to wax or varnish autumn leaves or ferns. No such artificial coating resembles in the least the natural bloom of the leaf. Avoid also the use of gay ribbons and millinery trimmings in connection with these dainty bouquets. Where a ribbon is necessary to secure a portfolio or a vase in its place on the wall let it be of a color harmonizing as nearly as possible with the color of the ferns, so that it may be in harmony with them and in no way detract from their delicacy of tint by a coarse display of garish color. When you have learned to appreciate the effects of the harmonious lovely greens and yellows and golden browns found among the autumnal ferns alone you will receive far more delight from them than from any bizarre effect in color, which may dazzle the eye for a time, but as quickly tires it.

The Fruit Cure.

The great remedy for diarrhœa, chronic or acute, is nature's own remedy, acidulous fruits. Strawberries, raspberries, huckleberries, quinces, peaches, apples and grapes are all good, but not in an equal degree, nor are all of them equally suitable for all cases. Many of the cultivated strawberries and blackberries are not so good as the wild sorts. Peaches must be used with caution. Pears are too relaxing in many cases, especially when there is great weakness; but when they can be taken, they have special value of their own, not only on account of their great cleansing power on the system, but also on account of their decided action on the kidneys. Apples are excellent, and can be used by almost every one who has good teeth. They must be thoroughly masticated. The peel should be rejected if tough, but will do no harm if tender and chewed to fineness. Grapes are best of all. I have used them with most gratifying results for the diarrhœa of teething children of one year and upward, for that of older children, and for the chronic diarrhœa of the veteran who contracted the disease in the army. All the common sorts are good, if not too tart, but I have found the Delaware one of the best, especially for young children. Grapes are also an effective remedy for malaria and for scrofulous diseases.

Whatever kind of fruit is used, it must be used freely on an empty stomach, at regular meals only; never between meals. Especially ought the fruit to be eaten just before breakfast, when it has its best effect. The whole breakfast may often be made of some one kind of fruit with great benefit, with the addition, perhaps, of dry bread or Graham water-crackers. In some cases an exclusive diet of grapes will, in a short time, effect remarkable cures. The first effect of the free use of fruit on the patient who has not been accustomed to it, will be cathartic. Do not be alarmed at this, but use the remedy the more freely at the beginning of every meal, and the tendency to purge will soon correct itself. Should there be symptoms of colic on account of too much acid, sip a gill or two of scalding hot water. In most cases two or three gills of the hot water, sipped half an hour before breakfast, will greatly facilitate a cure. This hot water before breakfast is also one of the best things for constipation and dyspepsia. I could add many particulars and illustrative cases, but it would make my letter too long. The intelligent patient will be able to suit the details of the treatment to his own case better than any one at a distance can do it, without the most particular information. —*N. Y. Witness.*

The Manners of "Society."

"These geese in stays and starch ('society' people) are ignorant of the true philosophy of good manners, which may be compressed into a single sentence," writes Walter Blackburn Harte in the *New England Magazine*, "The secret of good manners is an entire lack of self-consciousness. If all men were born with a proper perception of *justice*, bad manners could not exist. It may be somewhat vague, but the almost universal conception of justice is, that it is *the interest of the stronger*, as Plato's sophist has it; and a moment's review of our codes of manners will convince one that this idea is at the bottom of them all. All manners are bad which are built upon a substructure of injustice, either inflicted or suffered. These 'best people,' paupers in every essential of noble manhood, have elaborated a religion of which an immense cipher is the symbol. Their range of ideas is so limited as to merely correspond with their physical needs and indulgences, and they have invented (with a wisdom not uncommon among geese and cockatoos) a code of manners which condemns all naturalness, individuality, and thought as the brand of the parish."

THE FARM.

Scrub Grain.

It is as important to choose the best seed of grain to propagate its kind as the best animals for reproduction. In either case improvement is only make by wise selection; without this both will deteriorate. Yet how few heed the rule in grain-growing, but sow and plant the same, good, bad and indifferent, all together, year after year. Farmers who will have no other than pedigreed cattle continue to produce scrub grain to feed them. They are not "well-balanced." Those who did not raise an excellent quality of wheat this season would do well to get such of others for their fall sowing. Seed corn should be selected in the field, while standing on the stalk. It should then be cured in the garret, or in some warm room that can be well ventilated. It should not be exposed to dampness, nor to freezing so long as any water remains in the cob. By not observing the latter an acquaintance loses a good share of his crop this season.

A Cheap Method of Manuring Land.

As fertilizers, whether homemade or purchased, are usually costly, and as good crops are inseparably associated with a well-sustained fertility, if there is any one mode of supplying this fertility that is cheaper and more effective than another, it is well worthy of the attention of the farmer.

Until quite recently it has been held as important to manure such crops as peas and clover with nitrogenous manures, as nitrate of soda and sulphate of ammonia. This practice was based on the theory that since clover and peas, and kindred crops, that is, the leguminous, contained large quantities of nitrogen, it was a necessity to have abundance of this in the soil to enable them to get a supply. It now turns out that this theory is all wrong; that lands which possess but little nitrogen are able to produce good crops of legumes, the other conditions being right. These other conditions include the presence in the soil of a plentiful supply of the other elements of plant food, more especially phosphoric acid and potash. These legumes, therefore, must get their supply of nitrogen from the atmosphere, which possesses an inexhaustible store. Other crops, as wheat, oats, rye, and the grasses, do not possess this power; hence nitrogen must be supplied to them from another source.

It is a manifest waste, therefore, to supply nitrogen in large quantities to such crops as do not require to have it so applied. If clover and peas can get along without nitrogen from an artificial source it should not be applied, as it will not remain long in the soil when applied in the soluble form, and therefore will not be there to feed the crops that may come after. Nitrogen is the costly element of fertilization, hence it is of great moment that there be economy in its use. It may be argued that increased crops of clover and peas follow the application of farmyard manure which contains nitrogen. While that is true, it is equally true that if the nitrogen were taken out of the manure and the residue applied, the results would probably be equally good. The manure would benefit these crops more because of the phosphoric acid and potash which they contain. It is manifestly better policy, then, to use farmyard manure for other crops, and if the soils need phosphoric acid and potash to enable them to grow clover and peas and all legumes in good form, these can be supplied directly in the form of artificial fertilizers, and there will be a saving to the extent of the nitrogen supplied in the manure.

But this isn't all. It will be good policy to grow these legumes because of the nitrogen which they gather for other crops. It seems that they not only furnish nitrogen in large quantities in those portions of the plant grown above ground, but they actually leave the ground richer in nitrogen than it was before they were grown. When these crops are fed upon the farm, they become a source of nitrogen for other crops when they are returned to the soil in the manure.

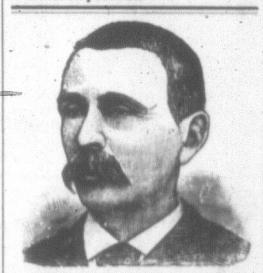
The precise way in which these crops gather atmospheric nitrogen is not precisely known. It is generally supposed, however, that the process is connected with the formation of nodules in the roots. When these are entirely absent, the growth is weak and sickly. It should also be remembered that a certain amount of nitrogen is necessary in the soil if these root nodules are to be abundantly formed, but nearly all soils have usually a sufficiently plentiful supply to enable this species of root formation to commence.—*Live Stock and Farm Journal.*

Horse and Horseman.

History does not reach the time when there were not relations between men and horses. The nature and disposition of the horse, after so many years of contact with man, are not creditable to the more intelligent member of the partnership. The treatment of the horse to be trained and used by man is almost universally wrong, and the first lesson one ought to learn who wishes to become a horseman in the broad sense concerns the nature and disposition of the horse itself. The horse is one of the most timid and nervous of all known animals. How is this excitable animal broken to man's use? By a system in which violence and force are predominant features. He is treated as if he combined the attributes of the rogue elephant and the man-eating tiger, with the tough hide of the one and the cunning ferocity of the other. Horse-breakers, as a rule, are neither highly educated nor very thoughtful persons, and they resort naturally to force when the animal under their hands makes them impatient. No animal, not even man, seems to be so entirely the creature of habit as the horse.

One not broken in spirit nor dulled by age cares to stand near a railroad train passing at even a moderate rate of speed. At the station of a little town in Essex Co., Mass., there is a horse, not high-spirited, but sound and well fed, whose business it is to take people from the train to destinations in the neighborhood. When not so engaged he stands with his waggon parallel to the inward track of the railroad, facing the same way as trains which pass on that side of line, from which he is separated by a platform perhaps five feet wide. Thirty or forty trains a day pass along that track. Some rush by at the rate of forty miles an hour. That horse stands unmoved, hardly turning his ears. If any one thinks this is not a display of confidence let him stand with closed eyes on the platform of a station while an express train comes by. If, after performing the experiment, he is not convinced that this horse shows trustfulness, in this case born habit, I am much mistaken. To be a real horseman a man must both love the horse and comprehend his nature. To get him into the habit of obedience, which is the foundation of all good results in riding, we must win his confidence.—*Cosmopolitan.*

— Corn is not easy of digestion, and hogs fed on it easily become cloyed. A dose of hardwood ashes, and still better if ashes are made from corn-cob, restores their appetite and keeps them in thrifty condition. This, however, is only to be recommended for fattening pork, as the ashes, like the soda and baking powder used for making biscuit, is really injurious to digestion in the long run. With hogs that are fattening, the digestive organs a year hence are matters of minor importance.



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The next Session will open on THURSDAY, September 29.
Matriculation Examination on Wednesday, at 9 a. m.
For Calendars giving more particular information apply to the President. A. W. SAWYER.
Wolfville, N. S., August 24, 1892.

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The next term will open on Wednesday, Sept. 7. Students should present themselves on the day preceding the opening of the term. Circulars giving full information will be sent on application.
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NEWS SUMMARY.

Dominion.

— Woodstock is experimenting successfully with asphalt side-walks.

— Diphtheria has again broken out in the St. Roch's and St. Saveur suberbs of Quebec.

— A contract has just been let for a new warehouse at St. John to accommodate the increasing West India trade.

— The Carleton *Sentinel* says: The construction of the Tobique Valley railroad is being pushed vigorously to completion.

— Jas. Landon, M. A., professor of physics in Toronto University, has been appointed president of the university, succeeding the late Sir Daniel Wilson.

— The exodus of French-Canadians from the Quebec district continues at an alarming rate. Within the last few days over twenty-five families in Lewis and its two adjoining parishes of St. David and St. Joseph, have sold out all they had and gone to look for employment on the other side of the line.

— The commission which will limitate the Alaska, B. C., boundary will also perform the same in Passamaquoddy Bay. W. F. King, chief astronomer of the interior department, has been appointed Canadian commissioner. He is a man of great ability. C. Mendarhall, of Washington, is the United States commissioner. The preliminary meetings of the commission will be held at Ottawa.

— Before the prohibition commission, W. B. Lamb, collector of inland revenue, said there were at least 2,000 shebeens and he was inclined to say 4,000, and perhaps more, in Montreal where liquor is sold without license. Two thousand was certainly an under-estimate. These included such places as bean shops, candy shops, fruit shops, cigar stores, etc., of a lower grade, in many of which the articles sold were used as a decoy.

— A queer case was tried in the Halifax police court recently. Harry Lethbridge, tailor, sued John Larder for a suit of clothes. Lethbridge and his clerk swore that the clothes was ordered by and delivered to Larder. The latter swore that he never ordered and never received the clothes, and a man named Chulon turned up and swore that he purchased and received the suits. Application was made to commit Lethbridge for perjury, but it was not granted.

— A Victoria, B. C., despatch says: The sealing schooner Triumph brings news confirming reports of additional seizures of sealing vessels by the Russians. The Triumph reports that the American barque Majestic, on August 15, had on board the crews of four schooners—84 all told—which vessels had been captured by the Russian cruiser Zadiaka, south of Copper Island. The Zadiaka seizes all vessels within a line drawn from the Behring Sea division to Carroll Strait.

— An Ottawa despatch to the Montreal *Witness* of September 15, says: The government, notwithstanding all the advice to the contrary, are determined to do something with the Manitoba school question. They intend to adopt the suggestion made public some time ago of appropriating to the service of Roman Catholic separate schools, a portion of the school lands fund of the province. The policy is opposed by many of the Ontario Conservative members, who have been here within the past few days.

— A resolution was adopted unanimously by the labor congress at Toronto declaring the admission of Chinese a menace and undeniable danger to the moral and material interests of Canada, and that it should be totally prohibited, and that as the presence of those now in Canada entails extra and special expense on the whole people of such provinces, as they sojourn in large numbers, a special annual poll tax of $100 should be imposed on each Chinaman after a given date. The Japanese were included in the above, which was carried with much enthusiasm.

— The death of Mr. Charles Annand, proprietor of the Halifax *Morning Chronicle*, occurred suddenly in London. Mr. Annand gave but little personal attention to the paper, but was largely interested in gold and coal mines, and was connected with other business enterprises. Mr. Annand sold his gold mines at Waverley and Montague to an English syndicate for $100,000, and went to London to complete the negotiations. He was taken ill with pneumonia and died very suddenly, when he had so much recovered as to have made all arrangements to start for home. He is supposed to be worth over $100,000. He leaves a widow and two sons.

— The following is reported from Montreal under date of September 16: On August 16th last a man jumped overboard from the steamer Canopus at Quebec and was drowned. His body was identified as that of John Taylor, a cattleman of Montreal. Yesterday the Canopus again reached Montreal from the old country, and John Taylor nearly frightened his wife to death by walking up to his old home here and entering. The body found at Quebec was that of some stowaway who had jumped overboard to reach the shore. His body was brought to Montreal, identified by Chief Hughes as that of John Taylor, and was given an Odd Fellows funeral to Mount Royal Cemetery, the expenses being borne by that order. The Odd Fellows had intended to pay Mrs. Taylor, the wife of the supposed dead man, the insurance which her husband carried on his life to day. Taylor's arrival, however, has put an end to that.

— The prisoner Olsen or "Buck," charged with the murder of policeman Joseph E. Steadman at Moncton, was on Saturday found guilty by the jury, with recommendation to mercy.

— Burglars still infest the country. On the night of September 14th the store of George H. Boice, Deep Brook, Digby County, was entered and money and goods taken to the value of $75.

— Chief Justice Ritchie, who was supposed a few days ago to be at the point of death, is at last reports somewhat better; but it is believed there is no permanent improvement in his condition.

— Slaughenwhite Bros.' mill at the head of St. Margarets Bay, N. S., has been totally destroyed by fire. The loss will reach nearly $5,000, and there was no insurance. The fire is supposed to have been the work of an incendiary.

— On September 16, the Canadian Minister of Agriculture issued a circular practically making every port of entry in the Dominion a quarantine post and every collector of customs a quarantine officer. All mails from the United States will be quarantined.

— D. A. O'Sullivan, Q. C., and holder of the highest degree in law, conferred by La Salle University and the Universities of Toronto and Ottawa, is dead of typhoid at Toronto. He represented the Catholic hierarchy of the province in all its important legal contests, and was aged 44 years.

— An Ottawa despatch says: Although Sir John Abbott will accompany Hon. Mr. Foster to England, it is still believed the premier will retire from the leadership before leaving Canada. Mr. Ives, M. P. of Sherbrooke, may succeed Sir John as representative of the English speaking people of the Province of Quebec.

— Two eminent physicians, it is said, agree that Premier Abbott must abandon all kinds of work for one year at least, and one of them insists on his immediate retirement. Sir John goes shortly to England, and if the opinions of his medical advisers here is there confirmed, it is said the advice will be acted upon at once.

— An Ottawa despatch of September 16th says: At the Carleton Assizes the McGreevy conspiracy case came up today. Mr. Osler, on behalf of the crown, said the books and papers of the defendants had not been produced and consequently the government could not proceed with the case, which had better be postponed until the next assizes. S. H. Blake, on behalf of the accused, made a statement, saying that until recently the books were in his possession but some of them had disappeared. Judge McMahon remarked that he could not compel the government to go on with the case. Mr. Kerr, the crown prosecutor, said it was the decided intention of the government to carry the prosecution through, but it would not be in the interests of justice to go on without the necessary books. The case was then adjourned till the next assizes. Bail was fixed at two sureties of $2,500 and $5,000 each personal bail.

British and Foreign.

— Mr. Lowther, parliamentary secretary of the foreign office, declares untrue the statement that England was scheming to secure the harbor of San Quentin, Lower California, as a coaling station, under the cloak of a Mexican International company.

— A Lyons despatch says: The ultra-conservative organ, *Salute Public*, reports a military convention between France and Russia signed at a meeting between President Carnot and M. De Giers, the Russian foreign minister, at Aix Les Bains. He declares an offensive and defensive alliance had been decided upon months ago, but not yet signed, owing to a delay in the settlement of the question of France's attitude towards China in the event of the Anglo-Russian conflict in India.

United States.

— On September 14, the New York Board of Health announced five deaths from Asiatic cholera, which had taken place within the previous week in different parts of the city.

— The late elections in Vermont and Maine have been disappointing to the Republicans. Of course the Republican tickets have been returned, but the majorities are considerably smaller than those of previous years.

— Oliver Wendell Holmes sent a wreath of eighty-five white roses to be placed on Whittier's coffin, and Sarah Orne Jewett one of ivy leaves. The funeral took place on Saturday at Amesbury, and the quiet little town stopped all of its business and attended the service, which was held in the garden in rear of the house. Interment was in the Quaker ground in the Union cemetery, near Amesbury, and the grave was almost filled with flowers and ferns and palm branches contributed by friends and admirers.

— Mrs. Peary, who accompanied her husband, Lieut. Peary, on his polar expedition and spent the winter in Greenland, writes: During one of our hunting trips we had a narrow escape from drowning by having our boat crushed by a here of angry walruses, many of them wounded by us, but we killed seven and escaped without a scratch. The winter, although we had a hundred days of darkness, with temperature ranging from 30 to 50 degrees below zero, passed pleasantly. Every day we took long walks on snow shoes, and often I indulged in a sledge ride, drawn by one of my Newfoundlands and one Esquiman dog, and yet cannot boast of a single frost bite.

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E. R. L.	2 00
Upper Newcastle, N. B., per Rev. W. E. McIntyre	16 00
York and Sunbury Quarterly Meeting, held at Canterbury, York County, per Rev. F. D. Crawley,	20 00
Miss M. M. Grant, Hingham, Mass.	1 00
Hampton, Annapolis County, N. S., per I. Brown,	4 12

G. O. GATES,
For Centennial Committee.

The Demand Increases.

Dr. A. P. Cornell, Gravenhurst, Ont., writes: "The demand for Pink Pills continues to increase, and I have yet to hear of a single complaint regarding them." Of all dealers or by mail at 50c. a box or six boxes for $2.50. Dr. Williams Med. Co., Brockville, Ont., and Schenectady, N. Y. Beware of imitations.

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Marriages.

MOORE–KINGSTON.—At Carleton, Sept. 7, by Rev. A. Judson Kempton, Ardin R. Moore, to Jennie M. Kingston, of St. Martins.

ORAM–RAMSAY.—At the residence of the bride's parents, on the 14th inst., by Rev. Sydney Welton, Geo. Oram to Alma F. Ramsay, both of this city.

HALFKENNY–TAYLOR.—At Dorchester, Sept. 7, by Rev. S. W. Kierstead, Herbert A. Halfkenny, of Dorchester, to Adelaide Taylor, of Mill Village, N. S.

REEVES–HOME.—At Bridgewater, N. S., on the 7th February, by Rev. S. March, Charles F. Reeves, of the above place, to Annie Home, of Pleasantville, N. S.

ZWICKER–COLE.—At Bridgewater, N. S., on the 30th August last, by Rev. S. March, David Zwicker, of Hempford, Lun. Co., to Sarah Jane Cole, of same place.

CHAMBERS–DORTY.—At Central Pennfield, Sept. 12, by Rev. James Trimble, William B. Chambers, to Catherine Dorty, both of St. George parish.

DORMAN–BENNETT.—At the Baptist parsonage, Falmouth, Sept. 8, by Rev. J. Murray, Arthur B. Dorman, of Hantsport, to Emma F. Bennett, of Manitoba.

BORGALD–BACKMAN.—At Chester, Sept. 13, by Rev. N. A. MacNeill, James Austin Borgald, to Hattie M. Backman, both of Chester Basin, Lunenburg Co., N. S.

HERMAN–BORGEL.—At Charles street Methodist church, Halifax, Sept. 14, by Rev. J. L. Dawson, John Allison Herman, of Dartmouth, to Sarah S. Borgel, of Halifax.

MCLEOD–CAMERON.—Sept. 15, at the residence of the bride's father, Jos. E. Newsom, Carleton, by Rev. A. J. Kempton, Jos. McLeod, of Clarendon, to Mrs. E. Cameron, of Carleton.

CANN–ALLEN.—At Pembroke, Sept. 7, by Rev. G. W. Schurman, assisted by Rev. J. W. Weeks, Fred. G. Cann, of Chelmsford, Mass., to Bertha Allen, of Pembroke, Yarmouth Co. N. S.

CURRIE–SUTHERLAND.—At the residence of the bride's parents, on Sept. 14, by Rev. G. O. Gates, J. R. Currie, accountant, to Annie A., daughter of Mr. Thos. E. Sutherland, all of St. John.

BAILEY–SMITH.—At the home of the bride, on Sept. 14, by the Rev. A. B. Macdonald, Charles T. Bailey, barrister, of St. John, to Alberta D., youngest daughter of the late Daniel N. Smith, Esq., of Wickham, Q. C.

ESTABROOKS–COY.—At the residence of the officiating clergyman, Rev. Sydney Welton, of this city, on the 15th inst., Nelson M. Estabrooks, of Sheffield, Sunbury Co., N. B., to Claudia G. Coy, of Upper Gagetown, Queens Co., N. B.

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AND WE WILL SEND YOU FREE BY POST A PAIR OF 1ST CHOICE FRENCH KID GLOVES, ANY SHAPE OR SIZE, WITH BUTTONS OR FOSTER LACE. SPURGEON'S LIFE & FOUR OTHER GIFT OFFERS WITH GLOVES STILL OPEN. SEE MESSENGER FOR JULY & AUGUST.

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EAGLE CHOP
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Now landing direct from China
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W. F. HATHEWAY,
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Deaths.

GIBSON.—At Carleton, St. John, Aug. 29, the infant son of Geo. Gibson.

BLACK.—At Middleton, Yarmouth Co., N. S., August 25, Robert, aged 23 years, son of James Black.

ROGERS.—At Parrsboro, August 29, infant daughter of George Rogers. May the Lord bless the brother thus bereft of wife and child.

BROWN.—At Parrsboro, 6th inst., Effie Austin, aged 13 years and 3 months, youngest and beloved daughter of Capt. James and Cassie Brown. She was lovely in life, patient in suffering, and triumphant in death.

DOANE.—At Yarmouth Cape, Sept. 1, Jennie M., daughter of Hiram Doane. Though but ten years of age she had hope in Christ, and when nearing the end seems to have had a very bright experience. She is greatly missed in the family.

CROWELL.—At Central Argyle, August 28th, after a lingering illness, Mary Ellen Crowell, widow of the late Harvey Crowell. Sister Crowell had never made a public profession of religion, but her life was uniformly Christ-like, and in her last moments all doubts and fears were driven away, and she passed to the farther shore with the full assurance of meeting the Lord in peace.

CURRIE.—At Macnaquac, N. B., Sept. 5, of typhoid fever, Ida, aged 16 years, second daughter of Dudley and Frances M. Currie, leaving parents, two sisters, two brothers, and many relations to mourn their loss, which we know is her gain; for only a few days before her illness and death she gave her heart to Jesus; and died in triumph of faith. May God bless and sustain the dear bereaved ones.

DAVID.—At Church street, after a lingering illness, Walbrey, beloved son of Dea. B. C. David, in his 24th year. Our young brother professed faith in our Lord and Saviour two years ago, and grace was sufficient in his illness and Christ was his support in death. He was buried by Rev. J. B. Gabourel, after improving the occasion by a sermon from the text, "The wicked are driven away in their wickedness, but the righteous has hope in his death."

BORGEL.—At Port Medway, August 15, Hannah, relict of the late George Borgel, aged 87 years and 7 months. Sister Borgel was baptized by the late Rev. R. R. Philp thirty-three years ago, and maintained a consistent profession during all that time. For nineteen years she has been deprived of her sight, yet she bore her affliction without a murmur. She leaves two daughters and one son to mourn their loss, yet not without hope, for her death had no sting, she sweetly fell asleep trusting in Jesus.

KAULBACK.—At Pine Grove, near Bridgewater, Lun. Co., N. S., Mrs. Elizabeth Kaulback, at the advanced age of 91 years and 10 months, leaving behind her 8 children, 41 grandchildren and 52 great-grandchildren, besides a large circle of friends. She was converted in youth, baptized by Rev. Maynard Parker over fifty years ago, was united in marriage with Mr. Jacob Kaulback, with whom she lived in happy Christian fellowship for 47 years, and from whom she was separated only by his death some eight years ago.

GIFFIN.—At Osborne, Shelburne Co., Aug. 24, Janie, beloved wife of Capt. Frank Giffin, and daughter of Deacon Augustus Freeman, suddenly and unexpectedly passed away, leaving a sorrowing family and community to mourn their sad loss. Uniting with the Baptist church here some years ago, she has since lived an earnest, faithful and devoted Christian life, and will be greatly missed in the Sabbath-school, as well as in every department of church work. We all mourn our sister's death, but are comforted in knowing that to her it is eternal gain. The funeral services were conducted by Rev. J. W. Carpenter, the pastor being absent. God bless the almost broken-hearted husband and family is the prayer of all.

FREEMAN.—At Bridgewater, N. S., on the 21st ult., after a lingering illness, Dea. W. B. Freeman, aged 57 years and 10 months. Our brother was converted in early life and united with the Baptist church in Greenfield, of which church he was appointed a deacon. He afterwards removed to Bridgewater, became identified with the church and all its interests, and was elected to fill a like position here upon the decease of one of the older officers. For some years he has been the senior deacon. He was earnest in prayer, and as far as health and circumstances admitted, stood by the pastors and upheld their hands. He had of late been much afflicted, having lost his two elder children within a period of seven months, and only survived his eldest son a fortnight. He has left a sorrowing widow and youthful family behind to mourn the loss of a kind and faithful husband and father. May the Great Comforter be their guide and support in this additional sorrow which has come upon them. The funeral services were conducted by his former pastor, Rev. S. March, and a large company followed his remains to their last resting place.

YOUNG.—At Carleton, St. John, on Aug. 31, Henry S. Young, in the thirtieth year of his age. While at work in the C. P. R. yard at Fairville, he stumbled before the backing train of cars. The wheel passed over his right breast and shoulder, and he was taken to his home, where he died in a short time. He was conscious until the last, and spoke of his wife and of his Saviour. The news of his death was a great shock to the whole community, for he was well known and much loved. Many friends mourn his loss, and sympathize with those on whom the blow falls heaviest—his widow, his aged father and his brothers, among whom is the Rev. F. M. Young, of Bridgetown. The deceased gave his heart to Christ in his fifteenth year, was baptized by Rev. W. J. Stewart, and has ever since been a consistent Christian, laboring for his Master as he had opportunity. In the Carleton Baptist church he was a most useful member, and in the Sabbath-school, the choir and the prayer meetings his voice will long be missed. The funeral, which was largely attended, was conducted by the pastor, assisted by the Revs. Messrs. Gates, Stewart and Paisley (Meth.). At the cemetery it was a touching sight to see the S. S. children covering with the flowers which each one brought, their superintendent's grave. May God grant that they all may meet him in heaven.

A Cape Overcoat for $3.00!

Got some Cape Overcoats today for Boys and Children that beat anything we ever had. They're in ten patterns, rather dark shades and very handsome. We've got a large lot, and have marked them $3.00. We're going to sell them quick and cheap.

MEN'S OVERCOATS in great variety—all new stock.

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THE ADVANCE will issue some very important numbers this fall, among which will be our VERBATIM Report of the American Board Meeting at Chicago in October, and our elaborate Report of the papers and proceedings of the National Council at Minneapolis.

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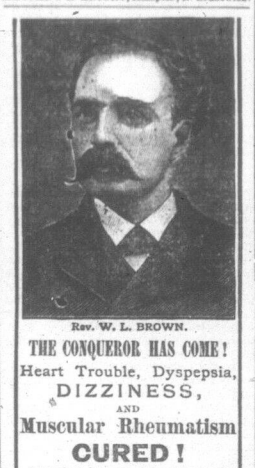
MATTHEW B. KNIGHT, Hampton, N. Brunswick.



Rev. W. L. BROWN.

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REV. W. L. BROWN, FOR YEARS A MEMBER OF THE M. E. CHURCH, BUT FOR THE LAST TEN YEARS AN EVANGELIST IN THE CHURCH OF GOD. HIS 18 WELL KNOWN BY THOUSANDS WHO WILL VOUCH FOR THE TRUTH OF THE FOLLOWING:

GENTS:—I write to inform you that the TWO COURSES of SKODA'S DISCOVERY and LITTLE TABLETS have done BETTER THAN I can hardly realize it, the change has been so marked.

I contracted the Chronic Diarrhœa in the Army, and since 1865 I have been a constant sufferer. In addition to this, I was troubled as follows: 1st, a lame Back and Kidney trouble, 2d, Dyspepsia, 3d, Faintness and an all-gone feeling; 4th, Distress at pit of Stomach; 5th, Headache and Dizziness; 6th, Muscular Rheumatism in Chest so I had to spend much of the time in bed for weeks at a time; 7th, a Severe Heart Trouble that would cause my pulse to run at 98 for days at a time. I was treated by very eminent Physicians, but would be compelled to leave my labors and return to my home weeks at a time—in fact I live had 18 fits of sickness in the last 26 years, and several times have been given up to die.

I feel that I am completely cured of of all my bodily diseases except the Diarrhœa, which is not cured but greatly benefited. I shall take another course which I think will cure me entirely. Yours with gratitude,
REV. W. L. BROWN.
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THE ONLY MEDICINE SOLD WITH A GUARANTEE CONTRACT WITH EACH BOTTLE. TRY A COURSE (6 BOTTLES) AT OUR RISK, IF NOT BENEFITED RETURN BOTTLES AND GET YOUR MONEY. PAY ONLY FOR THE GOOD YOU RECEIVE.

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LEAVES WESTPORT and returns to Westport as follows: Sails from Westport every MONDAY and THURSDAY for WEYMOUTH, via FREEPORT and METEGHAN, and returns the same day, touching at the same ports. Sails from Westport every WEDNESDAY and SATURDAY for YARMOUTH, via FREEPORT, calling at METEGHAN and CAPE ST. MARY when weather permits, and returning the same day, calling at same ports.

NOTICE OF SALE.

TO ISAAC MCFARLANE, of the (formerly) town now City of Moncton, in the County of Westmorland, in the Province of New Brunswick, carpenter, and Tamzan, his wife, and to all others whom it doth, can or may concern:

TAKE notice that there will be sold by public auction, at Chubb's Corner, so called, in the City of Saint John, in the City and County of Saint John, and Province aforesaid, on SATURDAY, the eighth day of October next, at twelve o'clock noon, "All that certain piece or parcel of land and premises, lying, situate and being in the said town, now City of Moncton, and described and bounded as follows, to wit: Commencing at the north-east corner of land deeded to James W. Pitfield by the said John L. Harris and associates, and following the western boundary of land owned and occupied by John Stronach, northerly a distance of thirty feet, thence westerly and parallel to the northern line of lands sold to the said James W. Pitfield, as aforesaid, until it strikes the street (of forty feet in width), thence southerly along the east side of said street a distance of thirty feet, or until it strikes the northwest corner of lands deeded to the said James W. Pitfield as aforesaid, thence along the said James W. Pitfield's northern boundary to the place of beginning." Together with the buildings and improvements thereon, and the privileges and appurtenances thereto belonging.

The above sale will be made under and by virtue of a power of sale contained in an Indenture of Mortgage made by the said Isaac McFarlane and Tamzan, his wife, of the one part, and the undersigned Marmaduke Knowles of the other part, dated the first day of July, A. D., 1885, and duly registered in the office of the Registrar of Deeds in and for the County of Westmorland, in No. 48,834, folio 426, Libro Y, a record of deeds, reference being thereto had will more fully appear; default having been made in payment of the moneys secured by the said Indenture of Mortgage.

Terms of sale cash.

Dated the sixteenth day of July, A. D. 1892.

(Sgd) MARMADUKE KNOWLES,
Mortgagee.

MONT. MCDONALD,
Solicitor to Mortgagee.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Copper Covering to Roofs for Custom House, St. John, N. B.," will be received at this office until Tuesday, 13th September, inclusively, for Copper Covering to Roofs for Custom House, St. John, N. B.

Sealed separate tenders also addressed to the undersigned and endorsed "Tender for Steel Joists for Custom House, St. John," will be received at the office until the same date for the supply and erection of steel joists.

Plans and specifications for both these works can be seen at the Department of Public Works, Ottawa, and at Public Works office at St. John, N. B., on and after Friday, 2nd September.

Tenders must be made on the printed forms supplied.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable Minister Public Works, equal to five per cent. of the amount of tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY,
Secretary.
Department of Public Works,
Ottawa, August 31st, 1892.