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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOL. LII.

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THE CHRISTIAN VISITOR,
VOL. XLIII.

VOL. VII., No. 37.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 16, 1891.

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

—ACADIA SEMINARY.—The contract for erecting the new seminary building at Wolfville has been given to Rhodes & Curry, of Amherst, who are prosecuting the work with their accustomed energy.

—SHORT SPEECHES.—In twelve or even seven minutes most men can give their opinions on any subject, with the chief reasons for holding it. "Lone Star." It is doubtful whether "most men" can accomplish so brilliant a feat. It is a pity more men could not say more in less time. If the statement from the Lone Star were strictly true and were acted upon, how much money would be saved to the country by the lessening of parliamentary talk! And the same would be true of some other gatherings.

—THE INTELLIGENCER SAYS THAT students from the Victoria School, St. John, enter the Normal School without examination, and want to know why a certificate from Victoria should open the door to the Normal School, while certificates from other high schools have no such power. It says:

"Either certificates of certain attainments from any advanced school should give admission to the Normal School, or certificates should not be accepted from any school. Our own opinion is that the certificate system should be abolished, and all applicants for admission to Normal School be required to pass the same examination, under the same circumstances."

—MAKING LIGHT OF ORDINANCES.—There is much light speaking of the ordinance of baptism. How horrible is the course just about Baptists "liking water" and Presbyterians being "afraid" of it. Sacred things get less and less respect. Sometimes these unseemly remarks get into newspapers. The *Sussex Record* had some references to an administration of baptism, which some of its patrons understood as a "sing at the Baptist body." The editor says that under this impression some patrons of the paper have withdrawn their advertisements, and he hastens to deny the intention to refer to Baptists. The greatest of the *Record's* patrons is an indication that the people are getting tired of unseemly references to religious rites; and it is a favorable sign for reverence of what is sacred.

—IN our issue of September 2, we quoted an article from the *Living Church*, Protestant Episcopal, in which it was stated that in a number of denominations infant baptism is dying out. The writer said: "We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is much the same in their case." The *Methodist*, St. John, as a reply quotes from the *Northwestern Christian Advocate*, which says: "Our statistics show that the number of children baptized last year was 77,561, an increase over the previous year of 3,546. Adult baptisms were 89,452, a decrease of 12,010." The *Methodist* says:

"Looking over the minutes of the Conference of N. B. and P. E. Island we are pleased to see the strictures of the *Living Church* do not apply to us, for while during the past few years the number of adult baptisms are reported as 1401, the number of infant baptisms have been 6563."

It would appear that the Methodists, in some sections, are not advancing in the knowledge and practice of the truth so fast as the *Living Church* has supposed.

—THE UNION BAPTIST SEMINARY, St. Martins, was opened on Thursday, the 10th inst. The outlook for the year is said to be very hopeful. Under the management of its present competent staff of instructors, the success of the seminary for the year may be taken for granted. Sixty pupils are already enrolled, and others are coming in. There are good prospects that the financial embarrassment, under which the institution has for some time been struggling, will be lifted over. It would be unfortunate to have the seminary crippled for the want of funds when it has already demonstrated its right to a prominent place among the educational institutions of the country by the excellent training which it imparts, as well as the improved appliances with which it has been provided. There are those who would wish to see the seminary receive a proportion of the funds which annually flow into our denominational exchequer. This could only be possible by readjusting its management and placing it directly under denominational control, and thus making it a part of our denominational machinery. Whether this would be possible, or even desirable, may not yet appear, and until it does, its financial prosperity must depend upon sources of income legitimately open to it. The seminary has the hearty sympathy of the Maritime Baptists, and there seems to be no reason why it should not continue

to hold its place in the heart of our people as the handmaid of Acadia. The interests of the two should never be made to conflict. Antagonism can only result harmfully to the seminary. The friends of Acadia College have proved themselves the best friends of the seminary. Rivalry of interests will promptly result in abatement of sympathy, and this the seminary cannot afford. Each has its field. Each can assist the other in the great enterprise of higher education. If the Seminary cannot be made a part of our denominational work in the same sense that Horton Academy is a part, let it make the best of its opportunities in its own field of operation, and it will find the friends and graduates of Acadia College will be its warmest supporters.

—FATHER CHIRINQUY HAS BEEN LECTURING in Fredericton and St. John. He is upwards of 82 years of age, but is as earnest as ever in his work on behalf of the evangelization of his kinsmen in race and of his former Catholic brethren. In his lectures on "Liberty of Conscience," and "Rome and the Bible," he makes strong statements about the ignorance of the Catholic people and the deceitfulness of the clergy in keeping the people ignorant. But he declares his belief in the honesty of the Catholic people in holding to their church, and he urges Protestants to love their Catholic fellow-citizens, to pray for them, and to labor for their conversion. He thinks the Roman Church has not changed her doctrinal views and cannot change them, because she claims to be infallible; and that she would treat us all as she did heretics in the past if she had the power.

—THE DISCIPLES OF THE MARITIME PROVINCES held their annual session at Westport, N. S., last week. The gathering was an interesting and enthusiastic one. The reports from the churches were encouraging. Questions relating to church work were discussed. One speaker covered the ground of a broad and vital question in a sentence. He said: "It is the same old gospel we preach, but we must use 19th century appliances." The wisdom of this principle can hardly be doubted. The Gospel is unchangeable, but its progress should not be hampered by methods that belong to archaic times. Where the New Testament leaves men to follow out the conclusions of intelligent judgment it is not an edifying spectacle to see them committed to the ideas of an age whose opportunities and privileges were necessarily limited. New methods of church work are frequently rejected for no other reason than that they are new; and old methods cherished from the simple fact of their antiquity. This, too, by many who ignore the point that the old was once new, and in its turn had to endure the crossfire of adverse criticism, until it had acquired the respectability of age and the authority of custom. The yearly report shows a membership of 1,367, with 800 in Sunday-schools. There are twenty-two churches; increase of members during year, 73. The Home Mission Board reported \$500 received. The finances of *The Christian*, the denominational paper of the body, are represented as being in a healthy state. The Disciples are not a large body, but are distinguished for earnestness in Christian work and attachment to primitive Christianity, as they understand it.

NEW YORK HAS CELEBRATED ITS ANNUAL LABOR DAY. The demonstrations were of the usual kind and the enthusiasm of the usual degree. The day is a legal holiday in New York State. Regarding the advantages of it the *New York Evening Post* thus discourses:

To celebrate Labor by compelling people to be idle who would prefer to work is one of the notable victories achieved in recent years by the office-holders in the labor unions co-operating with the office seekers in politics. If this compulsory idleness on the first Monday of September were limited to those who voluntarily put themselves under the rules of the labor unions, it would not be for others to complain; but a legal holiday has the virtue of imposing idleness upon a large part of the community who are quite outside the jurisdiction of Master Workmen and walking delegates. The first Monday of September became a legal holiday in this State in 1887, at a time when boycotting was rampant and when Powderly was a great man. That was a time when politicians were most industriously cooing Labor, and when Gov. Hill was urging the necessity of a fair day's wages for a fair day's work. It was a pendant and consequence of this great maxim that the laboring man should have a day of rest of his own added to the fifty-seven that he already enjoyed in common with the other members of the community. There would have been no harm in this except that there is always a loss in the stoppage of machinery and production. It was only

the subtraction of one three hundred and eighth part from the pre-existing force, so far as the producers joined in observing Labor Day by discontinuing labor. But in order to give dignity to labor it was necessary to decree that all bills of exchange, bank checks, and promissory notes falling due on Labor Day should be presentable for acceptance or payment on the next following day, and so forth. We have never made concealment of our opinion that Labor Day is in this particular an impertinence and a nuisance, and that the statute which makes it a legal holiday ought to be repealed. There is no more reason for stopping the payment of checks and drafts on Labor Day than on St. Patrick's Day or St. Vitus's Day.

—WHETHER OR NOT THE CHICAGO WORLD'S FAIR will be opened on Sundays is still an unsettled question. Representatives of the American Sabbath Union argued the question before the Commissioners of the Fair last week. They were informed that the decision would largely depend upon the local committees. If the decision be favorable to Sabbath observance a great triumph will have been secured. Grave doubts are entertained on this point, however. There is money in the question, and it is feared that this potent element will decide the case. The opposite view is held by many on social and philanthropic grounds. What will the vast influx of strangers from all lands do with themselves on Sunday if the Fair be closed? What will the hard-working poor do, who cannot attend during the week? These questions are raised, not so much in the interest of the strangers or the poor, but to conceal the hand of mercenary interests that would control the management entirely for selfish purposes.

—THE TROUBLES IN CHINA, involving the interests of missionaries and other foreign residents, continue without abatement, and the gravity of the situation is said to increase. The United States government has despatched two warships to protect American interests in China. A despatch received at Washington by the Department of State, September 10, from the minister at Peking reports that a riot has occurred at Ichang, on the Yang-Tse Kiang river, in the province of Hoo-Pe, and that an establishment of American missionaries has been destroyed. No further particulars are given. From a London despatch of September 11, it is learned that the *Standard's* Shanghai correspondent says: "The foreigners of Ichang, with the exception of the members of the consulate, have taken refuge at Hankow, the foreign gunboats being unable to reach Ichang on account of low water. An attempt was made to cause a riot at Hankow on Tuesday, but a British man-of-war landed a company of blue jackets with a Gatling gun, and the disorder was quelled without fighting."

—ANNUITY FUND.—The Annuity Fund is now nearly four years old. It went into operation January 1, 1888. Eighty-six ministers have joined it. One has withdrawn, having settled in the United States. Over a thousand dollars were paid last year to annuitants—ministers, their widows and children. The names of the members of the fund are hereby published so that every church may see whether its minister is a member of the fund or not. The ministers who are not on the fund now, if they were ordained when it was founded, have to pay back dues and interest thereon in order to become members. If therefore takes \$43.00 to make a minister a member to January 1, 1892, who was eligible when the fund was established.

Every minister, not otherwise provided for, should be on the fund. It is both in the interests of the minister, his family and his church that it should be so. Take the case of brethren A. W. Bays and I. J. Skinner, who were paralyzed while in active service. Is it not a matter of some importance to the two churches they were serving that their brethren will not get \$150 each a year from this fund? I here take the liberty of calling the attention of the churches, or members of the churches, whose ministers' names are not found in the published list, to the matter of raising the money to put their ministers on the fund. I shall be glad to correspond with any who may entertain these benevolent designs. Send me the money and I will send you a certificate of membership, which you can present to your minister. If he does not preach better the next Sabbath day the money should be sent back to the donor. Take a weight of care from the minister's heart, let him know that he has friends in need and in deed, and my word for it, he will preach better. Some brethren have already paid ministers' rates. Others

are moving. Before January 1st, 1892, let every eligible minister in the Maritime Provinces be made a member of this fund. This will be a great matter. It gives a minister, when laid aside or after 65 years old, if he retires from the pastorate, \$150.00 a year. A widow gets \$75.00 a year. Each child under sixteen years of age, \$12.50.

Please take this into account and let us hear from every church whose minister's name is not on the list, unless he is otherwise protected. With a small insurance and membership in this fund a minister can go cheerfully if his salary is not very large.

E. M. SAUNDERS, TREAS.

- LIST OF MEMBERS OF THE ANNUITY FUND.
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|-----------------------------|----------------------------|
| Archibald, E. G. | Hall, W. E. |
| Archibald, S. G. (deceased) | Hughes, J. H. |
| Archibald, I. C. | Howe, E. H. |
| Bleakney, J. E. | Ingram, A. E. |
| Beals, F. H. | Kidson, F. A. |
| Bancroft, J. W. | Kempson, S. B. |
| Blackadar, T. A. | Kempson, J. F. (deceased) |
| Brown, M. W. | Keirstead, E. M. |
| Brown, J. W. | Locke, E. E. |
| Blahop, R. H. | Miles, J. |
| Bill, I. E. | Mutch, R. |
| Bazze, A. W. (annuitant) | March, S. |
| Bleakney, W. A. J. | Manning, J. W. |
| Bradshaw, W. B. | Munro, T. M. |
| Burgess, C. C. | Mainwaring, G. F. |
| Blahop, Trueman | Murray, J. S. |
| Brown, A. F. | McDonald, A. B. |
| Blakney, J. C. | Marcell, C. H. |
| Clark, J. | Moore, S. C. |
| Corey, W. G. (annuitant) | McGregor, P. S. |
| Camp, W. | Nobles, B. N. |
| Cain, S. H. | Parry, H. N. |
| Osborn, A. | Parker, W. L. |
| Crawley, F. D. | Raymond, G. P. |
| Crandall, D. W. | Robinson, W. H. |
| Carpenter, D. S. (deceased) | Richman, W. H. |
| Cogswell, A. (annuitant) | Rees, P. O. (annuitant) |
| DeWolf, I. J. (deceased) | Reid, J. L. |
| Eaton, J. T. | Stewart, W. J. |
| Freeman, M. P. | Springer, G. W. |
| Fosbury, J. H. | Sandford, R. |
| Foster, P. R. | Saunders, J. H. |
| Giles, L. B. (deceased) | Saunders, E. M. |
| Gandy, G. H. | Spurr, J. C. |
| Goucher, J. E. | Skinner, I. J. (annuitant) |
| Goucher, W. C. | Steele, D. A. |
| Higgins, W. V. | Sawyer, A. B. |
| Higgins, T. A. | Shaw, M. B. |
| Hughes, B. N. | Skinner, I. R. |
| Haverstrick, C. H. | Wicks, L. M. |
| Henderson, C. | Wallace, I. |

—ANNUITY FUNDS OF OTHER DENOMINATIONS.—At the Conventions there is not time to fully discuss the merits of the Annuity Fund. Experience will be the chief teacher.

—THE EPISCOPALIANS of this province have an endowment of over \$30,000. They have two funds: one for widows and orphans, and one for ministers. From 23 to 60 years there is a graduated scale of yearly rates for these funds. The average is about \$14 a year for the widows' fund; \$100 annuity to each widow is the maximum. If the widow dies, her children, females under 18 years old and males under 16, receive their mother's pension.

—THE MINISTER'S FUND.—A minister may retire at 70 years of age; Baptist Annuity Fund Constitution permits retirement at 65 years. The Episcopalian gets his pension if he has served 15 consecutive years in his diocese; Baptist, no condition of this kind. Episcopalians submit the matter of paying back dues to the Board in case of a minister who fails to connect himself with the fund when first eligible. Ministers' rates: under 30 years \$6, over 30 years, \$13; average, \$9. Average for both societies, \$23 a year. Baptist, \$10. Annuitants paid: less than seven years consecutive service, \$100; more than seven years, \$150; more than ten years, less than 15, \$200; more than 15 years, less than 20, \$250; more than 20 years, less than 25, \$300; more than 25 years, less than 30, \$350; more than 30 years, \$400.

This fund has just been commenced. The 15 consecutive years' provision and the above scale are not in harmony.

—METHODIST SCHEME takes ministers and widows into the same fund, as the Baptists do. Rates, \$12 a year. Probationers may pay while probationers or back dues after they are ordained. Each minister gets a subscription from each member of his classes in his parish, and takes an annual collection. Here is a hint for Baptists. Methodist ministers look out for themselves. Why should not Baptist ministers do the same? Methodists have \$50,000 capital. Here is a hint for Baptists.

Each minister has an annuity equal to \$10 for each annual rate which he has paid into the fund. Widows have half the amount of the minister. If a minister's wife dies and he marries again, he must pay \$3 for each year he has been connected with the fund to entitle his

second wife to full annuity, else she gets annuity only from the time of her marriage.

—PRESBYTERIANS have two funds. One for the widows and orphans and one for ministers. Ministers pay for first fund: Under 35 years of age, \$8; between 35 and 40 years, \$10; between 40 and 50 years, \$12. Each widow gets \$150. One child, \$20; 2 children, \$36; 3 children, \$50. Ten dollars a year on each additional child. Eighteen years the limit of age.

One who neglects to pay dues when eligible may, up to four years, join the fund by paying all back dues and a dollar a year. Baptist, back dues and interest. Father and mother both dead: One child, \$150; two children, \$170; three children, \$186; four children, \$200; \$10 for each additional orphan; eighteen years limit of age.

—THE PRESBYTERIAN MINISTERS' FUND.—After ten years' service, \$100 annuity, and \$10 for each additional year up to forty. Retiring in less than ten years' service, by special arrangement. Rates: 50 cents for each \$100 of salary, deduction for house rent when there is no mortgage. The two funds have an endowment of about \$100,000.

These facts will help those interested in the Annuity Fund to form opinions. But this must be borne in mind, that none of these are regarded as perfect, even by their authors.

—THE BAPTIST FUND NEEDS ENDOWMENT.—Methodists have \$80,000, Presbyterian about \$100,000, Episcopalian \$30,000, or upwards. The treasurer of Baptist fund waits for subscriptions to capital, and for money to make every minister a member. Who will help? What are the Baptists going to do with their 200 ministers and their families when sickness and age leave them without food, raiment and homes?

E. M. SAUNDERS.

—AN INDIAN TRADITION, WITH AN ILLUSTRATION.—According to the *Parana*, the time which includes the present creation is divided into four ages: 1, Crita; 2, Treta; 3, Dwapara; 4, Kali. These, as far as the division of time goes, correspond to the Golden, Silver, Bronze, and Stone ages of Ovid, and in other respects the kingdoms which Daniel's image is supposed by many to foreshadow. Here, the resemblance ceases. During the Crita age all the people were perfect—their lives exactly conformed to the minutest detail of the laws of the Shastras. In the Treta age corruption began to creep in, though quite imperceptible to all except the most keen-sighted of the religious orders. In the Dwapara age corrupt practices became more common, though in contrast with the age that succeeded it would seem to have been a millennium on a small scale. In the Kali age, the one in which we now live, corruption reigns to such an extent that a bare sixteenth of the holiness that was extant in the preceding age has been brought over into this. The heathen descriptions of the Kali age read like imitations of accounts of the times beyond the Flood, of the history of Sodom, and of portions of H. I. Lam's "Middle Ages." At the end of the present age, which the knowing ones profess to be looking for, and expect in a few years, this world and every living thing connected with it; every good and disembodied spirit, will be annihilated; water being the destroying element, and a new creation will be ushered in. Of the characteristic features of the new creation however, nothing is known. According to a Fundit's answers to my questions on the subject men may be 50 feet tall; or walk on their hands, and eat grass like oxen; or live in an atmosphere of sulphuric acid gas: "Who can tell," he answered. A story is told to illustrate the transition from the Dwapara age to the present age: On the last day of that age a Ryot while plowing in his field, which was rented from a Brahmin, turned up a bag of gold. He took it at once to the Brahmin and said, "Since I rented your field for the purpose of cultivation only this gold, which was turned up out of it by my plough, belongs to you." The Brahmin answered, "I have rented you the field and everything you find in it is yours." Hereupon they went to the Rajah's court to have the matter properly adjusted, but he being very busy told them to come next day. The next day was the first day of the Kali age, and when the Brahmin and the Ryot had come into the presence of the Rajah and stated the matter of the finding of the gold, the following discussion took place: The Ryot stated: "Of course the gold is mine; I found it, and if it were to be done again I should keep it and say

nothing." The Brahmin remarked: "The gold is mine, because the land with all it contains is mine, and I only rented the land to the Ryot for the purpose of cultivation." Then the Rajah gave his decision: "The gold is mine, I bestowed this land upon the Brahmin, and since I did not know the gold was there I could not have given away that which I did not know I possessed." So he kept the gold, much to the disgust of the other two.

Whether we accept the Indian title for it or not does not matter, but we must confess that this story hits off the principle that seems to dominate humanity in America as well as India, of this present age. We, however, who have the teachings of Christ look forward to an infinitely grander future than which the worldly proud, spiritually-poor Hindu awaits. We have the privilege, which angels covet, of showing them, in view of their ideas concerning the future, how they may "know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ," and also that—"We know that if our earthly tent dwelling should come down, we have a building of God, a dwelling not made by hand, abiding (eternal) in the heavens." "This is the true God and eternal life." M. B. S.

W. B. M. U.
MOTTO FOR THE YEAR.
"Do not weary in well-doing."

—THE WIVES OF MISSIONARIES.—The man who led soot justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and not always reportable, but it has to be done all the same. They are busy at something all the time, helping on in a score of unnumbered and unestimated ways. They look after schools, and teach Bible-women, and send them out, and take their reports. They look after the women of the churches—old folks, young folks, weak folks, feeble folks, and all sorts of folks who need bits of help, and odds-and-ends of good advice and wise suggestion. Besides that which cometh upon them daily—the care of their little families—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tour to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed in order to go standing in the community, the wives have to see to them also, or they would be done.

Every time her husband comes back from the jungle, his wife has to put him through to make him presentable and a credit to the missionary union that sent him out. Nor does that begin to be all of a woman's work or missions that the wife has to do; she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of painkiller, warns the children against greasy fruit and colds, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are, and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion services, keeps a desk supplied with postage stamps, forwards the letters to her husband in the *Express*, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor, his shoes blacked when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.—*Dr. William Ashmore, in Regions Beyond.*

—THE PAPERS OF FOUR Eminent physicians—*Dr. W. A. Hammond, T. N. Crowthers, E. N. Carpenter, and Cyrus Eaton*, upon the curability of drunkenness, contributed to the September *North American*, all enforce the conclusion that it is vastly easier to form the drinking habit than to cure it. All think little of the use of drugs as a primary agency for cure, and utterly discredit the value of chloride of gold, which, since the days of Roger Bacon, for nearly five hundred years has been a verted at different epochs as an infallible destroyer of the alcoholic appetite. "Tough not, taste not, handle not" is not a scriptural injunction, though often quoted as such; but it is a very good motto to act on in relation to alcohol.

MESSINGER AND VISITOR. \$2.00 per annum. When paid within thirty days, \$1.50. J. H. SAUNDERS, Editor. B. H. SAUNDERS, Business Manager.

Messenger and Visitor WEDNESDAY, SEPT. 16, 1891.

THE BAPTISTS AND THE PUBLIC SCHOOLS.

A school for boys was opened in St. John on the 6th inst. It is called the Davenport School, and is under the control of the Church of England. Dr. Kingdon, Coadjutor Bishop, in his speech at the opening, is reported as having characterized the instruction given in the public schools as "godless."

How far these expressions represent the views of the adherents of the Church of England we do not know. A more important question is whether the charge against the schools is true or not. It appears that the Bible is read in many of the schools and may be read in all, that many of them are opened with the Lord's Prayer, and that the ideas of a Supreme Being and of human responsibility are so fully implied in the teaching and management that the children must feel their force.

The Globe refers to the subject, and pays the Baptists the compliment of having been "the most strenuous supporters in New Brunswick of a free, non-sectarian system of education. In this connection the action of the Baptist Convention is in point. In 1872 it was resolved, that the establishment of a non-sectarian system of common school education in New Brunswick is regarded by this Convention with great satisfaction, as the only system adapted to the wants of a mixed population, and in harmony with the principles of religious freedom; and that it is earnestly to be hoped that a similar system will be introduced and maintained in every province of the Dominion.

In 1873 this action was reaffirmed, and it was added that "in the judgment of this Convention, it is in the highest degree important that the maintenance of the free school system in its integrity should be secured against all opposition, direct or indirect, and especially against any interference with the independence of the Legislatures of these Provinces in this matter, by dictation of the Dominion parliament or otherwise."

These resolutions need no comment. They give no uncertain sound as to the position the Baptists took on the school question. But do they represent the views of Baptists now? The Globe seems to think they do not; for it says: "Although the Baptists had been the most strenuous supporters in New Brunswick of a free, non-sectarian system of education they were the first to strike out for a denominational school, to maintain which they have made considerable pecuniary sacrifices." The Globe seems to think (1) that the opening of the Baptist seminary in New Brunswick in 1882 is evidence of a change of view from opinions previously held, and (2) that Baptists now hold the position stated by Dr. Kingdon in regard to the public schools.

But we do not admit either of these propositions. Look at the facts: When the Convention passed the above resolutions, which speak so distinctly, it had in charge Horton Academy, which the denomination had maintained for more than forty years, and it was doing its best to build up Acadia College, which had been maintained by the body for more than thirty years. And in New Brunswick itself the Baptists had their seminary at Fredericton, which they had established and supported with no little effort. This shows that they did not consider their real for their students and colleges at all inconsistent with their cordial support of the Common Schools Act. And accordingly their action in respecting the seminary in 1882 was no departure from their previous policy. The Globe says "the Methodists had already provided themselves with a good system of education within their own control, and while it was not free it was capable of being brought within the reach of many."

It seems to think that the first effort of the Baptists was when the seminary was opened in 1882. But the seminary was opened in Fredericton in 1836, before the Methodists had begun their schools, and it had such a reputation for good work and for freedom of conscience that students of different denominations, including Catholics, were enrolled there

in, just as they are enrolled in our schools now. Nor is there any evidence that the denomination has changed its views so as to be in accord with the expressions of Dr. Kingdon. There is no action of the kind on record. The work of the body in behalf of its academies and colleges has simply been on the same lines it was following when the resolutions quoted were passed. It held then, and it holds now, as far as we know, that primary education, the training that fits the children for the general duties of life and the discharge of their obligations as citizens, should be cared for by the state; that in these early years of the child's life the responsibility for its religious welfare is upon the parents, who perform their duties in this regard partly by their own instruction and partly, indirectly, by the work of the Sabbath-school and the ministry of the Gospel. They held then, and they hold now, that the denomination should make provision for advanced education, so that when the young people leave home they may have an opportunity for obtaining further training under the most favorable conditions for development of moral and religious character, as well as for receiving intellectual culture. They doubt the fairness of taxing all to maintain schools for advanced education, in which only a small portion of the people can share, and they believe that when religious bodies thus undertake the work of advanced education they should not receive State aid therefor.

The Globe says "that the school law in New Brunswick was strongly entrenched in the affections of a very large class in the community by the simple fact that the Roman Catholics did not like the law." But from the above recital of facts it will be seen that the Baptist policy was in operation long before the Free School Act in New Brunswick came into force, that it has been consistently followed since, and that, therefore, the denomination is not chargeable with framing its policy in view of the likes or dislikes of the Catholics. The Baptists have claimed higher motives for their course of action in this matter, and we see no evidence that they have been insincere.

THE NEED OF SPECIAL PREPARATION FOR FOREIGN SERVICE. Rev. Dr. Hopper, of Canton, Maine, writes an able article in the Missionary Review of September on the above subject. Referring to the statement that over 6,000 volunteers have offered for service abroad, Dr. Hopper says: "But while rejoicing in this extending interest in Christian missions, and in the increasing numbers of those who are offering to go, I wish to direct attention to the great importance of thorough preparation for the work by those who are sent abroad as missionaries. There is great danger that in the haste of being carried into the field, the only essential requisites for those who go as missionaries. This is a very great mistake, and it is one which will bring great injury to the cause of Christian missions unless measures are taken to prevent its being carried into effect. I would call attention to the words of the lamented Mackay of Uganda, in his last appeal for twenty men to come to Africa. His words are these: 'You sons of England, here is a field for your energies. Bring with you your highest education and your special talents; you will find scope for the exercise of them all.'"

As the missionary work enlarges and expands, the necessity that properly qualified men be sent forth is more and more emphasized. It should be specially urged upon all concerned in sending forth missionaries that they also have special care as to the quality of those they send forth. A few able and well-qualified men will, with God's blessing, accomplish more than treble the number of feeble and insufficiently qualified men. In confirmation of this let us study the apostolic history. In the history of the world no such wonderful enterprise has been planned as that which has been committed to the Christian church, i. e., to convert this world to Christ, to extend the glorious Gospel of the blessed God till the kingdoms of this world have become Christ's. For its accomplishment it presupposes the Divine aid, but the presence and power of our gracious Lord does not do away with the necessity of providing, with the necessary and appropriate instrumentalities. The Saviour himself spent three years in instructing His apostles before He sent them forth on their high mission. With the diffusion of Western knowledge and science, and of the agnostic and infidel views of Western sceptics among the peoples of India, China and Japan, the importance and necessity of the missionaries being more thoroughly prepared are strongly increased. They have now to meet not only the difficulties and hindrances of the native idolatries and errors, but also in many cases, the objections and scoffs of Western infidels and atheists. Those who go forth so readily without any really careful preparation show how imperfect is their conception of the work to be done, and give evidence of their own want of qualification and preparation to perform it.

Dr. Gracey, editor of the Review, endorses Dr. Hopper's views, and says that Dr. Hopper is entitled to speak on this subject, because he spent ten years in preparation for the work abroad. Dr. Gracey says: "It is from this corps of trained men and women represented by the student-volunteers that we are to look for

the next generation of missionaries. Hence, we suggest that special care be not only on these pledged persons in our schools of learning to hasten unduly to the great fields, which will so loudly for them. These opinions will have weight with a portion of the public, happily growing smaller, who think labor spent in preparing missionaries is unnecessary. Those who desire to go out as missionaries, of whom we have a number, will be encouraged to faithful, patient work in study. Every day in the life of the plant is as essential to its flowering out as is the day when it blooms; so every day of solid work in student life is as essential to the missionary's success as is the day when he stands among the heathen, and hundreds are converted. In following the policy approved by the history of missions, the Boards will be in accord with what is reasonable and most adapted to secure the best results.

WHERE SHALL THE JEWS GO? It has been evident enough that Russia does not want the Jew within her borders. There are other places where he is not wanted: "The Jewish rabbi of Jerusalem has warned those Jews who are being expelled from Russia against making their way into Palestine, where their condition would be deplorable. It appears, also, that they are not welcome in any part of Turkey, and that Germany, Austria and Great Britain are unwilling to give them shelter. The agents of the Baron de Hirsch have been searching in South America for a republic that would be glad to receive them, but have not yet made a satisfactory report. The Russian Hebrews, therefore, look to the United States as the only country in which they can settle without opposition. But he is not very welcome even in the United States, where it used to be supposed the invitation to all foreigners was, 'Come one, come all.' An American paper says: 'It is stated that our minister to Russia has been instructed to discuss with the Czar's government the question of the exodus of Russian Hebrews to the United States. But there seems to be no question to discuss. The movement to this country is not in any way directed by the Russian government, which merely expels the Hebrew from his country, and is not interested in him further. As to the Russian Hebrews, we are not desired in this country, and the only question to be discussed with Russia would be its willingness to mitigate the conditions of expulsion by extending the time.'

possessions of the Oriental and Latin churches will be an awkward thing to manage in the "return." They would be an offence to the Jew; but for a Jew to touch them would fire the heart of the Latin and the Greek churches to a white heat. But, above all, the petitioners must plunge the President right into the middle of the Oriental question. It is probable that Europe would be pleased with such a movement on the part of our Government? The powers have generally accepted the Monroe Doctrine. But that forbids our appearing in their affairs just as much as it excludes them from ours. The one insuperable obstacle to any general return of the Jews to Palestine is the Jews themselves. An awful cloud is over the land. A flood of blood is upon us and upon our children. It must be purified of Christianity before the Israelite can look upon it but with abhorrence. As mendicants, as "assisted emigrants"—always a worthless set—or escaping from the inhumanity and savagery of Russia, a few tens of thousands may return. But they will be a sorry lot, and will "suck the milk of the Gentiles" for a while. "When the veil shall be taken away," they shall become the glad and rejoicing dispersion of Jesus of Nazareth, their own Messiah, and when they shall see in Him the glorious fulfilment of all their prophecies, there may spring up in many hearts a new love for Jerusalem. Their flowing tithes at their own expense would be a spontaneous and natural expression of their gratitude to God to mediate itself to circumstances. If only two or three millions should return in this way they would soon possess the land, and there would be no question of oppression or of protection. Then all nations would hail their return, and the Church of Christ would see in it the dawn of the millennial day.

THE "Telegraph" and the Baptist Convention. The Telegraph has been pleased to endorse, editorially, the misleading report of the Baptist Convention prepared by a member of its staff. The editor has gone even further than the reporter: for while the reporter was simply unfair and discourteous, the editor is grossly offensive; and while the mistake of the reporter might be condoned on the ground of haste and thoughtlessness, the offense of the editor is without excuse, since it is a deliberate and studied act. Passing over the personal aspersions as beneath serious attention and also beneath reputable journalism, it remains to be said, that if the Telegraph can afford to continue such a style of writing, the 45,000 Baptists in the provinces can afford to permit it to indulge its peculiar fancy. The Telegraph had one of two courses open to it. It could have made a defence or an apology. Either would have been consistent with the character and dignity of an honorable journal. Its recent article is not an apology, and it is certainly not a defence. Two complaints were made: (1) That the Telegraph had published, not a faithful report, but a caricature of the proceedings of the Convention—a report that was partially accurate in form but misleading in tone and spirit. The justness of this complaint is a matter of fact. Many who depended upon the Telegraph for information were misled. The report, as far as it was credible, produced unjust and mischievous impressions. (2) It was claimed that the Telegraph had prefaced its report with an interpretation of its own which further prejudiced and misled its readers. This second complaint is also a matter of fact which any one can ascertain for himself, and which the Telegraph has not attempted to deny. The Telegraph declares it is not responsible for the action of the Convention. Nobody has attempted to increase its difficulties by adding to them so serious and important a burden; but surely it is responsible for misguiding its own readers. It belongs to history not far remote, how a daily paper got itself into the courts by prefixing a more or less accurate report with a sensational heading. A reporter, the Telegraph claims, is a mirror of public events. This would be satisfactory if he were a mere machine; we hold that he should also be a gentleman. A reporter bereft of taste and judgment, a stranger to courtesy and fairness, indiscriminately crowding the columns of the press with "public events" of every description, would be an inconvenient and distressing character to have at large, and one from whom some public men, and even editors, might seek to escape. J. A. Ford.

Opening at St. Martins. The reception in connection with the opening of the U. B. Seminary on the evening of September 10, proved a most enjoyable occasion. The seminary hall was filled to overflowing with students and friends. Dr. Hopper, in a few well chosen words, introduced the new members of the faculty. Dr. deBlois spoke somewhat at length, and was warmly applauded. He dwelt upon the essentials of true education, calling attention to the characteristics of this institution, which prove that it is the outcome of broad and wise planning, and is in touch with the times. His concluding remarks were an eloquent appeal for unflinching support in view of present difficulties. In this address there was so much of manly strength and hopefulness that all felt that the acquisition of Dr. deBlois meant very much for the future of the seminary. Miss Butterfield and Miss Williams, in

their respective departments, gave selections that were much enjoyed, they being enthusiastically endorsed. On account of the enforced absence of Mrs. deBlois, who could not reach St. Martins until the 12th, two of the pupils, Miss Blanche Burnham and Miss Kate Hopper, took part most acceptably. Dr. Hopper has informed the readers of the MESSINGER AND VISITOR of the securing of new members of the faculty, but since the staff, as a whole, has not yet appeared in our paper, we present it herewith. It speaks for itself: Rev. J. E. Hopper, M. A., D. D., principal—ethics, apologetics, Bible study; Austin K. deBlois, M. A., Ph. D., (Acad. and I. Brown), vice-principal—Latin and psychology; Marion E. Lyford, B. A., (Wellesley), preceptress—Greek, German and physics; James H. Trefry, (Dalhousie)—mathematics and French; Belle Joy Butterfield, (Abbott Academy and Boston School of Expression)—English literature and elocution; Lizzie B. Hughes, (N. B. Normal school and U. B. Seminary)—English language, history and botany; Annie Vaughan, (N. E. Conservatory of music)—piano and organ; Lila P. Williams, (Acadia and Halifax conservatory)—instruction in violin; Ermine D. deBlois, (Berlin conservatory)—vocal culture; S. Janny Hopper—decorative art and china painting; C. H. Perry, (N. B. Normal school, 1st class)—English teacher; Mrs. M. M. Scribner, matron. Cox.

Reply to T. M. Munro. I hope that brethren using my name in connection with the subject of tithing will not forget that I have contended for the "tenth giving" only as a voluntary, "basal proportion," and not at all as "an iron-shod law," which, "to go beyond," would render us "guilty in the sight of God." Why should a New Testament Christian, in this matter of giving, coolly consider himself at liberty to fall below the lowest standard ever lifted by Divine sanction and authority? This is the oft-repeated, long-extended, earnest question to which I have, so far, signally failed to get an answer, either scriptural or logical. Had your correspondent, "T. M. Munro," not unfortunately lost sight of the above mentioned simple, yet undeniable fact, his somewhat acrimonious communication in your issue of this week, it seems to me, would have been compressed into the compass of a few lines; or, may I venture to think? would not have been written at all. Many of your readers have, no doubt, observed another fact, viz., that every point urged by our worthy Bro. Munro, has already been substantially, if not very profoundly, considered, pro and con in the long discussion—which, though most cordial, we hope is now ended—between Bro. Morgan, of Fredericton, and myself. Under these circumstances I most respectfully decline to (re) answer the direct question of your correspondent of this week, or to make any further reply to his long yet spirited article. If "much study is a weariness of the flesh," so likewise is too much of any other good thing, repetition not excepted. St. John, Sept. 12. R. H. BISHOP. P. S.—I think, Bro. Editor, it would not hurt your readers to have "a little breathing spell" at this stage in the discussion of the tithing question. What do you think about it? R. B.

Notes by the Way. There is much to comfort and inspire a hard worker by the way in a visit to York Co., N. B. In Fredericton there is so much of the staid and substantial, together with the beautiful, in the environment, that one finds rest even in toil. Especially is this true of our Baptist cause in this city. The systematic, strong and quiet labors of the pastor and people indicate wise forecasting and a hopeful future. All the departments of church work are kept well in hand and a healthy spiritual life cultured, as a pleasant hour spent in the conference room with this church assured us. Building as they are upon the sure foundation, it ill becomes Baptists to be fluctuating in their work or doubtful of results when well laid plans are carried out. The quarterly meeting of York and Sunbury Co's., which we attended was a profitable affair. The intense earnestness and ability of the pastors as they led in the work and worship of these meetings, the work reported as done on some of these large groups of churches, and the renewed purposes of more entire consecration to the noble work of soul saving expressed by these toilers, were a valuable inspiration to every believer in attendance here. In the Nashwaak Valley—the place of meeting—the MESSINGER AND VISITOR has more than a common interest. This is the birth-place and the early home of its first editor—the officiating priest of the ceremony that made the Christian Messenger of Halifax, and the Christian Visitor of St. John, N. B., one—Rev. C. Goodspeed, D. D. In the usefulness and honors of their sons, our rural districts and our provinces become famous. How do you like our valley? It is among the first questions asked the visitor by the old inhabitant, to whom this vale is so dear. The question is not hard to answer. The

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Acadia Gymnasium. Mr. H. N. Shaw, director of Acadia gymnasium, has completed the summer course, and received the diplomas of the Chautauqua School of Physical Training. Dr. Seaver, the head of the school, has sent to the president of Acadia the following letter, which conveys a pleasing testimonial to Mr. Shaw's faithfulness and success in his studies and practice, and to his fitness for the post to which the Governors of the University have appointed him: CHAUTAUQUA, N. Y., August 15, 1891. Rev. A. W. SAWYER, D. D., LL. D. Dear Doctor—I take great pleasure in complimenting you and your University on the very successful work that your instructor, Mr. H. N. Shaw, has done in our School of Physical Education during the term that has just closed. He has been our most diligent pupil, and has, I think, made the greatest improvement of any pupil in his class. I shall expect to hear good things of his work as a teacher in your college, and an glad that you have put your gymnastic work into the hands of such a man, rather than employed a puglist or broken down acrobat. Cordially yours, JAY W. SEEVER, M.D., Instructor at Yale.

Quarterly Meeting. The York and Sunbury Co's. Quarterly Meeting convened with the Nashwaak Baptist church on Friday, Sept. 4, at 7:30 p. m. The introductory sermon was preached by Rev. J. H. Tupper; text, Acts 3: 15. On Saturday at nine a. m. a most excellent devotional season was enjoyed, lasting till 10, when the business of the quarterly was taken up—Rev. P. R. Knight, president, in the chair. Ministers in attendance: Revs. J. H. Tupper, P. R. Knight, J. W. S. Young, F. D. Crawley, B. N. Nobles, J. H. Saunders, J. E. Porter, and S. D. Ervine. Officers chosen for ensuing year: Rev. B. N. Nobles, president; S. D. Ervine, secy.-treas.; Rev. F. D. Crawley, assistant secy.-treas. The reports of pastors and general missionary work were very interesting and encouraging, and show that we have a hard-working, whole-hearted class of preachers. They all report progress, and are hopeful of increase of interest and success in their fields of labor. A very precious season was enjoyed in the afternoon conference, in which some 35 testimonies were given for Christ. In the evening Bro. Young preached a stirring sermon from Rev. 22: 9; which was followed by a social service. Sunday at 10:30 a. m. Bro. Nobles preached the quarterly sermon from Luke 9: 28-35; subject, "Transfiguration of Christ and its lessons to us." Truly, it was good to hear the truth, and better, to experience its transforming power. At 2:30 p. m. a missionary sermon was preached by the writer, from 3 John 8, followed by addresses by Revs. Saunders, Young and Porter. At 7 o'clock Rev. J. H. Saunders preached; text, John 1: 12, 13; subject, "Regeneration and its Productions." It was an able effort, and cannot fail to do us good. Adjourned to meet on the second Friday in December; but where we don't know, as no invitation was extended. Collections taken during the meetings for Home Missions, \$14.57. S. D. ERVINE, Secy.-Treas.

THE BAPTIST YEAR BOOK, 1891, is in hand: On pages 1915 of last year's book is the list of ordained ministers. If any minister's name, title, residence, or date of ordination was incorrect, will send minister please furnish me at once with the correction? The date of ordination of ten ministers was last year unknown and had to be left blank. Will these brethren please drop me a line giving the year? The list has been revised by Bro. Cohoon, noting the changes and removals to date; but the errors of last year, if any, he has not been able to correct. J. PARSONS, Chairman Pub. Com. Halifax, Sept. 10.

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BOARD MEETING.

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OFFICERS.

for 1891-'92: A. C. Robbins, Esq., chairman; W. R. Doty, Esq., vice-chairman; A. Coburn, Esq., secretary and treasurer; Rev. J. H. Foshey, recording secretary, and Rev. F. H. Beals and R. K. Ross, Esq., auditors.

REPORTS.

were received from Gen. Missionary Rev. L. Wallace; Student Missionaries Milton Addison, W. A. Snelling, F. M. Shaw and G. E. Chipman.

GRANTS.

- 1. To Lunenburg church, N. S., \$200 for one year. Rev. J. S. Brown, pastor.
2. To West End church, Halifax, \$175 for one year from October 1, 1891. Rev. Josiah Webb, pastor.
3. To Acadia Mines field, \$100 for one year. Rev. H. A. Giffin, pastor.

APPOINTMENTS.

- 1. Rev. I. W. Carpenter, reappointed to the Fourche Gabarouse field, Cape Breton.
2. Bro. John Hardy to the St. Mary's field, Kent Co., N. B., for one year.
3. Bro. L. W. Hiley to the Alberton-O'Leary field, P. E. I., for one year.
4. Rev. J. W. S. Young, Gen. Missionary for one year.

MEN WANTED.

The Board are anxious to have all the mission fields supplied during this winter. To do this we need fifteen men willing to "endure hardships as good soldiers." Who will say "Here am I, send me."

A. COBURN, Cor. Secy.

Hebron, N. S., Sept. 8.

Southern Association.

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

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

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

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

The clerk is looking anxiously for Association letters and names of delegates. W. J. STEWART, Clerk.

The Young People's Movement.

At a meeting of those interested in the young people's movement, held during the Convention, a committee was appointed to help forward and direct so far as may seem practicable the organization of the young people within our churches, and to make arrangements for a representative meeting of young people during our next Convention. The first meeting of this committee will be held during the Southern Association, on Monday evening, September 21, at 8 p. m., in Brussels street Baptist church. Let as many as can be present. There are indications that we are on the eve of a great movement.

C. W. WILLIAMS, Chairman of Com.

Notes.

The churches in Lower Economy and Five Islands, Cumberland Co., have secured the efficient services of Bro. Champion for one year. This brother is encouraged in his work—congregations are good, and the people "having a mind to work," are heartily co-operating with the acting pastor. One good brother has just donated a very fine organ to the church at Economy, while another cheerfully forgave the church a considerable debt which was owing to him—a good way to settle such accounts in many cases.

Bro. Stackhouse is about closing his labors with the church in Parrsboro. He too has been encouraged. Pastor Warren administered the rite of baptism to some happy believers in Parrsboro a few weeks since. Others will follow, it is expected, soon.

Advocate Harbor, Apple River, Eatonville, Salem, &c, have been fortunate in securing the labors of Rev. J. Ganong for another year. The Free Baptists of the first named place are building a fine church edifice, and the Baptists here will soon "follow on."

Bro. Melbourne Parker and family are nicely "housed" in their beautiful new parsonage at River Hebert. Bro. Parker has a large field which he is faithfully cultivating, including River Hebert, Nappan, Macosa, The Joggins, Shiloe and Sable River. Inducements have been held out from other churches, but it is hoped that he may remain.

Brethren Davies and Murray will soon resume their college work, leaving the Midgie and Point de Bute fields again without a supply. Both these brethren have given good satisfaction and leave the churches they have been serving in a thriving condition.

Regret is unanimously expressed that the editor of the Messenger and Visitor should have been laid aside from his work. Our earnest prayers are being offered for his complete recovery.

TRAVELLER.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HAVERLOCK, N. B.—A quiet work of grace is in progress in one of the sections of this church known as Sleevies Settlement. Baptists, Free Christian Baptists, and Methodists are sharing alike in the work. I have baptised fifteen upon profession of faith in Christ. The work seems to be still moving on.

Sept. 8. B. N. HUGHES.

AMHERST.—Received eight on September 6—six by baptism. A very pleasant state of things among the people—great attention to divine things, and decisions for Christ. Bro. A. J. Kempton has done us good service. We would have kept him longer but he felt constrained to return to Rochester.

D. S.

BIDDEFORD, N. S.—Baptised two recently—a sister Adams and a brother September 6th. The latter was baptised as an infant in the Lutheran church, but in years of understanding he was fully convinced that his soul was not saved, and that he had never received Christian baptism.

Sept. 12. C. W. COREY.

SEAL HARBOR, N. S.—Lately we have been receiving the gentle showers of refreshing On Sunday afternoon, Sept. 6, Rev. D. Price, of Inas Harbor, baptised two happy believers. After baptism Bro. Price with his usual zeal and ability gave an interesting and profitable discourse, which was enjoyed by all. May God still continue to bless His people here.

N. E. HERMAN.

GREENVILLE.—It rejoices our hearts to know that the Lord is with us and blessing our labors on this field. One more has been buried with Christ in baptism and added to the fellowship of this church (a man 79 years of age). Others are seeking to know the Lord. We feel to rejoice and bless God for the saving power of the Gospel. At Hillside also, at our last regular meeting one was restored and received into the church. Brethren, remember us in your prayers.

P. D. NOWLAN.

St. GEORGE, N. B.—We have received from Bro. George F. Hibbard, clerk, a copy of resolutions passed by the St. George church in respect to the resignation of Rev. C. E. Pines, as pastor. We cannot publish all the resolutions of a similar character sent to us by other churches. We think it better not to publish any. Bro. Pines has labored zealously and faithfully during the three years he has been pastor at St. George, and his Christian character and devoted services are much valued by the people. We have not heard where Bro. Pines will settle, but we join the St. George church in wishing him continued blessings in the ministry.

DOAKTOWN, N. B.—On the evening of the 3rd inst. Mr. and Mrs. Archibald, returned missionaries from India, held a largely attended meeting in the Doaktown Baptist church. Mr. Archibald, after briefly and clearly speaking of the work done and being done in India by the Baptist mission, together with what ought further to be done, introduced Mrs. Archibald, who gave a very interesting account of the seasons of the country. They had with them a great many articles of dress, showing the different castes, as well as grains, gods, musical instruments and works of Indian art.

Mrs. Archibald is a very pleasing speaker and while imparting much information as she described the uses of each article, used such eloquent language that it was a literary treat as well.—Telegraph.

MUSK RIVER, N. S.—Last evening at 7.30 the Sabbath school, in company with a number of select singers, filed into the church and took their position on the platform, for the purpose of giving a concert. Quite a number soon gathered to witness the display, and all seemed highly delighted. The recitations, etc., showed good taste, and under the management of Sister Moser, were carefully prepared and well delivered. We have good material in our Sabbath school, and herein lies our hope. The music was excellent; Miss Ella Cameron managed the organ exceedingly well, and the choir favored by no means lacking. Miss Sprout favored the audience with a solo, which was entirely captivating. After the audience had been entertained an hour and a half the choir sang "Farewell," the company dispersed, leaving us richer by eleven dollars, which will be used for Sabbath school purposes.

L. J. SLAUGHTER.

Sept. 4.—Anyone wishing to see one of the most beautiful places in the Dominion of Canada, should visit North East Margaree, Cape Breton, where mountain and valley, glen and stream, forest and field, afford a scene upon which the eye of the observer can feast, and the mind of the thoughtful meditate, for days and weeks without weariness. The Margaree river is a small, but very pretty stream of clear water, abounding in trout, and in certain seasons with salmon, both of which are taken with hook and line. Trout weighing from two to four lbs. are often taken. One of the most interesting features of the Margaree is the "Sugarloaf," a mountain standing in the valley, which, according to a recent measurement, is six hundred and forty feet above the intervals at its base. There is a good carriage road, and with good horses and carriage the circuit of the mountain can be made in less than two hours. Or to put it differently, you can drive around the mountain at its base on almost a level road. Pages could be written about the different features of this part of Cape Breton, and then the half would not be told. I will close by saying, the whole view is wild, romantic, inspiring and impresses the thoughtful mind with the wisdom and power of the great Creator.

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PRICE 25 CENTS.

The present state of affairs in the church is not as prosperous as we would like to see it. Like many other places we are afflicted by the "exodus." Scarcely a week passes without some of the young people leaving here for the West. Several of our best workers and nearly all our best singers have gone to the States. We are working, hoping and praying. May the Lord in mercy revive us.

GREENFIELD, QUEENS CO., N. S.—We have much to be thankful for. The presence of the Lord is with us. Another follow-up from baptism yesterday, (Sept. 6th). Another was received for baptism. Others are coming to the Saviour. The work is progressing on all parts of the field, of which we may write more definitely in the future. We are especially rejoiced that we are seeing a kind and considerate people; not by words, but by many acts of kindness. Useful articles are finding their way into the parsonage weekly, which cause us to feel very grateful to our Heavenly Father and His children for their goodness and love.

SEAL HARBOR, N. S.—The church at Seal Harbor has just completed an elegant and commodious parsonage. The location is in every way desirable, being on one of the prettiest resident streets in the village, and near the church. The house is of two stories in height; is thirty feet long by twenty-five wide, with an ell twenty by sixteen, and is furnished throughout in the best style of workmanship. It contains eleven rooms, with large halls on the first and second floors. The arrangement of the interior is excellent. The house presents a very fine appearance from the street, and when the grating of the grounds is completed, the whole property will be a credit to the church and an ornament to the village. The pastor and family have moved in and feel very grateful that after long and painful experience in undesirable tenements they at last have found a home. They have been the recipients of many acts of kindness from these good people, who themselves take great pleasure in being able at last to provide a suitable and beautiful home for their pastor and his family. The building is paid for, with the exception of a small margin, which it is hoped will soon be raised.

PASTOR.

PERSONAL.

(From a Birmingham, Alabama, paper.)

Dr. Young will return to his regular work as professor of English literature and of homiletics at Acadia College in Nova Scotia, about September 1, much to the regret of the many that have enjoyed his elegant and forceful preaching during Dr. Pickett's absence. Dr. Young believes in the philosophy of variety, and never preaches twice on the same model. In his classes he teaches over 25 systematic methods of forming a sermon, and trains his pupils in them all, whereas the text books on the subject develop only four kinds of sermons. In his own practice he goes beyond his instructions, because he has some resources not generally possessed. He has had uniformly large audiences at all his services.—Herald.

NOTICES.

The Digby County Ministerial Conference will meet at Barton, on Monday evening, September 21st, at 7.30 o'clock p. m. The session will last through the following day. A full attendance is greatly desired.

D. H. SIMPSON, Chairman.

The next session of the Queens Co., N. B., Quarterly Meeting will be held with the Jerusalem church. The meeting opens on Friday evening, October 2nd, and Ministers and Ministers attending will find teams at Thompson's Wharf to meet the boats on Friday. We hope all will attend who possibly can and take part in the proceedings.

W. E. MEISWICK, Secy.

The New Baptist church at Hillslands, Amherst, will be opened for Divine service on Sunday, Sept. 29. There will be preaching at 10.30 a. m., and at 2 and 5 p. m. Collections will be taken at each of the services for the benefit of the building fund. If the day prove pleasant it is the intention to lunch on the grounds.

The ladies of the New Ross Baptist church intend (D. V.) holding a bazaar and fancy sale at the Cross, on Thursday, October 8, 1891. A large refreshment table will be provided. Dinner 35 cts. and 25 cts. Doors open at 10 a. m. All are cordially invited, for a good time is expected. Proceeds to be devoted to paying debt on parsonage. Any help for the cause will be thankfully received by the committee.

Mrs. THOMAS MEISTER, Mrs. ALEX. MEISTER, Mrs. JOHN A. MEISTER.

The Carleton, Victoria and Madawaska Counties Baptist Quarterly Meeting will be held with the Windsor Baptist church on Friday, 28th inst., at 7 o'clock p. m. The executive committee of the Sabbath-school Convention is requested to meet at 3 p. m. in the new Meeting House. This will be the annual session. Election of officers for the ensuing year.

A large delegation from the churches is desirable. THOMAS TODD, Secy. Treas. Woodstock, Sept. 4.

Literary Notes.

The Missionary Review of the World for September is full of missionary literature of unusual interest. "The Year 1890 in Japan," by Prof. George William Knox, D. D.; "Buddhism and Christianity," by the Rev. E. Sandgrass; "Buddhism as a Religion," by the Rev. George L. Mason; "Education and Evangelism," by the Rev. Charles C. Starbuck; "A Plea for Medical Missions," by Clarence Thwing, M. D.; "The Free Church of Scotland's Twenty-seven Medical Missionaries," by George Smith, LL. D.; "Paul, the Missionary," by the Rev. John Ross; "The Recent Audience with the Emperor of China," by Boudinet C. Atterbury, M. D. are among the valuable contributions to the department of "Literature of Missions." The "International Department," edited by the Rev. J. T. Gracey, D. D., covers, among others, the following timely topics: "Dr. Cyrus Hamlin on Restoring Palestine to the Jews," "The Need of Special Preparation for Foreign Service," "The Riot in China," etc. The "Monthly Concert of Missions" reviews the situation in Japan and Corea, and the subject of Medical Missions. The "Editorial Notes," by Dr. A. T. Pierson, and the department of "General Missionary Intelligence," are full of valuable information and suggestions.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

Miss Alice M. Fitcher, of the United States Interior Department and the Peabody Museum, Cambridge, will contribute to The Century in 1892 the results of her studies of the American Indian in a series of illustrated papers. They will give an intimate account of how the Indian actually lives and thinks, his music, home life, warfare, hunting customs, etc., and it is the opinion of Professor Putnam, of Harvard, that they will undoubtedly be the best papers that have ever been published on the subject, and that they will give an entirely different idea of the Indian from that now commonly prevailing. The series will be called "The Indian's Side."

Wolcott Balestier, who has collaborated with Kipling in the new novel which The Century will publish, is a young American now living in London.

He is a writer and a business man as well, being a member of the recently organized firm of Heinemann & Balestier, of Leipzig, which is publishing a series of copyrighted English and American novels on the continent of Europe in the fashion of the Tauchnitz editions.

That ruddy river of life, the blood, must be regularly purified and cleansed to maintain perfect health, use Burdock's Blood Purifier to do this.

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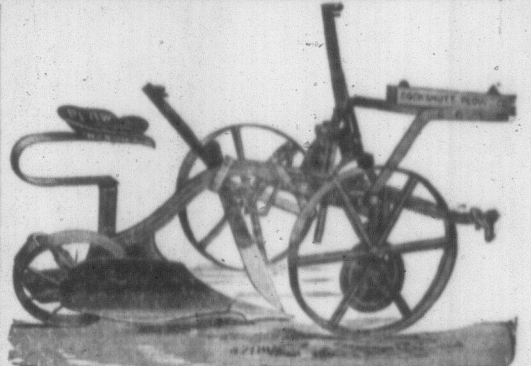
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CARPETS. FURNITURE. BEDDING, &c. TAPESTRIES, PARLOR SUITES, SPRING BEDS, HALLS, BEDROOM SUITES, HALLS, MOSS, AND ART SQUARES, TABLES, FIBRE MATS, CRASHES, FOLDING BEDS, &c. LACE CURTAINS. HAT RACKS.

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The Finest array of Special Attractions ever collected together in the Maritime Provinces. Attractions too numerous to mention.

The Exhibition this year will include the most practical and useful articles of the kind ever attempted in this section of the country. Our space, location, our superior transportation facilities, our excellent grounds, our general excellence of management, combined to insure our visitors more pleasure and more enjoyment, and our exhibitors more sales and advertising than in any other place. Space and Power Free! Please come to see it all! It is a grand and a unique opportunity. All are invited to see it all! It is a grand and a unique opportunity. All are invited to see it all!

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It is in the hands of those who do the great work of washing. It's the workers who appreciate its reasonable quality for washing clothes and saving labor—everyone can and does appreciate the results.

SURPRISE Soap washes clothes without boiling or scalding—makes them clean, sweet, white after the wash—does away with that hard rubbing so injurious to fine clothing, and gives the best possible results—whiteness, cleanliness—

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Without the slightest injury to finest fabrics or tenderest hands. Why not lighten your work, or that of your workers, by using SURPRISE Soap. SURPRISE Soap is economical. READ the directions on the wrapper.

A LITTLE WORD LEFT.

I lost a very little word the other day; I got down on my hands and knees and planted the tiny seeds—

For if no one could ever find Against that little word, So that no more from any lips

Mamma said that the worst would be I could not get it back; But the worst of it now seems to me,

Oh, then I should be glad I let it fall so carelessly

Let other things never seem To come upon their track; But lose a naughty little word,

It's always coming back.

Sally's Messengers.

One May morning just as the Sunday-school class was through, Miss Cooper opened a packet that was in her hand

In the packet were several similar ones alike in size and appearance, each one having a name written upon it.

"Oh, we will be glad to do that, but won't you let us thank you, too?" "No, because it is not really I who am giving them to you.

"I'm sure you'll do something more so than she felt; "so take them along and remember that God helps those who try hardest and not those who have the most given them."

"Oh!" said Sally, all at once seized with an idea; "I wonder if we could? If we only could, Mike?"

"No!" said Mike, with a boy's assumption of superiority in practical affairs; "that's printed. Course we can plant the seeds right in these tracks, and the posies'll come up like Mike's printin'."

So the ground was smoothed over, and the letters traced out again more carefully.

But the flowers repaid them for such care; and with the rocks to the west of the sun upon them, and the woods' earth to nourish them,

Some of the other girls' belts were neglected, or died of over-care, or smothered under weeds.

But little Sally never said a word about what she had done with her. Indeed, her teacher had quite forgotten to ask her.

And so it went on until the day the baby of its father was about the house half drunk, and so was her own father.

"She heard one of the neighbors say: 'How sweet the little creature looks! If it only had a wreath of flowers in its coffin.'"

The words set Sally to thinking, if she could tell her father that she had wondered and wondered what she should do with her flowers.

"My dear," said the gentle voice, "do you know that yours is not a strange case?"

"I was naturally of a caretaking disposition. As circumstances became strained, that developed into worry.

"I had as many 'ifs' as trouble you now. I think what first roused me was not the knowledge that worry was sinful,

"I wish successful people understood that, and would sometimes say an encouraging word, provided they wouldn't do it in a patronizing way."

"But that's the conviction of sin in taking anxious thought. Now, my child (tears filled the eyes of the listener), becoming unfitted for the very exertions needed to make the Common Sense said: 'What good does worry do? It cannot accomplish one thing.'"

"I believe the Bible!" "Oh, I know you think you do; but in a practical way, believe that when God says He will direct your path if you commit your way to Him, He really will do it."

"I did not steal them," she said, frightened. "I'm not sure, now, or I'll whip you to death!"

"Come with me," and she seized him by the hand, compelling him to go with her to the little garden she and Mike had fenced off.

There was enough of beauty still to convince him, and there was something else in it that sobered him.

"What's that?" he asked, half whispering, pointing to where she had sown the letters.

"No!" said Mike, with a boy's assumption of superiority in practical affairs; "that's printed. Course we can plant the seeds right in these tracks, and the posies'll come up like Mike's printin'."

"I want something which will take the 'ifs' out of my life."

"Do you have more of them than most people?" "Well, I can't exactly look into the inside of other folks' lives, but judging from outward appearances, I think I have."

"The talkers were two women. The one was on the border line. You couldn't say she was old; her hair had scarcely a silver thread in it, and time had set her foot only lightly at the corners of her eyes."

"That is a difficult question to answer, because it involves telling things one doesn't care to talk about; still I don't mind saying that in a few months I shall be at the end of my resources."

"Why look forward a few months? Remember the adage: 'Do ye the next thing.'"

"I'm tired of that saying—there's a fallacy in it. Suppose the next thing one has to do is to look fairly into the future, and suppose what one sees there is failing strength, age coming on, poverty, absolute destitution, what then of the 'next thing,' prosperous people talk so glibly about?"

"Then I should say, 'Guide me, O Thou great Jehovah,' was the quiet reply."

"I'll do it to try it, and to feel that He will; but it has always been a hard part of my experience that while I can trust God implicitly for my eternal life, I find it difficult to trust Him for the temporal life."

"The latter half of her remark meets my case. Yet I really have tried to do my part—the number of doors I've pushed open, only to have them slammed in my face!"

"I was naturally of a caretaking disposition. As circumstances became strained, that developed into worry."

"I had as many 'ifs' as trouble you now. I think what first roused me was not the knowledge that worry was sinful, but that it was sapping my strength both physical and mental."

"I wish successful people understood that, and would sometimes say an encouraging word, provided they wouldn't do it in a patronizing way."

"But that's the conviction of sin in taking anxious thought. Now, my child (tears filled the eyes of the listener), becoming unfitted for the very exertions needed to make the Common Sense said: 'What good does worry do? It cannot accomplish one thing.'"

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"Come with me," and she seized him by the hand, compelling him to go with her to the little garden she and Mike had fenced off.

Hunt's genes? I have repeated them so often that even my old memory does not fail me.

"I've got this one thing I learn to know Each day more surely as I go, That doors are opened, ways are made, By some great law, unseen and still, Unfashioned purpose to be done."

"When one's own resources seem exhausted, then is the time to recall the inexhaustible resources of our Heavenly Father."

"The faith that God will guide my dear, just turn to the sixth chapter of Matthew, and read on from the twenty-fifth verse to the close."

"Thank you," was the only faltering answer, but the eyes reflected something of the peace which rested on the older face.

One visitor trembled on reaching her field which was a flat. She thought she would begin at the top as it was easier to go down than up.

"The following are among the diseases cured by the use of the OWEN ELECTRIC BELT: Rheumatism, Neuritis, Neuralgia, Diphtheria, Paralysis, Spinal Diseases, Liver Complaint, Kidney Disease, Female Complaint, Urinary Diseases, Genital Diseases, Gonorrhoea, Strabismus, Hysteria, Epilepsy, Migraine, Headache, Stomachic Disorders, Catarrhs, and all other ailments of the internal organs."

"I have tried it in Newark, I am going now to Scranton. If I don't find Jim there at that Sabbath afternoon, I'll telegraph twenty-five dollars, and ordered the man home, with the promise of a situation, and he says that it is the first experience of genuine church service which he has ever had, for hitherto he had only sat in his pew and given the five, ten or twenty dollars and the church was taken care of by the stewards."

"I was naturally of a caretaking disposition. As circumstances became strained, that developed into worry."

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Dr. Frank Russell, of the Evangelical Alliance, in advocating the system of cooperation in Christian work which that society has made successful in so many towns and cities, told the following story:

THE OWEN ELECTRIC BELT CO. 71 King Street West, Toronto, Ont. Mention this paper.

CURRIE & HOWARD Manufacturers of FURNITURE FOR THE TRADE. AMHERST, N. S. Photos and prices on application.

GATES' LIFE OF MAN BITTERS PURIFIES THE BLOOD ONLY 50 CTS. Acadia Minor, N. S., Sept. 10, 1880.

THE CANADA SUGAR REFINING CO. (Limited), MONTREAL. OFFER FOR SALE ALL GRADES OF REFINED SUGARS AND SYRUPS OF THE WELL-KNOWN BRAND OF Redpath.

INTERNATIONAL S.S. Co. DAILY TRIPS (Except Sunday).

SIX TRIPS per WEEK. COMMENCING MONDAY, June 22nd, 1881, and until September 12th one of the Steamers of this Company will leave

ST. JOHN BOSTON, AS FOLLOWS: ST. JOHN, MONDAY, 7:35 a.m., and EASTPORT at noon, Boston direct, and Eastport at noon, Boston direct.

INTERCOLONIAL RAILWAY. '91. Summer Arrangement, '91. ON AND AFTER MONDAY, 22nd June, 1891, the Trains of this Railway will run Daily (Sunday excepted) as follows:

WESTERN COUNTIES RAILWAY. ON AND AFTER MONDAY, 22nd NOV., 1890, Trains will run daily (Sunday excepted) as follows:

BAPTIST BOOK ROOM, 120 GRANVILLE ST. HALIFAX. SUNDAY-SCHOOL PERIODICALS OF THE American Bap. Publication Society NOW READY FOR FOURTH QUARTER.

THE BEST SERIES OF PUBLICATIONS FOR BAPTIST SUNDAY-SCHOOLS. Circulation last year over 30,000 copies.

RENEW YOUR ORDER AT ONCE. GEO. A. McDONALD, Secy-Treas.

At A. P. SHAND & CO.'S. YOU CAN PURCHASE THE FINEST SHOES WINDSOR, N. S.

Dear boys, I want to give you a safe and good; 'Till make your lives such; If you heed it as you sh; Obey it in the spirit; Don't say a thing is 'good; Till it can be no better.

And whether at your less; Or at your daily work; Don't be a half-way dabbler; Don't slip and slide and; And think it doesn't matter; That such talk is 'straal; For until your task is per; It is never 'good enough.

If your work is in the; Make every lesson to; No matter what you me; Build your foundation; Every knotty point and; That you bravely man; Will increase your skill; With the pen or with

Give the children; Froeb's says that child; too little work; although; work is immediately; and comprehensible; living, continuous devel; and in the children; and later no boy and; may be his rank or pos; not daily devote at least; of earnest activity to; some definite outside wo; The present home co; as the school education; leads the child to bodi; business in respect to; amount of human pow; and develops an int; wholly list. Give the; of the home problem; will be happier, wiser

Cutting the Co; Mrs. Jones, who does; was asked by one of h; she contrived to get; "Constrict is not the; out all the corners, a; with a compass, as M; does. I know it's the; get all your morning; then sit down to sew; a difficult piece of sew; do my housework, all; and make up, all the; and do my sewing fir; relief, when that is don; and finish up my hou; it's nice to iron all o; but I don't iron mine; and many other things; when they are dry and; without ironing. I an; to have the clothes w; rinsed always in two w; smooth to the touch; "What is that stick; ner and generally m; sometimes prepare th; then it is an easy matt; ner. Many a time I'v; clothes at night and s; then left them in the; This enables me to ar; early, and then by d; do not get so tired as; once. I see to it that; and kindling box are; have a fire at short; running round.

"I once a point of; middle of the day and; still, perhaps I drop; minutes. This gives; every day, so to spea; fresh for the evenin; and to get up early; early and push my w; Christian Advocate.

Mother! She was a woman o; wife of a Pennsylv; was not a pictureseer; about her; she was ta; shouldered. Indeed; long, looping strid; the collar, the cov; she bore an absurd li; bound that followed; Her day was not c; at four in the mornin; sons were asleep; "I had housework; the girls until break; because "young thin; She milked five cow; fairly up.

"The farmer, his fi; farm-hands, and he; she poured out the c; cakes which they at; finished she ate her; cared for any. The; ironing or scrubbin; was time for the be; the rocks, and the; times to help a litle; half-hearted way. S; drive them out w; smile.

"Young folks lik; ought to have the; There was the mo; after the dinner wa; farm, and the men; She "laid down" m; meals and canned; After supper w; found some recreat; farmer smoked; visited the neighbor; end of the porch o;

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

Royal Baking Powder ABSOLUTELY PURE

News Summary.

DOMINION.—Hon. Mr. Lacoste has been appointed chief justice of Quebec.

—Hon. W. S. Fielding, premier of Nova Scotia, has returned from England.

—The coming exhibition in Fredericton is expected to be the best agricultural fair ever held in the province.

—During the heavy storm of Monday night of last week, the new F. C. Baptist church at Advocate Harbor, N. S., was blown from its foundations and badly wrecked.

—In the death of Mr. John Sandall, which occurred on the 8th inst., St. John loses one of her oldest and most respected citizens.

—An Edison photograph, which it is said, will be shown at the coming Exhibition, was to be seen last week at the Victoria Hotel in this city.

—The fact that Capt. Rainier, of H. M. S. Tourmaline, has thoroughly inspected the works of the Chignecto Ship Railway, is thought to lend color to the report that the British Government is likely to take a hand in the completion of the work.

—The new Baptist parsonage, built this summer at Chipman station, is about finished, and the present incumbent, Rev. Willard McIntyre, and family moved in this week.

—The resignation of Sir Hector Langevin has been accepted. It remained subject to acceptance or withdrawal until a day or two ago, when Sir Hector wrote to the premier, stating that he desired his colleagues to take action without further delay as he wished his resignation to be final.

—A rock, weighing nearly twelve pounds, came crashing through the window of a schoolroom at St. Stephen one day last week just as the school was about to be dismissed.

—The Charlottetown Patriot says in reference to the crops: Reports from every quarter of the province are to the effect that grain of all kinds is an abundant crop.

—A mob of eight hundred enraged citizens of Kansas City marched to the city of the mayor and council and threatened to hang them if they did not consent to purchase the plant of the Consolidated Electric Light and Power Company for \$340,000.

—Plans for the Old Fellows Temple to be erected in Chicago have been prepared. They provide for a building as high as the Washington Monument.

—It is reported from Fort Arthur that a mass of yellow gold-bearing quartz has been discovered on the Atkafan iron range.

—The thirty-eighth annual session of the African Baptist Association assembled in St. Thomas church, Preston, on Saturday, the 5th, at 3 p. m.

—Texas appears to be the paradise of negroes; according to reports, a number of the most wealthy citizens of that State were originally slaves.

—A London despatch of Sept. 8, says: The Rev. Mr. Spurgeon is recovering from the long illness from which he has suffered, and this morning spent half an hour in the garden of his residence.

—A Jewish colonization scheme has been organized in London with a capital of \$2,000,000 for the purpose of promoting the vast emigration of Jews from Europe and Asia and other parts of the world, and establishing them in North and South America and elsewhere for farming, commercial and other purposes.

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—It appears that Germany, on account of the action of Russia in prohibiting the exportation of rye, is now looking to the United States and Canada for a supply.

—Terrible sufferings from disease and famine are being experienced in parts of Russia, as indicated by the following despatch: An epidemic of diphtheria is raging in the province of Tambov, Russia.

—Five thousand five hundred Italians embarked for the United States from the single port of Genoa last week.

—The largest oil well in the world has just been struck near North Baltimore, O. It permitted to flow, it yields 70,000 barrels in twenty-four hours.

—Nine Chinamen were recently captured near Ft. Benton, Mont., who had been smuggled into the United States from the British possessions.

—Orders have been received from Washington to resume the work of ejecting intruders from the Choctaw Nation.

—Generally speaking, the crops throughout the United States, as well as Canada, are abundant.

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and one of the richest women in the State is the widow of a mulatto who died a few years ago.

—Pale, drooping girl, worn weary with a burden of disease almost greater than they can bear should take heart and suffer no longer. Dr. Williams' Pink Pills are a certain cure for all those diseases peculiar to womanhood.

Marriages.

THURBER-PERRY.—At Freeport, N. S., Sept. 6, by Rev. E. P. Caldwell, Herbert Thurber, to Lizzie M. Perry, all of Freeport.

COSBIT-HART.—At Sydney, Sept. 9, by Rev. J. W. Bancroft, Augustus M. Cosbit to Jermie Hart, daughter of Charles Hart, Esq.

MATHEWS-MCLEAN.—In this city, on the 9th inst, by the Rev. W. J. Stewart, John Mathews, to Mary O. McLean, all of St. John.

TOMPKINS-DYER.—On the 6th inst, by Rev. A. H. Hayward, at his residence, Florenceville, Inglis M. Tompkins, of Peel, to Maud B. Dyer, of Bristol.

BLACK-TRUMAN.—In the Baptist church, St. John West, on the 9th inst, by Rev. J. A. Ford, B. A., Ernest Black, of Amherst, N. S., to Ella S. Truman, of Carleton, St. John.

SMITH-ELKIN.—In this city, on the 12th inst, by Rev. Sydney Welton, Asa LeBaron Smith, of Grand Lake, N. B., to Martha Killam, daughter of George Elkin, Esq., Grand Lake.

ARNOLD-LOMCK.—At the residence of Chas. Laurence, Esq., Grafton, Kings Co., N. S., by Rev. J. H. Jenner, A. B., Benjamin Arnold, of Chipman Brook, to Lydia Rodick, of Cornwallis.

PITT-STREPHENSON.—At the residence of the officiating clergyman, Rev. Sydney Welton, Wilmet T. Pitt, of Greenwich, Kings Co., N. B., to Annie Stephenson, of Mauderville, Sunbury Co., N. B.

DEATHS.—At Maitland, Annapolis Co., N. S., Aug. 28, of inflammation, Maurice C. son of David M. and Eunice F. Baxter, aged 11 years and 7 months.

PEERS.—At Springhill, N. S., Aug. 30, Mrs. Olive Peers, aged 52. "Blessed are the dead which die in the Lord from henceforth; yes, saith the Spirit, that they may rest from their labors; and their works do follow them."

THOMSON.—At Penfield, N. B., on the 8th of August, of diphtheria, Herald S., aged 1 year 2 months; and on the 8th, John W., aged 6 years, children of John and Jane Thomson, of Gloucester. May mourning parents be comforted.

STARKEY.—Suddenly, at Salem, Mass., Aug. 25th, of paralysis of the brain, Abigail Starkey, daughter of the late Obediah Starkey, of Washademoak Lake, Co. Co., N. B. Our sister was for many years a member of the Baptist denomination and by her quiet and patient Christian life endeared herself to her friends.

When told that her hours on earth were few, she exclaimed with a radiant smile: "Oh, glorious! Oh, what must it be to be there." Her last words were: "Even so, Lord Jesus, come quickly." She passed to God without a struggle, but like a little child falling asleep in his mother's arms. "Precious in the sight of the Lord is the death of his saints." [Intelligencer please copy.]

WHITMAN.—At Manchester, N. S., September 6, Des. George R. Whitman, aged 74 years. Bro. Whitman was baptized by Rev. A. Martell 42 years ago. Was elected deacon soon after, which

office he held until taken to the church triumphant. He was repeating that beautifully comforting passage: "Eye hath not seen nor ear heard what God hath prepared for them that love Him," when his eyes closed in death.

A large concourse of people followed his remains to their last resting place. Religious exercises were conducted by the pastor, Rev. Willard F. Anderson. The Manchester Baptist church, which held the deceased in good esteem, tenders to the afflicted widow their sympathy, and prayers to the God of all grace.

KEITH.—Died at Havelock, very suddenly of apoplexy, Sarah A. Keith, relict of Charles Keith, aged 64 years. On the second day of this month our sister was taken from our midst, much regretted and highly esteemed. For many years she sustained a Christian relation to all that was good, both in the church to which she belonged and any enterprise which required her means and prayers. She leaves sons and daughters, as well as a large circle of friends, who may be benefited by her good life. She was interred in the cemetery of this place on the 4th, beside her husband. An appropriate sermon was preached by our pastor, Rev. B. N. Hughes, to a large congregation.

JUSTICE.—Died of diphtheria, on the 7th of August, Amelia, aged 7 years and 3 months; and on the 20th of August, Matthew T., aged 16 years and 3 months, children of Gideon and Jane Justice, of Penfield, N. B. These Christian parents have again been called to mourn the death of loved children, but are comforted with the thought that their loved ones are well. Jesus, Dear little Amelia, was an amiable, prayerful child. Our dear young brother Matthew professed religion and united with the Penfield church and was sustained by grace during his last illness, and died in hope of a blissful immortality. May a kind Providence comfort the mourning relatives.

TINGLEY.—On Monday, the 31st of August, Bro. Joshua Tingley, after taking his breakfast in his usual health, went with his boy to the field to mow a piece of grain; as he was about to begin work he complained of being unwell, and before aid could be procured he was lying dead upon the grass. Bro. Tingley was born in New Brunswick 68 years ago. When quite young he settled with his parents in Margaree, Cape Breton, where he remained until his sudden death. Mr. Tingley made a public profession of religion, and was baptized many years ago, and united with the Baptist church in Margaree. Bro. Tingley was greatly beloved by his family, and their grief over his sudden removal is very deep. A widow, six sons and four daughters mourn over the departed. Two of the sons, James and Lewellen, are energetic and devoted Baptist ministers. The family have the united sympathy of the community. May God sustain them.

ROME MISSIONS.—Money received from time of closing accounts for 1890-91, to Sept. 7:

Treas. Con. Fund on past year, \$344 36
Con. Fund, Individuals, Newport church, per Mrs. D. F. Parker Belmont S. S., Col. Co., 2 50
Rev. C. Currie, wife, and daughter, Margaree church, 2 00
Con. Fund—East Point church, P. E. I., 11 00
Treas. Con. Fund, 21 22
First Springfield church, N. B., 5 00
Con. Fund, 4 92
North Esk church, 15 00
Pereux church, 1 00
Mrs. James K. Robbins, Yarmouth, South, 1 00
Mrs. A. M. Ross, Margaree, 1 00
Uriah Young, Tanook, 1 00
Con. Fund—Individuals, Acadia Mines church, 4 00
Sophia A. Bishop, Washington, D. C., 1 00
From legacy late Mrs. Prudence Parker, Canning, 162 68
Con. Fund, 1st Preston church, Halifax Co., 4 00
Coll. Carleton Yr. Co., 3 16
Mrs. Thomas Uhlman, Carleton Yr. Co., 1 00
Treas. Con. Fund, amount retained, 32 50
Total, \$651 14

CHURCH EDIFICE FUND.—2nd Hillsboro S. S., \$4 75
Beaver Harbor church, 4 00
Granville Ferry church, 4 00
John Vaughan, Waterville, per J. H. Davis, 1 00
New Canada S. S., 6 75
Upper Gagetown S. S., 4 71
C. F. Halsey, New Mines, N. S., 1 00
\$25 21

MANITOBA AND N. W. MISSIONS.—Shubael J. Dimock, Newport, \$4 00
Annapolis church, 5 00
Antigonish church, 1 25
Belmont S. S., Col. Co., 2 50
First Baptist church, Halifax, 16 97
Mrs. A. M. Ross, Margaree, 1 00
2nd Horton church, 1 50
Wilmet church, 9 00
Onslow West church, 7 55
Sophia A. Bishop, Washington, D. C., 1 00
Mrs. Thomas Uhlman, Carleton, 1 00
\$50 77

Other Money received and reported at request of Con. Treasurer.

FOREIGN MISSIONS.—Mrs. Shubael J. Dimock, Newport, \$25 60
Mrs. F. H. Johnson, Acadia Mines, 2 50
Mrs. Thomas Uhlman, Carleton Yr. Co., 1 00
1 00

GRAND LANE MISSION.—Mrs. A. M. Ross, Margaree, \$1 00
2nd Horton church, 2 00
Sophia A. Bishop, Washington, D. C., 1 00
1 00
A. COBORN, Treas. H. M. B. Hebron, N. S., Sept. 8.

—All who suffer from coughs, colds, irritation of the bronchial tubes, or tendency to consumption, will find in Dr. Williams' Balsam of Wild Cherry a remedy as agreeable to the palate as effectual in removing disease. The Balsam is a pleasant, safe, powerful and speedy remedy; it is a remedy that cures.

Minard's Liniment relieves Neuralgia.

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



ALL POINT TO US

Because they have purchased some of our Clothing, and found it up to the mark in quality and far below the mark in price. What you ought to pay is not what we ask you to pay. We know we can get your custom by appealing to your pocket. If pockets had feet they would jump at such chances as we are offering now in Men's Overcoats and Fall Suits. You can get both an Overcoat and Suit for about the same price you formerly had to pay for one. Our \$7 and \$10 Overcoats are dandies this season. You would think they were custom-made—they fit so fine. New goods arriving every day.

SCOVIL, FRASER & CO., 47 King St., ROYAL OAK HALL Clothing House, SAINT JOHN, N. B.

WANTED!

HERE'S A SNAP FOR YOU, BOYS!

I want all the old N. B., N. B. and P. E. I. STAMPS that I can get, and will pay the highest prices for them. Search for old letters and papers dated from 1847-1889, and send them to me. I have not room in this space to quote you prices, but I will pay you prices on same. All letters cheerfully answered. Address—F. BURT SAUNDERS, P. O. Box 809, St. John, N. B. Reference—The MESSINGER AND VISITOR.

MANY PEOPLE

Have Dyspepsia and don't know it.

Of course all who are troubled with sour stomach, heartburn, flatulence and other ordinary symptoms of Dyspepsia, know what the matter is, but probably half the Dyspepsia in the world have none of these feelings. In Liver indigestion, for instance, the trouble begins about two hours after eating, with headache, depression of spirits, nervousness, dizziness and obstinate constipation, all caused by the liver being unable to do its work. A dose of "Dyspepsia cure" taken during these attacks gives wonderful relief. If the treatment is continued for a short time "Dyspepsia cure" removes the cause of the trouble and

LIVER INDIGESTION DISAPPEARS.

"Dyspepsia cure" is prepared by Charles K. Short, Pharmacist, St. John, N. B. Sold by Druggists and Dealers at 50c. and \$1.00 per bottle.

Advertisement for JOHNSTON'S FLUID BEEF. Includes text: 'ALWAYS USE JOHNSTON'S FLUID BEEF FOR IMPROVING Soups, Sauces and Gravies.' and 'A GREAT "MEANS OF GRACE."' with an illustration of a bicycle.

Advertisement for DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE. Includes text: 'EVERY MAN Who finds his mental faculties dull or failing, or whose physical powers flagging, should take these Pills. They will restore his lost energies, both physical and mental.' and 'EVERY WOMAN should take them. They cure all symptoms of irregularity, which inevitably attend sickness when neglected.' and 'EVERY YOUNG MAN should take them. They will cure the results of youthful bad habits, and strengthen the system.' and 'EVERY YOUNG WOMAN should take them. These PILLS will make them regular.'

Advertisement for WISTAR'S BALSAM. Includes text: 'This celebrated preparation of Wild Cherry has been a household favorite for upwards of a half a century, and is to-day the Sovereign Remedy for all THROAT AND LUNG DISEASES. It opens the congested passages, expels the mucous deposits, and by reason of its stomachic qualities produces a hearty appetite and gives strength and energy to the patient.' and 'For sale by all Druggists. SETH W. FOWLE & SONS, PROPRIETORS, BOSTON, MASS.'

Advertisement for A. CHRISTIE Wood Working Co., 101 & 105 CITY ROAD, SAINT JOHN. Includes text: 'DOORS, SASHES, FRAMES, & G, Furnished at low rates. THE PEOPLE'S KNITTING MACHINE. On Sale at Baptist Book Room, Halifax. Cabinet Photos of the late Dr. S. T. Rand. Sent on receipt of 50c.'

THE CHRISTIAN VOL. VII.

—Bro. CREED writes which we published the effect that the student School, St. John, enjoyed in regard to entrance to Normal School, is MESSINGER AND VISITOR. It was itself mailed by

—I REJOICE utterly soul-honoring, independent, regrettably, breathe its air than an astical.—Rev. Wayland

Very good. Dr. H. Messinger and Visitor. United States. And enough. Some men think, that Baptists have yet Dr. Hoyt loves our freedom. And right

—The Colby Union for 1891 is a splendid has about 25 pages relating to college students. The frontispiece is a good son of our staff a worthy representative of Colby. The Oracle terms of Dr. Elder

—We have received memorial of Rev. Wal booklet of 36 pages, first quality. The account of our brother and of the memorial tender interest thro use does great credit Y., church (of which tor), by whom it was fitting recognition of oellent minister.

—This sympathy be given to Bro. Will family, of Truro, in by the sudden death mings, son of Bro. C. event happened at St. I. C. B., where Mr. C. dentially killed on the ceased was widely an as a leading mem William Cummings church will be much outside his family, to irreparable.

—In his address dent Sawyer said: royal road to the mi through Rochester T with a side track seems; for of the t Rochester this ter Acadia; the same Rochester University a valuable feeder to chester. At Newtow Brown and Colby in sent up, and now it ing a leading place when their education ber of these men do tors in the United S

—But, after all, tables of production tell the story of this country. Vermont is in his heart in silver, and its land returns which some sides of the West vi here constant effo but out of all th wrought a sturdy m ter than riches, w wealth, the security

—President Harris a statesman. The t try tries, he says, rather than on we hood will have ind morality; and a these qualities will almost anywhere.

—The Central Re lowing practical re Dear brother, did that the religion of formalism but a inner life that cou in his heart in through all the ex existence; and wh life does not com nothing.

—There is religio religion of Christ Satan. The one is other is a heartless evil is quick to his wish to discover th is was not a normo ascertained that m of some kind. He ad the hopeless absolute irreligion artifice of compou own, which would satisfying the mt the salvation of spurious article ma There is a vain l