Messenger and Visitor.

THE CHRISTIAN MESSENGER Volume LVIII. | PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY. | THE CHRISTIAN VISITOR Volume XLVII.

Vol. XI., No. 39. SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 25, 1895.

—It is understood that the successor of Dr. Whitman, as president of Colby University, is to be Dr. Nathaniel Butler of Chicago. Dr. Butler was graduated at Colby in 1873, and has had an extended experience as a teacher in Highland Hall College for women, the old University of Chicago and other institutions of Illinois. Since 1892 he has been connected with the new University of Chicago as professor of English literature and rhetoric, and later as director of the University extension department of the University. Dr. Butler is regarded as possessing eminent qualifications for the important position to which he is called.

—One or two inadvertences which occurred in connection with the make up of last week's paper require a word of explanation. In part of the edition the name of the writer of the article, entitled, "The Substitutionary View of the Atonement," did not appear. The paper was presented by the writer, Rev. J. H. Hughes, before the Baptist Institute held in connection with the Maritime Convention. A note referring to a letter from Rev. H. G. Mellick as appearing in the issue was inserted, but Mr. Mellick's letter did not appear. The explanation of the matter is that the note was written in the expectation that the letter would find place in the issue. The printer did not quite understand our intention in the matter, and in the absence of the Editor, Mr. Mellick's communication was held over.

—The news of the death of Mrs. Short of Digby, which occurred very suddenly on Wednesday last, has brought a sense of personal loss to many. Mrs. Short had for a number of years kept a summer hotel and boarding house at Digby. The circle of her acquaintance had thus become a very large one, and those who knew her were her friends. She was a woman of many virtues, a faithful friend, an earnest and exemplary christian and a devoted and valued member of the church. The remains were brought to St. John for interment and the funeral took place on Friday from the residence of Rev. J. H. Saunders. Her pastor, Rev. A. T. Dykeman, came over to attend the services in which Revs. J. W. Manning and J. A. Gordon also took part. We desire to extend our sincere sympathies to those who are more immediately afflicted in this sad event.

—In a public address recently Mr. Moody made the following allusion to the late Dr. Gordon:

"I was way out in Texas when I heard he had died, but as soon as I heard of his death, I sat down and wrote to Mrs. Gordon, asking that his ashes might be buried in Northfield. God knows how dear Dr. Gordon's name is to me, and I thought that I would like to have him buried on Round Top, in that spot so dear to him and to every lover of Northfield, that we might gather around his tomb in the years to come and recall the characteristics of his holy life. . . . One of the most impressive sights I ever saw—and I am not a Baptist—was to see our dear friend, Dr. Gordon, wearing his baptismal robes, step down into a little lake near here and baptize those wishing him to perform this sacred rite for them. The last public act that Dr. Gordon did here in Northfield, last summer, was to immerse a few of his friends. I rushed down there, but was too late to see it, and I regret it, I can tell you. We will christian this lake Gordon Lake, and from this morning let us know it by that name."

—A curious story comes from France of a man, named Delancey, who for years had been obtaining a dishonest living by shamming illness. The man had been for sometime an inmate of a hospital and so became acquainted with the symptoms of several diseases. Concluding apparently that the life of a patient in the hospital was of a kind to be desired, he managed to simulate the symptoms of paralysis so successfully as to deceive the physician in charge. After several years in various hospitals, presumably with free board, he thought to try the effect of a pretended miracle, and in 1889 had himself carried to the Virgin Mary's grotto, where after lying for some time on the ground, he suddenly threw away his crutch, and rose up and walked, describing his pretended feelings with great eagerness to the fathers. This proved a profitable speculation. The Catholic fathers made much of him, and he received presents from sick people and their friends beseeching him to intercede with the Virgin Mary for them. He might probably have carried on his deception indefinitely, but his rascality at length overreached itself. Having added theft to fraud he was convicted of the crimes with which he was charged and condemned to four years of penal servitude.

—The publication recently in some French Canadian papers, of which the *Electeur* of Montreal was one, of a report of the sub-committee of the Canadian Privy Council on the Manitoba school question has given rise to considerable discussion in the public press. It was at first received with some suspicion, but there appears now to be no doubt that the document, in substance at least, is genuine. The report is dated July 27 and deals with the reply of the Manitoba government to the Remedial Order. In some quarters it has been characterized as a back-down of the Dominion government from its former position on this matter. Whether it is correctly so described would seem to depend on whether the Remedial Order should be regarded as mandatory or as simply passing on to the Manitoba government the decision of the Imperial Privy Council. That it was mandatory seemed to us a fair inference from the terms in which it was expressed. But, at all events, the report is certainly conciliatory. It recognizes some points in the reply of the Manitoba government as worthy of consideration, intimates that if possible the subject of education should be settled by the Provincial Legislature, also that it does not follow from what has taken place that provincial legislation, in the matter, to be mutually satisfactory must follow the lines of the remedial order and recommends that the Governor General cause communication to be had through the Lieutenant Governor of Manitoba with the government of that province, in order to ascertain upon what lines the local authorities of Manitoba will be prepared to promote amendments to the acts respecting education in schools in that province and whether an arrangement is possible with the Manitoba government which will render action by the Federal Parliament in this connection unnecessary.

—The annual convention of the Maritime W. C. T. Union was held this year in the town of Yarmouth, the opening meeting taking place on Thursday evening the 18th inst. A Yarmouth paper describes the audience present on the occasion as one of the finest ever gathered in that town. Mrs. W. C. Rowe, of Yarmouth, presided. An address of welcome was given by Mayor Wyman. Addresses were also delivered by Rev. J. H. Foshay, speaking in behalf of the clergy of the town. His speech was a vigorous and eloquent endorsement of the purposes of the W. C. T. U.; Mr. E. C. Simonson, president of the Yarmouth County Temperance Convention, who extended the welcome of the Yarmouth Temperance Societies to the convention; Miss Eudora Hilton who eloquently welcomed the convention on behalf of the ladies of Yarmouth; and Mr. Flint M. P., who delivered an earnest address on the subject of prohibition. These addresses were responded to by Mrs. Atkinson, of Moncton, President of the W. C. T. U., of New Brunswick, who made a fine impression upon her audience. The convention continued in session during the week, being occupied with the usual reports and other business. For some years a division of the Maritime Union into three provincial Unions has been advocated by some, on the ground that the larger union involved too much work for the officers. A resolution looking to such a division was introduced this year but was lost by a small majority. This motion was afterwards reconsidered and it was determined that the Maritime Union be dissolved for three years, with the understanding that at the end of that time the Maritime Union should be reorganized if it were thought desirable.

From Newton Centre, Mass.

There is a marked absence of Acadia men this year in the classes, and yet there are more students than in any previous year. Brown has sent some seven men this year and the incoming regular class is about twenty. The English and French departments are larger than usual.

The situation, as many are aware, is one difficult to describe on account of the extreme beauty of the situation, but over and above beauty, a new Library building and other improvements about the other buildings, there is an atmosphere highly favorable to the development of personal piety, that element so essential for a pastor. The students take part in morning prayers which are conducted by members of the faculty in turns. Speaking of students, we have a brother here who was in prison in Quebec, for four months, for selling Bibles. He was converted while in prison, and upon his release from jail which occured two months sooner than he expected, the term of sentence being for six months, he was baptised by Dr. Fulton and came to this country to study for the ministry and is now taking a course here in the French department. To hear his story is sufficient to open our eyes to the true condition of Quebec. I had read of this dear brother's persecution in the Montreal *Witness*, but to hear the man is another thing. He went to court to find his lawyer, a Q. C had deserted him. He asked the judge for an advocate and he informed him that he could ask the lawyers present to plead for him. He asked but no one offered. The power of Rome is so great that no man had the courage to come forward. Some fifteen lawyers were present. Surely Canada will not endure such a condition of things. Canada mortgaged to Rome. Bro. Desjardins is studying with a view to helping his priest-ridden countrymen in Quebec.

The weather has been quite warm and we have had many violent thunder storms, but "down east" weather has set in and life is more real. J. H. Davis.

[Our correspondent appears to be under some misapprehension. The selling of Bibles is not a crime in Canada, and that could not have been the ostensible reason for Mr. Desjardins imprisonment.—Ed.

Cheering Signs.

Those little visits to four of your stations were not only thoroughly enjoyable; they were profitable too. We have long prayed for the work up there, but of course we can pray more intelligently now, not to say more fervently. I wish that some friends of the mission from home could come and see your inheritance out here. But if that cannot be, please accept me as your visiting representative. I was very much struck with the freeness with which caste people mingle with christians. Some one has said that this is due to the fact that so many of the christians have come from the higher classes. Perhaps this is so, but it was strange to us to see caste girls considerably mixed up with other girls and boys in the Sunday school at Bobbili. And when young men of high caste came into the meetings at Bobbili and Chicacole, they did not seem to be afraid of being defiled by sitting near a christian. I have often heard that the Kistra and Godavari districts are noted for strict observance of caste rules, and I can well believe it. Put down one red mark for your fields.

I have already alluded to another feature of your work. With a few exceptions our members are from the Malas and Madigas. The Chicacole school with pupils from other fields seemed quite representative of the church membership. Such a mixture! They begin with the Rellis, who are usually reckoned below Malas and Madigas, and go up through various stages to the top caste. Of course as christians they have no caste, but I am speaking of their origin. The Savaras are there too, not as a separate caste, but as a separate race. Another red mark for this!

Then as to the prospects for further growth. Looking at that opening at Polepilli near Bimlipatam and the spirit of inquiry among the Razus near Rajam, on the Bobbili field, and the way in which so many educated men are considering these things on the Chicacole field, one can only say that the prospects are most hopeful. The extent of the colporiage work done on the latter field is nothing less than wonderful; and the fact that it is carried on from year to year with increasing, rather than decreasing sales is a most encouraging sign. Such a mass of christian literature cannot be bought and read by the people without producing great results. These prospects certainly demand the third red mark.

But may I tell you what all these red marks demand? They seem to me to ask you to carry on this good work with enthusiasm. If you want to reap where so much sowing with tears has been done, send on more laborers. Occupy Palkonda and Tekkali with as little delay as possible, so that your men may concentrate their efforts more and more. Do not let little discouragements hinder you from pressing on in this holy war; victory is already assured with such a leader as our Prince Immanuel. As to your ability and the claims of the Telugus, it seems to me that those questions need not be raised until your annual contributions average one dollar a member. A dollar a year for the heathen and Mohammedan world! Not much is it, for a man or woman, who belongs to Christ, to give toward carrying out His wishes? Yes, the sending of two or three men into your Telugu garden would put new life into the men already at work there. And let there be earnest pleading for a great blessing on the message either spoken or printed. Think of the thousand of little books and tracts in the homes of the people as so much seed that may spring up and bear a great harvest. See the parable in Mark 4, 26-29, and pray that your missionaries may have the great joy of putting forth the sickle. It certainly is God's will to give the increase in answer to prayer, for we read in Ezekiel 36: 37, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock."

Akidu, India, John Craig.

Literary Notes.

The October number of the *Delineator* is called the autumn number and contains a choice and varied selection of timely articles. It gives an authoritative exposition of autumn styles, illustrating a variety of novel, artistic and beautiful garments. Especially complete and valuable is its discussion of Mourning. Every mother with the responsibilities of a household should study what is said about Fitting Out a Family, the season's costume needs of herself and her little ones being fully treated. The progress of Co-education in Great Britain is further explained by Amy Rayson. Book-binding as an occupation for women is entertainingly described by Evelyn Nordhoff. Lucia M. Robbins describes a new and amusing form of Entertainment. The reopening of the Schools is remembered in an account of things suitable for the Children's Luncheon Basket, while A. B. Longstreet contributes a practical exposition of How to Carve. The return of cooler weather makes timely the admirably illustrated article on Draperies.

Address communications to the Delineator Publishing Co., of Toronto, Ltd., 33 Richmond street, West Toronto, Ont. Subscription price of the *Delineator* $1 per year, or 15c per single copy.

To the Standing Committees.

At the recent Baptist gathering in St. John, a dozen or more committees were appointed to do business during the year and report at the next convention. Our success or failure, to a considerable extent depends not upon the reports so much as on the work done interim. There have been committees of associations and convention that to my knowledge, never had a meeting and did nothing during the whole year. Either no report or what was nearly as bad, a hastily prepared one by the chairman or some member, containing as much phancy as fact, was read to the body and adopted. Some of them appear in our Year Books. Brethren this is not the way whereby Baptist churches and interests will prosper. Our Presbyterian and Methodist sister committees set us fine examples, "all at it; always at it," seems their practice as well as motto. A year ago at Bear River, the convention voted advising the committees to meet and organize before separating, and lay out work to be accomplished. This plan is almost essential for success. By it the field is surveyed and each member of committee has a portion to cultivate. Then by correspondence through the year the chairman keeps in touch with the efforts of the members and a report of facts can be given to the next annual meeting. If the chairman is absent the report must be present; and it should contain the thoughts of others than the chairman. The name of every person on a Board or Committee is placed in an honorable position in the Year Book; how important is it therefore, that being instant and constant each member shall prove himself worthy of the confidence reposed in him by his brethren. The committees of the W. M. A. societies and of the B. Y. P. U., by their diligence and enthusiasm during the few past years have set some of us staid elders valuable examples. Don't let us stand on dignity and decline to be influenced by these younger fellow-laborers. Their present diligence and training speak well for our committees when these women and young people shall become as individuals more active integral parts of the convention. Officially as well as personally I am anxious this year that we shall exhibit more diligence than ever, and that the results at next anniversary shall be commensurate. And may this year be only the forerunner for all the future. Too many of us in our conference meetings mourn about misspent time. Let us cease mourning and use our opportunities. There is so much to be done now and in the immediate future, that it is utter foolishness wasting precious time lamenting over the past. Let the dead past bury its dead.

Now with the living present and bright future, the numerous committeemen must strive to do the work placed before them. The chairman have most responsibility; but not all. If the chairman has not written to each of his committee, it is the duty of each member to write to the chairman. Say, "What wilt thou have me to do?" Tell the chairman what in your opinion he should do. A few such letters will produce very vigorous chairmen, and active committees. Our next convention should be one of the best ever held, with committees carefully prepared, reports of *work done*, ready to be represented at the opening session. J. Parsons.

Halifax, Sept. 21.

Studies on the Holy Spirit.

II.

"I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and fire." (Matt. 3: 11. R. v.) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," (Acts 2: 3.) To one not accustomed to the traditions of the Hebrews and who had not become familiar with their sacred books, this promise of baptism in fire, and the significance of the tongue of fire, is inexplicable. They of the chosen people, who heard John's fiery declamation at the Jordan, and the one hundred and twenty, when each saw on the brow of others the appearance of cloven tongues like as of fire, understood that it pointed to direct dealing with God. At once the story would come to mind of the "smoking furnace and the lamp of fire," (marginal reading) that passed between the cloven sacrifice of Abraham, at the time God talked with him. This figure would recall to them the fire which Moses saw in the bush, which awed and humbled him; the pillar of fire which came to the troubled refugees near the Red Sea, and gave them deliverance; the fire that came to the Tabernacle when it was pitched, and abode there; the fire which shone in the Shekinah; which was placed on the lips of Isaiah; which flamed through the visions of Ezekiel; and which was still further promised, when the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." (Isa. 4: 5).

The promised baptism and enduement meant to the devout learners at the feet of Jesus, that, when it was come to them, they would enter on a life of victory and of spiritual knowledge hitherto impossible to humanity. "Ye shall be witnesses unto me, in Jerusalem." What, in the city where Christ himself had suffered apparent defeat! "in all Judea," every town and hamlet of which had its rabid Synagogue Ruler who would be prepared to deal with those who dared to preach the doctrine of the Nazarene. "And in Samaria," in the land of the outcast: "and unto the uttermost part of the earth." Shall a few Galilean peasants revolutionize the religious life of the world? Shall they accomplish the impossible in Jerusalem and all Judea? Yes, when that, which the wondering throng in the streets of the holy city heard and saw, had been poured out upon them: when God came to them in the symbol of fire. When the christian of these days has received this baptism we soon read the report of the effects of his influence. He will have prevailed in prayer. Many in his vicinity will be impressed with the fact that God has drawn near to them in a special manner. Lee.

District Meeting.

The Annapolis County conference of churches held a very interesting session at Lawrencetown on the 9th and 10th inst., at which reports of good work done were given and various subjects discussed with spirit and ability.

This conference seeks not only to preach a pure and full gospel for the salvation of men, but to be deeply interested in all that pertains to the welfare of society and to be not unmindful of great subjects which tax the wisdom of statesmen and involve the welfare of our promising Dominion.

The Manitoba School question was well presented by pastor Coldwell and manfully discussed. It was affirmed that the decision of the Privy Council was not mandatory.

Systematic Beneficence was discussed by pastor Brown, who encouraged to give regularly and largely and keep ahead of the Jews who gave, not only one-tenth, but one-quarter, as the demands are urgent.

It was pleasing to all to have present Rev. J. W. Manning, of the F. M. Board, who in an able address, delivered with impassioned eloquence, set forth the claims of foreign missions, affirming that the interests of 1,700,000 Telugus are committed to the Maritime Baptists and must not be neglected. More faith and more money is needed. Rev. J. H. Balcom of Massachusetts was present and took part in the discussion.

The attendance was large and most hospitably entertained by a kind and appreciative people. The November session will be held in Springfield.

J. T. Eaton.

Clementsport, Sept. 7, '95.

W. B. M. U.

MOTTO FOR THE YEAR:
We are laborers together with Him.

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

PRAYER TOPIC FOR SEPTEMBER.

That a great blessing may follow the Convention meetings. For all the officers of the W. B. M. U. and members of our Missionary Societies that they may this year be recon-secrated to the work of the Lord.

We gladly publish in our column this week the paper from Mrs. W. F. Armstrong that we expected to have for our annual meeting. Many of her old friends will be glad to hear of her work during the past twenty-five years.

To the W. M. A. S.

"Has it occurred to you that this is the 25th anniversary of our W. M. A. S?" So a dear friend from New Brunswick writes, and wants a response from me.

I do not know what remembrances that brings to those who were associated with me in those early days of woman's work for women. To me it means twenty five years of mission work. I will leave you to sum up the work done at home, and will tell you of one worker abroad. I remember first a long journey "beneath the shadow of His wing," who suffered no harm to come to me, and no misadventure all the way. In many ways it was a journey "alone with God," the first of many such.

Then my entrance among the Karens of Henthada, and the wonderful help God gave me in mastering their language, in answer to prayer; so that arriving among them on the 15th January, 1871, I was able on the 4th May following to conduct a prayer meeting entirely in Karen, singing; reading a portion of scripture and commenting on it, and leading in prayer.

Nine months after my arrival in the country I felt so at home in the language that I had no difficulty in taking charge of all the vernacular work of the large Karen school in Bassein.

During the year I spent in this station I was permitted to visit the greater number of the Christian villages in the district, from the extreme north to the mouth of the Bassein River; and to become acquainted with pastors and people in their own homes.

When I was relieved from this work by the coming of other missionaries from home, I was led in December '72 to take up a much neglected work among the Karens of Tavoy and Merqui. Here three happy years of mission work passed quickly by; introduced by a trip to Siam which was fruitful in the conversion of some heathen Karens, who became pillars of strength among the Christians of Tavoy, some of whom have fallen asleep in Christ; concluded when with my husband and infant daughter we took passage for Cocanada to begin work among the Telugus.

Following this were nine months of study in a climate very trying after the cool nights and cloudy days of Burma,—perplexed looking for places to locate—the birth and death of a little daughter a new and bitter experience to me. Then the settling down in Kimedy and a long struggle with fever which at last drove us to the sea coast, barely escaping with our lives. Then quiet days of prosperous work at Chicacole, the building up of a Christian church, and a large and hopeful work among the heathen, with growing weariness of body that could not keep pace with the demands made upon it. Then the coming of our first little son, and the waiting in great weakness for a chance to revisit the home land, crowned at last by all the pleasures of that home coming.

I can never forget when our steamer reached Southampton and we saw again our own race, and a Christian land, how the tears started because we were still strangers and the Atlantic yet to cross. But patience brought the day when we steamed in to the wharf in Halifax, and saw the dear friends waiting there to greet us. As we drew near enough to recognize one familiar face after another it was like life from the dead; a foreshadowing perhaps of what it will be to reach the heavenly land, and recognize one after another the friends that have gone before. Dear Mrs. Selden was there, she waits for us on another shore now. And here I must mention gratefully how all that long period of ten years was brightened and cheered by unfailing letters from Dr. Cramp and Mrs. Selden, always prompt and to the point, and the heart too. Few missionaries have been blest with such faithfulness on the part of Home Secretaries as I was through all these years.

Then came the necessity wisely ordered by one who makes no mistakes, the necessity that shadowed many following years, and we left the Provinces and took up work in the United States. I wonder how many realized that it tore heart-strings asunder when I laid down the work among those I had loved so long, to begin again among strangers? But it was a part of life's discipline, a "must needs be."

Then came a yet sorer heart pang when we left the one daughter in Halifax and steamed away to our work abroad. It was like death to me, but God cared for us all. He never fails those who trust Him. How often He has said to me, "Be still, and know that I am God."

Then came three years of busy school days in Maulmain with our dear boys growing up beside us and the baptism of the eldest when he had completed his seventh year.

Then a sudden breakdown, and the order to leave immediately for a cooler climate. The journey with the two boys in great weakness and great peril, the heavy storms, the fire at sea, the long detention, at last the landing in England with no strength to go further. The speedy coming of the absent daughter to meet us there and years of quiet work where Sabbath after Sabbath I sat down with the three children at the communion table, all one in Christ.

Then came the parting from them all and the return to Maulmain, broken within a year by the coming of our daughter to share in our mission work.

What is the present outlook? You may be interested to know that I still retain my Karen, and speak it freely whenever occasion requires; while our special work lies among the Telugus and Tamils. Our schools teach both these languages, and our religious services are in Telugu and Tamil alternately.

In May last we moved to Rangoon. We have the whole Hindoo population of Burma, numbering about half a million, for our mission field, with centres of work in all the larger towns; large schools in Maulmain and Rangoon; churches gathered here and there with many native workers constantly scattering the word among the heathen. The dear daughter takes hold enthusiastically and efficiently of every department of our work, but gives the main part of her time to the little Hindoo Kindergarteners.

Two boys at school in England are working eagerly onward to the ambition of their lives, to be ready to come out here as missionaries also.

We have had a wonderful opening up of work during the last year among the Mohammedans of Maulmain. They have invited discussions which have been carried on with the utmost cordiality. In unbroken sessions usually five hours or more in length, they have talked over the relative claims of the Koran and the Bible. Mr. Armstrong on one side, and an influential Mohammedan on the other, with crowds of Mohammedans for an audience. Similar work is opening up among the Mohammedans of Rangoon, and is something entirely unique. These people previously always seemed unapproachable, and held themselves aloof from all religious influences. Is the day dawning for them also?

Reviewing all the past, God has been wonderfully good, wonderfully kind, wonderfully patient with me all these years. He has not failed of any good thing that He promised; but I have failed in all,

"I bow my forehead in the dust,
I veil my eyes for shame
And urge in trembling self-distrust
A prayer without a claim"—

except the claiming of the free grace of God in Christ Jesus. I hold still to the *beginning* of my confidence—reliance on the promises of God. Blessed be His name, He has given me no chance to lose faith in Him, through all these years.

Dear sisters, "now is our salvation nearer than when we first believed." Let us be faithful unto death, and enter all of us into our Master's joy. Then at last we all shall be one again forevermore and ascribe all the praise and all the glory to Him whose right it is,—"The angel who redeemed me from all evil;" "Who is and who was, and who is to come, the Almighty."

Yours in Jesus,
H. M. N. Armstrong.

REPORT ON HOME MISSIONS OF THE N. B. CONVENTION.

PRESENTED BY SECRETARY, REV. W. E. MCINTYRE.

In looking over the first year's work done by this Board we think we have much reason for encouragement. Quite a number of interesting fields have been cared for, while many others which as yet we have been unable to assist directly present an inviting prospect for the still unexpended energies and benevolence of our people. At the beginning of the convention year, in September last, Bro. J. W. S. Young undertook service with the Board as general missionary for the province. He has visited many destitute sections besides rendering timely assistance to some of the pastors in special work. Several extensive revivals have been enjoyed, resulting in considerable additions to the membership of the churches. At Jemseg, Salisbury, Ledge Dufferin, Upper Kingsclear, Ancover and Aberdeen, gracious manifestations of saving power were witnessed and the churches greatly strengthened. Even yet in other localities as we write there is "the sound of a going in the tops of the mulberry trees" indicative of the continued progress and success of the work. Bro. Young also visited the Canterbury churches, Rockland, Hartland, Havelock, and various other places. He reports up to August 132 baptised by himself in eleven months, besides upwards of 50 others baptized by the pastors whom he has assisted. In June of the present year the Board appointed Bro. D. Ervine also as a general missionary, and he began July 1st, by visiting the Lower Miramichi churches, chiefly assisting Bro. W. J. Bleakney at Newcastle, Derby, Northesk and Southesk. Bro. Bleakney had been holding special services a few weeks when Bro. Ervine came to his help, and soon the blessing of God crowned their labors with much success. For several weeks the interest continued good; the churches were greatly revived and some valuable additions made to their numbers, twelve of these being by baptism. This has been hard ground for many years and considerable difficulties still meet our efforts, yet we hope to see the truth prevail and many more brought into gospel liberty to praise the great Redeemer's name. The Board has also extended assistance to several churches which have been unable to support pastors throughout the year. A few of these are named below.

TABERNACLE MISSION, ST. JOHN.

We have assisted this church with a grant of $150 for the year. Bro. E. K. Ganong, the pastor, since accepting the charge here has also taken with it the Rothesay church, yet both together are scarcely able to support a pastor without outside help. The interests are at present in good working condition.

OTNABOG, QUEENS CO.

There is a small organization at this place wholly composed of colored people and known as the Olivet church. Bro. Immanuel Neals, a native of Abyssinia, now residing in Woodstock, has preached to them for a part of the year, and they are just now attempting to get a building erected. They have secured the ground and also have some funds on hand for beginning the house of worship. We have given Bro. Neals a grant of $20 and hope to increase it this year.

NASHWAAK.

For some time this field has been associated with Cardigan in the support of a pastor. There is, however, abundant ground nearer by in connection with the interest here to fully occupy the time of one man. Several outstations inviting our work ought to be taken with the Nashwaak church by itself, such as the section at the Nashwaak covered bridge, Parker's Ridge, Campbell Settlement, the vicinity of Boiestown and some other localities at present unoccupied by us.

CARDIGAN.

Bro. P. R. Knight has been with this church in connection with Nashwaak up to June of the present year, doing good service. Of late, however, he has felt it his duty to withdraw, owing to the long distance he had to drive from his home at Lower French Village, on the west side of the St. John river. Many of the brethren here are inclined to think that this church could be more conveniently worked with the Keswick churches and some adjacent outstations which in a short time could be brought to give material help in the support of a pastor. During the past year the Board has given this group a grant of $75, far less than the actual needs of the case, but it seemed about all we could fairly do.

QUEENSBURY, YORK CO.

Upper Queensbury, where Bro. E. C. Jenkins has been stationed since January has also required the assistance of the Board. Here is to be found a number of scattered interests, covering a wide extent of country, yet all combined not quite able to maintain regular pastoral supply. The Board has pledged this field a grant of $50 and we have much reason to believe that ere long a self-sustaining pastorate will be established permanently.

NEWCASTLE, MIRAMICHI.

A large and interesting section of the Home Mission fields of New Brunswick is to be found in the valley of the Miramichi and along its numerous tributaries. We have granted assistance to Newcastle in connection with various outstations on the Lower and Northwest Miramichi. Here Bro. W. J. Bleakney has been stationed for some time including in his pastorate Newcastle, Derby, Northesk, Southesk and a number of stations in the adjoining sections. Bro. Ervine, general missionary, after having spent some weeks on the field assisting pastor Bleakney, writes thus in his last report:

"At Little Southwest I spent three weeks, laboring with the Southesk church. The people were anxious for special work, although in the midst of the haying season. We held 31 services, made 79 family calls, which resulted in quite a general revival among the members and the awakening of a goodly number. Seven happy believers were baptised, one a Roman Catholic and one a Presbyterian. There is work enough on this field occupied by Bro. Bleakney for two men and if another wide-awake spiritual man could be placed there I believe good returns would be given for the work."

We hope some day the Board may be able to carry out our brother's wish.

BUCTOUCHE, KENT CO.

At this place Bro. R. M. Bynon has been stationed over what has hitherto been called the St. Mary's group. A good interest has been manifested and several have professed religion and united with the church. There is in this locality an increasing indication in favor of our work and we hope to hear of good results there ere long. We are assisting them with a grant of $80 and the mission field is endeavoring to keep Bro. Bynon throughout the year. General missionary Ervine is at present holding special services here and the prospect is encouraging.

ST. FRANCIS AND GRAND FALLS.

This ground has been but little cultivated for the last two or three years. During the latter part of the present summer, Bro. John Hardy, licentiate, spent several weeks visiting and preaching in these localities. We subjoin a part of his interesting report as furnished to the secretary of the Board:—

"Here is a field extending from eight miles below Grand Falls to Little Black river up in Maine, a distance of about 80 miles along the St. John river. About ten preaching stations may be attended with good results. One of these, eight miles below Grand Falls, is a F. C. Baptist church, where good work could be done for Christ. The names of the other stations would be, at Salmon River two, at Priceville, Grand Falls, St. Leonards, Grand River, Edmundston, St. Francis meeting house, McLeans, Little Black and Allegash settlement. The field viewed from all sides presents a mixture of the encouraging and discouraging, but I regard the encouraging features to be the greater, leaving out if we will the overwhelming encouragement of God's promises. The people are not as a whole very wealthy, but they are very kind. Then, too, they are eager to hear the pure gospel of the finished work of Christ.

I came away only sorry that I had not gone before. When I was up at Little Black, I called at a Roman Catholic house, where the woman was very poorly and was suffering great agony. When she heard that I was in the house she asked if I would not come in where she was and read a prayer for her. I told her that I would not read any prayers, but that I should be pleased to read some of God's Word and pray with her. To this she consented and I read and commented on John 3, 14-18, and Romans, 5-8, and offered prayer. I then talked to her about Jesus, and Jesus only, until finally she said she would trust Him alone.

Now, brethren, we should not think of going to heaven ourselves and leave people such as these behind to starve. They are asking us for the bread of life, let us not give them the stone of denial; they are asking us for the meat which endureth forever, do not give them the serpent of indifference, they are asking for the fulness that is in Christ, oh, in Jesus name send them now pressing upon us for our help. Nor do we think this amount above the standard of our people's ability, even considering fairly all other interests to be maintained. We could do this easily enough, if there was but first the willing mind. Let all the pastors bring this claim closely home upon the hearts of the people that they may feel constrained to do the will of the Lord as His stewards.

With 165 churches, containing about 16,000 members, the Baptists of New Brunswick ought never to let it be said of them that they thought of giving less than twenty cents per member to so important a work as that of home evangelization. Give us this much at least, brethren, and we can then hope with God's blessing, to keep nearly all our ordained ministers comfortably settled and our churches open the year round. Let us hope that the good Spirit may inspire all to strive to attain so desirable a result.

NOVA SCOTIA S. S. ASSOCIATION.

The following is in substance the circular addressed by the Executive Committee of the Nova Scotia S. S. Association to the county Sunday School secretaries.

HALIFAX, SEPT. 5TH, 1895.

DEAR FELLOW-WORKER:—A critical period has been reached in the history of our work, and the Provincial Executive Committee invite your earnest attention to the following facts:—

1. Since the appointment of the Field Secretary five years ago, much work has been done by the Association in every county in the Province. There are now Inter-denominational organizations in every one of the eighteen counties, but one. Seven, of the seventeen organized counties, have been sub-divided into districts, or otherwise, and four of these have district organizations. During the nine months ending September 5th, ninety-six Sunday School Teachers' Institutes or District Conventions have been held, thirty of them in organized districts; and ten of our twenty County Conventions have been held. Between now and 10th October, in addition to the work of preparation for the Provincial Convention, it is intended to hold the remaining ten County Conventions, and to perfect, as far as possible, the district organization. The work done by the Field Secretary during the ten months includes the following:—

Public meetings held and addressed	72
Sunday Schools visited and addressed	50
S. S. Teachers' Institutes and District Conventions, including three Normal Classes	100
County Conventions attended	10
Miles travelled by the Field Secretary	4,659

2. Our purpose has been to introduce into every county, and into every district of every county the most approved methods of Bible study, Normal and Tested methods of lesson preparation and teaching and sound principles of Sunday School organization and management. To this end we have endeavored to organize each county interdenominationally, by dividing the same into districts, containing each from 8 to 12 schools, with an active presiding officer selected by the district itself. Once or twice in each year we have arranged to hold a Normal S. S. Insilute in each district, to illustrate methods of Bible study and teaching and S. S. management. We have designed also, as far as possible, to establish and direct Normal training classes in the city, and in all our towns and villages, to help to fit teachers for their work.

3. We believe that the work which is wholly confined to the *best and most approved methods*, and leaves matters of *dogma* and *doctrine* entirely to the several denominations, can only be effectively accomplished *interdenominationally*, because, in no other way can an organized effort be secured that will interest and receive the co-operation of *all our best Sunday School workers*.

4. This good work has been attended with the expenditure of much time and thought, and a comparatively small outlay of money. The Field Secretary, who is the only paid official, gives his whole time to the work. His salary is $600, in addition to travelling expenses; and a small additional sum is paid annually for postages, printing, etc. The Provincial Executive, on whom the responsibility has rested, assumed the work in good faith, and have carried it forward, relying upon the financial assistance pledged by their fellow-workers in Provincial Convention.

So far about $60, only, have been received from the Sunday Schools collections for the present year, and the county organizations have furnished a very small portion of the estimated amounts. A large arrearage is due on the salary of the Field Secretary, and the treasury is empty. Can we not rely upon receiving the amount estimated for your county during the present month? We feel that the work is too important to suffer. A little prompt effort, all along the line, will relieve the Committee of embarrassment, and give needful encouragement. Can we rely upon your help?

5. The Provincial Convention, to be held this year at Windsor, October 1820, will be an important one. The date has been changed for the convenience of Mr. Reynolds, of Peoria, and Mrs. W. F. Crafts, of New York, whom we hope to have with us. Do not fail to appoint one or more strong delegates especially to represent your association. On the decision of this Convention must depend the future of the work. Shall it be continued? Pray earnestly for the Convention; and for God's blessing on the good work, and upon the workers.

On behalf of the Executive Com.

EDWIN D. KING,
C. H. LONGARD,
S. WADDELL.

Kendrick's White Liniment, Sold everywhere.

Constipation, Headache, Backache—the result of a disordered Stomach and Liver, cured by

Beach's Stomach & Liver Pills

WAS a PATIENT

In St. Joseph's Hospital Hamilton, Ontario.

The Doctors Said a Surgical Operation Was Necessary to Effect a Cure.

THE LADY LEFT HOSPITAL AND DOCTORS.

She Uses Paine's Celery Compound and is Cured.

Another wonderful, almost miraculous, cure to report. As usual, the afflicted one is saved by the use of Paine's Celery Compound.

Mrs. Annie Saunders, the cured lady, lives in Bracondale, a pleasant suburb of Toronto. Her sufferings from a trouble common to many women, were terrible, and the wonder is that she now lives. To her, medical and hospital treatment proved of no avail. At a critical juncture, the doctors deemed an operation imperatively necessary.

Mrs. Saunders would not sanction the proposed operation; she decided to try a medicine that had cured thousands; she had faith in its wondrous powers to make her a new woman. Paine's Celery Compound was her chosen agent; she used it, and thanks Providence for the happy change effected. She writes as follows regarding her cure:

"It is with much pleasure that I testify to the value of your wonderful Paine's Celery Compound. I was a great sufferer from severe attacks of neuralgia in the left ovary. At times the attacks were so acute that I thought I would lose my reason.

"Several doctors treated me, and I was a patient in St. Joseph's Hospital, Hamilton. I obtained no relief from medical treatment. The doctors said unless I had the ovary taken away I could not be cured.

"Instead of submitting to the operation, I used Paine's Celery Compound, and I am thankful your valuable medicine cured me. I feel like a new woman, and I would like all sufferers to know just what this great medicine has done for me."

WHAT KIND OF SUBMISSION IS RIGHT.

BY REV. THEODORE L. CUYLER, D. D.

Our Divine Master once said "except ye be converted and become as little children ye shall not enter into the kingdom of heaven." The best trait of the child is implicit obedience to parental authority. And the clearest test of conversion is implicit obedience to the Lord Jesus Christ. The trouble with us is that we often pick and choose just what we will obey and how much we will obey, and whom we will obey. All the most striking cases of obedience mentioned in the Bible—Abraham laying his son on the altar, Daniel braving the king's lions, Naaman going straight to the Jordan, the leper hastening to the priest and being healed as he went, the paralytic stretching out his withered arm—all these have the quality of promptness to do just as they were directed. Issues and results are left with God. The negro preacher hit the idea exactly in that oft-quoted assertion "If God tells me to jump troo dat stone wall, I'm going to jump at it. Goin' troo it belongs to God; jumpin' at it belongs to me." That was the grotesque way of putting the same sublime truth as is conveyed in the command "speak to the children of Israel that they go forward!" To march into the Red Sea belonged to Moses; to divide the Red Sea and make a dry pathway for his people was God's prerogative.

If there be any one beautiful trait in healthy hearted childhood it is the trait of cheerful submission to the will of father and mother. Submission to the clearly ascertained will of God, whatever it may cost us, or however it may cross us, is one of the most genuine evidences of true conversion. I doubt if there be any higher attainment in the Christian life than for any of us to be able to say honestly, "I pray God that I may never find my own will again as long as I live." Let us understand, however, just what kind of submission we are to practice. We are bound to submit to God's distinct orderings, and to such trials as he lays upon us for our spiritual discipline. Dr. Payson of Portland wisely said that "no man is fit to rise up from a bed of suffering and labor again for Christ until he is made willing to lie still and suffer as long as his Master pleases." There are some things which he has placed in our way and woe be to us if we strive to displace them.

But there are obstacles often found in our pathway that are just to test our faith, our courage, and our loyalty to the Right. Many a Hill Difficulty is encountered on our road to heaven, to sinew your strength by the tough climb. Apollyon is allowed sometimes to stride right across our path with the defiant threat "thou shalt go no farther, and here will I spill thy soul!" He is a puny Christian who has no such set-to with the Devil. Our Heavenly Father puts some things in our way as prohibitionists; and we do ourselves deadly harm if we try to remove them or get around our spiritual force and our loyalty; the only right course is for us to lay hold of them and hurl them out of our way. When the youthful David discovered the lion and the bear attacking his flocks he did not say, "Providence sent these animals and I must submit to them." If there were any Providence in it the object might rather be to develop his grit. Pastors often submit tamely to conditions in their church that ought to be dealt with as the young shepherd dealt with those beasts of prey. Good people in every community submit to intolerable evils, nuisances, and public curses just as New York's citizens submitted to Tammany despotisms until the heroic Parkhurst fairly shamed them into revolt.

In this whole great matter of submission to the will of God it is exceedingly important to discriminate wisely. God may sometimes seem to turn a deaf ear to our prayers. His silence, or failure to answer should teach us "to pray and not faint." That earnest woman in the coasts of Canaan would have made an awful mistake if she had given over her praying simply because Christ kept her for awhile at arm's length. Her persistence carried the day, just as the Master meant that it should. God often says "no" to little faith and lazy hands; he loves to say "yes" to sturdy faith and hard work. Sometimes my Heavenly Father lays heavy afflictions upon me, and tells me all the while, "whom I love I chasten." Then let me submit. At other times he lays, or permits to be laid, great obstacles in my path, and then the voice to me is, "If thou hast faith as a grain of mustard seed this mountain shall be removed" "My grace is sufficient for thee." The line of correct distinction between two opposite errors seems to be just about in this fashion. A sinner submits to unrighteous demands; the true Christian never does. The sinner refuses to submit to God's just and holy demands, and to his orderings in providence. The child-like Christian submits without a murmur; "Not as I will, Father, but as thou wilt." God's wise government is the solidest ground of my confidence and joy; it is the rock bed that underlies all my theology. To fight against God means—hell! To obey God and sweetly submit to him is the prelude of heaven.

The late Dr. Thomas H. Skinner was one of the godliest men I ever knew. When a circle of eminent ministers met at his house one Saturday evening he requested them to join in singing Schmolke's beautiful hymn:

"My Jesus, as thou wilt,
Oh, may thy will be mine;
Into thy hand of love,
I would my all resign;
Straight to my home above
I travel calmly on
And sing, in life or death,
My Lord, thy will be done!"

On the next Saturday evening that same circle of brethren joined in paying loving tributes to his memory! The noble veteran had yielded up every wish to his Lord and Redeemer, and was sweetly surprised into heaven.—*New York Evangelist.*

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

The fault-finder—it is his nature's plague to spy into abuses, and oft his jealousy shapes faults that are not.—Shakespeare.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

Ovid finely compares a man of broken fortune to a falling column! the lower it sinks the greater weight it is obliged to sustain.—Goldsmith.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Sir Henry Irving declares that one of the most singular sights he witnesses from the stage is the apathy in applause of the women—who are among his sincerest admirers—as compared with the demonstrations of the men.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

The University of Glasgow has received from a gentleman whose name has not been divulged an offer of £10,000, or more if necessary, to endow a chair of political economy to be named after Adam Smith, who was at one time at Glasgow professor.

Some men are so extremely pleasant and obliging when away from their own roof that they exhaust their fund of good nature by the time they get home, and become but little better than tyrants with the loved ones whom they should hold most dear.

Ayer's Sarsaparilla is not a secret preparation. Any physician may have formula on application. The secret of its success as a medicine lies in its extraordinary power to cleanse the blood of impurities and cure the most deep-seated cases of blood-disease.

The Prince of Wales has caused a letter to be sent to Dr. W. G. Grace congratulating him on the fine cricket scores he has been making, and specially on the fact that he has surpassed all former records by scoring a thousand runs during the first month of the season.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

JOHNSON'S ANODYNE LINIMENT

It produces an increase of vital activity in the system, thus promoting a healthy circulation. Objectionable as it may be into by A. Johnson, it has satisfied every body who has used it, and the demand for it is increasing every day. It cures Colic, Cramps, Diarrhœa, Sore Throat, Bruises and Pains. It first heals, then strengthens the parts affected. Cuts, Contusions and Sprains, it heals quickly. Sold everywhere. Price 25 cents. Large size, more economical, 50 cents. Manufactured only by I. S. JOHNSON & CO., 22 Hanover St., Boston. Sold by all druggists. T. A. DYKEMAN & CO., St. John, N. B.

"Best Liver Pill Made."
Parsons' Pills

Charles H. Hutchings.

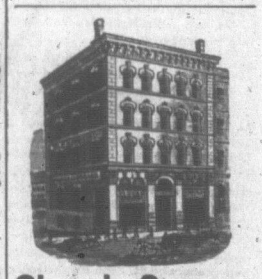
Sick Headache
CURED PERMANENTLY
BY TAKING
Ayer's Pills

"I was troubled a long time with sick headache. It was usually accompanied with severe pains in the temples, a sense of fullness and tenderness in one eye, a bad taste in my mouth, tongue coated, hands and feet cold, and sickness at the stomach. I tried a good many remedies recommended for this complaint; but it was not until I

Began Taking Ayer's Pills

that I received anything like permanent benefit. A single box of these pills did the work for me, and I am now free from headaches, and a well man."—C. H. HUTCHINGS, East Auburn, Me

AYER'S PILLS
Awarded Medal at World's Fair
Ayer's Sarsaparilla is the Best.



Church Organs.

A medium sized
PIPE ORGAN
in good order, at a bargain.

The VOCALION
the new substitute for the Pipe Organ, at less than half the cost.

Improved Reed Organs
With Scribner's Tubes.

The W. H. JOHNSON CO., Ltd.
157 Granville St.,
HALIFAX, N. S.
Jan 4. '95. 6m

PROFESSIONAL CARDS

AMON A. WILSON,
BARRISTER-AT-LAW, NOTARY PUBLIC, ETC.
ST. JOHN, N. B.
OFFICES:
Chubb's Corner, 109 Prince William Street.
P. O. Box 383, Telephone 825.
Money loaned on good security.
Collections and all other Business promptly attended to.

Cable Address—"King." Telephone No. 518.
KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES.
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL.B
Money invested on Real Estate Security.
Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, ETC.
PRINCESS ST.,
ST. JOHN, N. B.

HOTELS.

JUNCTION HOUSE,
MCADAM, N. B.
Meals and Lunches will be served on arrival of all trains.
A first-class Barber Shop in connection with the Hotel.
C. J. TABOR, Proprietor.

CENTRAL HOUSE,
HALIFAX, N. S.,
Corner of Granville and Prince Streets. Entrance—56 Granville Street.
This location is convenient and pleasant. All arrangements are for the comfort of guests.
MISS A. M. PAYSON, Proprietrix.

BLYMYER BELLS
SEND FOR CATALOGUE WITH OVER 2000 TESTIMONIALS.
THOMAS BLYMYER, CINCINNATI, O.
ADDRESS, AMHERST, N.S.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson I. Oct. 6. Judges 2: 1-12, 16.

THE TIME OF THE JUDGES.

GOLDEN TEXT.

"The Lord raised up judges which delivered them."—Judg. 2: 16.

THE SECTION includes the first five chapters of Judges.

THE BOOK OF JUDGES.—1. "Its name" is derived from the fact that it is a record of the doings of the judges.

2. "Its author" is unknown, but whoever wrote or compiled this history doubtless used records made about the time the transactions took place. According to Jewish tradition, the author was Samuel.

3. "Its time." The period covered by the book of Judges extends over about 280 years, from Joshua's death, B.C. 1427, to the birth of Samuel, B.C. 1146.

4. "Its structure." The book is not a continuous history, but rather groups of incidents designed to illustrate the progress of God's people and God's dealings with them.

5. "Its scene." The judges formed temporary heads in particular centers, or over particular groups of tribes,—Barak, in the north of Israel, Gideon in the center, Jephthah, on the east of Jordan, Samson, in the extreme southwest. Nevertheless, the judges are represented as exercising jurisdiction over Israel as a whole.

EXPLANATORY.

I. THE PARTIAL CONQUEST AND ITS CONSEQUENCES.—Vs. 1-5. Probably not long after the Israelites had settled down in their various allotments, it became plain that the people were not, fulfilling their part of the covenant and were in danger of being corrupted by the Canaanites remaining in the land. Once more God gave them a solemn warning.

1. "An Angel of the Lord" was some special visible manifestation of God. "The phrase used nearly sixty times to designate the angel of God's presence. (See Gen. 16: 7, 9, 11; 22: 11-15; Num. 22: 22, 23, etc.) In all cases where 'the angel of the Lord' delivers a message, he does it, as here, as if God himself were speaking." "From Gilgal," the first encampment near Jericho, "to Bochim," probably near Shiloh, where the tabernacle was. Perhaps it means that the last message from God was at Gilgal, and now his next one was at Bochim. "I will never break my covenant with you." (See Gen. 17: 7; Ex. 3: 6-8.) Whatever they had done, God had been true to his own promises. His part of the covenant had been strictly kept, as all their past history proved. If they were not securely settled in Canaan, it was their own fault, not God's.

2. "And ye shall make no league with the inhabitants" (Deut. 7: 2, 5; 12: 3). This was a part of the covenant on the part of the people. Their duty was to wholly drive them out, and to "throw down their altars," root out the old religion, so that they would not be tempted to worship other gods. "Ye have not obeyed my voice," though that was the condition on which alone they could prosper (Josh. 23: 11-13).

3. "Wherefore I also said," rather "I have now said," I protest, I declare. "I will not drive them out from before you." I will no more work wonders as in the past, and give you the necessary aid. "The Garden of Eden was not the only paradise that sin ruined. Here was something like a new paradise for the children of Israel; and yet there was a possibility—more than a possibility—of its being ruined by sin." "As thorns," annoyances, trials, vexations. "A snare," tempting to sin and leading to the punishment of their sin. The temptation was the result of their sin, and became the door to its bitter fruits.

CANAANITES IN OUR PROMISED LAND. It is the same with the Canaanites in our own hearts. The victory over sin cannot be gained in a day, by one great battle. It is a war, not a battle. But God's people should make a constant warfare, and be constant victors. Every sin left in the heart, every faculty or power not wholly consecrated to Christ, every lust unsubdued will be a trouble and a sorrow all our days. The only true way, the only easy way to live a christian life is to drive out every sin from the soul, and let only the holy and heavenly remain. "He that overcometh shall inherit all things."

4. "The people lifted up their voice and wept." In view of the consequences of their sin. They seem to have had more sorrow for the consequences than for their sin. Hence the evils were not withdrawn by God.

5. "Called the name of that place Bochim," that is, "The Weepers." "And they sacrificed." They held religious services. Doubtless they were sincere, both in their sorrow and in their worship. But the effect was rather on the surface than in the heart. The winds of emotion played upon the sea, but the deep moving tides were unchanged in their flow.

II. THE DEATH OF JOSHUA.—Vs. 6-9. Here begins a new section of the book of Judges. The story returns to the last chapter of the book of Joshua, verse 28.

6. "Let the people," from their assembly at Shechem, after their solemn promise to obey God.

7. "Served the Lord all the days of Joshua." So deep was the impress of this great and good man upon the nation. "All the days of the elders." These "elders" would be all that were old enough to take part in the war of Canaan, according to Judges 3: 1, 2; and therefore, reckoning from the age of twenty to seventy, we cannot be far wrong in assigning a period of about fifty years from the entrance into Canaan to the death of the elders, or twenty or twenty-five years after the death of Joshua. "Seen all the great works of the Lord." This reveals another powerful source of impression upon the character of men,—the experience of God's wonderful works for the good of men. These two are among the mightiest moral forces for the progress of man.

8. "The servant of the Lord." What a beautiful and noble epitaph for any man. "A hundred and ten years old." As he was eighty-five, according to Josephus, when he entered the promised land, he had lived there twenty-five years.

9. "Buried him . . . in Timnath-heres" (portion of the sun), called also, by transposing the letters, Timnath-serah (portion of abundance). The situation is uncertain. Conder thinks it was at Kefr Haris, nine miles south of Shechem.

THE CHARACTER OF JOSHUA. "His character was almost faultless." (1) He was a man of profound faith. (2) He was courageous, fearing no danger, shrinking from no duty. (3) He was disinterested. Joshua lived, not for himself, but for his people. Unlike Alexander and other conquerors of the East, he sought no glory, was ambitious of no greatness, and aimed at no sinister purposes or ends. (4) He was faithful to every trust reposed in him. (5) He had a rare combination of the highest qualities of the statesman and warrior. (6) Joshua was, in one respect, at least, an eminent type of the Lord Jesus Christ. As he conducted the chosen Israel into the rest of the earthly Canaan, so is Jesus, the true Joshua, leading the Christian Israel into the rest of Christian holiness and of heaven.

JOSHUA'S WORK FOR HIS PEOPLE WAS (1) his own noble, brave, unselfish character, (2) He was a soldier who led them to victory. (3) He gave them rest; that is, a home in Canaan, that would be as restful as the people were willing to make it. (4) He led them not only to victory, but to God, to faith, to obedience.

III. THE PERIOD OF THE JUDGES.—Vs. 10-12, 16. In these verses is given a general view of the history of the Israelites while they were under the dispensation of the judges, who were deliverers, military leaders, far more than civil rulers.

SIN AND SUFFERING. 10. "All that generation." The example and influence of the men who had experienced God's wonderful dealing lasted a long time. But new men grew up under new influences, and there was a change.

11. "And the children of Israel did evil." They first forgot God (v. 10). Their faith lost its reality and power. The decay of faith is the prelude to the decay of morals. "In the sight of the Lord," in the presence of his commandments, and in view of his works of goodness, and his past punishments of sin. The sin was treason toward their God. It was rebellion to his face. Practical infidelity follows swiftly upon the heels of speculative infidelity. Decay of morals inevitably follows decay of faith. "And served": the true religion is a service of love and reverence; but all false religion is a service of superstition and terror. "Baalim," the plural of "Baal." Baalim is an intensive plural, great lord, or supreme lord, like Elohim, the Hebrew word for God, which is in the plural. Or it represents the variety of offices and attributes of the god.

ONE CAUSE of their sin is referred to in 3: 6, their close social relations with the heathen. The Israelites were intended to be a separate people. They were not trained enough nor strong enough to live a pure and holy life while in close contact with the heathen. They needed to be separate and pure, and then by example and kindliness they could teach and elevate the nations. It is well in things indifferent to obey the maxim, "While in Rome, do as Rome does." But in morals it is an utterly false principle. Do right and thus help Rome to do right.

WHAT WAS THE GREAT ATTRACTION OF IDOLATRY "that made the people fall into it so often?" (1) It was a visible representation of God, while Jehovah was unseen. (2) The temptation of novelty. (3) The desire to be like the other nations who, in some respects, were more fashionable and worldly. (4) The sports and revels connected with idolatrous worship, appealing to every passion, and more specially tempting to the Israelites, whose worship was purity itself. In the revels of idolatry there was no restraint, no confession of sin, no costly sacrifices except to passion, but they could serve every evil in the name and under the sanction of their gods.

12. "Provoked the Lord to anger." Not passion, not vindictiveness, but indignation; an intense feeling against sin. Sin is directly opposed to the nature of God.

THE RESULT was that the surrounding nations were allowed to be the instrument for their punishment. This was wise, for it tended to make the people averse to the things which tempted them. So mothers often put something bitter upon the food they do not wish their children to eat.

DELIVERANCE. 16. "Nevertheless." God punishes his people, but he does not destroy them. As soon as his discipline has led them to repentance and to a better life he delivers them from the evils their sins have brought upon them. "The Lord raised up." By endowing them with the necessary qualities, leading them to the needful training, and summoning them to their work. "Judges, which delivered them." The Jewish judges were more like Peter the Hermit and Jeanne d'Arc than like Roman dictators. They denote those occasional leaders and chief magistrates of the Israelites who led out the people to war against their enemies, and after having delivered them from the oppression of the neighboring nations, exercised each during peace the office of chief ruler and judge of Israel. Still, the predominant idea conveyed by the term is rather that of military commanders. They were saviours or liberators. They were raised up as occasion demanded, because the Israelites were not intended to be a military people, or to extend their territory by conquests, but to be a peaceful nation, trained up in righteousness.

"For years," says Capt. C. Mueller, "I have relied more upon Ayer's Pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These pills are not severe in their action, but do their work thoroughly."

B. Y. P. U.

OUR OBJECT.

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

OUR FELLOWSHIP.

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

WE ARE ONE PEOPLE WITH ONE MISSION.

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

Prayer Meeting Topics for Sept. 29.

P. Y. P. U. Topic.—Conquest Meeting "Antioch and the Inauguration of Foreign Missions," or "An approved Workman."—II Tim. 2: 15.

C. E. Topic.—"Progress in the Christian Life." —2 Peter 1, 1-11.

Bible Readings.

[Permission of Baptist Union.]

Monday, Sept. 23.—"God avengeth his own." (vs. 20). Rev. 18. Read Deut. 32, 43, Luke 11, 49-51.

Tuesday, 24.—"Marriage of the Lamb." (vs. 7), Rev. 19, 1-10. Read 2 Cor. 11, 2, Rev. 21. 9-11.

Wednesday, 25.—"The Victor—the Word of God." (Vs. 13), Rev. 19, 11-21. Read 1 John 5. 7, Phil. 2, 6.

Thursday, 26.—"Christ's Co-regents," (vs 4), Rev. 20. Read II 2 Tim. 12, Rev. 5, 10.

Friday, 27.—"The New Jerusalem," Rev. 21. Read Ezek. 11, 8, 15-20, Rev. 22, 5.

Saturday, 28.—"River of the Water Life," Rev. 22, 1-9, Ezek. 47, 1, Zech. 14, 8.

The Sacred Literature classes need now to be reorganized. Every church ought to have one or more such classes.

When there is a will," you can have a class, if not large at least enthusiastic.

Divide your class into sections if the young people cannot all meet at the same place and hour. Then have a rally of the whole once a quarter.

How enjoyable and at the same time how profitable to hundreds have been the hours spent in the S. L. Studies of the past three winters. We earnestly hope these with many new students will be found in the patient pursuit of the studies of '95 and 6.

There are many young Christians who have been saved the forming of evil habits—saved the making acquaintances of those whose company would have tended to worldliness and denial of the Master; by the being banded together with their fellow students of the S. L. C., and instead of drifting away into the worldly galeties have been drawn into closer relationship with the Christ and his service. For your own safety's sake you should join the class of this autumn.

"How intelligently that young man speaks; how well read he appears in our *distinctive principles*!" Yes, he studied with the class of '94 and 5 and we've many more just as intelligent members of the same class.

Halifax, North Church.

Our Y. P. Union had a grand temperance rally on Thursday evening. The programme for the evening was prepared by the M. and T. committee. Addresses were given by Revs. F. H. Wright, J. D. Spidell and J. F. Dustan, upon "The rum sellers relation to hell," "The effect christian homes may have on the liquor traffic," "Necessity of teaching temperance to the young." We regret that illness prevented Rev. A. C. Chute's presence to give his address upon "The church as an aggressive temperance Society. Its duty." Rev. D. G. MacDonald, as chairman, made some pleasing and appropriate remarks. Stirring temperance hymns were sung, lead by the choir.

Sept. 8, '95. JEAN DUMARESQ.

THE WANDERING THOUGHTS.

BY H. F. SWARTZ.

We hear much of the importance of private prayer, and but little of its difficulties. We have continually urged upon us its cardinal necessity, while this very insistence indicates some general resistance. What is this difficulty?

Our prayers would not be in such constant danger of neglect if they were the help they should be, instead of being, all too often, flat and uninspiring. Undeniably there are difficulties, and whoever is able to overcome them is blessed.

"Indifference!" some good brother cries just here.—"The whole thing is mere 'don't care.' Anybody can pray who wants to." This is not true. People are not indifferent to that which they enjoy and which they know helps them. The matter stands the other way. Our closet is so seldom our highest pleasure that, as with other doubtful successes, we are tempted to neglect it.

More than one truly faithful worshipper has been anxious about his spiritual condition because of the chaos of ideas, the *debris* of the day, which captures his mind when wishing to know nothing but the presence of his Lord. A man of God, an earnest christian worker, was lamenting to the writer what he said had for years been distressing him, sometimes even driving him to question his soneship; namely, that rushing current of miscellaneous thoughts that drown out his evening prayers. An hour with him revealed to us some of the reasons for this very common affliction, and suggested several remedies whose value is proved by their having helped many others besides ourselves.

The trouble we termed "wandering thoughts." What, exactly, is meant by the term? An illustration is the best definition. Suppose a lad, coming in great haste to his father, who is a workman in some large shop, tells him that his mother, while crossing the street, was terribly injured by a neighbor's runaway horse. The father would hasten to his employer, and beg leave of absence; and his petition, if like many of our prayers, might be thus: "O sir! word has just come to me of a terrible accident to my wife. I am almost distracted with grief. My neighbor's horse broke away, and I fear has killed her who is the dearest in the world to me. The horse was one of those miserable Western animals; I never could trust those wild brutes. They are all dangerous. All they are good for is to feed the birds. Speaking of birds, isn't it strange what a lot of crows there are this year? I don't see how the farmers keep them out of their corn. What did I come to ask? O yes, I beg you to let me go to my wife while she still lives."

The illustrations seem almost irreverent, but sometimes our petitions for forgiveness, and even pleadings for the souls of those we love, are of just this kind. No wonder we are distressed.

To state some of the reasons as they appear to us. We often pray what we do not truly feel. Hence but little is needed to crowd altogether from the attention what is so loosely fixed there. If we cannot feel that our sins must be forgiven or we perish, better not attempt the form of praying at all. This cause is scarcely Christian. A traveller saw in a railroad station a large crowd of men, pushing and swearing, and showing other signs of masculine eagerness. All were striving to shake the hand of a man standing by a special car. The man was Grover Cleveland. A thousand men made more earnest effort, that afternoon, to see our president than we Christians will sometimes make in a week to see the Ruler of all. If our wandering thoughts are from this cause, we had, indeed, reason to suspect our sonship.

Weariness may cause our minds to roam. The reason is pure physiological; but, as we still dwell in the flesh, we are not justified in ignoring such influences. One has labored hard all day. Care has been the comrade. The evening prayer is difficult; one is tired. What is to be done? We will pray when we are not tired. Some of the best minutes of the day will be put upon the altar; could they be better spent? Then we shall be able to pray in reality as well as in form.

There is another very common physiological cause of wandering thoughts. Its explanation was given by a doctor, who happened in upon our little conference. An unusual flow of blood to the head causes a great increase in the activity of the brain, but at the expense of control of the troop of ideas. Many, in their private prayer, kneel so as to put their heads upon a nearly horizontal plane with the body. The effect upon the circulation of the brain is obvious.

This condition, added to the evening's weariness, spurs the imagination almost beyond control. "It is just as reverent," the doctor said, "and for many of us much better, to pray with our faces turned toward heaven."

There is another helpful suggestion, drawn, this time, from public prayer. One experiences none of the wandering when praying audibly. This had led some, when particularly unhappy because of the straying of their thoughts, to the practice of forming the words of prayer with the vocal organs, as if about to utter them, but without vocalizing them to sounds. This process unfortunately mechanical as it may seem, is often very helpful, and not to be despised.

These suggestions, which are believed to be truly good because of the help that they are known to have afforded others, may have to face the objection that they are merely the machinery of prayer, that there is nothing spiritual about them. True, but neither are the difficulties "spiritual." Here, if ever, it can be said, "The spirit indeed is willing, but the flesh is weak."

Hartford, Conn.

ALMOST CRAZY.—SUFFERING FROM CONSTIPATION.

Expected to be in the Asylum—After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMEN,—To say all I ought to in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years from constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to have the desired effect. When I used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can certify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B made a permanent cure that has given me years of health and comfort.

Yours truly,

Toronto. C. L. KILMER.

Editor—"What qualifications have you for this position? What do you know?" Applicant—"I know what I ought to find out and that is all I ought to know; for when I know what is necessary to be known, I know all that is necessary to know." Editor (bewildered)—"I-leave you address."

Sufferers from La Grippe should not despair—Puttner's Emulsion is the best tonic for them. A bottle or two taken as they are getting well will hasten their recovery—perhaps saving them months of lassitude and debility.

McLean's Vegetable Worm Syrup

The best remedy for Worms in children or adults.

JESUS ALL SUFFICIENT.

Ps. 119-114.

Tune Annie Laurie.

By Brother and my Saviour,
Thou art my hiding place;
And for my perfect shelter
I trust Thy holy grace.
I trust Thy holy grace:
'Tis all of life to me;
And for Jesus, blessed Jesus,
I would lay me doon and dee.

My Lord, my dear Redeemer,
Thou art my sure defence.
And for my every sorrow
A sacred recompense:
A sacred recompense:
The pearl of life to me;
And for Jesus, blessed Jesus,
I would lay me doon and dee.

My hope for every future
Is in Thy blessed word;
And this is all my treasure
The love by Thee conferred.
The love by Thee conferred:
The dearest love to me;
And for Jesus, blessed Jesus,
I would lay me doon and dee.

ADDISON F. BROWNE.

Lockeport, Aug. 24, 1895.

When we have a willing mind, everything good and beautiful and true conspires to help us. All nature then becomes pervaded with a divine beauty, and we see God everywhere present in the advancing or receding year. He smiles upon us in the sunrise or sunset; He seems to hold us in His embracing arms in the long summer days. Our life then grows more full of God. All its events have a providential meaning. None arrive by blind chance or stern necessity. Our friends come to us from God; when they leave us, they go to Him. Thus, having nothing, we possess all things. In one sense, nothing is ours; in another, all things are ours. Of ourselves and by ourselves we are nothing, but in God we have all things. For all things are tending inevitably toward that great consummation of being which we desire. All things are working together for good while we love God.—James Freeman Clarke.

The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Liver and Kidney Complaint. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a Cathartic.

Looking at a crab-apple tree in bloom, one marvels at the Providence which joined such flowers and such fruit. Some lives blossom in just such fragrant promises, yet afterward bear crab-apples.—Presbyterian.

Baptist Book Room,

120 GRANVILLE STREET,

HALIFAX, N. S.

Aug. 1895 Aug.

Read This:

Every $10 order gets one free.

A handsome Photographic Interior View of our Book Room given away.

Superintendents who have received the picture are delighted.

ORDER AT ONCE.

15 per cent. reduction off all Teacher's Bibles this month.

SUNDAY SCHOOL LIBRARIES

[All Duty Paid].

Granite Library, 60 vol.,	$35.00
Primary class, 50 vol.,	8 50
Pansy, No. 1, 30 vol.,	7.50
" " 2, 20 vol.,	5 00
" " 3, 12 vol.,	3.00
" " 4, 12 vol.,	3.00
Biography Library, 25 vol.,	10 00

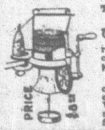
We are prepared to supply large Library or small.

Come and see.

Send to Baptist Book Room for New Song Book, 1 to 6, Sankey songs. $1.10 mailed.

Geo. A. McDonald,

Sec.-Treas, Baptist Book Room.



The Improved Family KNITTER

WILL Knit 15 pairs of sox a day. Will do all Knitting required in a family, homespun or factory yarn. SIMPLEST KNITTER on the Market.

This is the one to use. A child can operate it. We guarantee every machine to do good work. We can furnish ribbing attachments. Agents wanted. Write for particulars.

PRICE $20.00

DUNDAS KNITTING MACHINE CO., DUNDAS, ONT.

McLean's Vegetable Worm Svrup . . . .

The original and genuine Worm Syrup. A safe, pleasant and effectual remedy for Worms in Children and Adults; for 50 years acknowledged to be the best and safest remedy. Beware of spurious Worm Syrups. If you want the genuine, obtain McLEAN'S VEGETABLE WORM SYRUP. Sold by nearly every dealer in Medicine. 25 cents a bottle.

Dr. H. F. Merrill.

Results Astonish

MEN OF SCIENCE.

AYER'S Sarsaparilla

A MEDICINE

WITHOUT AN EQUAL.

Statement of a Well Known Doctor

"Ayer's Sarsaparilla is without an equal as a blood-purifier and Spring medicine, and cannot have praise enough. I have watched its effects in chronic cases, where other treatment was of no avail, and have been astonished at the results. No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."—Dr. H. F. MERRILL, Augusta, Me.

Ayer's The Only Sarsaparilla

Admitted at the World's Fair.

Ayer's Pills for liver and bowels.

EDUCATIONAL.

THE PROOF OF THE PUDDING

is in the eating. The public has had over a quarter of a century's testing of our work, and no cases of indigestion have been reported. Pretty good test, isn't it?

Send for a copy of our new catalogue, giving REVISED TERMS, and showing what we have done, and can do.

S. KERR & SON,

St. John Business College,

Oddfellows Hall, - - St. John, N. B

WHISTON & FRAZEE'S COMMERCIAL COLLEGE

Is second to none in the Dominion

BECAUSE—

It has a staff of trained and experienced teachers.

It is thoroughly equipped in every department.

The course is practical and up to date.

It is located in the chief city of the Province.

Students can enter without Examination at any time.

Send for catalogue to

S. E. WHISTON, Principal.

95 Barrington St., Halifax, N.S.

Acadia Seminary!

A First-class School for Young Women.

BEAUTIFULLY SITUATED

—AND—

THOROUGHLY EQUIPPED

with a view to the health, comfort and happiness of the students.

The LITERARY DEPARTMENT is especially strong. The recently revised Curriculum qualifies students for the Provincial Examinations and the graduates for advanced standing in any Arts College open to women.

Courses of instruction in Vocal, Piano, and Violin Music, and in Drawing and Painting, Elocution, Physical Culture, Shorthand and Typewriting are also provided.

The Fall Term opens SEPT. 4th.

For Calendar giving full information apply to

A. COHOON,
Sec'y Ex. Com.

Wolfville, N.S., June 26, '95. 28 7mo

Acadia College!

The next Session will open

Wednesday, Oct 2nd

Matriculation Examinations will be held on

Tuesday, Oct. 1st,

IN THE LIBRARY, 9-12 A. M.

Applications may be addressed to

A. W. SAWYER,
President.

Wolfville, N. S., June 26, 1895. 28 4mo

Horton Academy!

WOLFVILLE, N. S.

The Autumn Term Opens September 4th, 1895.

The Course of Study is framed in conformity with the best ideals of Modern Education and is specially adapted to meet the requirements of the following classes of students:

1. Those preparing for College Matriculation
2. Those wishing to qualify for the various grades of Provincial Certificate.
3. Those who require a Practical Education, that is to say, who intend entering upon Commercial, Mechanical or Agricultural life.

Provision is made for the study of Shorthand and Typewriting.

It is the only Academy in Eastern Canada that has a fully equipped Manual Training Department, and its students can attend the Nova Sco ia School of Horticulture which is free to all.

For Calendar, giving further information apply to

L. E. OAKES,
Principal.

28 7mo

Messenger and Visitor.

$2.00 per annum:
When paid within thirty days, $1.50.

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

OFFICE:—No. 5 Pugsley Building, Prince William St., St. John, N. B.

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

Payments for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

Discontinuance.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrearages must be paid when the paper is discontinued.

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

Advertising Rates [illegible] on application.

Messenger and Visitor.

WEDNESDAY, SEPT. 25th, 1895.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

At the Provincial Synod of the Episcopal church held last week in Montreal an interesting discussion occurred in reference to the matter of religious instruction in the schools. According to the published reports of the discussion the members of the synod were very generally agreed that more religious teaching than is now given in the public schools of Canada is desirable. Some members of the synod favored the establishment of church schools, but a majority appeared to regard that as impracticable even if it were desirable, which some frankly declared it was not, holding that the denominational school does not tend to the production of the highest type of citizen, since it creates and fosters prejudices in the mind of the child and does not lead him into broadly sympathetic relations with those who are to be his fellow citizens. Protestant christians are, we presume, generally agreed that the instruction of the youth in religious truth is of the greatest importance and many feel that if the children in the schools could have the benefit of sound religious instruction by duly qualified teachers, it would be great gain to the children and to the communities of which they are shortly to become active members. Probably the present generation is comprehending somewhat more clearly than the past has done the great importance to good citizenship of religious motives in the minds of the people, and probably it was never more clearly understood that the tender years of childhood are the time for the inculcation of such motives. But outside the Anglican communion there are probably no Protestants (and within it not many) who would advocate the establishment of denominational schools. And in arranging for any general system of religious instruction in public schools the difficulty would be encountered as soon as it is attempted to determine what is that sound and wholesome religious teaching suitable for the pupils in our public schools and who are to be considered persons duly qualified to impart such instruction? There are however, we believe, an increasing number of thoughtful persons who are coming to feel concern as to the results of the practical exclusion of religious teaching from the public schools and who would rejoice if it could be found practicable to introduce something of a more positive and effective character in the way of such teaching into the common school curriculum. We do purpose to discuss here the feasibility or desirability of such a course, but the subject is one which is likely to demand consideration.

ARE CHURCHES EXPENSIVE?

"A man with a statistical turn of mind finds that fifty million dollars are spent each year in maintaining churches in the United States. Churches seem a rather expensive institution until light is thrown on the cost of jails, which the same genius figures at four hundred million dollars."

There is indeed nothing so expensive as crime. The cost of jails is only a fraction of the expense involved. There is to be added the great cost of the maintenance of criminal courts, of police, the destruction of property occasioned by crime etc., and the indirect cost, through the waste of productive energy. A very great proportion of the crime committed in civilized countries is more or less directly connected with the saloon and the terribly expensive business for which it stands. It is one of the remarkable things that men who are wont to manifest concern at the magnitude of the cost of churches can view with the utmost apparent complacency the immensely greater cost of the saloon and the liquor traffic generally. It is quite true no doubt that in connection with the churches of this country as well as the United States, there is a great deal of unnecessary expense. This is a fruit of denominationalism which leads to so unnecessary a duplication of church organizations and church buildings. Notwithstanding this, every thinking person must perceive that the expenditure involved in the churches means great gain not only to the spiritual but also to the intellectual and material interests of the people. A true and active church of Christ is a conservator of all that is good and wholesome in the life of a community. It is a promoter of industry and wealth as well as intelligence and virtue. It adds to the value of every acre of land, every residence and every dollar's worth of property employed in honest industry. But the liquor business, in strange contrast to this, takes the wholesome products of the soil and of human industry and converts them into that which is inimical to human welfare in regard to material as well as spiritual interests. It operates against industry, weakens the power of production, is destructive of wealth as well as of health, happiness and life, and is a constant and most potent producer of misery and crime. Christianity makes for life. It is profitable for the life that now is as well as for that which is to come. To build churches and to support generously the best religious teachers obtainable is no extravagance, even from the standpoint of worldly prudence. It returns here in this life many times what it costs. But for the saloon and the liquor traffic what defence is there? They involve a tremendous expenditure which not only gives no good return, but which forever tends to the production of poverty, unhappiness and crime.

THE N. B. CONVENTION.

The New Brunswick Baptist Convention met in its second annual meeting at Harvey, Albert Co., Saturday Sept. 14. The village of Harvey is pleasantly situated near the mouth of the Shepody river in a fine agricultural section, and in the midst of a large Baptist population. The villages of Albert, Riverside and Hopewell Hill are in sight. Rev. F. C. Wright, the esteemed pastor of the Harvey church, was unremitting in his endeavors to promote the comfort of the delegates and the abundant hospitality of the people left nothing to be desired on that score.

The first meeting was held at 10 a. m., but, as but few delegates were on the ground, it was decided to postpone organization until the afternoon.

At three o'clock p. m.—the train from Salisbury in the meantime having arrived with a number of ministers and other delegates—another meeting was held. Among those in attendance at the Convention at this and other sessions were, Revs. A. B. McDonald, J. H. Hughes, W. E. McIntyre, M. Addison, B. N. Hughes, W. J. Thompson, T. W. Keirstead, O. N. Keith, W. J. Blakney, Geo. A. Howard, G. A. Lawson, J. W. Manning, S. D. Ervine, J. A. Gordon and Bros. Patrick Duffy, S. E. Frost, Capt. Brayman, J. S. Titus, H. A. Stuart, T. H. Hall, M. S. Hall, A. W. Fownes, A. T. Hicks.

The ballot for president resulted in the choice of Rev. G. A. Howard. Revs. Dr. Carey, T. H. Hall, and N. B. Cottle, were elected vice-presidents. Rev. W. E. McIntyre, recording secretary; Rev. F. C. Wright, statistical secretary; J. S. Titus, Esq., treasurer; and A. W. Fownes, Esq., auditor.

The Convention then proceeded to the appointment of seven directors in the place of seven retired by lot in accordance with a provision of the constitution. Rev. J. H. Hughes moved the appointment as director of the seven brethren who form part of a committee of thirteen appointed by the Maritime Convention to carry on Home Mission work in New Brunswick. This proposition was debated at much length. It was favored as being in the interest of harmony in the home mission work of the province by Revs. A. B. McDonald, W. J. Thompson, J. H. Hughes, W. E. McIntyre, F. C. Wright, W. J. Blakney, B. N. Hughes, and Bros. J. S. Titus and T. H. Hall. It was opposed by Rev. M. Addison and Bros. M. S. Hall and S. E. Frost, on the ground that it would be unwise to appoint as directors of the convention any who were believed not in sympathy with it. It was finally decided that the vote on this matter should be deferred until the beginning of the evening session.

SATURDAY EVENING.

The matter of appointing directors was again taken up. In place of Rev. Dr. Hopper, deceased, G. G. King Esq. was appointed, and it was voted that the name of Rev. J. H. Hughes be substituted on the Board of Directors for that of N. B. Cottle. In accordance with the constitution seven members of the Board of Directors were retired. The names are as follows: Revs. A. B. McDonald, A. F. Brown and T. H. Hall, Le Barron Goddard, J. A. Estey, D. W. Estabrooks and J. W. Toole. In place of these were elected Revs. G. O. Gates, W. C. Goucher and I. W. Corey and R. G. Haley, H. C. Creed, J. J. Bostwick and J. E. Masters. In accordance with the report of the committee of arrangements a part of the evening was given to the interest of the young people's work.

Rev. W. J. Thompson gave an address on the subject, "How to make the young people's work successful." The speaker dwelt first on the necessity of the leadership of the Divine Spirit. This is of prime importance. With such leadership the humblest human instrumentalities are made effective and without it, the best results will be wanting, however much of human talent there may be. In choosing officers the fitness is to be considered and not mere personal preference. The president should be a person of strong religious character and it is essential in the secretary to be prompt in duty. Persons of no experience should not be put forward as officers and conductors of meetings. Let the meetings begin promptly at the time appointed. Let the music be provided for and let the members be called upon to take part in the services. Introduce variety into the meetings. Just before closing sometimes have a few moments spent in silent prayer. Recognize the necessity of sociality. Let the positive element of the christian life be made strong. Fill the young people with service for Christ and it will do more to keep them from the evils of the world than all merely negative effort. Let Baptist young people respect their own principles and stand firmly for them. A Christian Endeavor Society is a fine institution but a Baptist Y. P. Union is far better for Baptist young people. We must either convert the world to Baptist principles or else we must go out of existence.

Rev. W. E. McIntyre was introduced to speak on education. He alluded to the work undertaken under difficulties last year at St. Martins. It was also then understood that an effort would be made to repurchase the property and pay off the debts. An effort had been made in that direction but it had not been successful. In February the Free Baptists announced their decision to withdraw from any share in the control of the school. At the same time they signified their intention to assist in paying off the debt. It was found too expensive to continue the school in the Seminary building and it was arranged after the Christmas holidays to carry on the school in other quarters during the rest of the year, but without responsibility on the part of the Convention. An effort is now being undertaken to pay off the debt. A meeting was held not long since in St. John when steps were taken to this end. Mr. McIntyre expressed the hope and the belief that the time would come before many years when there would be a Baptist Seminary in New Brunswick. We need he said such a school as a matter of self defence as a denomination. It is an age when intellectual culture will be sought and obtained and if we are not in a position to train our own young people they will obtain it under circumstances that will wean them from our churches. The money expended at St. Martins cannot be regarded as lost. There are valuable results. If there have been mistakes in in its management, it is not the only institution in which mistakes have been made and considering our strength in the province we should not think of abandoning the idea of a Baptist Seminary for New Brunswick.

After some remarks from Rev. J. H. Hughes and others, the congregation was dismissed and the business of the Convention was resumed.

Rev. W. E. McIntyre reported verbally for the committee on publication that 1200 copies of the minutes of Convention for 1894 had been published and that the advertisements had paid for the printing. It was ordered that 1500 copies be published for the present year. Mr. McIntyre spoke of the desirability of having a representation of the B. Y. P. U. work in connection with the Convention, and a motion was carried for a committee to take charge of the matter. The committee appointed are: Rev. W. J. Thompson, Bros. B. A. Stamers, A. W. Fownes.

SUNDAY.

The churches in the vicinity were supplied generally by ministers in attendance upon the convention. The convention sermon was preached by Rev. B. N. Hughes. The text was 2 Cor. 3, 5, "But our sufficiency is of God."

The preacher noted by way of introduction that the apostle preached the gospel from the highest motives. The sufficiency for the preaching of the gospel is not of man, not on the human side, but it is of God. On the human side, two things are necessary, first believing, secondly suffering. Belief is first in the christian life and is the condition on the human side of all that follows. The sufficiency for the christian both in believing and in suffering is of God. In the atonement of Christ, the divine sufficiency is manifested for the fulfilment of the broken law and the salvation of the sinner. The divine grace is sufficient for the believer in the experience of humiliation; it makes a man willing to take a lowly place. It enables a minister of Christ to labor on with no human means of support in view for his old age. The sufficiency is for belief as well as suffering. It enables the christian to believe in God and the unseen world, in his own future life and happiness and in the ultimate triumph of good over evil and truth over error.

SUNDAY AFTERNOON.

The report on Sunday school work was presented by Rev. M. Addison. It noted the importance of S. S. work, the necessity of insisting on pious teachers, the importance of providing for the schools Baptist literature issued by Baptist publishing houses. The report also expressed the opinion that Baptists should have their own Sunday school conventions, and should not be hampered in the expression of their views by interdenominational alliances Mr. Addison emphasized the points noted in the report.

M. S. Hall followed in a short address. He spoke of the great importance of the S. S. work. In his view it was possible and highly desirable that every Sunday school should be kept open every month in the year. He remembered when a little boy, that he and his brother attended a Sunday school six miles away from their home and they walked to get there. Much of the inspiration in the work should come from the home.

Rev. S. D. Ervine said the S. school should have the sympathy and support of every member of the church. Parents should be especially interested. Young men and women also should be workers in the school. The teacher should be an earnest christian. Great care should be exercised in the selection of S. S. libraries. Some such libraries are a disgrace to us as a denomination. He advocated the Baptist Teacher and Quarterlies, but they must not be made to take the place of the Bible in the schools, else the schools are better without them.

Rev. F. C. Wright said he had found that the greatest difficulty in S. S. work was the lack of home preparation on the part both of the teacher and the pupil. The teacher especially needs spiritual as well as intellectual preparation. Hence the need that the teacher shall be a regenerate person.

At four o'clock Rev. W. E. McIntyre spoke on "The Convention and its Mission." There had been a waning of late years in the interest of the churches in our denominational work especially home missions, and the Convention meant a closer fraternity of the N. B. churches in that work. He wished to see advancement in Foreign Missions and educational work but he believed the work of this Convention would promote the home mission interest in churches that had been doing little for the work. This Convention in its report on H. M. work would present the facts in reference to what is being done in all the fields of the province and their needs. Rev. J. H. Hughes also spoke at some length upon the same topic.

The first part of the evening service was given to Missions. Two addresses were delivered, one on Foreign Missions by Rev. J. W. Manning and one by Rev. S. D. Ervine on Home Missions.

Rev. Mr. Manning in an impressive address called attention first to the greatness of the mission field. The Master said, "The field is the world." We are too apt to confine our sympathies to our own locality. Christ loved the world and sent forth His disciples to preach His gospel to the world. At the present rate of effort and progress how long will it take to give the gospel to the whole world. There are now in the world from 800,000,000 to 1000,000,000 who have never heard the name of Jesus. This last century which has been the century of greatest progress in christian lands has witnessed the beginnings of modern missions to the heathen, but what has been done so far seems but a beginning. If only all our people were giving themselves to this work as some of our sisters are doing great blessings would result to the mission and to our churches at home. Mr. Manning proceeded to show the great extent and needs of the Telugu Mission field. Instead of six mission stations we should have at least sixteen and the same number of mission families.

The Convention's report on Home Missions was read by the secretary, Rev. W. E. McIntyre, also a very interesting letter from Bro. John Hardy, in reference to the mission field of the Tobique.

Rev. S. D. Ervine then addressed the meeting in the interest of home mission work. He spoke of home missions as a necessary condition of foreign missions. We cannot do all our work at the centres. We must reach out to the outlying sections. If we neglect those sections the strong churches will suffer and eventually die. The work is great but the laborers are few. But we want only men whom God has called to the work—men who are filled with loyalty to Christ. We want many such to face difficulties and to do the Lord's work. The visits of the general missionary are not enough. It is necessary that there shall be missionary pastors to care for the struggling churches. Bro. Ervine asked for the sympathies and prayers of his brethren in the work in which he is engaged. A praise service—led by Rev. W. J. Thompson—in which many took part, occupied the remainder of the evening.

MONDAY MORNING.

The report on Denominational Literature was presented by T. H. Hall. It emphasized the great importance of the selection of good literature, especially in the interests of the young. It recommended that Sunday schools should obtain the books, lesson helps etc., issued by the American Baptist Publication Society. The report commended the Messenger and Visitor and expressed the desire that it might be found in every Baptist family. It referred also with appreciation to the Christian Culture courses of the B. Y. P. Unions.

The editor of the Messenger and Visitor being present, spoke briefly in the interests of the paper.

Rev. W. E. McIntyre spoke warmly in support of the paper and of its great importance to the interests of the churches. He advised all the pastors to secure its introduction into the families on their fields, and showed how by prudent and sagacious effort on the part of the pastors, the circulation of the paper might be increased with great advantage to the churches and the pastors also.

Rev. J. H. Hughes and President Howard also spoke briefly in appreciation of the paper.

The report on Sunday schools was taken from the table, and was spoken to by T. H. Hall. He believed that the rule that no one but a professing christian should teach in the school, was one that should not be too rigidly adhered to. He had known good results from employing such teachers. Bro. A. W. Fownes thought that some of the remarks in reference to lesson helps made the previous day disparaged too much these helps. He thought there was a place for them in the school. Rev. S. D. Ervine thought the helps should be used at home, but not brought to the school. Rev. W. J. Thompson thought that more should be done to encourage the children to have their Bibles both in the Sunday schools and in the preaching services. Rev. F. C. Wright, spoke of the desirability of Baptists having their own S. S. conventions, rather than joining in interdenominational conventions. Rev. M. Addison spoke along the same line.

Rev. W. E. McIntyre moved the following resolution:

Resolved, That a committee be appointed to correspond with superintendents of Sabbath schools with a view to effecting the formation of a Baptist Sabbath School Convention to meet annually with this convention.

The resolution was adopted and the following were appointed as the committee: Revs. S. D. Ervine, F. C. Wright, Bro. S. L. T. Wiggins.

Bro. C. A. Coonan offered his resignation as a director of the Convention in favor of Rev. W. W. Weeks. This was accepted and Rev. W. W. Weeks was appointed in Mr. Coonan's place.

The report of the committee on Home Missions, prepared by Rev. W. Camp, was read by Rev. F. C. Wright.

The report noted that the churches in the N. B. Convention have done a good work during the year in home mission effort. General missionaries have been put in the field, weak churches have been assisted and a considerable amount of money raised for H. M. purposes. The outlook is encouraging. The report also expressed the hope that all the Baptist churches in the province may unite in this work, that all may work in harmony for this great cause. "The Maritime Convention has appointed a committee to expend the money raised by the Baptist churches for Home Missions outside of this Convention. Part of that committee are members of this Convention. Your committee would strongly recommend that this Convention act in harmony with this committee, and if possible form one Board for the conducting of home mission work in this province. By exercising a true christian spirit the Baptists of this province may stand together and do a greater work for home missions in the years to come than has yet been attempted." The report was adopted without discussion.

The Directors' report on Home Missions was read by the secretary, Rev. W. E. McIntyre. This report was considered clause by clause and adopted. The report will be found on our second page. The treasurer, J. S. Titus Esq., presented his report showing that the contributions from churches and individuals with collections taken at quarterly meetings and the sum of $55.77 received from the W. M. Union amounted to $1005.77, Amount received from Bradshaw Fund $218.93, making a total of $1294.70.

The report on Temperance was presented by Rev. F. C. Wright. It followed the lines of the report passed at the Southern Association and printed in our issue of July 24. After some discussion the report was adopted.

Secretary McIntyre presented the account of St. Martins Seminary showing that $725.94 had been received as donations to opening fund. In student's fees $540.41, making the total receipts $1266.35. Against this there had been a disbursement of $1461, leaving a balance of $197 due Mr. McIntyre.

EVENING SESSION.

Rev. C. W. Townsend was appointed to preach the Convention sermon next year, Rev. G. A. Howard alternate. Revs. W. E. McIntyre, M. Addison and T. H. Hall Esq. were appointed delegates to the Maritime Convention. A committee consisting of Revs. W. E. McIntyre, G. A. Howard and M. S. Hall was appointed to locate the Convention next year. The thanks of the Convention were voted to the people of Harvey for their generous hospitality.

At 8 o'clock the business of the Convention gave way to a religious service. An excellent sermon was preached by Rev. J. A. Gordon from Luke 24:49. An evangelistic service followed, led by Rev. S. D. Ervine. Before the close of the meeting an effort was made, Rev. W. J. Thompson taking the initiative, to raise money to pay off the deficit on the running of the Seminary last year. About $50 was contributed for that purpose.

A Missionary Tour Among the Indians.

Our Indian work abounds with interest. About five years ago W. H. Prince, an Indian, was by the grace of God, born again and brought into the light of the gospel. Through the independent study of God's word he became a Baptist. He was a school teacher amongst his people and had a good education. After his conversion he gave himself to the work of the Ministry and has proved himself a workman that needeth not to be ashamed. Undoubtedly he has been chosen of God to minister to his fellow Indians. He was ordained July 1891. His labors have been abundant and their fruits are abundant also. St. Peter's Reserve has been made the centre of the field and a church of about forty members has been gathered there; but several trips have been made to the Northern Reserves by Mr. Prince, and some converts baptized. These Reserves are so far removed from the centre and so difficult of access that little was definitely known of the condition of the people and the extent of the work done amongst them except what was gathered from the reports of the Missionary, and as he would be supposed to see and judge things from an Indian point of view, some in the East and a few in the West doubted the accuracy of some of these reports they seemed too wonderful to be true; but sufficient was certainly known to assure us that God had opened a door for us to enter into a large work amongst these people.

At our convention in Portage la Prairie it was resolved that the Superintendent be charged with the oversight of all departments of our Mission work, English, German, Scandinavian and Indian. The two last are carried on by the Ladies' Society, the superintendent being their responsible advisor. Having accepted the position and received such a charge I felt I should visit the people concerning whom I am to give information and advice in reaching their needs.

As the sisters in Ontario and Quebec and the Maritime Provinces are assisting in the Indian work, I wish to give an account of a trip to the home of these people around the great lakes, Winnipeg and Manitoba. Mrs. Mellick accompanied me, that in the mouth of at least one witness my report may be established.

In order to show the conditions under which the Missionary must labor I will give a simple rehearsal of what we saw and heard; but space and other limitations forbid a minute description.

It must be borne in mind that the lakes on which we are to travel are very large. Lake Winnipeg is over three hundred miles in length and Lake Manitoba one hundred and twenty-five miles. It must also be understood that there are no regular passenger boats on these lakes, so we must take such passage as we may secure through the kindness of companies trading in fish, furs and lumber, etc., and on the rivers between these lakes we must go by canoe or portage across on foot or cart. As the trip takes three weeks more or less, we must carry supplies for that time, and have all necessary cooking utensils. Then we must take our tent and bedding as there is no other suitable sleeping accommodation either on the boat or on the land. I wish to acknowledge here that the tent we have was used in the work by Rev. H. B. Davis, and when he resigned he handed it over to me.

We took a kodak and took pictures of the important places and of the converts at the different Reserves we visited. Our gun is also stored amongst our stuff in case of wolves or bears molesting our tent at night and for game by day. This served us good purpose many times in replenishing our wasting store.

Behold now that we were fairly well fitted out for our first expedition in tent, we take train for Westbourne, seventy miles N. W. of Winnipeg. We went by Lake Manitoba at the head of which we expected to meet our Indian Missionary, Mr. Prince, who had gone on some weeks before in order to meet the Indians when treaty-money was being paid, for the Indians gather home to their Reserves at that time. On reaching the boat we found she was not yet ready to leave so we were taken in charge by a brother named Peter, who is well known here as one of the standard bearers of the Baptist cause and a warm friend of the Indians. When the ship was ready we were put on board with all our belongings, and we bade adieu to mails, telegrams and railroads and all such annoyances. It is a peculiar craft for passengers in which we sailed; a barge 200 ft. long, flat bottom and no deck. In this we pitched our tent and settled down for the voyage, towed by a tug. The Captain, Mr. Peter McArthur, though not a Baptist, was interested in our Mission, and gave us free passage and showed us great kindness.

My first exciting experience was to get poisoned while gathering Water Lilies; just before going on board ship I touched some poison weeds.

In order to have an early start on the lake we started down the river in the evening and tied our ship to the trees for the night. The mosquitoes came on board in clouds and held service all night, singing over us and preying on us. Oh to be even tarred and feathered to be shielded from these pests. Next morning my hands and feet were swollen with the poison and mosquito bites. For several days I could not wash, a luxury for which I often wished when a boy. I was also excused for a short time from washing the dishes; but I was able for the rougher jobs about the tent and for meals.

The sail on the lake was delightful; by capes and bays and amongst beautiful islands where the Cormorant, Loon, Pelican and other birds make their summer resort.

The sailors were mostly half-breeds and Scandinavians. They paid us great respect. We spent the evenings singing hymns in which they joined. Sunday afternoon we reached Fairford after two days and two nights sail, making one hundred and ten miles. Here we expected to meet Mr. Prince; but no one was to be seen at the landing but the watchman. The Settlement is some distance away. Our plans were made to go down to the mouth of the Little Saskatchewan at Lake Winnipeg and visit the Reservations along the bank and get back in time to return by the boat on which we came; but we found that the distance was too great, about seventy miles one way and returning we must ascend strong rapids where the canoe would have to be drawn by ropes from the shore. Yet our trip would be of little profit to ourselves or the work unless we visited the Reservations and unless we met Mr. Prince we could not converse with the Indians.

Early Monday morning we packed our stuff and started in search of Prince. We engaged a half-breed to take us down the river to Lower Fairford, twelve miles from the landing. He had no safe canoe so loaded us on a rough wagon and proceeded through the woods. The road was almost impassible, deep muskegs studded with rocks and fallen trees across the path. The Indians usually make a road around any fallen tree they cannot climb over. The flies came against us like rain and the heat was intense. Soon we reached the fort where there is a Hudson's Bay post. Beyond a little distance is the Church of England Mission. Mr. Bruce the Missionary received us very kindly. He has been there forty years. He told us he heard of Prince; many of the people had been down the river to where Mr. Prince was preaching and baptizing, and the talk of the district centred in the work going on there. The Indians greeted us as we passed and one of the Counsellors called on us probably curious to know our mission. As we intended to return that way we made only a short stay. Soon we met a messenger on horseback sent by Prince to meet us. The report of our coming flew like lightening. It is surprising how news is carried amongst the Indians; they know what is taking place for miles around them. After plunging through another deep wood we emerged from the cloud of flies and lifting up our veils we beheld the Indian encampment just across the river. A boat came over

for us and as we landed in the midst of the tents, the converts came down in a body from a house where the meetings were held singing in Cree as they marched—

A epree che sa-ke-tat us-ke
Ka tip-a-ye-che-kat
"God loved a world of sinners lost
And ruined by the fall."
Chorus—Kis-ta-ye-tah-ko saw Jesus
"Glory be to Jesus."

They have a collection of hymns translated into Cree as above, by Mrs. Hunter, for use in Church of England. They sing with great enthusiasm and wonderful sweetness. They gave us a hearty welcome, each one shaking hands with us as we stepped on the shore. Our tent was pitched near the home of an intelligent half-breed, who with his family showed us great kindness. Here we found Mr. Prince. He had been holding meetings for several days and that morning baptised 25 converts. 14 were baptised the day before. Meetings were held that evening and the next morning, nine more were baptised. Nearly all day was spent in service. The converts gathered and for the first time (for the most of them) partook of the Lord's supper. The next morning before we left eight more were baptised, making altogether 56 baptised in that place during the meetings, some of whom were from other Reserves. Many of these had been converted through Mr. Prince's labours on former visits. Some of them were directly out of heathenism, never having had any connection with any christian religion.

The services were orderly and very solemn and impressive. As each newly baptised person came up from the water the converts met him and gave him a personal hand of fellowship. They are a joyous band of Christians and gave clear evidence of having been born again. There are now 29 baptised believers on this Reservation (Fairford).

They have some lumber on the ground ready for building a meeting house; but they have no one to direct the work. This house must be completed this fall for which $200 will be needed.

We must now decide on our home trip whether to return the way we came or by Lake Winnipeg. Mr. Prince told us the Indians were expecting us at the Reservations ahead and would be greatly disappointed if we did not come. He assured us they would convey us on our way safely, so we despatched a messenger to the Fort for more supplies, for Mr. Prince had been out for several days and had to depend on his gun and net, much of the way coming. He was now sharing such as his brethren could provide.

Several Indians are to accompany us and 150 miles of water lies between us and the nearest port for steam boat or supplies, and no one could tell how many delays we would have.

When all was ready and we had taken pictures of the place and the converts we had a most touching farewell meeting, as we moved off singing, "God be with you till we meet again." We were joined in the parting song by the converts on the shore. Down the Fairford River we glide accompanied by several Indians, amongst whom was a chief from a distant Reserve.

In the afternoon we reached Sandy Bay Reservation (on Lake St. Martins). There we met another company of Indians waiting on the shore for us. The river winds and many of those from the Reservation we left came across on foot, swimming the creeks and reached the encampment before us. We pitched our tent in the midst of them. One has a sense of perfect safety both of person and property amongst the Indians. The dogs were our only annoyance. People wonder why the Indians keep so many dogs; but they serve them as our horses serve us. All their winter travelling is done with dogs, and in summer they draw their boats up the rapids with them, and in the chase they are indispensible. These dogs get scanty feed in summer when they are not worked hard, and when those belonging to a whole encampment of Indians gather around your tent, they need close attention. One day we had a choice fish given us for dinner. I put it safely in the tent. The next I heard of it was when my wife came with a disappointed look asking, "Where is our fish?" Of course, I knew, and so did the dog that took it. What provokes one the more is they do not understand English. It was no use to scold them except in Cree so I had to learn enough to speak to the dogs. That evening we gathered the Indians around the camp fire and had a delightful service. Next morning Mr. Prince baptised five, in all 10 at that place. We have now 17 members there. After a farewell service we launched out again. I was told before leaving home to have nothing to do with birch bark canoes. First we only ventured for a short trip on the river, we now find ourselves out on the lake St. Martins, (a body of water twenty-five miles in length), in a breeze that made the white caps roll into our little bark. Soon I found myself sitting in a puddle of water, but I had to keep still or I would be sitting in a bigger puddle. It is wonderful how these little canoes ride over the billows. Sixteen miles of this and we are landed at St. Martins Reservation to see the brethren and if possible to secure a boat to take us on the Lake Winnipeg voyage. There were 27 baptized there who with one before make a good beginning for a church. They need a meeting house. I was offered a comfortable log house that would suit their present requirements for $20, and I hope some friend will send me the money to buy it. Afternoon we started out on the lake again, if possible to reach the entrance of the Little Saskatchawan River before night. This river flows from Lake St. Martins to Lake Winnipeg, and as the latter lake is nearly 100 ft. lower than the former the water dashes over its rocky bed at a furious rate, making canoeing very dangerous.

At nightfall we reached our desired haven and pinched our tent at the grave of "One Foot." This was the most dreary and lonely place we saw on our trip, and to add deeper gloom to the scene, a fierce thunderstorm came on with a downpour of rain. The long weeds we beat down for a mattress we discovered were poisonous and stung like wasps. H. G. Mellick.

(Continued next issue.)

For Biliousness—Minard's Family Pills.

For Spasmodic Coughs—Minard's Honey Balsam.

DENOMINATIONAL NEWS.

All money from Nova Scotia contributors for Denominational Work, or any part of it, as Home Missions, Foreign Missions, Acadia College, Ministerial Education, Ministerial Relief and Aid, North West and Grande Ligne Missions, except what is contributed by W. M. A. Societies, should be sent to Rev. A. Cohoon, Treas. Denominational Funds, Wolfville, N. S.

Moser River.—I had the pleasure yesterday morning, Sept. 13th, of baptising and receiving into the fellowship of the Moser River Baptist church, Mr. Howard Mangler, a young married man who promises considerable. He comes to us from the Presbyterians. It was a fine morning and many gathered to see him buried with Christ in baptism.

Sept. 14. W. A. Snelling.

Sydney, C. B.—On Wednesday evening the 11th inst. Rev. W. W. Weeks of Moncton lectured in the church here on Guns and Gunning. The lecture was interesting in the extreme and those who heard Bro. Weeks were amply repaid for going. The lecture was repeated at North Sydney on Thursday evening. The proceeds of these lectures was in aid of the building fund for the Sydney Baptist church, and the members desire to thank Bro. Weeks for his trouble in coming so far to help us and for his able and eloquent lecture and also our North Sydney friends for the use of their church to hold the lecture in. R. Harrington.

South South.—Bro. A. W. Snelling, who has been laboring on the Moser River field for the last twelve months, will leave here the last of September to take up the work on some other field. Bro. Snelling is a hard worker in the ministry; about 30 persons have been baptized and taken into the church since he came here. We regret to part with Bro. Snelling, "but God's ways are not as our ways, nor his thoughts as our thoughts;" but we do not hesitate to say that the church that shall obtain his service will find him to be a worker that does not spare himself, and an able preacher of the gospel of the Son of God. The reason, why Bro. Snelling is leaving here is, I presume, all made known to the H. M. Board. Who will be the coming man to take his place?

Sept. 18. Church Clerk.

Gabarous C. B.—Three weeks have passed since concluding my labors with the Gabarous group of churches. We labored together as pastor and people for about one year and three months, but feeling my need of more education I then severed my connection with them and returned to Wolfville, where I am at present pursuing my studies, and although I have but little to say of myself, yet the Master blessed our efforts together. Twenty-three in all were added to the several churches throughout the field; twenty-one by baptism and two by letter. The church building at Voucher was nearly completed, as well as several improvements added to the church buildings in Gabarous and Grand Mira. I found a kind and warm hearted people throughout the field, and my prayer for them all is, that the great Shepherd of the sheep may bestow many blessings upon them, and I trust that although sundered for by faith we meet around one common mercy seat.

Sept. 14. C. W. Allen, Lic.

Passamaquoddy.—The churches over which we preside granted us four weeks vacation and during our absence the church in Perrsboro was thoroughly renovated inside and out. Nearly two hundred dollars were expended in painting and carpeting and we have now a neat, attractive, comfortable church home in which to worship God. The ladies sewing circle have borne all this expense beside putting a fine furnace in the church and one in the parsonage. We have a noble band of workers here, principally sisters, who have labored with untiring devotion for the welfare of this little church. The kind hand of providence has recently guided to our midst two valuable brethren, we trust, Dr. McKenna, late of Kentville, and F. Eaton, of Eatonville, brother of Dr. Eaton, of Toronto, whose departure from this church was felt to be a calamity. The young people who joined the church last spring are making wonderful progress in the new life, and we are hoping that others will soon join them in the good way. E. H. Howe.

West Yarmouth, N. S.—No mention having as yet been made to the fact that I have returned to the provinces, I take this opportunity to inform my many friends that on the first Sabbath of June last I assumed pastoral charge of the West Yarmouth Baptist church. My brethren who have preceded me in the pastoral office, and all who are acquainted with the Baptist people hereabout, will sustain me in the statement, that I am among a generous people, who without exception knows how to use their minister. On our return from a short vacation outing in New Brunswick (generously voted us by the church) we received a most cordial home-coming by a number of the young ladies of our church, who had a most inviting supper in readiness. The best item of news I have to communicate, however, is this: We are in the midst of gracious revival influences, and during the past week backsliders have been reclaimed and some important conversions have taken place. The awakening is fast becoming general. We cannot do without the prayers of God's people. Correspondents will please note that my address is Box 450, Yarmouth, N. S. B. H. Thomas.

N.B. Convention Receipts.

Havelock church, H M $5.61; Ledge Dufferin, H M $3.90; Lower Woodstock, H M $1; Rolling Dam, H M $1.50; Oak Bay, H M $1.58; Prince William, H M $1.08; Andover, H M $14.21; several small amounts paid Rev. J W S Young, H M $4.58; Second Chipman church, H M $15; First Harvey church, H M $3; Mission Band of "Willing Workers," of Chipman church, H M $5, G L M $5; from Treas. Foreign Mission Board, interest from Bradshaw trust fund, H M $218.93; Rev J W and Mrs Manning, H M $10; from Treas of W B M U, H M $53.77; Mrs E M Vaughan, for Seminary expenses $5; Miss Etta Brown, for Sem. expen. $1; Whitfield McIntyre, for Sem. expen $1. Total receipts for August, $351.16. Before reported, $1059.35. Total to date, $1410.51.

J. S. Titus, Treasurer.

St. Martins, N. B., Sept. 9, 1895.

Cherokee Vermifuge kills worms every time.

Amount of Manual Training Subscriptions

Paid in from Sept. 1st, 1894, to Sept. 1st, 1895.

Clifford Shand, Windsor, $5; Edgar D Shand, do, $10; E C Shand, do, $5; A P Shand, do, $20; Edmund H Dimock, do, $10; Dr Edward Young, do, $10; Geo H Wallace, Wolfville, $10; James S Morse, do, $5; Capt H S Taylor, do, $5; W C Archibald, do, $5; F A Monro, do, $5; O D Harris, do, $5; J W Bigelow, do, $5; G W Munro, do, $5; George C Johnson, do, $5; J W Caldwell, do, $5; Rockwell & Co, do, $5; Rev A W Sawyer, do, $10; S P Benjamin, do, $5; G H Franklin, do, $1.20; C H Borden, do, $5; Rupert Harris, do, $2.50; C A Patriquin, do, $10; A A Finco, do, $10; Capt. Amos Burns, Kingston, N S, $10; W A Harris, Windsor Junction, $5; Rev E M Saunders, collected and paid, $12 90; W E Read, Bear River, $2; W G Clarke, do, $15; W W Clarke, do, $40; Rev W F Parker, Truro, $3; Archibald Murray, Yarmouth, $5; J B Logan, Amherst, $10; R Hicks, do, $2; D Taylor, do, $5; B J Lawson, do, $5; N Quigley, d $1; N A Rhodes, do, $21.52; T S Rogers, do, $5; Henry C Reid, Sackville, $5; J H Goudy, Yarmouth, $10; Edward Sweet, Hantsport, $5; John F Davison, do, $5; Chas S Davison, do, $5; Rufus Compstock, do, $5; S H Mitchner, do, $5; S S Strong, Kentville, $5; J L Walker, Truro, $5; W D McCallum, do, $5; W Y Kennedy, Halifax, $2.50.

Monies Received by the Treasurer of the W. B. M. U.

From Sept. 3rd to Sep. 17th.

Macnaquac, F M $13; Brookfield and Forest Glen, F M $6, H M $2.54; Fredericton, Mrs A F Randolph, F M $50; First Hillsburg, F M $4.50; St Stephen, Union St, F M $7; East Jeddore, annual Reports 30cts, Tidings 12cts; Kingston, F M $27.50, H M $2.50; Hebron, Tidings 13cts; Second Falls, F M $21.

Mary Smith, Treas. W B M U.

Amherst, P O Box 513.

ACKNOWLEDGEMENT.

I desire to express on behalf of Mrs. Davis and myself, the feelings of thankfulness which we hold toward the church we have just left, of which we are still members. We were at Lower Economy and Five Islands for over two years and did our best to serve the Lord and His interest there. Very many expressions of thoughtfulness were shown us from time to time and we were, and still are the objects of the prayers of the church. Mrs. Davis desires to thank the friends who contributed to the gift of $12 which came to her when we left. Our stay was blessed in many ways and many were added to the church. Our parting was of the tenderest kind considering the painfulness, heart-wrenching which some under such circumstances. May the good Lord bless every one of them, and in our absence fill them much more with His gracious presence. J. H. Davis.

Newton Centre, Mass., Sept. 12.

Mr. and Mrs. Emery Sewell, of Fredericton, N. B., wish publicly to thank the Rev. and Mrs. B. N. Nobles and the people of Bear River, N. S., for the kindness displayed to them during the sickness and death of their daughter Bessie, at the residence of Rev. Mr. Nobles. Everything was done that could be done for the sufferer, and they cherish a grateful memory of the uniform kindness bestowed upon them. They therefore wish this expression of thanks to be conveyed to all, and they shall continue to pray for the Divine blessing to rest upon those who so willingly rendered assistance and sympathy in their hours of sorrow and trial.

"I was a stranger, and ye took me in."
"I was sick and ye visited me."
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

F. D. Davidson.

PERSONAL.

Pastor Gates of Germain street church is having a short vacation. His pulpit was very acceptably supplied last Lord's Day by Rev. Geo. R. White of Yarmouth, and the Sunday preceding by Rev. L. A. Palmer of Massachusetts. Mr. and Mrs. Gates are now in Boston.

Rev. F. A. Starrat has been for some time engaged in meetings near San Antonio, Texas. Great crowds have attended the services, and very many profess conversion. Mr. Starrait spent one year during his college course at Acadia, at Lockhartville, N. S., with grand results. He has labored a little more than two years in North Dakota, and held a place among the strongest pastors of the State. The failure of Mr. Starratt's health necessitated his going South.

W. L. Archibald, who has been pastor of the Baptist church at Minto, North Dakota, during the summer, has resumed his studies at Rochester, N. Y. His labor at Minto, has been marked by devotion and enthusiasm and is very highly appreciated. Mr. Archibald is a son of Rev. E. N. Archibald, of Lunenburg. He is making thorough preparation for the ministry, having taken the degree of M. A. in Biblical literature at the University of Chicago, and he will this year complete the course of the Rochester Theological Seminary.

—The funeral of the late Mr. Sydney B. Paterson, of this city, took place on Sunday afternoon. His death occurred very suddenly during his absence from home in Montreal. Mr. Paterson was a member of the Congregationalist church and was held in high esteem. He had been especially active in Temperance work. The funeral was largely attended, Sons of Temperance being present in uniform. Mr. Paterson leaves three sons, one of whom is Mr. B. Eaton Paterson of the Amherst *Press*.

The Detroit Conference of the Methodist church on Wednesday decided to admit women delegates.

The most disastrous storm of recent years passed over East Tawas, Mich., Tuesday night, disabling vessels, wrecking buildings and leaving general destruction in its track. The wind blew from the northeast about 100 miles an hour.

A report from Winnipeg states it is likely that Sir John Schultz will contest the new constituency of Macdonald at the next general election. Sir John is packing up his things at Government House, and leaves in a week or so for a stay at Banff sanitarium.

NOTICES

The Annual Meeting of the Grande Ligne Mission will take place in the French Baptist Church, Mance Street, Montreal, on Thursday, October 10th, 1895, commencing at 2.30 p. m.

By order of the Board,

Theo Faillieul, Sec'y.

The next regular meeting of the P. E. I. Baptist Conference will be held on Monday and Tuesday, Oct. 7 and 8, with the Fairview church, Rustico Road. The first session will be on Monday evening at 7.30. Delegates are requested to send their names to Robert Andrews, Ebenezer post office, Glascow Road. Delegates will be met at Milton Station.

M. C. Higgins, Sec'y.

The Colchester Co. District Meeting convenes with the New Annan church Oct. 7th, at 2 p. m. A denominational rally in that section of the county is a very rare occurrence. Every Baptist church in Col. Co. should be represented in the meetings at New Annan. Each pastor is requested to bring with him the shortest, simplest, most pointed, and most Holy-Spirit-honored gospel sermon he ever preached. Ho! For New Annan Oct. 7th and 8th. Ps. cxxii: 1, 2 will give you a good start. Chairman.

Wanted.—1. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '44 and '46. 2. Minutes of the Eastern N. B. Association for 1850 and 1866. 3. Any copies of the Eastern, Western and Southern N. B. Associations that have been published since 1881 apart from the Year Book. 4. "Contending for the Faith", a sermon preached by Rev. S. DeBlois at Chester, N. S., in 1864, connected with which the Minutes of the N. S. Association for 1814 are found. 5. "Baptist Missionary Magazine of N. S. and N. B." for 1827, for April and October of 1828, for 1829, and for Jan. 1832. 6. First, second, third, fourth, fifth and seventh Annual Reports of the Woman's Baptist Missionary Union. 7. Reports of the Canadian Baptist Telugu Mission for 1887, '88, '89 and '91. 8 Any pamphlets containing histories of Baptist Churches or Associations in the Maritime Provinces. The stamps necessary for transmission will be forwarded if names and addresses of senders are given. Address

Rev. A. C. Chute, Halifax, N. S.

The Lunenburg Co. Sunday School Convention will (D. V.) hold its next annual session in the Baptist church at Foster's Settlement on Tuesday, Oct. 8. Afternoon session.—20 minutes for social service; 40 minutes for report of delegates and appointment of officers for ensuing year; 20 minutes for reading and discussing paper on suggestions to S. S. workers, by Pastor Raymond; 20 minutes for reading and discussing paper on What shall I teach my pupils, G. A. Parker; 20 minutes for reading and discussing paper on The teachers preparation for his or her work; 75 minutes for teaching Model Lesson. Evening session.—15 minutes for devotional service; 15 minutes for address on "The relation of parents to the S. S." by Pastor Archibald; 15 minutes for address on "The relation of the S. S. to temperance work," by Pastor Porter; 15 minutes for address on "The relation of the S. S. to benevolence," by Pastor Shaw; 15 minutes for address on "The relation of the S. S. to Missions," Pastor Parry. Question box.

On behalf of ex-committee,

J. W. Dimock, Sec'y.

The District Meeting of King's Co., N. S., is appointed for Lower Canard, Oct. 1st. The following programme has been prepared: 10 a. m.—A thanksgiving service for blessings enjoyed during the past year by the churches within the county, conducted by Pastor Gullison. 11 a. m.—A discussion of the financial condition, led by Revs. A. Cohoon and Jno. Williams. 2 p. m.—General topic—Are we attempting too much (1) "In our Foreign Mission work," opened by Pastor M. P. Freeman; (2) "In our educational work," responded to by A. W. Sawyer, D. D.; alternate E. M. Sawyer; (3) "In our Home Mission work," discussed by Pastor J. W. Brancroft. 7.30 p. m.—Service under the direction of B. Y. P. U. Chairman D. H. Simpson will discuss the young people's movement. Dr. Keirstead is expected to speak concerning the young people in the church. Pastor Hutchins has for his theme, The young people in denominational work. Each church is expected to appoint two delegates with the pastor to these meetings. It is hoped they will select those who will attend, and that others, not so specially designated, will be present to counsel with their brethren, not only in this, but in the subsequent meetings of the year. At all these sessions all are welcome. A collection will be taken at the evening session for the Convention Fund.

M. P. Freeman, Sec'y.

Minard's Family Pills are purely vegetable.

The plant of the Central Manufacturing Co., of Buffalo, makers of caskets and and funeral furniture, has been seized by the sheriff to satisfy judgments aggregating about $50,000.

The New York Republican convention on Tuesday with one dissenting vote adopted a resolution endorsing the administration of Gov. Morton and recommending him for the Presidental nomination of 1896.

Addison H. Siegfried, of Philadelphia, died at Waltham, Mass., on Tuesday. Deceased was manager of the *Ladies' Home Journal* and was one of the best known newspaper men in the country. He leaves three children.

The German residents of the Northwest Territories will petition both the Territorial Assembly and the Federal Government for a modification of the present school law so that the German language may be used and taught in the territorial schools.

JOHN CHAMBERLAIN,
FUNERAL DIRECTOR AND EMBALMER,
164 MILL ST., ST. JOHN, N. B.

For the convenience of the South End of the City we have opened a Branch Store at 133 Charlotte St., where all orders will be kindly received from all who will favor us with their patronage, and the work done with neatness and despatch day or night.

We have in stock all the latest designs from which to select from. Fine Hearses and careful drivers to all Cemeteries. We are well equipped for the business in every particular. Satisfaction guaranteed or no pay.

Charlotte St. Telephone No 88. Night Telephone
Mill St. No. 968. jun 26 1y ph.

Mens' Ulsters $4.50 and up. Mens' Suits $4.50 and up.

NEW BUSINESS
Commenced Sept. 14th '95.
Fraser, Fraser & Co.
CLOTHING,
42 King St., St. John, N. B.

ALL NEW FALL AND WINTER STOCK.

We will give you better value for your money than you can get elsewhere.

SEE OUR IMMENSE STOCK.

Mens' Overcoats $3.90 and up. Mens' Pants 90cts. and up.

REMEMBER
FRASER, FRASER & CO., 42 King Street.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash . . . . . .

There is an **easier** and cleaner way.

A TEA KETTLE will give all the hot water required when

Surprise Soap

is used **according to the directions on the wrapper.** It does away with boiling or scalding the clothes and all that miss and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use **Surprise Soap** on wash day, why don't you?

169a. The St. Croix Soap Mfg. Co., St. Stephen, N. B.

REASONS
WHY YOU SHOULD BUY A
PIANO.

Buy a "KARN." Your friends will seek you.
Anything else they turn and go.
They want full measure of all your pleasure,
But do not need your woe.

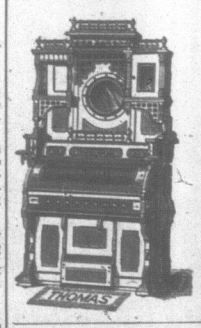
BUY FROM
MILLER BROTHERS,

Because they do the largest business in musical instruments in the Maritime Provinces, and consequently have a greater variety for you to select from.

Because they buy wholesale for cash and can thus give retail purchasers closer prices and better terms.

And also because they have the Sole Agency for Maritime Provinces for the Peerless KARN Pianos. "Nothing can be better than the best." Call at 101 and 103 Barrington Street and see the new No. 8 Exhibition Piano just opened.

BARRINGTON ST., COR. PRINCE, HALIFAX.

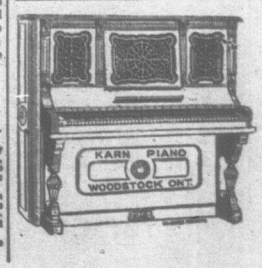


WHY DO THE
"THOMAS" AMERICAN ORGANS
LEAD ALL OTHERS IN COMPETITION?

Because of the Richness of Tone, Ease of Manipulation and Simplicity of Construction, coupled with the fact that they are made by skilled workmen and of the best material.

Sold Cheap for Cash. Easy Terms given on the Installment plan.

JAS. A. GATES & CO.
SOLE AGENTS,
MIDDLETON, N. S.



THE KARN PIANO
HAS ATTAINED AN
UNPURCHASED PRE-EMINENCE,
Which establishes it as Unequalled in
TONE, TOUCH, WORKMANSHIP AND DURABILITY.
Every Piano Fully Warranted for Seven Years.

THE KARN ORGAN
"Best in the World."
Over 24,000 of these Celebrated Organs in use.
For Catalogues, Prices, &c., address—

D. W. KARN & CO.,
Organ and Piano Manufacturers,
WOODSTOCK, ONTARIO.

A DELINQUENT SUBSCRIBER.

BY EMMA BENNETT.

It was the late afternoon of a sultry July day. The heat was intense, and all of the doors and windows of John Dame's little unpainted farmhouse were open wide. John Dame's farmhouse did I say? Had you asked any one of the inhabitants for a radius of twenty miles round, who it was that lived in the old-fashioned, tumble-down structure that stood on the poorest, most unprofitable piece of land in the county, the answer would have come prompt and unanimous, "Matildy Dame." It was almost twenty years ago now, since John Dame had commenced gradually to fade out of the minds of his neighbors, as an actual existence. Matildy could have told you the exact date.

Twenty years ago, come the 21st of August, since John got his stroke.

Perhaps they had exhausted their sympathy upon him that fatal day so long ago. Sympathy seems ever to partake of the evanescent nature of the springtime blossom called suddenly into being, beautiful and tender while it lasts, but soon to die! John Dame's pale face at the window, or his shrunken form in the wheeled chair, drawn out on the narrow little porch, had grown to be as familiar a sight to the passing farmers as Bill Jenkin's windmill—which was something of a nine day's wonder a few years before—and elicited little more thought of pity.

Since the sun had slanted low enough in the heavens to keep it from shining under cover of the porch into John's eyes, Matildy had drawn him out in his wheeled chair. He sat there with closed eyes and head resting back. His face was calm with that enforced calmness that years of helplessness had worn there. He was an old man now, past seventy, yet, despite the living death of the last twenty years, he was almost childlike in his repose. Matildy came briskly around the corner of the house, milk-pail in hand.

"I'm a-goin', to get the chores done early to-night. If you want anything, just rap with this stick. I shan't be gone only a few minutes, anyhow."

John nodded and half opened his eyes to gaze admiringly after her, as she vanished at the end of the porch. He had never got over wondering at her, that she was able to get along without him. Matildy had been such a clinging, dependent sort of a woman. He didn't understand that the very nature that clung to him then would cling to him now. Matildy was sixty-five, but she was as smart and lively as many a woman of forty. Since her husband's misfortune twenty years before, she had supported the family, making garden, doing the farm chores, selling eggs and butter and cottage cheese and driving to town during the summer, and daily disposing of her wares from house to house. It was her activity that had kept them long ago from the poor-house. Tonight when she had finished the milking John heard her come in the back door of the house and begin setting the table for supper.

"Matildy," he called softly.

She was at the door in an instant. How patient, how unwearying she had always been with him!

"Ain't it the night for the paper?" he asked wistfully.

"Lemme see—yes, 'tis. Friday night, of course."

"You're too tired, ain't you, and it's too hot"—he began hesitatingly.

"No, I ain't too tired," she interrupted, 'and it'll be cooler after supper. I'll have you wipe the dishes so I can get started sooner."

This was an innocent little fabrication of Matildy's to make him believe he was doing her a great service. In those first awful days and weeks, when he would wear himself out with bemoaning his fate and great sobs would break from him to see the hard work that she did, and he helpless as a child at her side, she would strive to divert the flood of his dispair by saying:

"Now see here, John Dame, none of this is going to do any good. Talk's cheap, anyhow, why don't you do something to help me instead of taking on about things you can't help. Just take hold of this towel and wipe these dishes," and she had wheeled his chair up to the table in a trice. John was very clumsy at first, but it delighted his soul to do something, and Matildy had enlarged upon "the big help it was"—she "didn't mind the washing, but she always did hate to wipe dishes"—until John had come to believe that so long as he wiped the dishes, the rest of Matildy's work was a comparatively light matter. Now a gleam of pleasure shot over his pale face, and he again sank back and closed his eyes.

"Poor John!" Matildy sighed to herself. "The paper's about the only pleasure he gets out of life."

Yes, poor John! and poor Matildy! Dear, loving, unselfish old woman! She was tired, and 'it was so hot, and the walk to the post-office was a mile and a half over dusty country roads. It hardly seemed to her that she could drag her weary feet all the way there. But if it would give John any pleasure, this had been the supreme object in Matildy Dame's life for twenty long years—is it likely that a walk of a mile and a half would deter now?

She hurried about the supper, and when they had dispatched it together, she hastily "picked up the dishes" and rinsed them through the hot water, while John seated at her side, dish-towel in hand, wiped them carefully.

"If I'd a thought about the paper," she said reflectively, "I might have sent by Fred Thompson. I saw him a driving by with the bay colt 'long in the afternoon, guess he was going to mill."

"Matildy, now if it's a-going to be too much for ye," the old man interrupted anxiously—

"Oh, shucks!" and Matildy gaily tied the strings of her checked sunbonnet under her chin, and with a decisive nod at her better half, came and drew him out on the cool porch again and then stepped off in sprightly fashion down the country road. As was his custom, John watched her as far as he could see her small, straight, little figure until it vanished in the distance. Several times Matildy looked back furtively over her shoulder, but it was not until she reached a bend in the road that she sank down exhausted upon a grassy knoll, and fanning herself with her over skirt, gasped for breath.

"Good gracious! Ain't I glad John Dame can't see me now! If an old woman nigh seventy didn't walk off like a young gal of sixteen, he'd be scared out of his wits!"

After several minutes rest, she pursued her way at a more leisurely pace. It was cooler which made it easier to walk. The post-office like many country post-offices occupied one corner of a store, and the postmaster passed out letters in his official capacity, and weighed sugar as a private individual. Sometimes one capacity got in the way of the other capacity, as to-night. When Matildy Dame entered the door several men were lounging on the steps outside and more were distributed about on the counter, barrels and boxes inside. The postmaster himself was in his private capacity, drawing molasses in the far end of the store. He glanced over his shoulder as she entered, however, and nodded. "Good evening, Miss Dame."

"Bill, just step inside and hand her a letter out o' box forty-three," he said to one of the loungers.

Bill promptly obeyed. "A letter for ye, Missis Dame."

"But where's the paper? Didn't the paper come?" she inquired, fingering the envelope anxiously.

'Didn't her paper come?" asked the man. "Any of you got Missis Dame's paper?" glancing about among the loungers, many of whom were devouring the news from papers the postmaster had carefully slipped out of their wrappers and kindly loaned them.

"No, her paper didn't come," the postmaster answered, coming to the front of the store and setting his pail of molasses upon the counter. "There's a lot of them didn't come this time."

"John'll be so disappointed!" and Matildy's voice quivered. "What do you suppose has happened? It's always here regular Friday night."

"P'raps the letter tells something about it," the man addressed as Bill suggested.

The postmaster shook his head at him over Matildy's shoulder, but the words were said.

"Sure enough, maybe it does," Matildy said eagerly, "I ain't no idea who it can be from," and she nervously tore off one corner of the envelope. "Here, Mr. Simmons, you read it for me," handing it to the postmaster. "I never brought my glasses."

"It's address to Mister Dame," the postmaster hesitated. Maybe he won't like it."

"John not like it—fudge!" said Matildy. "Just read it, please."

The postmaster, still hesitating, finished tearing the envelope across. He cleared his throat, glanced nervously about the room, and began:

"Mr. John Dame, Milbune Centre,—
Dear Sir:—"

He paused here, and glanced at Matildy.

"Go on," she said impatiently. The postmaster gulped something down in his throat and continued his reading. The task was evidently distasteful to him.

"We have just purchased the *Brighton News* of its former owners, and are going over our subscription list with a view to retaining only those subscribers whose papers are paid to the present year. We find your paper owing for twenty years back, and have discontinued same. Upon receipt of arrearage and one year's subscription in advance, we shall be pleased to put your name again upon our list. We intend to run our business on a strictly cash basis, with pay in advance, in all cases.

Yours truly,

B——"

The postmaster had read it slowly at first, but as he went on with the reading, he hurried the words after one another, so they were scarcely distinguishable. But Matildy understood what it all meant, even though she did not catch all the words. She stood there white and immovable. Her thin old face seemed suddenly frost-bitten, as a well-kept apple, exposed to the frost, with all its little lines fixed and accentuated. For a moment she stood silent, looking at the postmaster, who strove to gaze off into infinity. Then she said stiffly: "Thank you, Mr. Simmons. Good-night to you all," including the several loungers, who were listening pityingly.

"Here's the letter," and the postmaster followed to the door, handing it to her.

Poor old soul! Completely exhausted of mind and body she crept slowly along muttering to herself broken sentences as she went.

"The only pleasure John had in life—and that taken away from him! What'll I tell him? When he sees I haven't got it with me, he'll know something is the matter, and 'twould kill him to tell him. He's watched for that paper every week for twenty years now, and he's read it over and over, advertisements and all, until the next one come. O John! John! What'll you ever do without it!" and the despairing woman wrung her hands as she sped along the darkening road. The way had seemed so long when coming, and now it was so short—in such a few moments the little old house would be in sight, the gate would click, and the helpless, patient figure on the porch would eagerly stretch out his white thin hands to her for the paper, and she must disappoint him. She stopped and waited, leaning heavily against a pile of wood that was piled up along the road, she walked slower and slower, she even turned and retraced her steps, but the thought that John would be worrying about her, caused her to turn back again. She must go on and tell him something. She braced herself for the effort, and with every nerve strained, hurried on.

The moon was at its full, its mellow light slanting across the green fields on either side making them to rival the golden streets painted in Revelation, but Matildy walked amidst all its glories unseeing, unthinking, with a heart given to despair. Another moment and the corner of the dilapidated old fence was in sight, and then the old wood-colored house, beautiful and picturesque in its mantle of moonlight, stood out clear and plain before her. She followed up the little beaten path to the porch. The gentle touch of a rising breeze stirred the leaves over head and cast their reflections on the ground under her feet as shadows that come and go on the surface of the water. The grapevine that clung tenderly about the porch showered silver and gold, as it hung in the shadow or caught the full splendor of the moon's rays. Well back, under cover of the porch, beneath this halo of grapevine leaves, was the wheeled chair, and John with eyes closed and head thrown carelessly back—asleep. For a moment Matildy breathed freely—even a short reprieve was a cause for gratitude. She stood waiting on the porch beside him, expecting each moment to hear the dreaded question: "Did you get the paper, Matildy?" Still she waited beside him. The unchanging silence, with her overwrought nerves, became absolute pain. With a woman's longing to be soothed and comforted, she turned to him. Somehow in the soft light he looked stronger, more manly, more as he used to look.

"John," she whispered, stooping over him tenderly. "John!" There was no answer from the peaceful resting figure.

"John, dear! John!" and now she was resting her hands on his shoulders and gazing anxiously down on his upturned, sleeping face.

Still no answer, and as she continued to gaze, the moonlight crept in under the porch and revealed to her a look that only angels wear. She did not faint nor scream as some women would have done, she had lived for him so long, she thought of him first even now, and the disappointment that she could not shield him from. She bent over and pressed her wrinkled cheek against his calm, unchanging one, and sobbed in a voice where tears mingled with gladness.

"Thank God, dear. You'll never miss it now!"

For the delinquent subscriber was dead.—*Interior.*

THE SECRET OF MINISTRY.

BY SOPHIE BRONSON TITTERINGTON.

Edith Somers lay in her hammock under the maple trees. A soft breeze brought cooling and refreshment, while without, in the sunshine, the air-waves quivered in the heat.

Hers had been a sad story, viewed from a human standpoint. But from the divine side, and measured by results, her life was a joyful triumph. At eighteen, she was overflowing with consecrated zeal and ambition. Her school days just over, the honor graduate of her class, the question arose, "What next?" Realising that every power within her belonged to God she looked about her for service she craved. Rich in health and courage, this ardent young soldier longed for arduous and even perilous commissions. Home ties were strong, but though it did not want to spare her, she was not really needed in the family nest. She could be free to go out and find her work. The way opened for her to go to the far west. Among the Indians on the frontier, she toiled and prayed, and wore her young life out among discouraging surroundings. Now and then a token was vouchsafed of good accomplished, and progress won. But the most of her charge were so stolid and indifferent, that her seed-sowing was wrought with bitter tears.

The little children were her comfort and hope. They loved her, and learned to repeat Scripture texts and sing sweet hymns of Jesus and his love. When one little dusky maiden, the only daughter of the chief went home her hand clasped in that of her teacher, and her little face full of rapturous joy as she looked upward, Edith felt repaid for all the hardships and sorrow and sacrifice.

Afterwards she realised that this was a training school for her future work. Faithfully and patiently she labored in this hard field till the Master sent promotion. Perhaps the world would not call it by this name, for the change was from active labor to a couch of suffering. A fall from the back of a treacherous Indian pony, and this chapter of her life work was ended, and the leaf turned forever. She was still to minister, but the ministry was to be of a different sort.

On the missionary field lessons of trust and dependence had been learned which were to stand her in good stead in the trying days which were to follow. The discipline to which she submitted in a loving, childlike spirit bore fruit in the wonderful influence which Edith Somers exerted on those who came in contact with her beautiful life.

At the time of our story Edith had been an invalid for five years. Medical skill had exerted its resources in the effort to cure, and now devoted itself to appliances for her comfort. A group of trees on the lawn near the house gave perfect shade for her hammock or her couch during the hot summer days; while a delightful room, with its windows of blossoming plants, its birds, and pictures, and books, was her winter abode. A wheeled chair enabled her to visit other parts of the house occasionally, and thus mingle with the family to some degree. Yet the heart of everything was in Edith's room. Since her home-coming, five years before, a stricken sufferer, the atmosphere of the house had been transformed by her influence. The neighbor, too, felt the magic of her power, and she was the confident of all, old and young. She was the sunny invalid. The lesson that had been set for her, she had learned, and waited patiently till the leaf should be turned by the hand that portions out our lessons for us.

We found Edith, in the opening of our story, in her hammock under the maple trees. Her especial mission seemed to the guiding of bewildered and doubting souls into the light of trust and faith. Another opportunity for this service was awaiting her at this time.

A cousin of Mrs. Somers had come to "Heart's Delight," as the beautiful farm was called, for a long visit. Years of unceasing toil, with little respite had brought their inevitable results, and Mrs. Roberts had been sent away by the imperative order of her physician for entire change and rest. A cordial invitation to spend this enforced vacation at "Heart's Delight," had been thankfully accepted.

In their girlhood, a scent on adjoining farms, Mrs Somers and Mrs. Roberts had been like sisters. But the intervening years had widely separated them. To the weary woman, the home of her cousin seemed like a haven of rest.

It was almost pitiful, at first, to see the bewilderment of her mind in missing the daily tasks which had so long goaded her to exertion. As this passed away, and she caught glimpses of a different way of living, she found continual food for thought. Had her whole life been a mistake? Was there a way, in the circumstances in which she had been placed, by which existence might have been less of a galling slavery?

She had become a Christian in the dear old days of her care-free girlhood. Never, in all the hard experience which married life had brought to her, had she altogether let go of this precious hope. But increasing toil and drudgery, with a lack of sympathy from her husband, had dulled her perceptions, and in the round of daily, never-ending duties, she had well nigh lost the consciousness of the touch of a divine hand.

The religious atmosphere at "Heart's Delight" was a revelation. Mrs. Roberts pondered much over it. Was it altogether Edith's influence that made the entire family such happy, every-day Christians?

"Why," thought the poor woman, "Cousin Mary strains the milk and churns the butter as if God had an eye to the matter, and made it easy and delightful. And only yesterday I heard her whisper to Katie, Edith's little maid, 'Be sure and sweep clean, dearie, for Jesus' sake, you know. He likes to have us do everything for him, and we want our home clean and beautiful, so that he may be our guest.'

"She didn't know I heard her, but I did. The child ran off with a bright face, as if sweeping and dusting were the most delightful things in the world. I can't understand it."

She resolved to lay her perplexities before Edith. So on this particular morning of our story, Mrs. Roberts brought an easy chair and sat down beside the invalid in her hammock.

Edith welcomed her with a bright smile. She quickly perceived that cousin Hannah had come for a talk, and dismissing Katie to help in the house, lifted her heart in a swift and silent petition for wisdom to help this hungry soul, for Edith, quick to recognise soul-needs, had seen the real trouble in cousin Hannah's case. In all her hard experiences, she had tried to walk in her own unaided strength. She longed to help her to find the way of peace.

"You look like a picture, Edith," cousin Hannah began. "I know it is hard to lie still always, and suffer pain, but sometimes I believe I would have been glad to have changed places with somebody like you, I was so tired. I wouldn't have got this chance if I hadn't well-nigh been broken down.

Ah, how little she knew! A shadow flitted over Edith's face as she thought how gladly she would hail the most toilsome lot rather than lie with folded hands, but the shadow passed so quickly cousin Hannah did not see it.

"Poor cousin!" she said, sympathetically. "It must have been hard; but then you know, God appoints us each our ways, and he will help us bear the burdens he puts on our shoulders if we will let him."

"That's just it." Cousin Hannah spoke quickly and passionately. "Here, you don't any of you seem to carry any burdens. Your mother works hard, your father, too, for that matter, and the girls, but, somehow, the work and the tiredness doesn't seem to tell on you folks one bit. How does it happen? I want you to tell me. I profess to be a Christian, but my religion never kept me from getting tired."

"The dear Lord tells us to cast our burdens on him, cousin Hannah. Don't you remember the verse, 'Cast thy burden on the Lord, and he will sustain thee?' He wants to carry the heavy loads for us, is waiting and anxious to do it. It is carrying them ourselves that brings heart-weariness and bodily break-down."

"Does that mean washing and ironing, cooking three meals a day, milking and churning, scrubbing and scouring twelve months in the year? I always supposed that verse meant some great sorrow, like loss of friends, or something of that sort. Edith Somers, I would be afraid to say anything to God about my housework."

"But it doesn't say, 'Cast certain burdens,'—it says, 'Cast thy burdens.' Isn't the household work a burden, Cousin Hannah?" persisted Edith.

"Indeed it is," she groaned. "But I think the real trouble is that when I am at home I can't get time or chance to pray. The Bible says 'Enter into thy closet,' but I was that driven that when I did get a minute to myself, I was too tired to get down on my knees. If I did kneel down my thoughts would fly everywhere about my work, and the words I spoke didn't seem to get any higher than my head. To pray seemed a hollow mockery."

"Did you ever try to pray as you went about your work?" asked Edith. "I have thought about it so much. You know I can't kneel down to pray, and yet I need God's help every minute. Some days it seems as if every breath was a prayer. I was so comforted one day by reading what St. Augustine said about the matter. I believe God put it in my way for a message. I learned it for its precious comfort. Shall I repeat it for you?"

Cousin Hannah nodded, and the sweet voice rendered the quotation from the quaint old recluse wonderfully impressive.

"Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold."

As Edith paused, she noted a strange expression on Cousin Hannah's face. The ice of years was being broken; a spring-tide rill of emotion betokened the coming of a glad summer of rest and peace in God.

Again the soft voice repeated words that had brought healing to Edith's own tortured soul in days gone by:

"Every inmost aspiration is God's angel undefiled;
And in every 'O, my Father,' slumbers deep a 'Here my child.'"

Cousin Hannah was weeping. Not hot, bitter tears, that scorch the eyelids and sear the heart, but gentle, repentant tears, that healed better things.

"Well," she said at length, "I've learned something. I always supposed that one had to kneel down and pray aloud to be acceptable to God. But if he's listening and waiting, as you say, to help us, so that even our desires for good count as prayers, why life will be a new thing, hereafter."

"I read the other day," said Edith, "that the great missionary, Adoniram Judson, did his most earnest prayers walking the floor. 'Hark, papa's praying,' was a frequent admonition to the little ones when he would begin that measured pace, to and fro, with a rapt expression on his face. Somehow, he used to say, he could not get as near to God on his knees."

Cousin Hannah was receiving almost more than she could comprehend. "Well, I declare," was all she could say. In a few weeks she went home rested and strengthened. As she bade them good-bye in Edith's room, she said:

"I've had a good time, Cousin Mary, and a thorough rest. But the best of all is, I've learned the secret of staying rested, and of praying when I'm busy on my feet. I'm going to try and keep in touch with the Lord, Edith, and let him carry my burdens."

A look at her face verified her words. This was only one instance of Edith's ministry. Sweet and precious was her influence. And when the glad release came, and the freed soul left the suffer-body, at her own request these words were carved on the simple stone which marked her grave:

"Looking forward, strains the eyesight,
Looking forward, opens heaven."

The Standard.

Scott's Emulsion

is Cod-liver Oil emulsified, or made easy of digestion and assimilation. To this is added the Hypophosphites of Lime and Soda, which aid in the digestion of the Oil and increase materially the potency of both. It is a remarkable flesh-producer. Emaciated, anæmic and consumptive persons gain flesh upon it very rapidly. The combination is a most happy one.

Physicians recognize its superior merit in all conditions of wasting. It has had the endorsement of the medical profession for so years.

Don't be persuaded to take a substitute!
Scott & Bowne, Belleville. 50c. and $1.

Weak and Nervous

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep, and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache.

Father—"Now, see here! If you marry that young pauper, how on earth are you going to live?" Sweet girl—"Oh, we have figured that all out. You remember that old hen my aunt gave me?" "Yes." "Well," I've been reading a poultry circular, and I find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty-one hens, and as each will raise twenty more chicks, that will be 420. The next year the number will be 8,400, the following year, 168,000, and the next 1,360,000. Just think! At only fifty cents apiece we will then have $680,000. Then, you dear old papa, we'll lend you some money to pay off the mortgage on this house."

Mr. F. V. Warnott
Toronto, Ontario.

A Narrow Escape

Took Poison by Mistake

Bad Effects Entirely Eliminated by Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen—In April last, through the effects of a dose of strychnine taken in mistake for another drug, I was laid up in St. John, N. B., for ten days. After this I never seemed to regain my former health, and continually suffered from indigestion and heart palpitation, for which I could get no relief. I thought I would try Hood's Sarsaparilla. After taking one bottle, I felt a little better, so continued using the remedy until I had consumed six bottles. I found myself gaining strength and flesh every day, and am now as healthy as I was before taking the poison." F. V. WARNOTT, representing the Seely Perfumes, 20 Melbourne Avenue, Toronto, Ontario.

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills, constipation, jaundice, biliousness, sick headache, indigestion.

Intercolonial Railway.

ON AND AFTER MONDAY, the 9th September, 1895, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	13.10
Express for Quebec and Montreal	16.30
Express for Sussex	16.45

Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 19.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	10.20
Express from Moncton (da'ly)	10.50
Express from Halifax	15.00
Express from Halifax, Pictou and Campbellton	18.35
Accommodation from Moncton	24.00

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B.,
6th September, 18 5.

RADWAY'S READY RELIEF.

Radway's Ready Relief is safe, reliable and effectual because of the stimulating action which it exerts of the nerves and vital power of the body, adding tone to the one and inciting to renewed and increased vigor the slumbering vitality of the physical structure, and through this healthful stimulation and increased action the CAUSE of the Pain is driven away and a natural condition restored. It is thus that the Ready Relief is so admirably adapted for the Cure of Pain and without the risk of injury which is sure to result from the use of many of the so-called pain remedies of the day.

It is Highly Important That Every Family Keep a Supply of

RADWAY'S READY RELIEF.

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

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

A CURE FOR ALL

SUMMER COMPLAINTS

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

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

25cts per bottle. Sold by all Druggists.

RADWAY'S PILLS,

For the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles, etc.

SICK HEADACHE,
FEMALE COMPLAINTS,
BILIOUSNESS,
INDIGESTION,
DYSPEPSIA,
CONSTIPATION and
All DISORDERS of the LIVER.

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

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

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

Send to DR. RADWAY & CO., No 7 St. Helen St., Montreal, Canada, for book of Advice.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.
CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.
Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.
Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address
MUNN & CO., NEW YORK, 361 BROADWAY.

BAILEY'S REFLECTORS
Patented 1884.
The Great CHURCH LIGHT
Patented 1886.
Wright's Patent Reflectors give the most powerful, economical and best light known for Churches, Halls and Public Places. Over 1500 in use. Now full size, 20 inch, $3 each. Circulars free. Mention this paper.
E. P. BAILEY, 34 Front St., E., Toronto.

ESTABLISHED 1826. BELLS
C. MENEELY & CO.
WEST-TROY, N.Y. BELL METAL.
Chimes, Etc. Catalogue sent free.

DR. SHALTER'S DYSPEPSIA PILLS
With 1 preparation is sent free and a prescription free of charge. Address JOHN H. SHALTER, Lowell, Mass.

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

THE HOME.

CARE OF THE EYES.

Too few people realise the importance of taking care of the eyes.

They require constant but judicious use; other wise they become weak and liable to inflammation. There are several things that should be strenuously avoided if clear, bright, expressive eyes are desired—and who among us does not wish the most attractive feature of our face to be beautiful?

Reading while in a reclining position should never be indulged in; it strains the muscles and renders the eyes weak. Using them in a dim light has the same effect; hence sewing, reading or any labor or recreation that taxes the sight must be avoided. Sitting with a light shining full in the face is very injurious.

The sight can never be restored if once entirely lost; but it may be strengthened if somewhat, or even greatly, impaired. An old gentleman of 80 years, whose eyes were as bright and whose sight as keen as when he was 20, told me that when his eyes felt tired, and always the last thing before retiring, he gently pinched the ball of the eye between his thumb and finger, thus preventing the flattening of the ball, which induces failing eyesight in old age. It certainly affords relief.

If the eyes are inclined to become blood-shot, or are subject to inflammation, they should be closed and gently bathed with water hot as can be borne several times a day and at least ten minutes at a time. If there is a secretion on the edge of the lids on awakening in the morning, do not rub them, but sop them with "warm water" until the matter is entirely removed. If the edges of the lids are greased slightly on retiring, it will cure the trouble and prevent granulation.

If any foreign substance has got into the eye, do not rub it or use any rough effort to remove it, but hold the head sideways and allow luke-warm water to trickle over the ball, the lids being held gently apart with the fingers. This will effectually remove anything from the eye without causing pain or inflammation.

A great many people are averse to wearing glasses, considering them a sign of advancing age and its attendant infirmities. This is false pride and will result in watery eyes that have lost all power of expression and all charms of beauty. If, after proper attention, the sight still becomes dim or blurred, it is imperative that a reliable optician be consulted at once and his advice strictly followed.

Another cause of weak or inflamed eyes is that of the habit of wearing veils. It is strange that in this age of progress and knowledge, when women are endeavoring to throw off the many restraints that have become irksome, they should still cling to some fashions that are tinged with barbarism.

In endeavoring to preserve their complexion, or the neatness of their curls, they unwittingly sacrifice their eyesight. This fashion cannot be too forcibly condemned.—Emma S. Marshall.

PAINT AND POWDER.

The value of these two articles has been much debated and variously decided upon many times, but, as their use greatly affects the health and appearance of many women, they may, I hope, find a small corner in our dear Housekeeper; but it may be well for me to explain that the paint I refer to is to be covered with varnish, and the powder is washing powder.

There are few houses in which a judicious use of paint and varnish would not reduce woman's work 25 per cent. Just think of what that would mean! Suppose that every bit of painted surface in your house were well varnished; imagine the bare floors, all the sills, and kitchen table, chairs, etc., all well painted and varnished, and see if I have not stated a fact. Consider the time it consumes to dust and clean it now, and see how much work would be done away with.

Let me suggest here that two gallons of lukewarm water, softened with a tablespoonful of pearline and two of kerosene, will clean varnished paint beautifully and leave it polished; also, that a teaspoonful of kerosene in a quart of water cleans glass perfectly and leaves it shining.

A liberal use of washing powder is an absolute necessity to a modern house-keeper, the saving of time and labor being worth many times the cost; and if we include among the powders those used to clean metals and those which destroy noxious insects, I am sure you will all agree that "powders" are extremely useful. In old-fashion houses and in badly constructed new ones, the amount of work for women caused by penuriousness is something abominable. Rough paint to clean, rough boards with wide cracks between them for women to scrub; cheap, green lumber, machine-sawed into ruffles and fluting, to hide its miserable quality and at the same time afford shelter for dust and dirt; defective plumbing and ill-fitting doors and windows; these are a few of the crimes committed by ignorant husbands or stingy landlords.

"Who would be free, himself must strike the blow," the poet tells us. Let us arise in our might, my sisters, and demand, not the right to assume the masculine nether garments, but the right of woman since the dawn of civilization, the right to use paint and powder, and, if necessary, the right to the service of a man to lay the paint on thick and cover it with good varnish, and then, with plenty of good powders on hand, we shall find time to be beautiful, as well as useful, and our homes shall be our resting places as well as the scenes of our daily labor.—Mary Hume Dougine.

THE HAIR.

As the hair is woman's crowning glory, it should receive special care, for it adds much to beauty. It should be washed not oftener than once a month, as much washing removes the natural oil, which is necessary to vitality and glossiness. Wash it with pure soap and rinse well in soft water. Dry as much of the water out as possible with soft towels; then spread it over the shoulders before the fire; or, if the weather is pleasant, in the open air. Moisten the scalp with alcohol or camphor after washing to prevent taking cold.

Don't neglect to brush the hair well at least once a day. Some persons object to using a fine-tooth comb, saying it causes dandruff. This is a mistaken idea. It helps the scalp to perform its natural function of throwing off the small scales of old cuticle, which always accumulate, and stimulates vitality; otherwise it would become incrusted, invite disease and cause the hair to fall out or turn gray. These fine, powdery scales are natural, unless too profuse, when you find the skin tissues need internal treatment. I noticed an old lady with a remarkably fine suit of hair, not a silver strand in it, and when asked what had preserved its youth and vitality, she replied:

"I don't know, unless it is because I always use a fine toothed comb." As a cure for baldness it is recommended by good medical authority to paint the bald spot with tincture of cantharides every day or two. You can vary the time from a few days to weeks. Persevere in the treatment until the hair on the spot becomes too long for the application of the fluid to reach the scalp. Sometimes it requires six months' treatment, but you will be rewarded by a fine growth. Vaseline is another remedy which is recommended.

TO SLEEP IS GOOD.

Sleep is regarded as the time when only good arrives to the sleeper, and in the case of adults this is so; with children, however, the matter is different. The actual fact of sleep is good, but the matter of sleep is not always so by any means, for, during these periods of repose, a child may contract a habit of position which will cause a lasting deformity. In the first place, children are often put to sleep always on the same side. The mother finds them less restless so, and thoughtlessly lays them that way. Sometimes this restlessness is caused by physical defects, but it mainly arises from habit. No creature on earth is more liable to habit than a tiny, soft baby, that you wouldn't think could possess any distinct quality. A mother, for some reason peculiar to herself, finds it most convenient to place the little one on its left side, we will say, for about three days, when the fourth day arrives, master baby decides there is something wrong if he is put on his right side, and forthwith begins to squirm and twist until he fidgets himself awake. Mamma places him on the other side and he serenely settles himself.

Constantly lying on one side will make a difference in the size of the limbs upon that side, and will even cause that side of the face to remain smaller than the other. Children will also draw up one leg in their sleep. This, too, becomes a fixed habit, and by the time the child has learned to walk, a difference in the length of the two lower limbs will be noticed, a misfortune which might have been avoided had the mother been careful to switch the habits of the sleeping baby. In the bringing up of children it is not so much the care over larger things that counts, but the constant watchfulness against the "little foxes that destroy the vines."—Woman's Journal.

B.B.B.

Purifies, renovates and regulates the entire system, thus curing Dyspepsia, Constipation, Sick Headache, Biliousness Rheumatism, Dropsy and all diseases of the stomach, liver, kidneys and bowels. It also removes all impurities from the system from a common pimple to the worst scrofulous sore.

An absent-minded young preacher in New England, wishing to address the young ladies of the congregation after the morning service, remarked from the pulpit that he would be very glad if the female brethren of the congregation would remain after they had gone home. He was almost as badly mixed, the narrator of this story says, as another speaker, who, after describing a pathetic scene he had witnessed, added huskily, "I tell, you brothers, there was hardly a dry tear in the house."

The public should bear in mind that Dr. Thomas' Eclectric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

Apropos of the lawyers pitching into experts on the witness stand in murder trials, the case is recalled where the lawyer looked quizzically at the doctor who was testifying, and said: "Doctors sometimes make mistakes, don't they?" "The same as lawyers," was the reply. "But doctor's mistakes are buried six feet under ground," said the lawyer. "Yes," said the doctor, "and lawyers' mistakes sometimes swing six feet in the air."

Minard's Family Pills are purely vegetable.

THE FARM.

THE TORTURING CHECK REIN.

Of all the devices conceived in the chamber of evil of the human brain it would be hard for me to imagine one more terrible to man or beast, more destructive of dumb animal comfort or more utterly useless or senseless in its application than the modern overhead check rein. It might well be named Satan's choke-strap or Pluto's gag-leather, but whatever it's name may be it is an instrument of torture the like of which was never thought of even in the days of the cruel tyrant Nero.

Men have been broken on the wheel, tortured on the rack, turned on the spit and drawn and quartered, but all of the fiendish ingenuity of the Dark Ages was not sufficient to invent a device as evil in its consequences as the modern overhead strangler. The inquisitors of the olden days burned the midnight oil concocting methods for producing the most excruciating pain in the human body in order to get men to renounce their heresies, but none were so brutal as to put a piece of cold steel into man's mouth and bend his neck until the back of his head touched the small of his back, just for fun and to make him look nice and step up sprightly.

No. Such wisdom was left to be displayed by persons of superior intellect in these fin de siecle days now upon us. The most brutal slave-driver never dreamed of using such inhuman means of coercing into obedience the most unruly of all his slaves, and would have felt himself disgraced forever in the eyes of the whole world if he had committed such an outrage upon passive, willing, obedient servants. Yet here in the day when intelligence and common-sense are supposed to be the rule of action for mankind we find the most willing and faithful of all servants treated in the most cruel fashion, and what for? To tickle the vanity of man, and for no other reason. Such treatment is inhuman anywhere, but when applied to poor dumb creatures that cannot protest, it becomes outrageous.

And there is not a single argument that can be advanced to justify such a proceeding. As well tell me that the driver of a horse whose head is laristed to a right angle with his body would be comfortable under the same circumstances. Why, how would he feel to have his head thrown just as far back as muscle and bone would let it go and held there until the torturer got enough fun out of the scene? But a horse cannot tell his misery. He steps high. He throws his head. He tosses his mane. He turns his head from side to side. He foams at the mouth and champs the bit; yet the intelligent (?) driver cannot discover that these are his mute protests against such inhuman torture.

I was sitting recently at a window overlooking a street when two beautiful bay horses were driven past with their heads lashed up and their noses pointing straight out. Not the long stretch of head and neck that is seen on a race-horse as he speeds down the homestretch, but a cramped, sharp, angular bend of the head that denoted anguish in the extreme, and the pain that poor team suffered could be seen in every movement; yet the young lady and gentleman in the buggy sat in stately dignity, as if perfectly satisfied that they were cutting the loudest swell of the season, when, in fact, such treatment of the poor dumb brutes excited nothing but disgust in the minds of all sensible people who saw it. If you think a horse likes to be gagged up in such a manner go up to him and put your hand on his neck when he is in this condition. You can feel quite distinctly every ring in the windpipe, and the skin and muscles on the under side of it are drawn so tensely that his breathing is seriously interfered with, and he cannot suffer such treatment very long until he becomes windbroken and unfit for service. You will also notice that he makes frequent noises, as if attempting to swallow something. This is because the saliva from the mouth threatens all the time to run down the windpipe. It is gratifying in the extreme to notice that there are many people in the country yet whose consciences are not quite seared as with a hot iron, and who propose to keep up the war on gags until they shall give place to something more sensible and less torturing. Indeed, the rein that produces discomfort at all should be abolished.—*C. A. Robinson, in Indiana Farmer.*

A FAST MILKING MACHINE.

At last a milking machine has been produced by Scotch inventors, which machine is claimed to be a success and large works have been constructed for its manufacture. The construction is based on the principle of suction produced by a vacuum in a teat cup, which pressed against the teat of the cow, extracts the milk, which is carried off to a receiving pail. When the teat is drained of its milk, air enter the cup, allowing the former pressure to relax, and the teat is again filled with milk from the udder. Vacuum is once more created in the teat cup, which again collapses, pressing out the milk into the tube, and it then passes to be received as before. The exhaustion is, of course, effected by means of an air pump, which can be worked by the motive power most convenient.

In connection with the actual milking, the teat cup is by far the most important part of the machine. Great difficulty was experienced in getting the cup manufactured on account of the complications of movement required in imitating the calf's lip and tongue, special machinery having to be manufactured for this alone. These teat cups are about the size of an ordinary wineglass, and made of flexible india rubber, and are adapted to any cow. The four cups join at the bottom, with a tube attached long enough to carry the milk to the glass cylinder or trap on the top of the pail, another tube connecting this glass trap with the exhaust pipe running overhead, and to which it is screwed in. When the cups are placed on the teats, the exclusion of air complete, and the machine in full working order, the milk begins to flow, not in a continuous stream, as most people imagine, but intermittently, streaming into the glass receiver with each respiration of the pulsometer, just as it did when the hand closed on the teat in the act of milking, the momentary interval between each stroke being exactly the same.

By aid of the glass receiver the attendant is able to see when the milk ceases to flow, and then remove the cups at once. Should the suction go on, however, after the milk ceases to flow, no injury will be done. This has been fully borne out by practical experiment. It is also worthy of note that the milk "frothe" up in the pail just the same as if done by the hand. The friction used by this "Thistle" machine is so gentle that the cows seem to enjoy being milked by it. A hand-machine for four cows, with a woman and a lad, is claimed to be capable of milking thirty cows in less time than four women can do it. It costs $225, but larger machines are being fitted to milk large numbers at a time—the number being dependent on the available power which is fitted up. The machine ought to be placed on exhibition at some of our American cattle fairs.—Massachusetts Ploughman.

MAGICAL GROWTH OF PLANTS.

A French scientist, M. Ragonneau, has just discovered how to make a plant grow from the seed in thirty minutes as much as it would under ordinary circumstances in as many days. Heretofore nature has shared this secret with the Yoghis of India alone, and the methods pursued by these clever magicians in performing this trick have been often described. They plant a seed in the earth and cover it with a cloth. In a few moments the cloth begins to be pushed upward by the growing plant, which in a short time attains the height of several feet. Various theories have been advanced as to the modus operandi of this miracle, one of the latest being that the spectators are hypnotized by the magician.

During his travels in India M. Ragonneau saw this trick performed frequently, and noticed that the Hindoos always imbedded the seed in soil which they brought with them especially for that purpose. At last he learned that they obtained this earth from anthills. Now, as every one knows who has inadvertently eaten one of these industrious insects, ants contain a large proportion of formic acid, with which in time, the soil of their habitations becomes charged. This acid has the power of quickly dissolving the integument surrounding a seed and of greatly stimulating the growth of the germ within.

After a little experimenting with this acid, the learned Frenchman was able to duplicate perfectly the Hindoo trick. His further researches have led him to believe that this discovery may be profitably applied to agriculture. By infusing ants in boiling water, acid as strong as vinegar can be obtained. M. Ragonneau has accomplished the best results and the most perfect growth by using earth moistened with a solution of 5,000 parts of water to one of acid.—Coleman's Rural World.

Grape trellising according to the Munson system has proved so successful at the Oklahoma Experiment Station that Prof. Waugh unhesitatingly recommends it for adoption in general vineyarding. According to this system, posts stand six feet out of the grotind. At the top a crosspiece two feet long is nailed, and at each end of this a wire is run. A third wire is run through the middles of the posts eight inches below these two, so that the three wires set in a sort of V shape nearly six feet from the ground. This great height is an essential feature of the system, and should not be modified. On this trellis the grape vines spread out as they do where they grow wild in the fruit. At the same time the fruit is so far above ground as to be safe from the intense reflected rays of the sun, which caused more damage in Oklahoma vineyards last year than all other causes combined. The trellis also has many other advantages and only a few disadvantages.

It is said the manufacture of false tails for horses has reached so high a degree of perfection that the counterfeit may be buckled on to the stump of a docked horse and he will travel along beside a mate with a natural long tail, defying detection. Yet for the sake of the pocketbook as well as the animal's comfort in fly time, it is far better to let the horse keep his natural tail.

Gardeners have faith in well-rotted manure; why should not farmers?

There is one good school—Snell's College.

Come here and see how we do six months work in three months? Use shorthand for bookkeeping. It's a new way of course, but a good one. Saves time and time is money nowadays.

You can learn this new and easy method by mail just as well $10, and money back if you cannot learn it.

But send for a lesson, free.

S. B. SNELL.

Truro, N. S.

I was cured of a severe cold by MINARD'S LINIMENT.
Oxford, N. S. R. F. HEWSON.

I was cured of a terrible sprain by MINARD'S LINIMENT.
FRED COULSON,
Yarmouth, N. S. Y. A. A. C.

I was cured of Black Erysipelas by MINARD'S LINIMENT.
Inglesville. J. W. RUGGLES.

Among the novelties in connection with dining that would astonish our grandfathers could they revisit us is the comparative absence of wine at so many large banquets and home dinners. The number of men who prefer mineral waters or non-alcoholic drinks is constantly increasing. Even hot water is brought on at dinners for dyspeptic guests, but not as was formerly the case with plenty of lemon, sugar and something else to keep it company.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Sea Foam
A Pure White Soap. Made from vegetable oils it possesses all the qualities of the finest white Castile Soap. The Best Soap for Toilet and Bath Purposes, it leaves the skin soft, smooth and healthy. 1ST PRIZE DIPLOMA.
5 CTS. TOILET SIZE A CAKE.
ST. CROIX SOAP MFG. CO. ST. STEPHEN, N. B.

Kitchen Fruit
Always shows well when the housekeeper uses good materials: such are always found in
WOODILL'S GERMAN BAKING POWDER

Equity Sale!

There will be sold at PUBLIC AUCTION, on SATURDAY, the second day of NOVEMBER next, at twelve o'clock, noon, at Chubb's Corner, [so called] in Prince William street, in the City of Saint John, in the City and County of Saint John, pursuant to the Directions of a certain Decretal Order of the Supreme Court in Equity, in a certain cause wherein David R. Parnther and Margaret Ann, his wife, are Plaintiffs, and Robert McArdle and Mary his wife, Elizabeth McArdle, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are Defendants, and by amendment wherein Margaret Ann Parnther is Plaintiff, and Robert McArdle, and Mary his wife, Elizabeth McArdle, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are Defendants, with the approbation of the undersigned Referee, the mortgaged premises described in the Plaintiff's Bill, as follows:

"All and singular the 'Lands and Premises purchased by Richard Calvert, late of the City of Saint John, Painter, now deceased of James Sweeney, and conveyed by Deed bearing date the twentieth day of November, A.D. 1829, recorded in the office of the Registrar of Deeds for the City and County of Saint John, in Book I, number two of Records, pages 441 and 445, and therein described as 'All that certain Lot or Tract of Land and Premises situate near Red Head, in the Parish of Simonds, in the City and County of Saint John, containing 400 acres, more or less, being the residue of the Grant to Andrew S. Ritchie, after deducting one hundred acres sold to Archibald Dougherty.' And also all that piece of Land purchased by the said Richard Calvert, deceased, from Mary O'Dougherty, Daniel O'Dougherty and James O'Dougherty, and conveyed by Deed bearing date the twelfth day of July, A.D. 1837, recorded in the office of the said Registrar in Book S, number two of Records, pages 119, &c., and therein described as: 'All that L. Piece or Parcel of Land situate in the Parish of Portland [now Simonds], being part of a certain tract of five hundred acres granted to one Andrew S. Ritchie, at the back part of Red Head, being the North side of the said tract of land, and commencing at a spruce tree, the South West boundary of a tract granted to one Thomas Bean, Junior; thence running North seventy-five East one hundred and twenty-one chains, thence South fifteen East eight chains and sixty links; thence South seventy-five West one hundred and fourteen chains, thence North forty-six West ten chains, to the place of beginning, containing one hundred acres, more or less.' Also, all and singular that other Lot, situated in said Parish of Simonds, conveyed to said Richard Calvert by one Hannah Jeffrey, by Indenture bearing date the twentieth day of March, A.D. 1838, containing three hundred acres, save and except so much thereof as was subsequently conveyed by said Richard Calvert and wife to one James McLean by indenture bearing date the eighth day of November, A.D. 1841, the above three lots having been conveyed to said Robert McArdle by Edmund G. Kaye and Jeremiah Harrison, by Indenture bearing date the second day of April, A.D. 1887. Also, all and singular that other Lot of Land situate in the Parish of Simonds, conveyed by the said James McLean to one Patrick McArdle, now deceased, by Deed bearing date the thirtieth day of August, A.D. 1842, described as being part of the tract conveyed to said James McLean, by Richard Calvert, and containing about eighty-seven acres, more or less, said part being bounded as follows: 'Beginning at a marked cedar stump in the West line of the grant to James Matthews, at the distance of about two rods in the land at the South side of the lake situated thereby from the highwater mark thereof, thence in a South Westerly direction parallel to the shore of said lake to a marked cedar stake standing at the distance of fifty rods measured on a line at right angles from the aforesaid line of James Matthews' grant, thence South fifteen degrees, East fifty-six rods, more or less, to a line at a distance of sixty-four rods at right angles from the rear line of the Red Head grant, thence parallel to the said rear line South twenty-three degrees, West forty-six chains to the North East line of a part of the above mentioned tract recently conveyed to George Ball, thence along the said North East line South sixty-seven degrees, East fifty rods, to a line running South twenty three degrees West from the South West angle of the aforesaid grant to James Matthews, thence North twenty-three degrees, East fifty chains to the said South West angle of said grant, and thence North fifteen degrees West, to the place of beginning, together with all buildings, erections and improvements on the said lots standing and being."

For terms of sale and particulars apply to A. H. DeMILL, Plaintiff's Solicitor.

Dated the twenty-second day of August, A. D 1895.

A. H. DeMILL, Plaintiff's Solicitor. E. H. McALPINE, Referee.
aug 28 35 101

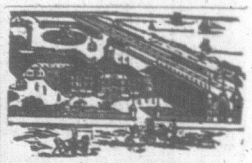
BUCKEYE BELL FOUNDRY
THE FARMER'S & TIFF CO. Best Super Copper & Tin. Cincinnati, Ohio, U.S.A. and E. India W. SHORE BELLS, PLAIN AND MOUNTED. Prices & Terms Free.

BEACH'S
Are the ideal Family Medicine in Pills. Small, sugar coated, and therefore easy to take; THEY DO NOT STICKEN; a mild but prompt and safe Laxative, restoring the
STOMACH and LIVER
to healthy action; thus curing Constipation, Biliousness, Jaundice, Liver Complaints, Indigestion, Bloating, Dizziness, Paines in operation. Sold only in bottles. 25 cents at all dealers.
PILLS.

Wood Floor!
A Birch Floor with a pretty border of Oak, Walnut or Cherry, makes a stylish finish for a hall or dining-room. Cheaper and more durable than paraquetry.
Designs and estimates furnished.
A. CHRISTIE WOOD WORKING CO.,
City Road, ST. JOHN, N. B.

Manchester, Robertson & Allison,
27 and 29 King Street,
ST. JOHN, N. B.
DRY GOODS, MILLINERY,
CARPETS, HOUSE FURNISHINGS,
CLOTHS AND TAILOR'S TRIMMINGS,
WHOLESALE AND RETAIL.
Manchester, Robertson & Allison.

YOU HAVE THEM!
OLD
NOVA SCOTIA,
NEW BRUNSWICK,
PRINCE EDWARD ISLAND and CANADIAN
STAMPS.
They will be found on letters between 1850 and 1868.
I pay from 1 cent to $50 for them—preferred on the whole envelope.
Stamps must be in good condition.
Address,
F. B. SAUNDERS,
Box 315, St. John, N. B



CANADA'S
International EXHIBITION!
Sept. 24th to Oct. 4th, '95
The Exhibition Association of the
City and County of St. John,
N. B., will open their Fair on their largely extended
FAIR GROUNDS
South of Sheffield Street, on September 24th, 1895.
New Buildings are in course of construction for the accommodation of Live Stock and the exhibition of Farm and Dairy Products.
Our exhibits will include Live Stock, Agricultural and Horticultural Products, Machinery and Manufactures; Fine Arts, Etc., Etc.
Cash Prizes are offered in the Live Stock, Agricultural and Horticultural Departments.
Special Fares will be arranged with Railways and Steamers for Freight and Passengers.
Intending Exhibitors should apply at once for Forms of Entry.
Applications or letters of inquiry should be addressed to
CHAS. A. EVERETT,
Managing Director.
July 1, 27tf

A GIFT
Suitable for the Holiday Season
Would be one of
DR. HOPPER'S BOOKS!
"The Hereafter Life," price 50c.
"The Baptist Manual,"
Cardboard 40c., cloth gilt 60c. Can be ordered at Halifax Book Room, or the author, St. John, N. B. Sent post paid.
Rev. H. T. Adams, Truro, N. S., says of the former, "It is a gem of bright and enriching thought. I am sure that all its readers will feel better after perusing it."
The Daily Sun says of the latter, "Dr. Hopper has furnished the Baptists with a handy and useful work, which every minister and many members of that church will find convenient."
For comprehensiveness and brevity as well as cheapness and reliability, it is not surpassed if equalled by any Baptist Manual here or elsewhere.

NOTICE!
THE Annual Convention of Advanced Prohibitionists of the Maritime Provinces, will be held in Yarmouth, N. S., on Tuesday and Wednesday, Oct. 1st and 2nd. Each Church and Temperance Society is earnestly requested to send one or more delegates. Business of much interest and importance will be considered. Prominent Prohibitionists from abroad will be in attendance. The usual reduced rates on all lines of railway and steamship will be secured.
E. C. SIMONSON,
President of Con.
38 61

Minard's Honey Balsam is a sure cure.

Walter Baker & Co. Limited,
The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS and CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food EXPOSITIONS IN EUROPE AND AMERICA.
Caution: In view of the many imitations of the labels and wrappers on our goods, we deem it a duty to caution the trade against the use of deceptive imitations of our name. Our trade mark is printed on each package.
SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO. LTD. DORCHESTER, MASS.

The First Time.

This store can't be useful to you until you know it.

How to get customers here the first time---that dubious, uncomfortable first time; how to tempt them past the lion that is'nt at the door---that's always the problem.

If you doubt whether we want your clothing trade, see the Boy's Overcoats with the small prices, see the Men's Ulsters with the small prices, see the fine Boy's and Men's Clothing everywhere in the store.

It is time it were known that our stock of Boys' and Men's Clothing is the finest in St. John.

We have here one of the largest Clothing stores in the Dominion.

Mere bigness isn't an advantage. In clothing it is. When one buys clothing he wants to have the largest resources at his command; he wants to be sure he will not miss anything he ought to see.

You can't be sure of that without coming here.

There is nothing good in clothing that you cannot get here; there are many things that you can get nowhere else. Besides an immense assortment of all regular goods, we have many exclusives which we alone can sell you.

And added to all other advantages of resources, experience, taste and skill, we believe there is no other store which has both the ability and the motive to sell as cheaply as we will.

Exclusives are suits for stout men—men who measure as much or more around the waist as around the chest. Serge $8.50; Tweed $12 and 14. We have Rothesay College Suits, nobody else does..-ready to put on and wear. Price according to the size.

Grammer School Boys' Suits, such as you cannot get elsewhere. Blue Serge, short pants, $2.75, $3, $3.25, according to the size. With long pants, $4.

Besides these we have a wealth of clothing the patterns of which are exclusive to ourselves and you must come here if you want them.

A Black Freize Overcoat, full back, very long, velvet collar, $14—here and nowhere else.

Scovil Bros. & Co.,

Oak Hall, King Street, Corner Germain. St. John.

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

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Dominion.

Sir Mackenzie Bowell opened the Bay of Quinte Fair on Tuesday.

Thh Guelph, Ont., street railway was formally opened on Tuesday.

Coal has been discoverad along the line of the Newfoundlnad railway.

There is a movement on foot for an exhibition at Quebec next year.

Gen. Gascoigne, the successor of Major General Herbert, has sailed for Canada.

It is currently reported at Ottawa that Dr. Montague will be appointed Minister of Agriculture.

Monday's Manitoba wheat deliveries were placed at one hundred and fifty thousand bushels.

Patrick Murphy, Quebec's champion life-saver, has been awarded the medal of the Royal Humane Society.

Sir Ambrose Shea has reached Newfoundland to study its affairs. He will probably be the next governor.

The schooner Paspebiac has been picked up in the Gulf, with her crew, by the steamer Lansdowne and towed to Gaspe.

An English syndicate offers to place a seventeen-knot steamship syndicate on the Atlantic between Great Britain and Canada.

An Indian and his wife were instantly killed near Zurich, Ont., on Tuesday night by a tree which was blown down on top of their tent.

Mrs. Alex. Stewart, wife of an Inter colonial Railway engineer, at Stellarton, N. S., drank carbolic acid in mistake for castor oil, and death resulted.

It is reported that General Gascoigne, Canada's new commander of the militia force, has leased Earnscliffe, the late residence of Sir John A. McDonald.

Acting on Ottawa orders "Gat" Howard has released the fishing vessels seized by him on the Labrador. It is said actions for damages will be instituted by the vessel owners.

A cable has been received in Toronto from Engineer Mansergh, saying that if the Council accepts his offer of £5000 for a report on the water works system, he will sail on Saturday for Canada.

The house of Wilbert Mattison at Thompson Station, N. S., was burglarized on Sunday last and watches, jewelry and other valuables stolen. He keeps a post office and it also was robbed.

The school board of Ottawa has been notified that the Christian brothers will be withdrawn from the Catholic schools on October 1st because the Board had broken its contract with the Brothers.

The North British Agriculturist, the British paper that alleged Canada was placing fille cheese in the English market, has withdrawn the charge. The cheese referred to was American product.

Steamer Aberdeen is now working on the St. John River, removing some of the most dangerous obstructions, snags and sunken logs. The work is being done by the Star Line at its own expense.

H. L. Chipman, Halifax agent of the Canada Atlantic and Plant Steamship Line, was married on Thursday to Miss Gertrude Maud Ritchie, daughter of Mr. Justice Ritchie of the Supreme Court of Nova Scotia.

Sir Charles Rivers Wilson and party of Grand Trunk officials reached the Niagara Falls on Saturday, spent Sunday there and Monday in Buffalo. The party goes to New York, after visiting Grantford, on Thursday.

It is the unanimous belief in Winnipeg that Premier Greenway will not compromise in the slightest degree on the school question. On every possible occasion he declares his government will not recede a particle from its position.

The total receipts of the Toronto Industrial Exhibition, just closed, amounted to $68,035, or $20.44 more than last year; biggest day was Wednesday of last week, when $17,745 was taken in. On this there will be a net profit of $8000.

At a special session on Monday of the Board of Works of the Toronto City Council, it was decided to send for Mr. Mansergh, the London hydraulic engineer, to give an expert opinion on Toronto waterworks. Mr. Mansergh's fee is £5000.

Robert Gardner, of North Keppell, Ont., and a girl named Jones, were arrested Tuesday charged with passing counterfeit money. The prisoners refused to plead and were remanded. A considerable amount of the spurious coin was found on Gardner's person.

The health of Sir Oliver Mowatt, premier of Ontario, is causing apprehension to his friends. He is said to be suffering from a form of kidney disease.

Millions of small herring came ashore on the beach at Dipper Harbor on Monday last. It is estimated that 2,000 barrels of them were strewn along the beach. Many cart loads were gathered up for bait and manure.

James Ross, a native of New Glasgow, N. S., was murdered in New York a few days ago. His dead body was found on one of the streets. The murderer shot him through the head and then rifled his pockets. The remains were interred at Berwick, N. S.

Miss M. P. Poirier, dit Lafleur, and Miss M. B. Gelinas have taken actions for $2000 each against Mr. W. C. McDonald. They were employed in that gentleman's factory at the time of the fire, when, as they allege, they were obliged to jump from windows to save themselves from being burned, thereby receiving injuries which will affect them permanently.

Rev. Isa. Wallace desires us to intimate to our readers that he has decided to rent his cottage at Wolfville, N. S., already furnished, and give possession at once or on Oct. 1. This cottage is centrally located and pleasantly situated within three minutes walk of the college, church, schools and post-office. Any persons desiring such rental may apply to Mrs. Wallace, on the premises, or to Geo. W. Borden, Esq., Wolfville, N. S.

Autumn tells us of coming winter with its extra demands for warm clothing. The thoughtful are planning as to how, where, and what to buy. They who have the money or can raise it, need only to look at Scovil Bros. & Co's advertisement in the MESSENGER AND VISITOR to find the where and what they need. At "Oak Hall" customers will be shown mens' and boy's clothing in styles and at prices that cannot fail to meet all the desires of the purchaser, or the demands of the season. In this establishment al the first-class lines of gentlemen's furnishings are on sale. If in this large and reliable stock of ready-made goods, what you want is not found, you can have garments made to order that are sure to please both as to style and price.

British and Foreign.

Cholera in Tangier, Morocco, is said to be abating.

The National Zeitung of Berlin denies the report that Prince Hohenlohe is to retire from the German Imperial Chancellorship.

A despatch from Copenhagen states that the condition of King Christian, who has been ill for some time, has become worse.

Lord Mayor Renals, of London, received a splendid reception at Bordeaux, and will be given a banquet by the Municipal Council of Paris.

Negotiations are said to be progressing between the vatican and the Quirinal for the ransom of Rome, on the lines indicated in these despatches.

The Chinese officials responsible for the Ku Cheng riots have escaped punishment, though Great Britain demands that they be brought to justice.

Henry M. Stanley, M. P., has accepted the appointment of associate editor of Bishop William Taylor's New York monthly pictorial publication, Illustrated Africa.

Mrs. Langtry's jewels, valued at $200,000, were delivered by her banker on a forged order. No trace of the jewels has yet been found by Scotland Yard detectives.

A despatch from Rio Janeiro says the Brazilian government has decided that if England establishes a cable station on the island of Trinidad the British minister at Rio Janeiro will recieve his passport.

Confirmation is had from a well-informed source in St. Petersburg, of the report, that the Porte has written its acceptance of the proposals of Russia, Great Britain and France relative to reforms in Armenia.

The *Times* prints a despatch from Shanghai saying that seven of the prisoners convicted of complicity in the recent massacres were executed at Ku Cheng on Tuesday in the presence of the foreign counsels. The British gunboat Linnett had arrived.

Notwithstanding the efforts of the British Counsel the Chinese authorities refuse to punish the Viceroy and other exalted officials who are deemed responsible for the Kucheng massacres. No attempt was made to hinder the execution at Kucheng on Tuesday of the seven prisoners convicted of participation in the massacre.

MARRIAGES.

DOBSON-SCOTT.—At Springhill, Sept. 18, by Rev. H. B. Smith, M. A., Seymour J. Dobson, to Alma C. Scott, both of Springhill.

ATKINSON-TOWER.—At Springhill, Sept. 16, by Rev. H. B. Smith, M. A., Charles M. Atkinson, to Annie M. Tower, both of Springhill.

GEORGE-GEDDIS.—At 13 Pleasant St., Truro, Aug. 27, by Rev. L. B. Layton, Frank George and Florence May Geddis, both of Folly Lake, Col. Co.

MACLEAN-KILLEM.—At the residence of Mr. Asa Smith, on Sept. 16, by Rev. C. W. Townsend, Chesley W. Mclean, to Ella B. Killem, both of Cumberland Bay.

WEATHER-DENSMORE.—At Truro, Sept. 18, by Rev. T. B. Layton, Charles Weather, Lic., of Lower Truro, and Lauretta Densmore of East Noel, Hants Co.

BORDEN-EATON.—At the Baptist church Lower Canard, Sept. 18, by Rev. E. H. Martell, John A. Borden of Canard and Mabel I. Eaton, daughter of Levi Eaton, Lower Canard.

SMITH-TOOMBS.—On the 18th inst., by Rev. Dr. Carey, at his residence 272 Princess street, St. John, N. B., Peter Smith, to Louisa J. Toombs, both of this city.

LONDON-LUNERGAN.—At the Baptist parsonage, Marysville, Aug. 13, by Rev. A. Freeman, Arthur London, to Annie Lunergan, both of Little River, Sunbury Co., N. B.

MERRIAM-BROWN.—At Parrsboro, Cumberland Co., N. S., Sept. 9, by the Rev. E. H. Howe, James Edgar Merriam, of Parrsboro, to Tryphona Brown, of Hantsport, N. S.

ANDERSON-PETTIS.—At the Baptist parsonage, Parrsboro, Cumberland Co., N. S., Sept. 14, by the Rev. E. H. Howe, Joseph Anderson, to Cynthia Pettis, both of Parrsboro, Cumb. Co., N. S.

OAKES-WASSON.—At the residence of the bride's parents, Foundry Hill, Truro, N. S., Sept. 17, by W. F. Parker, pastor of Immanuel Baptist church, John Oakes, to Mrs. Ellen N. Wasson, all of Truro.

FOWLIE-LOGAN.—At the residence of the bride's parents, Wollaston Heights, Truro, N. S., Sept. 13, by W. F. Parker, pastor of Immanuel Baptist church, Fred A. Fowlie, to Miss Laura Logan, all of Truro.

ARMSTRONG-DAVIS.—At the home of the bride, Yarmouth, Sept. 18, by Rev. E. P. Coldwell, B. A., Melbourne B. Armstrong, M. D., of Freeport, N. S., to Mary B. Davis, daughter of Capt. Samuel B. Davis.

GARLAND-DAY.—At the Lorne Hotel, North end, St. John, Sept. 18, by Rev. Jas. A. Porter, Elmer W. Garland, of Benton, Maine, to Henrietta A. W. Day, eldest daughter of the late Alfred Day, of Upper Sheffield, Sunbury Co., N. B.

BECKWITH-O'DONNELL.—At 70 Morris St., Halifax, N. S., on Sept. 18, by Rev. A. C. Chute, B. D., Horace L. Beckwith, A. B., Barrister, of the firm of Eaton & Beckwith, to Miss Winifred J. Wesley O'Donnell, daughter of William D. and Annie O'Donnell, all of Halifax.

DEATHS.

WORDEN.—At Johnston, Q. C., Sept. 8th, Thomas Judson, aged 3 years, and Myrtle Blanche, aged 2 years, children of Gabriel Worden.

NOWLAN.—At New Tusket, Sep. 18, George H. Nowlan, aged 40 years. Bro. Nowlan professed conversion when 9 years of age and was baptized into the fellowship of New Tusket Baptist church by Rev. Charles Randall. He leaves a wife and three children besides his father and mother and several brothers and sisters. One of his brothers, Rev. P. D. Nowlan is pastor of Oxford Baptist church. Bro. George had suffered greatly during the three years preceding his death, but bore all with christian patience and died happy in Jesus.

TAYLOR.—At Millville, York Co., N. B., Aug. 30, Mrs. Bertha E. Taylor, after five months of sickness. Sister Taylor professed faith in Christ in the winter of 1877. Rev. J. W. S. Young baptized her and gave her the right hand of fellowship into the Lower Woodstock Baptist church where she continued as an active member, until about a year ago, when she connected herself with the branch church of Springfield Baptist church formed at Millville. On Sept. 1, her funeral service was held at Millville. After which her remains were taken to the cemetery at Lower Woodstock. May God comfort the sorrowing parents, brother and sister, and especially the weeping husband, whose help-mate passed out at such an early age of 38. Peace be to the three daughters, for the mother's passing out was peace with Christ.

POTTER.—At Smith's Cove, Digby Co., N. S., Aug. 28, after a lingering illness, C. T. Potter passed away, aged 69 years. Bro. Potter was baptized by the late Rev. Joshua Cogswell and gave to the 2nd Hillsburgh church 45 yeaas of service. His devotion to the church was marked and his christian activity commendable. His one desire to live was that he might work for Jesus. So confident was he that to him death would be gain he repeatedly said, "At my departure I shall be with Jesus." Shortly before his death h is companion said, you have only a few more hours of waiting, he replied, "Isn't that blessed, I will be in heaven." He gathered comfort from the thought that he had endeavored to be faithful to the Master and frequently said, "My happiest times have been when I was working for the church." As church treasurer he most efficiently discharged his duties and was especially helpful during the erecting of the beautiful new meeting house. His watchcare and prayerfulness, faithful words and earnest entreaties will be much missed. He greatly enjoyed the visits of friends and neighbors and was glad to speak to them of the Lord and his glorious home. This world was to him beautiful but with Jesus in his eye he could leave it without a sigh. May the Lord enable his surviving brethren to emulate his example and the sorrowing widow, children, relatives and friends to rejoice for he hath triumphed and the mantle of his devotion to fall upon the son who takes the father's place in the home. J. T. E.

SHORT.—Mrs. Maria Clark Short, passed on in an unlooked for time to the heavenly rest on the 18th day of September, 1895, aged 68. In her death the Baptist church of Digby has lost a large supporter and faithful adherent. A son and daughter bereaved mourn the loss of a mother most true, devoted and christian. The town of Digby has lost one who for many years has added much to its material prosperity and good name. The pathway of life appointed for our departed sister was far from a smooth one. For the last twenty-six years she has struggled with the trials of widowhood; commencing with the care of helpless ones dependent entirely upon her for support. To meet these demands she entered upon the service of the travelling public, and by the blessing of the Lord upon her labors she succeeded in building up a boarding house of wide fame for its home-like quiet comforts. In this enterprise our departed sister has demonstrated that a hotel can be profitably run without a bar or gambling outfit of any kind; and as well that faith in Christ and loyalty to truth and righteousness so far from being impossible in this perplexing business—where tastes so diversified seek gratification—are most helpful auxiliaries to success. With limited capital to invest, this dear sister lifted above want those dependent upon her for support; gave largely for the support of the church and missions, developed an unblemished christian character, and left a comfortable home for her loved ones. Among the wide circle of those who lament her demise, next to her sorrowing son and daughter, her pastor and church are in deep mourning. Subject as our dear sister was to all the infirmities of the flesh and spirit, she by the grace of God made a good record. In early life she made a covenant with the God of her fathers, and maintained it to the end of her journey. Her last Sabbath on earth found her in her place in the house of the Lord; on Wednesday, as she was busy with her cares, the heavenly messenger came and she was not, for God took her to her resting place of the blessed. J. H. S.

LONG YEARS OF TORTURE

On Shipboard, in the Hospitals and at Home —Hawker's Nerve and Stomach Tonic Restored Him to Health and Strength.

Capt. Wm. F. Spurr, of Deep Brook, Annapolis Co., N. S., can tell you what yellow fever is, and how it leaves a man who is fortunate enough to survive it.

Some four years ago he was smitten with yellow jack at Rio, and after it had spent its force he fell an easy victim to a severe cold. Rheumatism followed, and he entered a hospital in Barbados, where the doctor sold him he had constipation. Later he entered a New York Hospital and was treated unsuccessfully for muscular rheumatism. Then he came home and was for five months confined to his bed. Here is what he says of that period and of his ultimate cure:

"My sufferings were intense. Pains darted through my body in every direction as in neuralgia. At night I would lie awake till daybreak, unable to sleep. After a time I was able to move about a little, but was in constant pain. My left arm was helpless and shrunken. I tried a number of remedies without receiving any benefit until I was advised to take Hawker's nerve and stomach tonic. I could not at this time even sneeze or cough without pain. Before I had taken half the first bottle of tonic I felt better and continued till I had taken seven or eight bottles in all. My power over my arms and muscles began to come back, and I soon felt the desire to stretch myself, like one awaking from sleep. In a short time my strength was completely restored, and today I am as well as I have been for years."

Capt. Spurr's experience of this wonderful remedy is but a repetition of that of thousands. Hawker's nerve and stomach tonic is the greatest flesh and blood builder and nerve and brain invigorator of the age. It is sold by all druggists and dealers at fifty cents per bottle or six bottles for $2.50, and is manufactured only by the Hawker Medicine Co. (Ltd.), St. John, N. B and New York City.

A FAVORITE PRESCRIPTION.

How It Cured Mrs. Somerville, of Brantford.

Her Case Had Baffled Ten Years of Treatment—The Trouble Brought on by an Attack of Typhoid Fever—She is Again Enjoying Good Health.

From the Brantford Nationalist.

That Dr. Williams' Pink Pills are a favorite medicine in Brantford and vicinity will be readily borne out by the local druggists, and that much suffering has been aleviated by the use of this wonderful healer, is amply shown by the number of strong statements in favor of Pink Pills from this section. And yet the number of cases published is small in comparison with the total number that have found benefit from the use of this great blood builder and nerve restorer. It is true that Pink Pills are used in many cases to tone up the system, enrich the blood and stimulate the nerves where no serious illness exists; but it is equally true that in many cases in which they have been used, other medicines have failed, and the result achieved by Pink Pills may very truly be characterised as marvellous. The editor of the Canadian Nationalist came across just such a case recently. It is that of Mrs. S. Somerville, a well-known and highly respected resident of this city. Mrs. Somerville does not seek notoriety, but is willing that a statement of what Pink Pills have done for her shall be made public in the hope that some other sufferer may be benefitted thereby. "My illness at first," said Mrs. Somerville, "was a serious attack of typhoid fever. Although I recovered from the fever it left its effects that have caused me many years of misery. The doctor said that my blood had become impregnated with poison and that it would take a long time to eradicate it. The trouble seemed to have its chief seat in my limbs, which caused me a great deal of pain. For about ten years I continued doctoring, not continually, but at times, and I tried many remedies without permanent results. This went on until the end of '93, when I became so much crippled up that I despared of getting relief. I had read much of the remarkable cures through the use of Dr. Williams' Pink Pills and became interested in them. One day I asked my physician if I might try them. He gave his permission and I began using them. By the time the third box was finished I found myself very much improved—in fact, the pains had entirely left me and I was growing healthier and more fleshy. I continued using the pills until I had taken six boxes more, when I felt that I was entirely cured, and was enjoying better health than I had done for years. I am satisfied that to Dr. Williams' Pink Pills I owe my recovery, and have implicit confidence in their curative power, and shall continue to recommend them to other sufferers.

Dr. Williams' Pink Pills for Pale People are not a patent medicine, but are a long tried prescription acting upon the blood and nerves. They are of great value as a tonic during recovery from acute diseases, such as fevers, etc., building up the blood and system, preventing the often disastrous after effects of such troubles. Sold by all dealers or sent post paid at 50 cents a box, or six boxes for $2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Refuse all imitations and substitutes.—Advertisement.

Now is the Time

to send in your requests for samples.

Our new Dress Goods

are all in, and never before have we shown such good value.

Mantle Cloths

this season are shown mostly in beaver and golfs, with some cheviots and boucles.

We have a large stock of the above and will be glad to send samples to any address.

FRED A. DYKEMAN & CO.,

97 King St., - - ST. JOHN, N.B.

LAST DOLLAR!

REV. CHARLES T. COCKING,

Retrained Missionary from Japan, now of Goodwood, Ont., "I consider K.D.C. worth its weight in gold. Any one suffering from Dyspepsia, if he has a dollar left, should buy it and try the truth of what I say. They who give it a trial will continue to take it, I am sure"

A TEST PROVES IT THE BEST.

FREE SAMPLES OF K. D. C. AND PILLS . . . . .

K. D. C. CO. LTD, New Glasgow,

And 127 State St., Boston, Mass.

PUTTNER'S EMULSION
PREVENTS CONSUMPTION.

PUTTNER'S EMULSION
Cures Consumption in its early stages.

PUTTNER'S EMULSION
Prolongs life in the advanced stages of Consumption.

PUTTNER'S EMULSION
is the remedy, par excellence, for Consumption and all Lung Troubles.

PUTTNER'S EMULSION
is the best cure for all Wasting Diseases.

PUTTNER'S EMULSION
is for sale by all good Druggists at 50cts. for a large bottle.

If You Never

Have a sick Horse do not read this, it will not benefit you. But like most horsemen your stock occasionally gets out of condition from Distemper, Worms, Swelled Legs, Loss of Appetite, Hide-bound, or Eruptions of the Skin, etc, then read this and profit by it.

We Recommend

Manchester's Tonic Condition Powders

For the following reasons:

1st. They are put up only by qualified Veterinary Surgeon, and are guaranteed pure and superior to any on the market.

2nd. They are the only Horse Medicine ever accorded special Diploma of merit in these Provinces.

3rd. They are the only Powders that will do what is claimed for them.

4th. They are the best sellers on the market, which shows that the public appreciate a really first-class article.

Be sure and make your dealer get you **Manchester's.**

Wholesale by
S. McDIARMID,
T. B. BARKER & SON,
St. John, N. B.

Retail by Druggists and Country Merchants.

A. KINSELLA,

Freestone, Granite & Marble Works,

No. 112 Mill Street
[Next I.C.R. Station,]
ST. JOHN, N. B.

Monuments, Tablets and Gravestones, Baptismal Fonts, Mantle Pieces and Plumber's Slabs.

Orders from the country promptly attended to. Satisfaction guaranteed.

DIABETES FLOWS

Also Bright's Disease, Gravel, Kidney Complaints, and Pain in the Back, yield to Pastor Koenig's Nerve Tonic. Positively not to be found in any other Remedy. Positive cure in Nervous Prostration, Nervous Weakness, Lost Manhood, Impotency, Sleeplessness, Nervous Headache, Fits, Nervous Neuralgia, Hysteria, Dizziness, Spinal Weakness, Sexual Exhaustion, Premature Decay, Wasting Diseases, Lost Power, Impotency, Nocturnal Emissions, Leucorrhœa, Dysmenorrhœa, Seminal Weakness, Impotency, Spermatorrhœa, Impotency, Pimples on the Face, Blotches, Falling Hair, Baldness, Hot Flashes, Night Sweats, Nervous Irritability, Hysteria, Convulsions, Epilepsy, Insanity, Premature Old Age, Loss of Power of Either Sex, Wakefulness, Mental Anxiety, Lassitude, Nervous Debility, Impotency, Wasting in Children, Dullness, Loss of Memory, Premature Decay, Wasting Diseases, Lost Power, Impotency, Nocturnal Emissions, Leucorrhœa, Dysmenorrhœa, Seminal Weakness, Impotency, Spermatorrhœa, Impotency, Pimples on the Face, Blotches, Falling Hair, Baldness, Hot Flashes, Night Sweats, Nervous Irritability, Hysteria, Convulsions, Epilepsy, Insanity, Premature Old Age, Loss of Power of Either Sex, Wakefulness, Mental Anxiety, Lassitude, Nervous Debility, Impotency, Wasting in Children, Dullness, Loss of Memory, Premature Decay.

Pamphlets and Testimonials Sample Free. Forward P.O. Address, Prof. Koenig's Institute, 174 Tremont St., Boston, Mass.