

Messenger and Visitor.

THE CHRISTIAN MESSENGER
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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 7, 1896.

"It often turns out," says the Watchman, "that you can do more to lead people to noble ways of thinking and acting by surrounding them with an atmosphere than by any specific attempts to reform them. The work that appears to be the most direct and practical is often the least efficient, while that which appears remote and ideal brings the largest fruitage. Time had again the most business-like attempts break down, while the preaching of a truth or the presentation of an ideal works a miracle."

A Chinaman named Lee Tung died the other day in a Montreal hospital. The man had resided for some time in the city before being sent to the hospital, where he died before he had received any medical treatment. A coroner's jury found that the man's death was due to blood-poisoning, caused by leprosy. The jury very properly recommended precautions against the introduction of the disease into the country. There appears to be good reasons to fear that with the very considerable immigration from eastern Europe and Asia the terrible disease of leprosy will be introduced at many places on this continent.

Our F. C. Baptist are just now holding their annual Conference with the Victoria St. church, St. John, North End. Some 30 ordained ministers, with other delegates are reported as present. The Corresponding Secretary's report showed that of the 118 churches reporting to the Conference 90 have had pastoral care during the year; 20 report Young People's Societies in connection with them. The number of baptisms during the year is given as 404; contributions to local expenses including pastor's salaries, \$23,217, an average of \$3.56 for each of the 6,070 resident members. In Nova Scotia there are 41 F. C. churches which report 144 baptisms during the year.

A London correspondent of the New York Sun gives the following as a summary of statements received in reference to the decimation of the Armenian population of Constantinople by assassination, deportation, etc.

The total Armenian population of Constantinople is, or rather was, 160,000, of whom about one-third were able-bodied males, a large proportion being unmarried men. Of these 53,000 about 4,000 have been massacred, 1,000 have disappeared, 4,000 have escaped by continental aid, and at least 30,000 have been deported by the State, so that the male Armenian population of Constantinople is reduced by over one-half, from 53,000 to 24,000.

The Presbyterian notes that the question of the use of hymns and instrumental music in public worship is causing much feeling and agitation among the Presbyterian congregations in Ireland. Their use was sanctioned by the last general Assembly of the Presbyterian church in Ireland. But there is a Conservative element among the people profoundly opposed to these innovations and ready to do vigorous battle against them. "The Ulster Irish, like the Scotch, are excellent fighters over a matter like this as well as in the usual sense of fighting. Meetings largely attended are being held, long and strong speeches made, resolutions passed, calling in question the legality of the Assembly's action, and accusations are being formed to oppose to the utmost this departure from what are claimed to be Presbyterian and scriptural principles and practices in divine worship."

A quite remarkable and somewhat romantic story is told respecting two men by the name of Mark P. Carney. One of these men is 21 years of age and lives in Chicago, the other is twenty years older and has his home somewhere in California. They were both born in Ontario and are twin brothers. The elder of the two, being a restless and adventurous youth, left his home when about 16 years of age and went to the far west. His parents had one letter from him, and as months and years passed and they heard nothing more, they mourned him as dead. Four years later another son was born to them and they gave him the same name as the one they had lost. The young man in the west, however, was not dead, but was prospering in his search for wealth. He wrote several times to his parents, but they had moved to another town and his letters came back to him by way of the dead letter office. Finally having become wealthy by investments in mines and his business as a contractor, the elder Mark P. Carney, during the present year, returned to Ontario to seek his relatives. After much searching he found his parents, now grown aged, in Guelph, and learned for the first time of the existence of his brother, the younger Mark P. Carney, who had gone to Chicago where he has a position as book-

keeper and a pleasant home. The surprise of the younger brother was of course great at receiving a visit from the brother whose name he bore and who he believed to have died more than thirty years ago. After enjoying for a time the hospitality of his newly discovered brother, the senior M. P. Carney will return to his home in California.

PASSING EVENTS.

THE traditions of the Senate of Canada are not of a character to afford ground for the expectation that it will precipitately into any new course of policy or action; nor could it be expected that the subject of temperance reform was one that should have the exceptional power to hustle the staid Senate out of the dignified conservative gait (or should we rather say attitude?) which is characteristic of that honorable body. Evidence, however, is not wanting that the currents of popular opinion and modern reform sometimes produce a ripple on the surface, if they cannot greatly disturb the profound repose of the Senate. The House of Commons, much more responsive to public opinion, had set an excellent example to the Upper House by abolishing the sale of liquors at its restaurant. It was proposed that the Senate should institute a like reform in connection with its own restaurant. A committee of the Senate was appointed to investigate the bar question, and having done so reported to the effect that in the ordinary acceptance of the term there was no bar in connection with the Senate restaurant. They also recommended that a clause in the contract with the caterer, which restricted the use of the restaurant to members of Parliament, be strictly enforced. In amendment to this report, Senator Parley moved that, after the present session, the sale of liquors in the restaurant be prohibited. The Senate, however, was not prepared for so radical a step, and the amendment was defeated 16 to 23. The vote was as follows: Yeas—Allan, Arsenault, Baird, Baker, Bellerose, Bowell, (Sir Mackenzie), DeBlois, Ferguson, (P. E. I.), Gowen, Macdonald, (P. E. I.), McClellan, McKay, Mowat (Sir Oliver), Parley, Prowse, Snowball—Total, 16. Nays—Beard, DeBoucherville, Boniton, Cagrain, Clewos, Dever, Dickey, Landry, Macdonald (Victoria), MacKeen, McCallum, McDonald (Cape Breton), McKendry, McLaren, McMillan, Merner, Monplaisir, O'Brien, Ogilvie, Pelletier, (Speaker), Power, Sullivan, Villeneuve—Total, 23. Sir Mackenzie Bowell then proposed another amendment to the effect that the use of the restaurant be restricted to members of the Senate. This amendment was carried on division by a vote of 20 to 16. There were some Senators not present, as e. g. Mr. Vidal, who would have voted to exclude liquor, but whether the practical result would have been different in a full Senate we do not know. It is gratifying, however, to know that there are more than sixteen men in the Senate who want no liquor sold in the Parliament building and further gratifying that the leaders of both parties are among that number.

IT was expected that Parliament would rise on Saturday of last week, but it was found necessary to prolong the session until Monday. A motion offered by Mr. Davin to abolish the duty on coal, binder-twine and agricultural implements, was opposed by the government on the ground a pledge had been given to the country that tariff revision should be postponed until next session. The motion was defeated by a large majority. The practice of furnishing members of the House and Senators with horse of stationary and leather trunks has been abolished, saving \$5,000. It is stated. Among the supplementary estimates voted are \$15,000 for arrears in the Northwest; \$35,000 to assist dairying interests by advances to be repaid out of the proceeds of sales; \$20,000 to provide cold storage for goods destined to English markets; \$35,000 for an expedition to Hudson's Bay to determine the practicability of the route for commercial purposes. Among the more important grants to public works in the Maritime Provinces are: Increased accommodation at I. C. R., Halifax, \$45,000; Extension of the Halifax Cotton Factory branch, \$40,000; Snow fences on railways in the eastern section of N. S., \$12,000; Steamboat service between St. John and Digby, \$12,000; Steamship lines running between St. John, N. B., and British ports are granted subsidies as follows: The Beaver line, connecting with Liverpool, \$90,000; the Farness line, with London, \$15,000; the Donaldson line, with Glasgow, \$7,500; and the Head line, with Belfast, \$7,500.

ANOTHER great man from China has arrived in America. He is the Hon. Yen Nien, Special Chinese Commissioner to the Government at Washington. He came, with his suite, from Hong Kong, by way of Vancouver and the C. P. R. Resting for a little in Montreal, the Hon. Yen Nien was seen at the Windsor Hotel by a Witness reporter who describes him as sitting in his room, gorgeously apparelled, surrounded by his suite and "smoking a cigarette with a deliberation that suggested an immense calm which no vicissitude of life could ruffle." The Imperial Commissioner has a dark eye, an impassive face, a mouth of great determination, shaded by a dark drooping moustache. He wears his hair in braids which he arranges on the back of his head, leaving a high forehead quite bare. When he converses the impassive look gives way to a lively expression. He is delicately polite, willing to tell all about his mission and also asks questions. As to his mission: Yen Nien is a modern man and has had a western training. He has travelled a good deal, has been in France, Germany and Italy, and has devoted much time to the study of western civilization. He is particularly interested in naval and industrial development and makes to the Emperor, from time to time, confidential reports of what he has seen in the countries he has been visiting. To gather and report such information is his object in visiting the United States. He will remain in that country about five months, and opportunities are to be afforded him by the government for inspecting naval yards and carrying on the studies in which it is his purpose to engage.

RESPECTING the situation in Turkey not much change is apparent during the week. No further outbreak against the Armenians seem to have taken place in Constantinople or in that vicinity. But a despatch received at Berlin intimates that in the province of Kharput there have been massacres, and that at a place called Mikdo a thousand Armenians have been slain. It appears to be generally believed that external action of some kind in Turkish affairs cannot be longer delayed, but in what way or to what extent interference will take place no one seems to be able to tell us. It has been intimated that the visit of the Czar to England and to France may have important influence in determining the course to be taken by the European powers, and that accordingly no important action is to be expected until these visits shall have been completed.

LITTLE credence is given to a recent news despatch asserting that Great Britain has notified the Powers that, unless immediate and energetic action be taken by them to effect a settlement of the Turkish situation, the British Government will not act. There is probably just as little truth in a statement which comes by way of Vienna to the effect that the powers have agreed on a pacific settlement of the Eastern question, which is honorable to all parties and which simply guarantees the safety of the Armenians. What appears to be a trustworthy despatch states that the text has been printed in London of a sharp collective note which the foreign Embassies in Constantinople sent to the Porte on Sept. 15th, in response to the Porte's reply to the first note of that body condemning the recent massacres in Constantinople. The note, it is stated, reaffirms the statement previously made and directed by Turkish officials, refuses to continue the discussion and strongly emphasizes the assertion that security is vanishing and that the foreign residents of the city are justly anxious.

Boston Letter.

BY REV. AUSTEN T. KEMPTON, M. A.

Vacations are over, and people have flocked home from seashore and hill side, with nut-brown faces, and refreshed and invigorated bodies. Pastors are all in their pulpits again much to the delight of the congregations. Church work has begun in good earnest. Even the beginnings of a revival have been manifested in the Tremont Temple church. Rev. John Robertson of the City Temple, Glasgow, Scotland, who preached in Tremont Temple during Dr. Lorimer's absence, has remained, and he and Dr. Lorimer are conducting services in the Temple every day at noon and every evening at half past seven. These meetings have already begun to show great power and blessing. Mr. Robertson is a clear forcible preacher of the gospel that searches men's hearts. He is fearless in his attacks on those he considers the enemies of the faith. It was my

privilege to hear him lecture on "Scotland's fight for liberty." It was a grand account of the struggle that took place in Scotland at the time of John Knox and others. He said some things concerning the power of Rome that the daily papers were careful not to publish the next day.

The political battle is now being waged with great fervor. Canadian banks and business men need have no fear. The depreciated silver cruse will only be a piece of history after the election in November. Every British subject ought to feel grateful that he never is forced to undergo the toils of a presidential campaign.

The various Association gatherings are now being held. The summing up of reports for the past year show that much good work was done; but the net increase has not been as high as in some previous years.

Disa, the exiled Cuban, has addressed several meetings here recently. If the reports have any foundation at all, concerning the cruelty and persecution in Cuba, we have a small sized Armenian question near our own doors.

As usual at this time of the year, a large number of young people are coming here from the Provinces to seek employment. But there is not nearly enough for those who are here. Many who have had good situations have been thrown out of them, and now can only get a very inferior one at a greatly reduced salary. If they are fortunate enough to secure anything at all. By all means let those who have good positions in the Provinces remain there for the present at least. There are worse places to live in than Nova Scotia and New Brunswick; and if you leave home you will find them sooner than you expected.

Prof. Vernon F. Masters, a graduate of Acadia and formerly of Port Williams, N. S., is now at Harvard taking a special course. He has been a professor in Indiana State College for several years, and has been very successful.

Rev. H. H. Saunders of Elgin, N. B., was present at the meeting of the S. S. Superintendents Union recently.

Rev. C. H. Day, who has so very acceptably filled the pulpit at Milton, Queens Co., N. S., during the past summer, has gone to Brown University to take some special work in Philosophy.

Mr. Charles R. Freeman, Lic., from Milton, also goes to Brown to study.

Rev. F. M. Gardner, of East Boston, thinks he had a glorious time in N. S. this summer. And why shouldn't he have? He went to the right place for it.

Home Missions.

BOARD MEETING.
The H. M. Board of the Maritime Convention, held its first meeting for the new year on the 23rd inst.

Officers appointed for the year: W. R. Doy, Esq., Chairman; William Cornish, Esq., Vice-Chairman; Rev. B. H. Thomas, Recording Secretary; Rev. A. Cohoon, Cor. Secretary and Treasurer; and Prof. A. E. Caldwell, Auditor.

Some time was spent in considering the needs of the fields. The amount asked for (\$6,500) will be needed in order to keep the work up to its present state of efficiency and to clear off the deficit of last year.

GRANTS.
1. To the Mallard and Walton churches \$275 for year beginning Aug. 1, '96. Rev. F. E. Roop, Pastor.
2. For mission work in Halifax county under direction of Halifax District Committee, \$100.
3. For West Dalhousie church \$50, to be expended under the direction of pastor or Bridgetown church.
4. From the Church Edifice Fund \$50, to assist the brethren at Hall Island Cove, Guys Co., in completing their meeting-house.

Rev. J. A. Marple was reappointed to the work of General Missionary.

REMARK.
The Board enters upon the work of the year expecting great things from God, and in the strength of that expectation shall endeavor to attempt great things for Him. Brethren, we appeal to you for your prayers and liberal contributions for this work, you are committed to us.
WOLFVILLE, SEPT. 24.

Arrow Points.

BY PASTOR J. CLARK.
Bible bread is the best bread. There is no room for pride at the cross of Christ. While feeding the body don't starve the soul. You must catch your game before you cook it. There is no road to heaven except the one which is marked out by God. Though sin may seem sweetest first it is sure to be bitter at last. A dozen good qualities do not justify a single bad one. If Satan is near to hinder, Christ is near to help. You were never so near to eternity as you are at this present moment. What is had in principle can not be good in practice. The darkest plan, the deepest guile may lurk within the sweetest smile. If you look to God for light He will guide your steps aright.
Bass River, N. S.

N. B. Home Mission.

The Board met on 1st inst. in St. John, to consider appropriations and work for the coming year. Present: Revs. J. H. Hughes, A. H. Lavers, T. W. Kierstead, G. M. W. Carey, D. D., W. J. Bleasney, S. D. Ervine, W. E. Melotyre, E. K. Gannon, and brethren N. B. Cottle, T. H. Hall, E. M. Sipprell, R. G. Haley, C. E. Baker, G. Davidson, J. Richards, M. S. Hall, W. C. King and S. E. Frost.

Applications for work in H. M. fields were presented by the secretary from several brethren. Several fields also in applications which were considered in turn. The following appropriations were ordered in addition to those given last year: Cookville, Centre Village and Point Midgie, \$75; Harcourt, \$100; Jerusalem and Greenwich Hill, \$75; Starbuck's Landing, \$25; Greenfield and Oromoco, \$50; First and Second Kenwick \$100.

The application from the Upper Tobique was laid over one month until the secretary might be able to furnish fuller information. The Board has in view also the appointment of a French missionary in reference to the urgent calls from St. Francis and Shediac.

Appropriations now due were paid as follows: O. R. Merritt \$25; F. B. Seelye \$25; H. G. Colpitts \$25; J. Hardy \$120; M. P. King \$37.50; H. B. Sloat \$40; N. B. Fogge \$50; G. C. Durkee \$25; E. A. Allaby \$50. A few others stand over until reports are in.

The Board is anxious to continue the record of last year and looks to the churches in reference to their support. We hope to take up every case which is regarded as a Home Missionary field. Let us unitedly strive to this end.
W. E. McLESTER, Sec'y.

W. B. M. U.

NOTED FOR THE YEAR:
"We are laborers together with God"

Contributors to this column will please address PRAYER TOPIC FOR OCTOBER.
For our missionaries, that the words they have spoken may greatly increase the interest in missions, that they may have a prosperous journey, and the presence of the Lord abiding with them as they enter upon their work.

Paper Read by Miss Shaffer at a Thank Offering Meeting in Lawrenceport.

Years ago the brilliant Victor Hugo uttered a saying which seems to have been almost prophetic: "The nineteenth century is the woman's century." Fifty years ago the idea of women physicians would have been preposterous. No single lady missionaries were allowed to go to the foreign field, now hundreds are toiling in far off pagan lands and telling out the story of the cross to a perishing world. College doors are thrown open wide to them, and women at the bar, women behind the counter, women on the platform, women in the professorships are doing a grand work.

At the beginning of this century the degrading spectacle was still visible in some parts of Europe—a woman yoked up with a donkey to drag the cart in which the man was riding, but in the last part of the century woman appeared yoked up with the man, moving with equal footsteps to draw forward the triumphal chariot of christianity and civilization.

Joel writing centuries before, foresaw our day and by the inspiration of the Spirit wrote, "Upon the servants and hand-maids in those days will I pour out my spirit, and your sons and your daughters shall prophesy." Christ showed His estimate of the value of women as messengers of the glad tidings of salvation, when He revealed His Messiahship first to a poor Samaritan woman, who was the first missionary of the good news to her neighbors and all the community, and also when He sent to His disciples the first message of His resurrection to the women who were "last at the cross and first at the sepulchre." Let us praise Him and rejoice that at last this glorious truth is being recognized and we are now given such freedom to speak in His name to all classes in home and foreign fields.

But let us consider carefully the fact that with these enlarged opportunities and this freedom of action, we in the christian land have added responsibilities and let us show our thankfulness to the dear Father, by using every possible means to forward that great and glorious time when all shall know Christ from the least to the greatest.

Suppose it should be your future to be a seamstress and to earn your living by plying your needle, your education would not be lost on that account. Dr. Gordon says, "That education like religion finds its highest triumph not in making out of lowly pursuits, but in glorifying, in uplifting those very pursuits."

Not many years ago there was a peasant girl in France who plied her needle day after day in household toil: Eugen D. Guerin was her name and though she was almost a slave to her sewing, she delighted in prayer and holy meditation, and always kept a blank book in her work basket where she wrote down such thoughts as came to her while at her

work. What a pity you would have exclaimed, had you known of her fine genius! What a pity she could not occupy some higher sphere of service! Yet she thought nothing of the kind, but sewed and meditated, drew her thread and along with it, drew her thoughts, happy in the lot where God had placed her. While she is out of the room let us draw near and read from her note book that lies open in her basket, she says: "I have been sewing a sheet, and have seen several things into my seam. A sheet is favorable for meditation, how many is it destined to cover, and what different kinds of slumber—perhaps that of the grave. Who knows whether it may be my winding sheet? And if these stitches of mine may not be unravelled by the worms? Again, 'I had wished to read today, but all my time has been taken up in making a headress for this little one. But whether we work with our hands or our head, it is all one in the eyes of God who keeps account of every thing that is undertaken in His name. I therefore hope that my needle may be accepted as a work of charity. I have made a present (to Him) of my time and of a little portion of my skin worn away by my needle and of thousands of interesting lines I might otherwise have read. And now if you will go from the peasant cottage to Oxford University you will hear Cannon Liddon the most distinguished preacher of the church of England quoting from the note book of Eugen D. Guerin and telling how many of its thoughts he has woven into his sermon. Thus the seamstress helps the eloquent preacher, and the needle is lifted into equality with the pen. 'The needle is the woman's bayonet.' Through it the Zenana work in India was begun by which christian women have found access to their heathen sisters and carried to them the gospel. Of course many of you have heard this story, but it will bear repeating.

One day a pair of embroidered slippers which a christian woman had wrought found their way into one of the prison hours. It awakened the desire of a heathen husband that his wife might learn to embroider, and so he invited the christian woman to come and teach his wife needle work, she did so. Others followed and as they were teaching embroidery they taught the gospel also, weaving in the scarlet thread of redemption with the scarlet lines of the worsted yarn, and so what argument failed to do the needle accomplished—opened the prison doors of Zenana to the gospel and now scores of christian women have found entrance there, and hundreds of heathen wives have been converted to Christ in these heathen homes—washed in His blood, clothed in His righteousness and united to His royal household.

Just here we might picture the lives of our heathen sisters and contrast them with our own, but you have heard that story often and I will not weary you with its details, but why are we so much more highly favored than they? And what has been the cause of our happy condition, and we answer with one accord the religion of Jesus Christ. In conclusion let us analyze ourselves carefully and honestly and we will be surprised to see how little there is which we do not owe directly to a wise dispensation of Providence. Our own life is given to us and maintained by the Creator of all things. There are none of us then who have not abundance for which to be thankful, no matter what our position may be. We forget to be grateful for the air, the sunlight, the water we drink, the unnumbered blessings which come to us in this christian land. Many of the dear sisters present have had an opportunity to manifest their praise and thanksgiving in a material way during the last few days, and we trust their efforts may be truly blessed. And may the thank offerings which have come today be consecrated wholly to His service, and if a sacrifice has been required, as much greater may the blessing be. And it is our prayer that this meeting may be an inspiration to us all, awakening our interests and increasing our zeal in this great work of sending the gospel to those who have it not, and as our dear sisters go from us, may it be but another tie, binding us to our poor unfortunate sisters in heathen India, and may the prayers of each one of us go with them, and the more we pray the greater will be our interest and the stronger our love for the dying unsaved millions. And may we realize that the call is not for all to go, but all are to help others on, by our prayers; our means and what ever power God has given us, and surely no christian should rest at ease in the face of that great commission, "Go ye into all the world and preach the gospel to every creature."

Milard's Liniment is used by Physicians.

The Young People.

Editors: Rev. E. H. Daley, A. H. Chipman.
Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

Officers of the Maritime N. Y. P. U. for 1906-1907.
President, A. E. Wall, Montreal; First Vice-President, Miss Ida Hooper, Summerdale; Second Vice-President, Louis Parkes, Berwick; Secretary-Treasurer, Rev. H. G. Kesteven, Pettiboniac; Assistant Secretary, Rev. J. W. Brown, St. John.

Executive Committee.—The above named officers with Dr. Roberts, St. John; Rev. J. H. McDonald, Amherst; Harry Crowe, Bridgetown; R. H. Jenkin, Charlottetown.

ASSOCIATIONAL SECRETARIES.—P. E. J., H. H. Jenkin, Charlottetown; N. B. Foster, Rev. W. H. Saunders, St. John; N. B. Foster, Rev. W. H. Saunders, St. John; N. B. Foster, Rev. W. H. Saunders, St. John; N. B. Foster, Rev. W. H. Saunders, St. John.

EDUCATIONAL LEADER.—Rev. J. H. McDonald, Amherst.

Prayer Meeting Topics for Oct. 11th.
I. Y. P. U. Topic.—Following Afternoon, Oct. 11.—Matt. 10: 34-38.
C. E. Topic.—"God or Mammon?"—Matt. 6: 19-24. (A Temperance Meeting Suggested.)

R. Y. P. U. Daily Bible Readings. (Baptist Union).
Monday, Oct. 12. Psalm 10. The Lord abhorreth the soul of a desire of the wicked (vs. 3). Compare Rom. 2: 8, 9.
Tuesday, Oct. 13. Psalm 11. The Lord's soul hateth the violence of the wicked (vs. 8). Compare Gen. 6: 13.

Wednesday, Oct. 14. Psalm 12. The Lord will cut off the proud tongue (vs. 3). Compare 1 Sam. 2: 8.
Thursday, Oct. 15. Psalm 13. Let not this enemy be exalted over me (vs. 2). Compare Ps. 69: 18.

Friday, Oct. 16. Psalm 14. The Lord looketh down upon men (vs. 2). Compare Ps. 102: 19-22.
Saturday, Oct. 17. Psalm 15. The Lord, O people, the all-around temperate. Compare 2 Pet. 1: 10-12.

This department needs a report each week from some of our Junior Unions.
A topic card from one of our most successful Unions contains this note: "Our pastor will (I. V.) be present and speak at each service."

The lines from Truro indicate what we hope is true, that the rank and file of our 6,000 volunteers are organizing for serious thoughtful study this winter.

Sec. Brown of the N. S. Western is surely first with a new Union to his credit. May the young workers of Williamston be blessed in work for the Master whom we all serve.

It is cheering to hear from so many of our Unions. The messages come this week from North and South, East and West. What possibilities there are for effective work in our church homes!

In behalf of the constituency represented in these columns it becomes our pleasure to extend congratulations to Secretary Kesteven and wife. May long life and happiness be their portion.

For the benefit of those who may not have at hand a prospectus of the Sacred Literature Course, we publish the outline of these studies. It would be well to keep it before you from week to week.

Several of the communications appearing in this week were unsolicited and crowded out of last issue. Pastor Trotter's article under the lion's share of the space allotted to us. But the extra space was not given grudgingly.

Work for 1896-97.
The readings of the Course this year will be upon the general theme, "The Life of Christ." The narrative of this wonderful life will form the background of the study; special emphasis will be laid upon the teachings of Christ. The following is the list of topics which will be considered in the readings.

THE LIFE AND TEACHINGS OF CHRIST. (Thirty Lessons).
Division First.—Preliminary: A view of the people and the teacher.
Section I.—The People of Christ's Day and their Opinions. Lesson 1.—The Condition of the People of Palestine; 2.—Some Characteristics of the Age.

Section II.—The Preparation of the Teacher. Lesson 3.—In the Home and the Village; 4.—In the City and the Wilderness.
Section III.—The Methods of the Teacher. Lesson 5.—The Places where He taught; 6.—The Forms of His Teaching.

Division second.—Chronological: A survey of Christ's teachings in their historical succession.
Section I.—The Early Judean Period. Lesson 7.—In the Temple and the City; 8.—In the Country and by the Well.
Section II.—The First Galilean Period. Lesson 9.—Christ's Mission as a Teacher Emphasized; 10.—Startling Claims.

Section III.—The Second Galilean Period. Lesson 11.—The Sermon on the Mount; 12.—The First Group of Parables. Lesson 13.—The Address to the Twelve; 14.—The Demand for Faith.
Section IV.—The Third Galilean Period. Lesson 15.—Lessons for all; 16.—The Training of the Twelve.
Section V.—The Pagan Period. Lesson 17.—At the Feasts in Jerusalem; 18.—The Pagan Group of Parables.

Section VI.—Passion Week. Lesson 19.—Last Warnings to the Nation; 20.—Last Discourses to His Disciples.
Division third.—Typical: A study of Christ's great terms.
Section I.—Man. Lesson 21.—The Worth of Man; 22.—The Sin of Man.

Section II.—The Sermon on the Mount. Lesson 23.—The Kingdom of Heaven; 24.—The Kingdom of God; 25.—The Kingdom of the Son of Man and Son of God.
Section III.—The Holy Spirit; 26.—The Nature of the Holy Spirit; 27.—The Relation of the Holy Spirit to the Father, and the Son, and to men.
In this connection a syllabus will be given for six lectures which pastors are urged to give during the year, either as parts of their regular pulpit labors or in a lecture course in co-operation with neighboring pastors. The lecture themes for 1896-97:

TOPICS FOR LECTURES.
I.—Christ and Paul's Teachings Concerning Christ.
II.—Christ and Paul's Teachings Concerning the Holy Spirit.
III.—Christ and Paul's Teachings Concerning the Way of Salvation.
Christ in song—Three lectures.

I.—The Hymns of Germany.
II.—The Hymns of England.
III.—The Hymns of America.
The readings of the Sacred Literature Course for the current year, are prepared by Rev. O. C. S. Wallace, Chancellor of McMaster University, Toronto, Ont.

North Williamston, Organization of R. Y. P. U. Under the superintendence of Rev. J. W. Brown, St. John, N. B., was organized consisting of nine active and seven associate members, on Sep. 2nd, 1896. The officers elected were as follows: President, H. C. Marshall; Vice-pres., Mrs. Watson Barneux; Secretary, Miss Millie Whitman; Treasurer, Mr. Wallace Hilday. The committees were then formed, consisting of Devotional committee, H. C. Marshall and Thomas Barneux; Membership committee, Mrs. Thomas Barneux and Millie Whitman. It was arranged that the members meet on the Wednesday evening of each week, the meeting was then adjourned.
MILLIE WHITMAN, Sec'y.

Prince St., Truro, B. Y. P. U. Vacations being over most of our young people are at home and at work. The various committees of our Union are making plans for the winter; "getting ready for usefulness." We have reason to expect a large class in the C. C. course; our pastor, H. F. Adams, will be our leader. Junior work is renewed and will gain in strength as the weeks pass on. We enjoyed the very interesting reports from the Maritime Convention in Berwick, given at a recent meeting by our delegates, Bros. O. W. Nelson and Wm. Cummings. We are interested in "our column" of the Messenger and will respond to the call for notes from our new editors. Yours in Christ,
M. LOCKWOOD, Cor. Sec.

Headport, N. S. We are pleased to report a deepening interest in the work of the B. Y. P. U. here. The meetings are well attended and the majority of the active members are indeed active for Christ. On the evening of the 18th inst. about thirty-five of our members met with the B. Y. P. U. of Falmouth. The meeting opened with an address of welcome from the president, followed by the usual half hour of prayer and testimony. At the close of this service the pastor was given for the members of the two Unions to become acquainted. Refreshments were served by our Falmouth friends, and this part of the evening passed very pleasantly. We returned home hoping this would be only the first of many such pleasant gatherings. Sec.

Among our Workers in P. E. Island. Rev. C. W. Corey, wife and family have returned from their outing in the land of New Brunswick. Shortly after arriving home Bro. Corey was called to attend the funeral of his father, Rev. W. T. Corey of Havelock, N. B. We sympathize with all friends in their sad bereavement.
Mr. and Mrs. J. K. Ross have returned from the Toronto Fair. Bro. Ross is a hustler at insurance but he still keeps up his interest in Young People's work. The Alexanders, Belfast and Uigg congregations have called to their pastorate Rev. J. C. Spurr, who served the church at Cavendish for many years faithfully and well. We have no doubt that Young People's work on these islands will assume a different aspect when Bro. Spurr takes charge and we hope to have a cheering report from this section before long.
Bro. H. A. McLean of Montague, the sweet singer in Israel, left this week for Elizabeth, New Jersey, where he has engaged to sing at the Artisan, Crane, an American evangelist, in an evangelistic tour. On Monday evening last a few of Mr. McLean's friends met with him at the home of his brother, Mr. D. J. McLean, where a most enjoyable evening was spent. Before separating, Miss McEwen, at the request of the company present, presented Mr. McLean with an address and a purse of money. Bro. McLean will be missed in the church, social meetings and in his domestic life. We hope he may be successful in singing souls into the kingdom of Christ. With friends and others we bid him God-speed.
We hope to report items of interest right along and we trust for successful winter's work in P. E. Island you can do it if you will. Let every worker say, Amen.
Yours heartily,
R. H. JENKINS, Prov. Sec'y.

Sept. 24. A centennial Christian Endeavorer is young, truly. A party of South Dakota Endeavorers drove one hundred and ten miles in a wagon to the last State convention. Dr. Clark will attend the Irish National convention at Belfast, October 1-2. From there he will go to France. The famous Grace Baptist Temple, of Philadelphia, Rev. Russell H. Conwell's church, contains eleven Christian Endeavor Societies.

given to silent prayer for these souls. We are preparing to take the S. I. Course and expect to find the lessons very interesting. We have been saddened by the loss of our pastor, N. E. Ferguson, who has left us to resume his studies. As he has been with us but a few months, we feel that his labor has not been in vain and we unite in praying that God may be with him and bless him in his work for the Master. We will continue to work for more of the societies through the columns of the Messenger and Visitor.
MAUD MANTHORNE, Cor. Sec. Sept. 29.

Temple B. Y. P. U., Yarmouth, N. S. The regular yearly business meeting of our Union was held on Friday evening, Sep. 4th. The reports from all branches of the work were very encouraging and showed that the various committees had labored faithfully throughout the year in performing their respective duties. The Treasurer presented a plain and satisfactory report; placing the Union in a fair financial condition for starting on a new year. The officers for the ensuing year are: President, H. H. Jenkin; Vice-Pres., Adolph Rogers; Secretary, Percy Hilday; Treasurer, Annie Poole. At the close of the business session Mr. Sheldon Poole, on behalf of the Union, presented Mr. and Mrs. White with a silver ice pitcher, as a token of our appreciation for their faithful labors among us during the past eight years. Mr. White has the honor of being the founder of Temple B. Y. P. U. In losing our pastor and wife, we have lost two earnest workers from our Union. We congratulate the young people of Yarmouth on being so fortunate as to secure such a talented and able pastor as Bro. White. We feel sure of their prosperity.

We are about getting our Sacred Literature classes together again, to begin the winter work; and are expecting to have many new ones join us in this interesting study. We want to see more accomplished this year than ever before for our Master.
LEZZIE M. HILLY, Retiring Sec'y.

Pettiboniac, N. B. Through the earnest efforts of our pastor, Rev. H. G. Estabrook, a B. Y. P. U. was organized about three months ago in connection with the Pettiboniac Baptist church. The following officers were appointed: Sherman Colpitts, President; Willie Fowler, Vice-president; Laura Fowler, Treasurer; Flora Clarke, Cor. Sec'y. Our Union has met regularly on Friday night since our organization, and many interesting meetings have been held. We have an active membership of twenty-five. We hope soon to be able to report a great increase over this as our members become better acquainted with the work. We have directed some of our sessions to the discussion of our belief as Baptists. The Articles of Faith, Baptism and the Lord's Supper were thoroughly studied and discussed, and our pastor made it plain to all why we believe as we do, and showed that God's word is our authority. Other sessions were devoted to the consideration of some of the topics laid down for the Union, when our young people would meet to work and read the leaflets for the first time. The work is entirely new to most of our members. Our deacons too, have and are giving us their hearty support and co-operation so that we hope soon to be able to report a fourfold increase. Our last session was devoted to the consideration of the C. C. Course, and the result is that we expect soon to form a class and take up the studies. We wish to become strong workers. Already we have devoted much help and aid in anticipating much more. Throughout all our meetings our pastor has been an able and valued helper, and it is to his earnestness that we owe our Union.
W. CLARKE, Cor. Sec.

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Sabbath School. BIBLE LESSONS. ADAPTED FROM PENNELL'S SELECT NOTES. FOURTH QUARTER.

Lesson III. Oct. 18. 1 Kings 1: 25-34. SOLOMON'S WEALTH AND WISDOM. Read the Whole Chapter. Commit Verses 29, 30.

GOLDEN TEXT. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."—1 SAM. 2: 30.

EXPLANATORY. I. THE WEALTH AND WORLDLY GRANDeur of SOLOMON.—Vs. 25-28. A general view of the wealth and luxury of Solomon can be seen from the description given in both Kings and Chronicles, that he "made silver and gold at Jerusalem as plentiful as stones, and cedar trees made he as the acacia trees that are in the vale for abundance." And from the account in Ecclesiastes (2: 4-9): "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruit; I made me pools of water therewith, the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great flocks of cattle, and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

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Arabians, who from early times were noted for their astrological investigations and for their wisdom. Job is spoken of as among these children of the East (Job 1: 3), and the character of their wisdom and scientific learning may be gathered in some degree from the speeches of his friends. Pythagoras is said to have visited Arabia and derived from thence some of the precepts of his philosophy. From the same quarter came "the wise men" unto Bethlehem when Christ was born (Matt. 2: 1). "All the wisdom of Egypt." Egypt was renowned as the seat of learning and sciences, and the existing monuments, which so clearly describe the ancient state of society and the arts, show the high cultivation of the Egyptian people.

"It included magic (Gen. 31: 10; Ex. 7: 11, etc.) geometry (Herod 2: 109), medicine (Is. 2: 84), astronomy, architecture, and a dreamy, mystic philosophy."

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No Cripe Hood's Pills

When you take Hood's Pills. The big, old-fashioned, sugar-coated pills, which bear your initials on pieces, are not in it with Hood's. Easy to take and easy to operate, it is true of Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists, etc. C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager. ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, OCT. 7th, 1886.

THE GOSPEL IN QUEBEC.

The Antigonish Casket has given its attention to some articles which appeared in a recent issue of this paper in reference to the work of the Grande Ligne Mission, and evidently has not found them very comfortable reading. Our contemporary feels moved to apply some very uncomplimentary epithets to the men who are engaged as preachers and colporteurs in connection with the work. These "honest proselytizers" are, in its estimation, "accomplished liars." The work of the mission is "a revelation of unblushing falsehood on the part of the preachers" and "pitiful imbecility on behalf of their dupes,"—"the 'dupes' being, as we understand it, those Baptists who are moved by the appeals of these wicked preachers and colporteurs to supply them with the means for carrying on their work."

Now the Casket's hard names will not break anybody's head and men who have been accustomed to encounter stones and brickbats—to say nothing of magistrates, courts and jails—in the course of their preaching the Gospel in Quebec will not be likely to lay these opprobrious epithets very much to heart. We wish to assure our choleric contemporary that we have met a number of these Grande Ligne people, we have heard something of the work of others and we have seen no reason to regard them as false men and deceivers of the people, but, on the contrary, as men engaged very earnestly and conscientiously in a work involving a large measure of difficulty and self-sacrifice. Perhaps in a calmer mood the Casket would perceive that it is a little difficult to explain why men who are accomplished liars, whose whole work is a revelation of falsehood and who are therefore guilty of "obtaining money under false pretences" should choose for themselves the life which a Protestant missionary among the Catholic people of Quebec must lead, with its hardships, its meagre salary, and the relentless opposition, silent or active, which the missionary must constantly encounter. Men who are not in that work for conscience sake are not likely to be in it at all. If the Casket will acquaint itself with the facts as to the lives and characters of these men, it will probably feel constrained to admit, however strange it may appear from its point of view, that there are few men of more sincere and honest purpose than the men of the Grande Ligne mission and that they are not in this work for the sake of money or for any other unworthy motive, but from a sense of duty toward God and love to their fellowmen.

Our returned contemporary is sadly scandalized because Baptists talk about evangelizing Quebec and speak of the necessity of giving the gospel to the French Roman Catholics of that province. These people, says the Casket, "have learned from their Catechism the saving truths of the Christian religion" and "have the gospel preached to them in their churches from year's end to year's end." For ourselves we should be very sorry to say anything respecting Roman Catholics and their religion unwarranted by charitable truth. We should be sorry to pen a word to indicate a narrower door of salvation for men than God's mercy has ordained. We wish to believe and to speak the best things we can of the faith and the works of Roman Catholics. But the existence of the Baptist denomination—not to speak here of other Christian bodies—is, and for centuries has been, a standing protest against the assumptions of Rome and a witness to the conviction that the Gospel of Christ in the fulness of its power to redeem and save is not ministered in and through the Roman Catholic church. If what Baptists receive and proclaim as the Gospel of Christ is really the gospel, then they are unable to see how, in obedience to the command to go into all the world and preach the Gospel to every creature, they can pass by Quebec. If Baptists believe themselves to be in possession of spiritual light and truth and liberty which their Roman Catholic fellow citizens do not possess, should they not seek to share these great blessings with those who have them not?

The Casket bases in part its charge of untruthfulness against the Grande Ligne preachers on the fact that some of them have said that "the Bible is unscripturally taken from the people and burnt." This the Casket contends can apply only to the Protestant Bible and that the Grande Ligne missionaries know this to be the case. Our contemporary does not inform its readers what it means by "a Catholic Bible" and "a Protestant Bible." The Bible which we should like to see in the hands of the people is the best translation extant of the most approved ancient manuscripts of the Holy Scriptures. This, we presume, the Grande Ligne missionaries also desire. Translations which have received official authorization in the R. C. church contain some renderings which Protestant scholars agree in regarding as erroneous, but in most essential features are not so very different from those in general use among Protestants, and we believe that the Grande Ligne missionaries are very well pleased to supply Roman Catholics in Quebec with Bibles and Testaments translated and even annotated by Roman Catholic scholars. If we are correctly informed it is these editions of the Scriptures—for example—that are taken from the people and destroyed. Can such books as these, by any fair use of language, be called "Protestant" and if not why apply opprobrious epithets to these men because they do not say the books destroyed are Protestant Bibles?

elements of wisdom as Solomon had is not likely to make a foolish choice when the opportunity for choosing occurs. And it comes to all. Does not God come to every young man and say, "Ask what I shall give thee?" And then make their choice and receive what their hearts desire. For everyone that asketh receiveth. There are limitations of course—not in God but in man—in their desire and capacity. Men are not likely to ask very earnestly for that which they have no capacity to receive, or to seek that which they do not desire to find or to knock persistently at doors which they would not offer to enter if opened to them. Some men are fitted to be kings, some to be prophets, some poets, some statesmen, some men of business; but God stands ready to give to each the help he needs to make him effective in his own sphere of effort.

A most solemn consideration is that choices are inevitably being made. If men do not consciously choose and receive God's good gifts then they virtually elect to receive evil things. The man who sets his boat in the current above Niagara, unless he put forth strenuous efforts to get out of it, has already chosen for himself destruction. The getting of good things from God does not mean the merely passive acceptance and enjoyment of them. The gift to Solomon did not make it useless or unnecessary for him to employ all his faculties in the acquisition and the use of wisdom. God helps men by quickening and purifying their ambitions and their faculties. He does little for those who will not co-operate with Him in working out their own salvation. And, finally, let it not be lost sight of that those who choose the higher blessing God gives also lesser blessings. So Solomon choosing wisdom, He gives also riches and honor. To him who chooses the Kingdom of God He gives all other needful things.

From Halifax. INTO THE LIGHT. The papers announce to-day that Rev. George E. Grubb, a church of England evangelist, has united with a Baptist church in England. Mr. Grubb visited Halifax about a year ago, and preached with startling plainness and power in St. Paul's. He denounced baptismal regeneration in vigorous English. The church people of the city heard, from their own evangelist, that this doctrine was a "lie," living in their own church, blinding and leading souls to perdition. The Bishop of Nova Scotia listened in St. Paul's to Mr. Grubb's terrible invective hurled against baptismal regeneration. The preacher in his fervid eloquence ignored the teachings of the prayer-book and the preaching of high church clergymen. But he did not stop at denouncing that which is false. He also set out in the plainest terms the way of life through Christ, the atonement, repentance, regeneration by the Holy Spirit and faith in Christ. The discerning felt the hearing him that an acute stage had been reached in his faith and preaching, and that either a reform must take place in the episcopacy or Mr. Grubb must come out of that body. As an expediency all devout lovers of truth could wish that he had remained in the establishment, to fulminate against the popish errors found there and to preach to them a pure gospel. Mr. Grubb is an orator.

QUEER BAPTISTS. This baptismal question is irrepressible. In all quarters it asserts itself. At present some of the officers of the army, stationed at Halifax, are known in the city as devout, humble Christians. They unite with the active laborers in temperance, Sunday schools and other Christian work. Although they have been members of a Christian denomination, yet this baptism matter has given them trouble. One of them, ranked as captain, who, it is supposed, had been himself baptized, took a brother captain and two women of like mind to the North West Arm and there baptized them in apostolic manner in the name of the trinity. So far so good. But what about the apostolic church, its officers, its order and its practice! One step may lead to another.

IS HE THE RIGHT MAN AT LARGE. Rev. A. Clements referred to in the report of the African Association may be just the man needed among the colored Baptist churches of Nova Scotia. For years the pastors of the Halifax churches have seen the need of a leader for these people, and have again and again put forth efforts to secure one. If Mr. Clements proves himself to be possessed of the qualifications to undertake and successfully carry on the arduous self-sacrificing labors needed in the colored churches, and gives himself up to this work, great and permanent results will surely follow his efforts to do good to his people, who have in the past suffered from special disadvantages. He will have the sympathy and prayers of the Halifax pastors and churches. UNBAPTIZED. The exhibition grounds and buildings of Halifax are in the centre of the city and are not equal to the demands made upon them. The province and city have undertaken to get larger grounds outside

of the city for exhibition purposes. Of late it has leaked out that the amount of land sought to be purchased was unduly large, and consequently very costly. A little digging down beneath the surface brought to light the fact that the plan is to have the city now in debt \$2,200,000, and the province also heavily in debt, to purchase land enough to have a race course in connection with the exhibition grounds. But the Christian people of Halifax, who do not feel that horse racing and its accompanying gambling and drunkenness are industries to their tastes, are moving in the direction of protest and vigorous obstruction of this enterprise. The Evangelical Alliance, ever on the watch-tower, has sounded the note of alarm, and the whole business will be dragged into the light of day and then examined.

MEETINGS AT HAMMOND'S PLAINS AND SURROUNDINGS. The District Committee had an interesting service at the Plains on Monday afternoon, and in the evening at this place, Lucas Settlement, Sackville and Upper Hammond's Plains. Dr. Kempson preached at Sackville, Rev. A. C. Chute at Hammond's Plains, the Rev. M. W. Brown at Upper Hammond's Plains, and Rev. A. Clements at Lucasville. Rev. E. M. Saunders and Rev. A. Whitman, the pastor, and the Rev. G. A. Lawson, assisted in the services.

MINISTER'S MEETING. At the minister's meeting on Monday Mr. Irad Hardy and Austen E. Bill, students of the Sophomore class, were present. Mr. Hardy gave an account of his very successful labors in the summer vacations of 1895 and 1896 in Shelburne county, Lower Ohio, Cape Negro Island, Port Clyde, Village Dale, Birchtown, Enslow's Point, West Green Harbour, were all visited and received the labors of this young brother. Many were converted to God and of course there were the other good results which follow revivals of religion. This mission is supported by the pastors and churches in the county. To other districts, their message is, "Go thou and do likewise."

Foreign Missions. SOME THINGS THAT ARE NOT SO. In order to a helpful understanding of our F. M. work in India some misapprehensions ought to be cleared up. Let our missionaries be practically useless to the Mission for the first two years after reaching the field while they are acquiring the language. By way of reply let me say that the missionary begins to preach the gospel the first day he lands in India. There are from ten to fifty educated Hindus in all our station towns who can understand English quite well.

(1). After the hours of Telugu study are over the missionary, whose heart is well nigh bursting to preach the gospel, and who sighs for the "gift of tongues," may walk in the cool of the day into the town, call upon these educated Brahmins and use his mother tongue until he is hoarse. (2). He may hold public services occasionally and preach in English. Such meetings have been held all over our Mission and good results have followed. (3). He could teach a Bible class in English for the benefit of boys attending the high school. Mr. Corey has been doing this kind of work, in response to an oft-repeated request made to me, by the boys themselves, when other work hindered me from undertaking it. (4). The new missionary, from the start, in a score of ways useful in assisting the other missionaries and thus lightening their burdens. (5). While the country is new to him and everything seems striking, he can write up a description of what he sees and hears in that strange land, thus making our life in India more real to those at home. (6). Within a year most missionaries who do considerable work in the Telugu, within six months they should begin to use the new tongue in "telling the story."

2nd. That it would be more economical to learn the language before going to the field. (1). It can be learned far more rapidly, correctly, and cheaply on the field. It should be learned from the people themselves quite as much as from books. In fact the colloquial Telugu he can never learn from his books. It is almost as different from the grammatical as if it were another dialect. After a thorough knowledge of book-Telugu he may write sermons and translate books, but he cannot preach to the common people and be understood. (2). But the language, whether grammatical or colloquial, will be of little use to the missionary if he does not know the people. Their methods of thought are oriental and their religious ideas widely different from our own. To express a western idea, arrayed in western idiom, and clothed with a western illustration, though worded in correct Telugu, would be as meaningless to the ordinary native as to discuss the "silver question" to a ten years old boy. The missionary must understand the working of the oriental mind. The words "Asia," "God," "Heaven," "Salvation," "Atonement," mean a very different thing to a Hindu from what they mean to us. Hence he and we may be using the same words precisely and yet our thoughts be as widely separated as the poles.

To sum up let it be understood, 1st. That the new missionary's practical usefulness on the field begins as soon as he gets there. 2nd. That it is not wise to delay in this country for the purpose of studying Telugu. W. V. HIGGINS. Advice from Merv, Turkistan, state an epidemic of fever has been raging among the Turcomans for some time during the past two months, and nearly 10,000 have died.

mission, or in anything else, that forbids our planting Baptist churches in Newfoundland! Fourth, we would better consolidate our educational and missionary interests and promote harmonious operations. Fifth, a Canadian C. C. O. might then be an easy matter to arrange, and one equal to all demands. Sixth, we could all the more perfectly promote the scriptural unity, if the faith and the practice of our 100,000 church members, who, together with at least our 200,000 constituents, would be no mean organized army of the hosts of God to speak and act in all the affairs of church and state.

Let each CONVENTION or Association in the Dominion, at their next meeting, pass resolutions setting forth their desire for federation and appoint representatives, say one for every Association, who shall meet to consider the matter and then make their recommendations to the different bodies, which in turn might refer them to the churches. Or better still let our denominational papers call on the county organizations, and let each Association send one delegate for the purpose, to pass on the matter and appoint say one delegate for every county to meet at a stated time and place, form a Dominion Convention, and have the matter worked out later on. Representation could be according to the Baptist membership in each county, and delegates could be elected by the county district meetings of the Association. Let the District Columbian organize for an annual Convention, independently of the U. S. Baptists, if not now so organized, and then work for a federal convention of Canadian Baptists and the North West Baptists as for a federation. For if the weaker ask for help will the stronger refuse it? The Convention when once constituted would not do away with the present Convention, but would supplement them, and could appoint a Dominion Board of Mission Commissioners, whose duty it would be to foster and further the interests of all missions of the denomination, by a re-adjustment of relationship and claims with the present Conventions and the churches composing them.

By the way, as the Maritime Baptist Publishing Co. intend changing the form of our excellent paper why not change its name to "The Maritime Baptist" which would give us a striking position in the federation of Canadian Baptists, to whom the world is under tribute, for their contributions of truth, piety, and evangelical religion. J. HARRY KING.

Foreign Missions. THE FEDERATION OF CANADIAN BAPTISTS. Geographically, historically and scripturally, Canadian Baptists are one. They exist for one purpose, the evangelization of men. In view of this, should the rocky-ridges of the great lakes, or the Rocky Mountains, be barriers to organic union? Or should the fixed forms of Convention organizations stand in the way of a movement desirable and necessary for several reasons?

While as Baptists we are vitally related and interested in each other, and are deeply concerned in all that pertains to the kingdom of Christ; yet we are organically in the four isolated sections of Maritime, Ontario and Quebec, Manitoba and the North West, and British Columbia. These divisions may be natural and necessary to carry on at least a part of the great work committed to us as a people, and doubtless require annual convention gatherings, but is it not now full time to take steps to form say a biennial convention, composed of a representation of Baptists from sea to sea?

Manifestly the advantages of such an arrangement would be many. First, the fourfold feeling of isolation would naturally give place to that of intimate and vital fellowship and large enthusiasm. Second, instead of the present indefinite ideas of our needs and common mission, we would see each other and our work at close organized range and have intelligent views of the whole situation. Third, British Columbia, and perhaps Newfoundland, would become the right and left arms of the main body of Baptists. What is there in the great con-

Visit to our Red Brethren at Fairford and Little Saskatchewan. Readers of the Messenger and Visitor will no doubt remember the interesting account of Mr. and Mrs. Mellish's trip north last summer, when seventy-six Indian converts, living along the Fairford and Little Saskatchewan rivers, were baptized by Bro. Prince. These converts were not organized into churches or placed under the pastoral care of any one, because there was no one to put in charge to take work there. They were simply left to look after themselves as best they might, the committee hoping to be able to send some one to them without great delay. Time passed on, however, and neither the man nor the means were forthcoming for the work.

In January of this year Bro. Prince paid them another visit, encouraging them and strengthening them in the faith. Then another six months rolled by, and still they were without a pastor's care and instruction. Rumors reached us that many had fallen away or gone back to the English church. Again we heard that they had fallen out among themselves, and that the work was nearly broken up. It is difficult to obtain reliable information from that far away place, and our hearts were troubled for our brethren there, left like sheep in the desert without a shepherd. At the Convention held in Winnipeg it was decided that Bro. Prince and the writer should visit them again as soon as possible. The Convention closed on July 11th, and on the 14th of the month we started.

The Young People's Societies of several of the churches have been collecting money for the purchase of a mission boat, and it was expected that we would make this trip in it, but as the boat was not ready we had to get to Fairford and back in the best way we could. Two of the brethren from the north had attended the Convention, one of whom came from St. Martin's in a small sail boat, which he had left at Westbourne, near the southern end of Lake Manitoba. We arranged to go with him as far as St. Martin's and chance it from there to Little Saskatchewan and home again.

On the 16th we reached Westbourne and found the boat where John had left her, but full of water and minus the sails, which some one had carried off. We bailed it out and stowed our tents, bedding, and provisions on the bank, and then floated down to White Mud River, where we packed up a sail out of some pieces of canvas and a blanket. Night overtook us at the mouth of the river, where we tied up in the midst of a thunder-storm. The rain here was all marsh, so we had to sleep in the boat, covering our selves with the sail. By this means we managed to keep out of the rain but not the mosquitoes. These seemed to enjoy themselves all night long under the canvas, but at daybreak we were up and were no longer, and as they would not leave we had to set sail. We found that the boat could go through the water at a pretty good rate, but she had one fault—the water also came through her, and John would bail till he was tired, and then dive down among our goods in search of the leak. When this was found he would get out a large lump of tallow which he had provided for the purpose, bite off as much as his mouth would hold and chew it until it was soft enough for him to press into the open seam. But the boat was old and full of cracks, and kept John busy chewing tallow and bailing all the voyage.

After sailing about twenty miles the wind freshened and our sail went to pieces, so we were obliged to land and camp while we repaired it. At night it was ready, but the wind had now changed and was blowing from the north, so we had to wait until it had blown again, which it did after five days. It was eight o'clock in the evening when the wind began to come from the west, but we pushed off and sailed all night, and all the next day, reaching Fairford at 8 p. m., just a week after starting.

News had reached the brethren that we were coming, and we found many of them waiting for us. There was much to talk about, and it was half past ten o'clock before we had our tents up and supper over, and we were very tired, not having had any rest for thirty-six hours. So we told the people that we would hold no meeting that night, but would meet them early in the morning. They left, but in a short time we heard singing and saw that the chapel was white, and soon word came that they were waiting for us to come and preach to them. So over we went and had a good meeting. They had had no one to preach to them for over six months, and were hungry for the word.

The next day, and every day we remained there, we held three services. These often consisted of the regular service, after another meeting, and another meeting, after that with about half an hour spent in singing at the close of each. On Sunday we went down to the river, where Bro. Prince baptized three believers, and on Monday one more. During the past year a neat log chapel has been erected at this place, at a cost of about \$200. The brethren would have been glad to have had us remain with them for a long time, but we received word that quite a number of Indians from other reserves were awaiting us at Sandy Bay, our next stopping place. So we moved on down the river, many of the Indians from Fairford going with us.

At Sandy Bay we found a large encampment, and put up our tents among their tepees. We had largely attended meetings here, but were disturbed by some who were evidently bent on breaking up the work. The chief, who is not a believer, was very friendly, and threw open his house for the meeting, and seemed greatly interested in what he heard. The disturbing element soon left, and we had a blessed, happy time with the people. They seemed to never tire, and at any time of the night one could hear voices praying or singing in the various tents. After several days we passed through Lake St. Martin's to the Narrows on St. Martin's reserve. Many of the Indians went from reserve to reserve, as we did, so as to be present at all the meetings. Some of our meetings here were held at the encampment at the edge of the lake, and others in the school house. The chief, who is over ninety years of age, and a heathen, did all that he could for us, and attended all the meetings.

He spoke very freely and people who had been baptized at a very anxious earnestness. Two days after we reached the mouth of the river we found the work of the care of the doing what is of Life to his place, and the who are not.

We left Little and on the reached Black-nipog, one by from Selkirk, fine, new ste wood, and twelve hours. When Mr. number many who were witness of the tined. They were acting in But now a year That with to are starting to hope of the have during regulars those who could Word of God best ability not read. Year others many more a Let it be but newly on in Christ, and for a year and many of Bible for their or doubt that and these pe Suppose that has been ed, and left to tor, is it like made as good time? True, when God has ren in the No was some g reached us o time, several tended the d. These are brethren call offenders and leader defende that the Bible to success. H edged that b of evil, and si no more trou After the lish Church b of its work occurred in the Baptists, formerly men When the c many means but without a plan. They mine with the commune too said. This Indians, and the preacher Peter's that people back would soon f One of the want the res we had com not feel that together to t been member years, and du in darkness a on by us came and pe we saw the true way does we we mercy and Jesus. Our we were dum the Bible, but God's book, and were ha and were ha to be. Now mine in the ences trouble so long in da light. Was again? Be who we knew lives were s mine with th At each converts becom to have. Th one of o some one be one if this a fighting arm shall be lead thing of it wonder at th do the same, or them?

The Indian time ago th north as soon secured. Bro one, but th way of his of to be bu cost of abou in hand for white missi St. Peter's, a work there, ing of anothe verts be negl through ano they alon soon as possi From many invitations preach the g still heathen Some of the ones with s about \$150 a this should be are anxious to un reserves soon as possi stituted, to som can do but w will come to God has th and we shou gladly and

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He spoke very highly of the change in the lives and conduct of those of his people who had become Baptists. One was baptized at St. Martin's, but many are earnestly seeking light.

Two days after leaving St. Martin's we reached Little Saskatchewan, at the mouth of the river of that name. We found the work going on quietly, under the care of one of the brethren who is doing what he can to break the ties of life to his old church. It is but a small place, and there are only four families who are not connected with the Baptists. We left Little Saskatchewan on Friday, and on the following Tuesday evening reached Black Bay Island, in Lake Winnipeg, one hundred and thirty miles from Selkirk. On Thursday morning the fine, new steamer "Premier" called for wood, and took us on board, and in twelve hours we were safely at home, having been away just thirty days.

When Mr. Mellick reported the large number baptized last year, there were many who were sceptical about the genuineness of the conversion of those baptized. They were asked that the Indians were acting under religious excitement, and that the work would not stand, but now a year has passed, and what do we find when we visit the people again? That with two or three exceptions all are standing firmly, and rejoicing in the hope of the gospel. We find that they have during this time carried on meetings regularly at the four reserves and those who could read have studied the Word of God diligently, and to their best ability instructed those who could not read. We find, also, that during the year others have been saved, and that many more are seeking salvation.

Let it be remembered that these were but newly converted people—mere babes in Christ, and that they had been left for a year without a pastor or teacher, and many of them unable to read the Bible for themselves. Can any one longer doubt that this is the work of God, and these people are His chosen ones? Suppose ninety or more white people had been baptized in any part of the world, and left to themselves without a pastor, is it likely that they would have made as good a showing after a year's time? Truly we should be grateful for what God has done for these our brethren in the North. We found that there was some ground for the rumors that reached us during the spring. At one time, several of those baptized had attended the dances held by other Indians. These are very immoral. The other brethren called a meeting, and made the offenders answer for their actions. The leader defended himself on the ground that the Bible said that there was a time to dance. However, he soon acknowledged that he had done that which was sinful, and since that time there has been no more trouble of this kind.

After the Baptists last year, the English Church Mission increased the number of its workers in that part of the country and sought to undo the work of the Baptists. Some of the converts were formerly members of the English church. When the church workers had tried many means to win them back again, but without success, they tried one more plan. They invited the Baptists to come and minister to them. "Let us worship and commune together, for this is love," they said. This seemed right to the simple Indians, and many acted upon it, and the preacher sent word down to St. Peter's that he had now more of the people back to the church and the rest would soon follow.

One of the Baptists up there told me what the result was. He said, "After we had communed with them, we did not feel that we had done right; we met together to talk it over. Some of us had been members of the English church for years, and during all that time we were in darkness and our lives were evil. Now one of us was saved. Then you people came and preached to us, and at once we saw the difference and said, 'This is the true way.' We then saw what sinners we were, and our need of pardon and salvation. God showed us mercy and saved us through His Son Jesus. Our lives were changed. Before we were dumb, and could not understand the Bible, but we can pray now, and love God's book. We forsake our evil ways and were happy. We left the church and were baptizing, but as Jesus teaches us to be. Now when we went back to commune in the church again our consciences troubled us. We had been there so long in darkness, and now we had the light. Was it right for us to go back again? Besides, there are many of those who we knew were unsaved, and whose lives were evil. How could we commune with them? So we did not go back again."

At each of the places we visited the converts begged me to send them a pastor. I have before me as I write a letter from one of their number, pleading that some one be sent to lead them, and he says if this is not done soon they will be fighting among themselves as to who shall be leader. A ready there is something of that sort going on, but can we wonder at it? Did not Christ's disciples do the same, even when He was with them?

The Indian committee decided some time ago that Bro. Prince should be sent north as soon as a white missionary was secured. Bro. Prince is anxious to go at once, but there are difficulties in the way of his doing so. A house would have to be built for him at Fairford, at a cost of about \$500, and there is no money in hand for it. Should he go north the white missionary would need to live at St. Peter's, so as to take charge of the work there. The building of the building of another house. Shall these converts be neglected and left to themselves through another winter? Is it right that they should? But these are not the only ones who require our attention and help. From many of the reserves are coming invitations for us to visit them and preach the gospel. Some of these are still heathen. We need more workers. Some of the converts would make good ones with some training. It would cost about \$100 a year to train each one, and this should be commenced at once. We are anxious to place a man on the beach-reserves near Portage la Prairie, as soon as possible, but cannot until one is fitted, to some extent, for the work. We can do but very little unless our brethren will come to our aid with the means. God has thrust a great work upon us, and we should not shrink it, but take it up gladly and thankfully. He has abundantly blessed it so far, and we can believe that He will still further bless if we prove faithful and do our part.

BEST FOR WASH DAY USE TURPIN'S SOAP BEST FOR EVERY DAY

DENOMINATIONAL NEWS.
Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of denominational funds. Rev. J. W. Wainwright, N. S., is treasurer of Maritime Convention funds for Nova Scotia, and Rev. J. W. Wainwright, St. John N. B., is treasurer of Maritime Convention funds for Brunswick and P. E. Island. J. S. Titus Esq., St. Martin's, is treasurer of the funds of the N. B. Convention.

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DOMINION OF CANADA
SOLD ALL OVER THE

Quarterly Meeting.
The Carleton, Victoria, and Madawaska counties quarterly meeting was held at the Rockland Baptist church on the 22nd of September, as our Foreign Missionaries, brethren Higgins and Gullison, and Mrs. Cox, Provincial Secretary of W. M. A. Society were with us. The evening was given to gospel singing, Mr. Higgins preached a very earnest and inspiring sermon, when Rev. Mr. Gullison delivered a more than ordinary address, with deep pathos and fervent spirit, which left a grand impression on the minds of the brethren.

Ordination Services.
An ecclesiastical council, convened at Bridgewater, N. S., at 2.30 p. m., on Sept. 29th, for the purpose of considering the advisability of publicly setting apart to the work of the gospel ministry Bro. Alfred H. C. Morse, B. A., pastor elect of the Bridgewater Baptist church. The services were presided over by the Rev. R. B. Kinley as moderator, and Bro. W. L. Archibald as clerk.

Nova Scotia's Contribution for Denominational Work.
To the Baptist churches of Nova Scotia: DEAR BROTHERS,—The Convention asks for \$15,000 from Nova Scotia, for Denominational work, for the year beginning August 1st, 1896. The amount given by the aid Societies is not included in this \$15,000, but is a much extra. It was not thought that this is all the churches are able to give for this work, but in view of the amount given the last two years, all that could be hoped for.

PERSONAL.
Rev. J. A. Gordon has gone on a short visit to P. E. Island. His pulpit was supplied last Sunday by ministers in attendance at the F. C. B. Conference.

When You Come to the Exhibition
Visit 73 Gormain Street a few minutes to examine our Fall Exhibition. It is now ready for you. You desire in good tailoring we are prepared to do it. We can refer you to a long line of customers who come here year by year, and send their friends. We import our clothes, etc., direct and change them into moderate prices, lower in most cases than others. When our prices are higher the quality is better. We promise satisfaction if anything is not right we make it right.

JOHN CHAMBERLAIN.
PUBLISHERS OF THE MESSENGER AND VISITOR.
104 MILL ST., ST. JOHN, N. B.

Wolville, N. S., Sept. 30, '96
Keep Minard's Liniment in the house.

Without first
\$2.99 Pant,
\$4.90 Ulster, or
\$12.00 Overcoat,
Chamois Fibre Lined,
you will not do justice to yourself.

Can you brethren send us any help? Do so if you can. Our congregations and prayer meetings are good. We have had baptisms here this summer that we did not report, and last Sabbath, Sept. 27, we baptized another sister, so that our number is increasing slowly. Our friends are good here and very kind, giving us many useful things for which we are very thankful. They met in the hall here a few nights ago and presented us with \$16.75 in goods and money. Such tokens speak favorably for the people of this place, and their pastor enjoys such meetings every time too. May the Lord abundantly bless the donors, may His presence be with them. I look forward from this church this last Sabbath for Foreign Missions.

Some of our ministers in this province are being tried by fire. Rev. M. P. King of Doaktown, is the third to be burned out within the past few months. We have not heard any particulars as to the extent of Bro. King's loss, but presume it is considerable, beside the inconvenience to which he is necessarily subjected by such a misfortune.

Rev. D. H. Simpson, of Berwick, N. S., writes: Rev. I. R. Skinner, who was seized with severe illness at the time of our convention is slowly recovering at his old home at Weston. He is still very weak and for the most part confined to his room, but is graciously sustained by the precious gospel he has so long preached to others, and is hoping before long to engage again in the work he loves so well. Let prayer go up to God in his behalf.

Rev. G. O. Gates is resting for a little with friends in Nova Scotia. His pulpit is being supplied for one Sabbath by Rev. G. P. Raymond of New Glasgow, who is now in this province soliciting aid toward the rebuilding of the New Glasgow church, destroyed by fire last February. A collection was taken at Gormain St. for the purpose last Sunday evening, which, with the amount previously given, makes the contributions of the church to that object, we understand, about \$100.

In several villages of Finland the woman has authority, for a religious sect exists there whose disciples are forced to marry and to submit to the wife in all things. The women choose one woman for their governing head, whose duty it is to see that the men behave themselves, and to punish them if they transgress. Singular as the "Puritanism" of Liberia, who also recognizes the supremacy of women.

October 7... The Telegraph... brain to every part... every organ... and are therefore... exhausted if the... and steady if... and vigorous... makes rich, red blood... naturally, and well... clouded, there are no... appetite and diges-... you take

Chaloner's Blackberry Syrup. Briggs' Blackberry Syrup. Skives' Insect Powder. Royal Insect Powder. Wholesale and Retail by S. McDIARMID, 471-2 and 49 King St., ST. JOHN, N. B.

Scott's Emulsion. Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish.

For Your Health Real Fruit Syrup. STRAWBERRY, RASPBERRY, LEMON, LIME FRUIT, GINGERETTE. Made only by BROWN & WEBB, HALIFAX, N. S.

Champion Liniment. Is a Sovereign Cure for Colds, Coughs, Asthma, Bronchitis, Sore Throat, Catarrh, Headache, Rheumatism, Sprains, Bruises, Swellings, and especially that prevailing terrible disease LA-GRIPPE. 25 Cents per Bottle at all Druggists and of General Dealers.

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

GO BACK to the Fall of a Sick Man. K.D.C. Pills. K.D.C. Pills Liver and Bowels. K.D.C. COMPANY, Limited, 117 Beale St., Boston, Mass.

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

THE HOME. HUSBANDS AND WIVES.

It lies very much with the wives, Rev. F. B. Meyer says, to make it easy for their husbands to show their tenderness. A woman should have a clean face to look upon. A little extra scrubbing with soap and water before the husband comes home at night would not be amiss in some cases that I have observed, and might bring some roses to the cheeks. A bow in the hair, a clean ring round the neck, perhaps a flower in the dress, has an attractive effect. I tell the women that men's affection will sometimes wander because their wives are untidy and slovenly, their hair unkempt, their appearance unattractive. If women are not equally pretty, but it is not prettiness that holds a man's affection, but sweetness, neatness, nativeness, and these are possible to all women. A woman makes a profound mistake, however, who puts herself into a bad temper that she may be petted into a good one. It is a bad policy. A man will be tempted to coax her back once or twice, but he loses his respect for her each time. It really alienates the deeper bond of nature, and brings division between them. She is no longer his equal, one with him in his spirit, heart, and life, but his toy and plaything. After a while, he will live in perpetual fear that one of these fits of caprice may be coming on, and will hide anything likely to induce them, and so begins a course of insincerity which is the grave of love.

No, when a woman perceives the expression of anger on her man's face, let her keep her secret, uttering never a word. Like Enid, she must possess herself in patience. Never altering her own behavior, never less but more attentive to every spoken and unspoken wish, light, gentle, sympathetic, patient, expressing her tenderness by those little arts that women learn without going to school, and the love will emerge from its winter, and sow the soil again with flowers. But let men be more thoughtful and tender than they feel most put out and irritated, either with or without cause, it would be well to force themselves to bridge the yawning chasm by a caress. Kiss and be friends, they used to say. When we are angry, let us be careful to maintain the outward forms, and the inner spirit will not be far away. We should not be less courteous to our wives than to our friends. A wife's feelings are more susceptible. To leave the house for our work, or to return to it after hours of absence, without some recognition is a mistake, and worse. Let us not forget the fret and worry, the perpetual burden of the children at home, the scheming and planning, the daily provision of clothing, the letting out of frocks for growing children, the darning and patching of boys' clothes, the tidying and cleaning and washing; and if there are servants, the great greater anxiety involved in managing them. No woman would do for pay that thousands are doing for love. They ask no other wage than tenderness, which is the expression of a true and honest affection. And a woman can tell in every glance of the eye, or a mere subterfuge for infidelity.

IN THE KITCHEN.

Green Corn.—Half a dozen medium-sized ears of corn (more if small) clean, split down the centre of the grains, and scrape off the cobs; boil in a quart of water for three-quarters of an hour. Add a teaspoon of pepper, a half-teaspoon of salt, two table-spoons of butter, a teaspoonful of sugar, and one-half cup of milk; boil five minutes and serve.

Saratoga Stewed Potatoes.—Boil about six good sized potatoes; let them stand on ice until cold; chop up fine into small squares; season with pepper and olive oil; mix with butter the size of an egg, over a fire about five or ten minutes, simmering slowly, so as not to brown or burn; pour over a pint of cream, and stir carefully that they may cook slowly for about an hour. Keep adding cream, not allowing them to dry. Serve hot and drop into the centre a large piece of butter. Do not stir.

Old-fashioned Currant Preserves.—One likes occasionally to set before a guest some old-time confection, and currant preserves, made after the following recipe, is classed in this category. Use seven pounds of currants; make a syrup of seven pounds of granulated sugar and three pints of currant juice. Boil three minutes, then add the currants and one pound of seeded raisins. Cook gently twenty minutes, or a little longer. Put into cups or glasses, and when cold fit a circle of paraffin paper to the top of each, and cover with wrapping paper tied closely. Jams, jellies, etc., will never mould if over this circle of paraffin paper that is placed a quarter-inch layer of white sugar.—The Household.

There is something so pure and beautiful in the young girl going forth with such ideal confidences in life, that the mother who has outlived this period dreads to awake her to the sterner realities of a world so full of snares and pitfalls. The intuitive recognition that there is a better world where we see as we are seen is in every true mother's heart, and there is an unutterable longing that her child may be spared, even in this life; from meeting the real world with its hates, hypocrisies and wickedness. Fuller as she knows this hope to be, she cherishes it if she is a weak woman, and if she is a strong woman she combats with it and forces herself to face reality for her daughter as well as herself. This is one of the hardest duties of a mother, yet it is as certainly her duty in order to guide and protect her child. If the life of the girl can be properly protected during that romantic period when every eye is seen through the haze of youthful imagination, all will be likely to go well. This is a period when sentimental girls form the most erratic and dangerous friendships. It is a period when the girl needs her mother more than she will ever be likely to need her again. It is a

period when too many girls are away from home at boarding schools, among alien surroundings and alien interests. Let the mother see that the guides of her daughter at this important part of her life are true and noble, not false and worldly.—N. S. Tribune.

CAUSES OF HEADACHE.

The ordinary headache which is so extremely common among the inhabitants of our Atlantic seaboard was in the outcome of conditions affecting the nerves through impoverished blood containing poisonous matter absorbed from badly-digested food. So called liver torpidity and the catarrhal affections due to our changeable climate also aid in effecting its spread. Nervous exhaustion, due to irregular and fast living, plays an important part in its causation. Nervous strain, especially of the eyes, and infamed sinuses about the internal bones of the nose are special causes. Nerve irritation, which is but poorly understood by the general reader, is a prolific cause of so-called nervous headaches. I know of no more dangerous practice than to treat headache pain blindly with drugs. Of course, out-door exercise is the best possible thing for permanent cure. It is very easy to relieve most forms of headache by means of the cool-tar derivatives, of which so many are in the drug market. These are the best of many headache cures found on the druggists' shelves. Their use is not entirely without danger, for they are powerful heart depressants if taken in doses of any considerable size. Dr. Cyrus Edson, in Ladies' Home Journal.

A GERMAN PEACH CAKE.

This is an excellent wholesome dish served warm for supper with cream or eaten cold. Make a nice, rather plain paste of a pint of flour, a quarter of a cup of butter, one egg, a quarter of a yeast cake and a scant cup of water or milk. Begin in the morning if the cake is to be served for tea. Make a sponge of a liberal cup of flour, an egg well beaten. Let this paste stand until it has become very light and again increased to double its original bulk. If there seems danger of it being ready for use before it is needed, set it in a cool place for a while. About an hour and a half before it is to be served, roll it out on the board. It should not be half an inch thick when it is rolled. Lay it in a well buttered dripping pan, and slice peaches evenly over it, laying them in symmetrical rows. Let the cake be well covered and let it rise one hour. Bake it on the bottom of a quick oven, covering it for the first fifteen minutes. After this, bake it about ten minutes more without covering it. Draw it to the oven and dredge it with sugar thickly with sugar when it is done. Set it back for two or three minutes until the sugar has melted. Let it cool for fifteen minutes or half an hour, and serve it while it is very warm and fresh, but not hot.

THE SCHOOLAIR.

The first great eventful day in a young girl's life is the day she leaves her home to go to the distant school, or college, where her education is to be continued. It is not, it is to be hoped, completed. She stands with distrustful feet looking back on the happy days of childhood and fear of the new friends and acquaintances she must meet with the girl with whom romantic attributes every one in her new life who speaks kindly to her, her friends and her favorite teachers all being altogether "too good for human nature's daily food."

The exhibition of the most ordinary human weaknesses on the part of those whom her fancy has crowned with the bringer of fortune and she will as hastily condemn her former ideal as "the demons down under the sea." These are the enthusiasms of youth. Whether they bring joy or sorrow or joy in their way, it is difficult to tell. Middle-aged people who have outlived these enthusiasms feel tenderly toward the young, the hopeful who cherish an ideal of life as beautiful as it is imaginary. They know that too soon they cover their fall and the commonplace husk must succeed it. The morning mist that veils the mountains in rosiest glow must pass away, leaving the barren rocks beneath the hard, searching light of the midday sun. There is no time to gild the commonplace of middle age. It lies between two glories, one the glory of youth and the other the glory of old age. Both are periods of hope; one is looking forward to hope, one to the sunset haze. Middle age cannot escape realism. It is only beautiful when youth is prolonged and it slips imperceptibly into the silvery glow of age, so that the transition period is hardly noted.

There is something so pure and beautiful in the young girl going forth with such ideal confidences in life, that the mother who has outlived this period dreads to awake her to the sterner realities of a world so full of snares and pitfalls. The intuitive recognition that there is a better world where we see as we are seen is in every true mother's heart, and there is an unutterable longing that her child may be spared, even in this life; from meeting the real world with its hates, hypocrisies and wickedness. Fuller as she knows this hope to be, she cherishes it if she is a weak woman, and if she is a strong woman she combats with it and forces herself to face reality for her daughter as well as herself. This is one of the hardest duties of a mother, yet it is as certainly her duty in order to guide and protect her child. If the life of the girl can be properly protected during that romantic period when every eye is seen through the haze of youthful imagination, all will be likely to go well. This is a period when sentimental girls form the most erratic and dangerous friendships. It is a period when the girl needs her mother more than she will ever be likely to need her again. It is a

QUALITY COUNTS. In education. The best trained are the best paid, govern your "real business" school you learn actual business by doing it; better fitted in half the time than the cost of most school education. For more information, \$25.00. You can learn by mail. Send for primer. G. SNELL, TRURO, N.S.

THE FARM.

THE HAND SEPARATOR ON THE FARM.

The hand separator consists of a small metal bowl, which is revolved with great rapidity by means of cog-wheel connections. Milk turned into the bowl separates into skim milk, which is discharged into the outer portion of the bowl, and cream, which gathers near the centre. After the separation in the bowl the cream and skim milk escape from it through outlet and separate tubes, from which they are conducted into cans. This action of separation is continuous, so long as the bowl is revolving at suitable speed. Separators are now commonly sold on the market that do satisfactory work, practically removing all of the butter fat from the milk. On the average farm probably every 100 pounds of skimmed milk secured by the old-fashioned methods contains from one-fourth to one-half pound of fat. More is left in the milk than farmers are often aware of. The properly run separator removes nearly all, if not all, of this.

The writer believes that every person who keeps five or more cows, with the object of making as much butter from them as possible, who makes gilt-edge butter, and who is interested in progressive dairying, would find in the hand separator a money-making machine. Other people are likely to be disappointed if they buy a hand separator. The following are some of the important arguments in favor of this separator: It efficiently skims the milk, thereby saving all the cream or fat. Where impurities have fallen into the milk, such as hairs, dirt, manure, etc., the separator removes them, so that their influence on the cream is much diminished. In summer separator cream is free from milk curds, which often occur in cream obtained by hand and cause trouble in butter-making. The separator is also a labor-saving device when one becomes familiar with its use and care. The necessity for caring for many pans and cans is done away with in a large degree. There are several excellent forms of separators on the market. Prices vary according to size and make, ranging from \$35 up for first-class machines. For the skimming machine can be bought that will separate 175 pounds in an hour. A popular and standard size, which sells for \$125, will skim 350 pounds of milk per hour. Such a machine is at the station, and gives perfect satisfaction.

The amount of force required to run a hand separator is not great enough to tire an average man seriously. The use of the tread power is, however, becoming extensive. Small dog and cow powers are made, selling for \$150 or so, that are used for running hand separators, and a larger tread power, suitable for small bulls or ponies, is also used.—Ontario Agricultural Experiment Station Report.

SUBSTITUTES FOR FODDER.

American farmers are gradually awakening to the fact that there are many kinds of green fodder which can be plucked from a meadow, or a field, and which require far less labor than sweet corn. Several of these have been tried in this locality, and while the results have not always been entirely satisfactory, yet a very great advance has been made in the matter. One of the most satisfactory substitutes for green corn found thus far has been vetches, sometimes called tares in England. The seed can be obtained in any seed store, and is not very expensive. It is generally mixed with oats and alfalfa and half, or a bushel and a half of oats and one of vetches, and drilled in with an ordinary grain drill. Two to three bushels are sufficient for an acre. In some instances one or two hundred pounds of phosphate to the acre has been found an excellent thing on soil not in a high state of cultivation. The oats serve to keep the vetches from the ground, as they are inclined to run like pea vines, and prevent the gathering caterpillars. The crop can be sown very early in the spring, and is ready for cutting a month earlier than fodder corn.

Vetches are not only excellent for producing an abundant flow of milk when fed to cows, but are also heavy and fat-feeding, and especially good for work-horses and hogs. In some parts of England the work-horses receive almost nothing else, and age always sleek and fat. If not allowed to ripen, the oats and vetches may be cut and cured, and make excellent hay, about as good as clover, and the yield per acre in an average year is at least a third more than clover.

Canada peas and oats are raised to a considerable extent here, with very good results. They are excellent as green fodder, but more usually are allowed to ripen. The proportion sown is about the same as in the case of vetches. If sown too thick they are apt to drag the corners and render cutting difficult. About one bushel of peas to two of oats has been found most satisfactory. Horses do not usually like the peas mixed with the oats, but soon become accustomed to them.

Some attempts have been made to grow rape for early feeding, but it is not so satisfactory. It grows large, and makes excellent sheep pasture if hurdles are provided. Crispin clover was all the rage for a time, but little or nothing is heard of it now. It requires very rich moist land, and even then sometimes fails.—C. D. Hopkins, Tompkins Co., N. Y.

WARNING BUTTER.

During the last year we have made one experiment each week by taking out about one-third of each churning and allowing it to stand in a tub without stirring. The remaining two-thirds we washed once and then salted, worked and packed it. We have found that by adding about 25 per cent. of water to the contents of the churn before drawing off the butter, the yield of the butter-milk, and so allow a better separation of the butter, whereas if this is not done it is difficult to get the buttermilk from the butter. We would recommend adding in winter about 10 per cent. of cold water after the cream is full size. After this revolve the churn a few times to mix the water with the milk and then draw off the buttermilk and water.

Safe, Soothing, Satisfying

It positively cures croup, colds, coughs, colic, sore lungs, kidney troubles, lame back, chaps, chilblains, earache, headache, toothache, cuts, bites, burns, bruises, strains, sprains, stiff joints, sore muscles, stings, cramps and pains. It is the best. It is the oldest. It is the original. It is unlike any other. It is superior to all others. It is the great vital and muscle nerve. It is for internal as much as external use. It is used and fully endorsed by all athletes. It is a soothing, healing, penetrating Anodyne. It is what every mother should have in the house. It is loved by suffering children when dropped on sugar. It is used and recommended by many physicians everywhere. It is the Universal Household Remedy from infancy to old age. It is safe to trust that which has satisfied generation after generation. It is made from the favorite prescription of a good old family physician. It is marvellous how many ailments it will quickly relieve, heal and cure.

The Doctor's Signature and directions are on every bottle. Price 25 cents. Sold by Druggists. Pamphlet from I. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

JOHNSON'S ANODYNE LINIMENT. People of refined musical taste buy their Pianos and organs from the W. H. JOHNSON COM'Y, Ltd., 157 Granville St. Cor. Buckingham, Halifax.

You can always Feel Gay...

no matter how cold or stormy the day is—be you man, woman or child—if you have your fall and winter clothing interlined with Fibre Chamols. This popular style and warmth gives so that every one can afford to enjoy the comforting, healthful warmth it furnishes—no extra weight or bulk, only a pliable stiffness and a cosy warmth of which the coldest winds or frostiest air cannot rob you. See that it is put in all ordered clothing, and look for the label which shows that a ready-to-wear garment has been interlined with it. You really can't afford to do without it.

As a result of the season's experiments on this point, we would recommend little or no washing where the butter is made into pound prints for customers who like highly flavored butter, and who will consume it in from eight to ten days after it is made. While we have found the unwashed butter to keep fully as well as the washed in some cases, yet the general results indicate that the former has not quite so good keeping quality as the washed butter. For packing in tubs butter may be washed once or twice, but we feel satisfied that many makers are spoiling the flavor of their butter by too much washing. Today (December 28) I have just examined three prints of butter from the same churning made at the dairy on the 18th inst. and the print of the unwashed would score three or four points higher in flavor than the others which were washed. Winter butter especially should not be washed too much.—Ontario Agricultural Experiment Station Report.

DIGGING AND STORING POTATOES. The digging and storing of potatoes by the average farmer is done in a very careless manner. The essential point is to retain the flavor until used, and to do this they should never be left exposed to the sun or air, says The Indiana Farmer. Early varieties should be dug as soon as tops are dead, or when the skin ceases to slip from the potato. If early varieties are left in the ground they will sprout and thus destroy the flavor. Late varieties may be left in the ground until in danger of freezing. As soon as dug they should be immediately stored in a dark, cool and somewhat moist cellar. And right here is where some may differ with me, as some recommend a dry place in which to store, and others a damp one. I have noticed potatoes that remained in the ground over winter that did not freeze, that were as fresh and well flavored as when first matured. If stored in a very dry cellar they should be covered with moist sawdust to keep them fresh and exclude the air. Pitting is a most excellent way; simply piling them on well drained ground and putting on a layer of straw and enough dirt to keep from freezing. Care should be taken to uncover as soon as danger from freezing is past in the spring, and keep sprouts removed. As to manner of digging, if five acres or more are to be dug, it would probably pay to use a potato digger, but if less than that amount, the work can be done with a four-tined fork, garden spade, or ploughed with common breaking plough.—Colman's Rural World.

During the season of 1906, Tourists will find the Avon Summer House very prettily situated at Hantsport, near the Avon river, and commanding a fine view of the Basin of Minas, Hamilton, and other scenery. Terms—\$1 per day; \$4 per week; and a special rate to families and to those who wish to make long stays. Every attention given to secure the comfort of guests. Correspondence solicited. Guests can be accommodated at once. A. NEWCOMB, Hantsport, Hants Co., N.S., July 29th 1906.

HOTELS. FOR SUMMER TOURISTS. HOTEL KENSINGTON. ST. JAMES ST. ST. JOHN, N. B. R. P. SAINTEBE, PROPRIETOR.

The above named Hotel, opposite to the Public May, is a strictly a temperance house, and is connected with a view to meet all requirements of permanent and transient boarders. The rooms in this house are fitted with the latest modern improvements, are heated by steam and lighted by gas. Bathrooms with hot and cold water, electrically furnished, view of sea. Steamboat landings and post-office in close proximity. Electricity cars pass the door every five or ten minutes.

HOTEL CENTRAL, WOLFVILLE, N.S. J. W. SELINGER, PROPRIETOR. Situated in the most central part of this beautiful town. Equipped and newly refitted, with all modern improvements. Conveyed to and from Station free of charge. Excellent Livery Stable (owned by W. J. Balfour) in connection. Steamboat landings and post-office in close proximity. Terms very moderate.

CENTRAL HOUSE, HALIFAX, N.S. Corner of Granville and Prince Streets. End trace—60 Granville Street. This location is convenient and pleasant. A large amount of room for the comfort of guests. Miss A. M. FAYSON, Proprietress.

THE BEST MOUTH TONIC IN THE WORLD. PERFECT TOOTH POWDER. DRUGGISTS 25 CENTS.

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



SUMMARY NEWS.

John Hitchcock has been arrested at Andover for attempting to strike law officers with an axe.

Joseph Crandall, postmaster of Moncton for upwards of fifty years, has resigned owing to failing health.

The application for a recount of the Westmorland Scott Act re-election has been abandoned.

Fire was discovered in a rear room in the Watson block, St. Stephen, occupied by the Y. M. C. A., on Thursday.

The steamer "The Beaver Line" is to be booked for the first steamer of the above line to coast to St. John during the winter.

General Laurier will be one of the speakers at the public meeting at Truro on the 15th inst.

Charles Ingravel, of 425 Massachusetts Place, Boston, fell dead while standing on the steps of the Grand Central Hotel.

Dr. J. R. Smith, of Parrishore, has secured from the town certain privileges to put in an electric light and he is now canvassing to see how many lights he can place.

Objects of curiosity about the I. C. R. yard Thursday were two carloads of Lieut. Peary's Arctic outfit.

The cars were in charge of Lieut. Peary's colored servants, who was one of the party that went toward the North Pole.

Mr. J. C. Tingley, a resident of the United States for twelve years, a son of Mr. Joseph Tingley, of Margaree, C. B.

A Digby dispatch of Saturday says: Much excitement is caused here by a charge of extreme cruelty against a man named Borden.

The fifteen ton sloop Spry, which sailed from Boston in 1895 with Captain Joshua Slocum as its only occupant.

At the recent examination held in Halifax for entrance to the University of Dalhousie, the candidates who went up from Robtsey College were very successful.

Fraser, Fraser & Co., have recently made improvements in their store on "cheapside."

At the residence of the bride's father, at Marysville, N. B., Sept. 21st, by Rev. F. D. Davidson.

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Premier Murray has purchased through Craig, Bros. & Co. a specially-made Columbia bicycle.

Half of the business portion of Ladonia, Texas was destroyed by fire, which originated in a hotel Wednesday night.

Secretary Olney is ambitious to have the Venezuelan boundary dispute practically settled before he retires from office.

John Murphy, otherwise known as "Whitehead," who was recently released from Portland prison in England was pronounced insane at Bellevue hospital.

Over 3,000 coalminers in Boston struck on Thursday because their employers refused to renew the agreement of wages and conditions as has been customary.

The employees claim that owing to dullness in the trade they have been forced to work for lower wages.

It is said the strike is particularly among Jews and Italians and that the largest concerners are not much affected.

Tammany Hall, New York, was crowded to the doors Tuesday night and thousands of persons were unable to gain admittance to hear Wm. J. Bryan and other Democratic speakers.

Six deaths are reported as a result of Tuesday night's hurricane in Maryland. Property damage in the counties of the State was enormous.

At Akron, Ohio, Monday evening, during a meeting addressed by Senator Teller, a sensation was caused by a letter read by Gen. E. B. Finley, of Bayreuth, which had been written by Major McKinley, the Republican candidate for President.

A terrible wind storm on Tuesday night and Wednesday morning did considerable damage in districts in the south and west.

A bridge over the Susquehanna river at Columbia, Lancaster county, Pa., was almost completely wrecked.

The bridge was used by the Frederic division of the Pennsylvania railroad and as a public wagon road.

A Commission of the Salvation Army in Canada, headed by the Rev. F. A. Davidson, will visit St. John next month.

At the residence of the bride's father, at Marysville, N. B., Sept. 21st, by Rev. F. D. Davidson.

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DEATHS.

DIED.—At Windsor, N. S., Sept. 29, Harold, the infant son of George and Susy Dill.

McDONNARD.—At Westport, Sep. 10, Josie, infant child of Edgar McDonnand, aged 10 months.

EARLY.—At Fortmouth, N. H., on the 20th ult. of consumption, Zahra, eldest son of John Early, of Northfield, Queens Co., N. S., aged 25 years.

MILNERS.—At Greenfield, N. S., Sep. 22, George H. Millette, aged 79 years, passed away leaving a widow, two daughters and seven sons to mourn their loss.

HENNING.—Suddenly of heavy failure, at Little Harbour, Shelburne Co., N. S., Sep. 24, Henry Henning, aged 73 years. Highly respected in life, deservedly lamented in death.

PIREO.—At Westport, Sep. 25, George Chesley, infant child of Rev. C. E. Pireo, aged 11 months and 11 days. "He shall gather the lambs with his arm, and carry them in his bosom."

WITMORE.—At Lookport, Aug. 7, Mrs. Charlotte Witmore, wife of Robert Witmore, of Sable River, Shelburne Co., N. S. Our sister was a faithful member of the Baptist church.

MATHEWS.—At Black Point, Shelburne Co., N. S., Aug. 27, Allen Mathews, aged 80 years. Our brother was a loved and respected as a true christian man, living and dying in fellowship with his fellow Christians.

JORDAN.—At Bartlett, N. H., Aug. 3rd, Laura E. Jordan, beloved wife of William Jordan, passed to her heavenly home, after a very short illness, aged 24 years.

WOOD.—At Lot 48, P. E. I., June 28, Inglis Wood, aged 37. This brother put on Christ over two years ago and was baptised by pastor Corey, in Charlotte town.

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Special Offerings to Foreign Missions

(Omitted for August, Edwin L. Crosby \$5; W. L. Archibald \$4; in last year's account, For Mr. Gullison's support, Mrs. Stead Crandall \$5; Harry King \$5; Mrs. D. H. Simpson \$5; Miss Beattie Eaton \$5; S. R. Giffin \$5; Rev. T. W. Keirstead \$5; coll. at N. B. Convention \$25; Nat. Bible Society \$100; P. O. Archibald \$50; sale of maps \$1.25; coll. at mass meeting, Brussels St. church, \$52.65; Kara, (Beulah \$6.05, Bethel \$3.37)—\$9.42. Jacksonville \$7.60; Jacksonville \$3.29; Woodstock, special collection, \$19; for Mr. Gullison's support (John, McIntyre \$5; Dr. M. C. McDonald \$5; Mrs. McDonald \$5); Henry Colpitts for For. Mission deficit \$1; Robert Colpitts, For. Miss deficit, 75c; a friend of Misses \$7; Frederickson special coll., \$20.20; G. F. Miller's S. S. class, support of Miriam, \$8; Mrs. James Allaby, senior, Salt Springs, \$3; Yarmouth City Union, for Mr. Gullison's outfit, \$10. Total \$337.06, not including the \$9 which was included in last year's account. Balance reported \$324.34. Total to Oct 1, \$661.40.

It may be interesting to the friends of missions to know that there are sixty-eight persons who have pledged \$5 a year for the support of a Foreign Missionary—almost all of them for the support of Mr. Gullison's work. These pledges are not for one year only but are to be continued from year to year as long as Mr. Gullison continues to serve the Board, or as long as the friends are able to render their pledges. Eighteen have already paid the amounts which they pledged; one has paid in part and they are redeemed in good time. There are others who would like to join the sixty-eight. We ought to have 100 names—200 would be better. The missionaries expect to sail about the 31st. Expenses are heavy just now. Every little helps, and the smallest offerings are gratefully received.

Yarmouth, (Temple) N. S., \$3; Hampton Station, N. B., \$5; Hampton Village, N. B., \$5; St. Martins, N. B., \$4; per Mrs. Tius; Elgin, N. B., \$24; Weymouth, N. S., \$2.50; Petticoat, N. B., \$17.75; Central Bedouque, P. E. I., \$4; Havelock, N. B., \$10; A. M. Corey \$1; Minnie Price \$1; H. Colpitts \$1; Mrs. J. H. Colpitts \$50; Mrs. R. V. McKeown \$50; Mrs. M. A. In 50c; Mrs. Ezra Keith \$50; Mrs. E. H. Keith \$50; K. E. Bowdoin, Field Sec'y.

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Ladies, We Are

If you come to St. John during the Fair don't forget that we have the best exhibition of Ladies'...

Jackets and Capes that can be seen in the city.

Gossamers. We have just opened a large lot of Gossamers which we have purchased from the makers at half price.

They are the latest style, having a very full separable golf cape with shoulder straps, also a detachable hood. They are made from fine Tweeds and fine Covert Cloths—made perfectly waterproof by the latest process.

Regular prices are from \$8 to \$12, but this lot is marked \$4.50, \$5 and \$5.50.

F. A. Dykeman & Co. Box 79, St. John, N. B.

receipt, per steamer "Hullfax City," direct from London, of our Fall and Winter SUITINGS, TROUSERINGS and OVERCOATINGS. In wear, coloring and design they are the latest we have shown.

We are also in receipt of our Fall and Winter Fashion Plates and Reports, so it will be no fault of ours if our patrons are not the first to don their fall and winter clothes made from the sweet fabrics, and latest cut, gotten up in our best style, which means speed to none anywhere.

A gentleman who has had clothes made by the best London and New York tailors, says: "The suit you made for me last week is the nicest and easiest fitting I have ever had."

C. B. Pidgeon & Co., 49 King Street, NEXT DOOR TO ROYAL HOTEL.

PIPE ORGANS. A. MARGESON Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost.

Three on hand at present: one of two manuals and 20 stops, built in U.S.A. one of two manuals and 20 stops; and one of one manual and 10 stops.

Mr. Margeson is Agent for Maritime Provinces for Best Electric Organ, Sewing Machine, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (New) at very low prices.

Factory—Mill Brook, Warehouses—Webster St., Kentville, N. S. aug 17

F. A. Dykeman & Co. Box 79, St. John, N. B.

BABY'S OWN SOAP IS DELICATE, FRAGRANT AND CLEANSING. Beware of Imitations.

HORN-FLY VS. POTATO BUG. The horn-fly like the potato bug has come to stay. Intelligent farmers do not smear the potato leaves with filthy greasy mixtures to keep off the bugs, no, they use something to kill them, so with the horn-fly, the sensible up-to-date farmer does not cover his cattle with kerosene or axle grease, because he knows these things will not kill a single fly while they taint the milk and injure the health of the animal, but they do use Shives' Insect Powder which kills the flies and is harmless to the animals.

Baptist Convention at Berwick. A Large PHOTOGRAPH of the Baptist Convention at Berwick will be sent, prepaid, on any address on receipt of price.

Wanted! Wanted! Wanted! I pay cash—from lot to lot—on all orders for Old Fashioned Envelopes used before.

NEW STATIONERY! One lot special ENVELOPES \$1 per Thousand. First-class NOTE PAPERS 50c, 60c, and 75c. per ream.

J. & A. McMillan, 98 Prince William St., ST. JOHN, N. B.

The New Mexican Fibre Pocket Brush is a Big Success. Buy one, carry it with you, and use it on hats, coats, vests, bonnets, etc., etc.

To Rent for the Winter! In Wolfville, a House, delightfully situated, one-half mile from University and Post Offices.

Address, MRS. QUINN, The Lindens, Wolfville, N. S.

Sunlight SOAP MAKES HOME BRIGHTER. HOME IS VERY DEAR. Sunlight Soap. And it is the aim of a good wife to keep it clean and attractive. Nothing will help her more than Sunlight Soap.

Pousse Pate... And why not a pie-pusher as well as a coffee-pusher? It's far more necessary. Do you suffer with dyspepsia? Ayer's Cathartic Pills will cure you. Take a PILL AFTER PIE.

The attention of to the notice which of the Quarterly Co. County and anniversary meeting with the F...

Our brethren church are making the building of the ship. It is expected it will be opened soon. It will have a fine room which, by a school room, can accommodate a congregation of thousands. The finished will, no doubt, meet the requirements of the congregation.

The Baptist press as usual in conference. Rev. Dr. Cameron, prominent, introduced special religious offerings during the coming year was discussed at a general feeling was taken among the churches of the city consider the subject of meeting at which of the churches was also present. Rev. G. I. Glasgow, was also present.

"There is one says Dr. Cuyler, "effective than any freestible eloquence noble and useful lions are not very intelligent lady, but sermon all this is a kind every christian can the minister. It is that the cause of rapidly in communication of professed of week in direct observance of the pulp...

—Sir Charles and brated their golden day at Ottawa. presented by Mr. Mowat and others. Congratulatory address by handsom and were received from of the Senate and mon, also a costly gratulations from L. Congratulatory all parts of the land, and it is said presents received week of newspaper space.

"We must be Christ than we are James Buckner in server, "if we expect to be greater and strong States. And the christian nation. The also must not vote President or the Emp to us more worthy than our Lord and Sa six miles in the president