

# Messenger and Visitor.

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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. B. 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 consular aid, and at least 20,000 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 associations 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 31 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: Yea—Allan, Arsenault, Baird, Baker, Bellerose, Bownell, (Sir Mackenzie), DeBois, Ferguson, (P. E. I.), Gowen, Macdonald, (P. E. I.), McClellan, McKay, Mowat (Sir Oliver), Parley, Prowse, Snowball—Total, 16. Nays—Beard, DeBoucherville, Boniton, Casgrain, Clewson, Dever, Dickey, Landry, Macdonald (Victoria), MacKeen, McCallum, McDonald (Cape Breton), McKendry, McLaren, McMillan, Merner, Monplaisir, O'Brien, Ogilvie, Pellerier, (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 boxes of stationery 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, Imperial 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 alone. 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.

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. Doty, Esq., Chairman; William Corning Esq., Vice Chairman; Rev. B. H. Thomas, Recording Secretary; Rev. A. Cohoon, Cor. Secretary and Treasurer; and Prof. A. E. Coldwell, 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.
- To the Mallard and Walton churches \$225 for year beginning Aug. 1, '96. Rev. F. E. Roop, Pastor.
  - For mission work in Halifax county under direction of Halifax District Committee, \$100.
  - For West Dalhousie church \$50, to be expended under the direction of pastor or Bridgeport church.
  - 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. A. COHOON, Cor. Sec'y. Wolfville, Sept. 24.

Arrow Point. 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.

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 coin 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.

Dis. 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.

## 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. Bealney, S. D. Ervine, W. E. Melotyre, E. S. 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; Starrat's Landing, \$25; Greenfield and Oromoco, \$50; First and Second Keswick \$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. Egoles \$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 its reference to the 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. McINTYRE, 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 Lawrence town. 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 to go, 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."

Millard's Liniment is used by Physicians.



A MISSION FOR THE TIMES.

A sermon delivered on Lord's Day Morning, September 12th, 1891, by the Rev. G. C. Townsend, at Hatfield's Point, Kings Co., before the New Brunswick Baptist Convention.

(Published by request of the Convention.)

"To open their eyes, and to turn them from darkness to light, and from the shadow of death to the light of life, that they may receive forgiveness of sin, and inheritance among them which are sanctified by faith in Jesus Christ." - Acts 26:18.

We are living in a wonderful age. The bells of time are ringing changes fast. It is a period of transition. Old landmarks are being removed. Old ideas are being severely re-considered.

Our light systems have their day. They have their day and cease to be. Amid all this turmoil of revelation we ask - Is there anything stable? Is there anything secure from demolition? Is there anything to which we may tensaciously cling?

Consider the imperi of the figure and look abroad on modern life and see the reality to which it corresponds. Does darkness mean bewilderment? Yes; but that walketh in darkness knoweth not his shadows. Do we not behold many round who are staggering stumbling, groping their way with painful uncertainty, crying, "who will show us any good?"

"The mission of the Church is most thorough and comprehensive. Nothing short of the regeneration of man in the work he has to undertake. Our aim is to produce a radical, complete, and lasting change in human character. And while that work is divine, and as we have said, supernatural, yet it is effected through the means which God has given us to produce it. Believers are "born again not of corruptible seed; but of incorruptible, by the Word of God, which liveth and abideth forever. And this that Word which by the Gospel is preached unto you." - I Peter 1:23.

light, and light for darkness, and bitter for sweet, and sweet for bitter." And those thus blind will never see till the eyes of their understanding are divinely enlightened.

That business is more flourishing than ever; the hellish concerns are establishing a rousing trade; its agencies and establishments are more numerous than at any former time; but the same old gentlemen sit still the head of the firm. The devil is often a great dupe in these modern days; but he is nevertheless a devil still. He ennobles his cloven hoofs in patent leather, and carefully conceals his tail beneath a successful fads of a fashionable frock-coat; but he is just as real, and is doing work as deadly, as when he appeared to our forefathers under forms which to us are grotesque and wall-inflatable.

The state of unregenerate man is one of fatal hopelessness. He must not regard man as merely uneducated, diseased, or misled; it is true that they are blind; but it is also true that satan has blinded the minds of them which believe not. It is true that they are in the power of sin; but it is also true that they love darkness rather than light because their deeds are evil. It is true that they are captives of the devil; but it is also true that they yield themselves to the devil, and are rebels against God. They are responsible beings and will be held accountable when they stand before the judgment seat.

When the eyes are opened, and the light is admitted, then is the power of darkness broken. We must not minimize human guilt nor attempt to apologise for it. Sin is more a fact, than a feeling or an emotion. Sinners are breakers of a divine law, traitors against a divine government, rejectors of a divine Redeemer, and are therefore exposed to divine wrath. The only hope is mercy based upon the satisfaction of divine justice. Blessed be God that hope exists, and so we notice:

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How the crimes of a single day spring up - we want to know. The devil is fairly voted out, and he accuses the devil's going. But simple people would like to know, - who carries his business on? That business is more flourishing than ever; the hellish concerns are establishing a rousing trade; its agencies and establishments are more numerous than at any former time; but the same old gentlemen sit still the head of the firm. The devil is often a great dupe in these modern days; but he is nevertheless a devil still.

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the soul. When divine truth comes with omnipotent might to the heart then the eyes are opened. They are washed, but they are sanctified; of Christ and His salvation. Then conversion results from the opening of the eyes, according to the Revised Version which reads: "to open the eyes, that they may see from darkness to light, and from the power of satan, unto God." As the blind began when he received his sight, followed Jesus in the way, so it is with every newly-salvaged soul. Such an one will go after Him who says, "If any the light of the world, he that followeth me shall not walk in darkness but have the light of life." Converted souls will ever be in the power of darkness, and shall not walk in darkness but have the light of holiness; from the darkness of ignorance to the light of knowledge; from the darkness of error to the light of truth; from the darkness of disconsolation to the light of purity; from the darkness of evil association to the light of holy fellowship; from the darkness of self to the light of God in whom is no darkness at all. So will they -

"Walk in the light - and follow on, till faith be turned to sight, Where in divine communion God is Himself the light."

Emancipation. To turn them from the power of satan unto God. The deliverance of man from the power of the devil results from the preaching of the Gospel. The power of the devil is the trump of satan's redemption. His message was: "Ye slaves of sin and hell, and safe in Jesus dwelt, and bleed in Jesus live, The year of Jubilee is come! Return ye ransomed sinners, home!" How blessed a word to be engaged in freeing men from such accursed bondage? Do we not sometimes think of the heroes and heroines of the abolition movement in the States? Are we not deeply stirred as we read of those days? We think of poets whose songs were like the angel who smote off Peter's chains, and led him forth to life and liberty. We think of authors (like the late Mrs. Stone, or moral memory) who, by the magic of their pen, enacted before the face of the-civilized world. We think of orators, who, as champions of freedom faced hostile mobs, standing like light-houses, amidst the darkness of angry seas. We think of evangelists, guilty of magnificent disclosures, like John Brown, whose ideal glorified the galleys and made it well-nigh a sacred symbol. We think of soldiers who fought in the nation's defence, and who, for the sake of right, fighting, fell. We think of many others who toiled and suffered in the holy enterprise, and who as John Bright said, were -

"On fame's eternal bead-roll worthy to be filed."

As we have read and thought of those days and those men and women, we have felt that we should like to have had a part, however insignificant, in the great struggle; that we should have liked to have done something, however unimportant, in the cause of the noble cause; that we should like to have had some share however obscure, in the triumphant consummation. But, my brethren and sisters, we are called to deliver men from a more cruel and irksome bondage, than that which has made a more heroic strife against more treacherous blood, and against principalities, powers, against the rulers of the darkness of this world, against wicked spirits in high places. "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." We are the "conquerors who hate with armies of the cloud-topp'd towers to o'erturn of the evild-tyrant might."

Wage truceless war 'gainst cruelty, and advance The fiery cross to invade thy realm, black ignorance."

what was their past history? And I learn that they were amongst the vilest of the vile. But they are washed, but they are sanctified, and they are justified in the name of the Lord Jesus, and by the Spirit of our God. But this exaltation is further -

From a state of abject bondage to the dignity of citizenship. They receive an inheritance, I have referred to the liberation of the slaves in the South of America, and I have heard it said that in material matters some of them were worse off after their enfranchisement than before it. They were without homes, without property, without means. But it is not thus with those who are delivered from the power of satan. They are redeemed that they may receive the adoption of sons. They become heirs of God and joint heirs with Christ. All things present and to come - are theirs, and for them is reserved an inheritance incorruptible, undefiled, and that fadeeth not away. This then is the enrolment of men which we seek, and which they obtain through faith in Christ.

III. THE SUCCESS WHICH MAY BE EXPECTED WHEN THIS MISSION IS FAITHFULLY DISCHARGED. The apostle Paul did succeed in the mission to which he was called. It was the instrument in God's hands of opening the eyes of the blind and turning men from darkness to light. In his epistles are several passages which read almost like echoes of our text. They are, indeed, the history of which it is the present history. I will recite you a few. To the Ephesians he writes: "Ye were sometimes darkness, but now ye are light in the Lord." To the Thessalonians he writes: "Ye are all the children of the light and of the day; we are not of the night, nor of darkness." To the Corinthians he writes: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ." To the Colossians he writes: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who also hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear son."

Paul was eminently successful, and so may we be. If we pursue the apostolic mission; if we proclaim the apostolic message; if we practice the apostolic methods; we shall enjoy the apostolic success. And as one has said, all apostolic success is true apostolic success. By such achievements we shall prove ourselves to be in the true order of God's chosen servants. We shall demonstrate the divine and heavenly origin of our holy faith. You remember how John when in prison, perhaps under stress of doubt through the inactivity, the loneliness, and gloom of his incarceration, sent two of his disciples to Jesus, asking - Art thou he that should come, or look we for another? You also remember the grandly practical answer Jesus gave. "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many gave sight, as it were to the eyes of the heart." Then Jesus answering said unto them: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." He evidenced His Messiahship by doing the works predicted of the Christ. And we must thus act. Let us show our credentials in the works we perform. If you say, "This Christian system the highest possible system of perfection?" Let us point to its wonderful effects. Mr. Spurgeon, in the preface to the second volume of his sermons, says: "The best evidences of the truth of our holy religion are to be found in the marvellous effects it produces. Drunkards, harlots, swearers, thieves, liars, and such like, when reclaimed and regenerated, are like jewels in the crown of truth, and of such we can say in confidence - What hath God wrought?" Cannot many here say the same? This is success and nothing short of it can be accounted such. We may raise money, build meeting-houses, multiply organizations; but if sinners are not saved we lamentably fail. There is need for such a soul-saving mission in New Brunswick, and while this Convention succeeds, as it has succeeded in the past, we are charging that mission its existence will be simply justified.

Let us dedicate ourselves anew to our glorious work this day. As I have invited you, so I do, I think of Tesny's words, "The description of the Knights of the Round Table taking upon themselves vows of knightly and chivalrous allegiance to their king. The poet says: - 'Arthur sat on the dais, and his warriars kneel'd; 'Be thou our king, and we will work thy will Who love thee, then the king in low deep tones, And simple words of great authority, Bound us by his great words to his own self. That when they rose, knightly from kneeling, some Were pale as at the passing of a ghost, Some flush'd, and others daasd, as one who wakes. Half blinded at the coming of a light. But when he spoke and cheer'd his Table Round With large divine and comfortable words Beyond my tongue to tell thee - I be held From eye to eye thro' all their order flash A momentary likeness of the king.'

So let us kneel before the Monarch of our souls and bind ourselves to Him in solemn vows, that as we are rescued, so we may tremble beneath the weight of responsibility, and thrill at the thought of all that is involved in the surrender, yet as Jesus speaks comfortingly unto us there shall come out on each face, not a momentary, but a steady and increasing, likeness of God's dear son who is King of our souls forever. Never fear to bring the sublimest comfort to the smallest trouble. - Phillips Brooks. One of the proofs of growth in grace is a deepening sense of our responsibility to God and our dependence upon Him. Did you ever thank God that He has chosen the life He has for you, or have you murmured that He has not given you a different lot? If not, thank Him for your lot, and be content with it.

Our I's and... Other Eyes. Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes: "I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier, that has been introduced to the general public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which has, "Nothing but words of praise for Ayer's Sarsaparilla."

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October 7







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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."

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.

Some measure of wisdom is necessary in order to the appreciation and the choice of wisdom. It is of vast importance to a young man's success that he get things squarely before him, so to see them in their true light and proportions, to understand what his proper work in the world is, what he needs to enable him to succeed in it and whence his help must come. Solomon evidently had a serious apprehension of his great task as the young king of Israel. He was not setting out, as so many young people do, with no serious and ennobling purpose, seeking to escape responsibilities, despising the wholesome discipline of duties faithfully performed and regarding an indolent, self-indulgent life as the thing of chief desire. No man can accomplish any great or worthy thing who is not possessed by a purpose sufficiently strong and noble to cause him to despise ease and softness for the sake of the work which he has to do.

If Solomon was in his waking hours what he is represented as being in his dream, we feel justified in concluding that he already possessed some important elements of wisdom. 1. He had a sense of the seriousness and responsibility of living. He understood that the royal office to which he had been appointed meant something vastly more than fame and personal aggrandisement, along with the regal splendours and luxuries of the court. The kingship had its obligations as well as its honors. There were great duties to God and to Israel. His position as head of the nation involved the responsibility of ruling according to the highest wisdom. Every man who accepts the place to which God calls him sustains some important responsibility, and, whether he be king or peasant, his duty and his glory is to act seriously and to do his best. 2. He was modest. The picture is not that of a young man arrogant, thoughtless in his own conceits, who thought he knew everything and could do everything that was to be known or done. He could appreciate what had been done by those who had gone before him, especially the work of his father David, and he could understand how little he had in himself to qualify him for the great work to which he had been called. The young man who complacent regards himself as quite sufficient for any emergency, who acknowledges no debt to the past but despises the hard work and the slow methods of those the results of whose labors he is reaping, may very likely end, as his father began, with nothing. 3. He was religious. Solomon understood whence David's help had come. It was the Lord who had blessed him and made him great. It is just here that many a young man makes his mistake. He loves and reveres his parents. He appreciates his father's work, his battling with difficulties, his success; he feels the power of his mother's love, the sweetness and strength of her virtuous womanhood. But he does not understand and consider how intimately their virtues are connected with their piety and how impossible it had been for them to be what they are but for the help that they and their parents before them received through spiritual communion with God. Further on, perhaps, deceived by the counsels of a godless philosophy, he comes to regard as a mere superstition that faith which has been the strength and inspiration of their virtuous lives.

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?

A DREAM THAT WAS NOT ALL A DREAM.

That was a remarkable dream of the young Solomon recorded in the Bible lesson for next Sunday. Dreams are said to be more or less fantastic in character, but as light things show which way the wind is blowing, so a man's dreams may be to a certain degree a revelation of his character. Such a dream as this of Solomon's supposes antecedents as well as consequences. It is a good sign when a young man is thinking so much about his life work that it is present with him in his dreams, and better still if his thoughts are so strongly directed to the Divine source of power that God comes into his dreams with offers of help and blessing.

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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 the 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.

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 200,000 constitents, 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 the county organizations call on the churches 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 Let Manitoba and the North West Baptists act 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.

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." Mr. Austen E. Bill gave an account of the district meetings in the county of Shelburne. They are popular in a high degree and evangelistic in their character. It is common to have conversions at these services. The time is not consumed in discussing dry subjects of a speculative character or the various methods of work, but it is given to prayer, praise and the preaching of the gospel. Immediate results are looked for, and they come. These two young men were on their way to Wolfville to begin another year's work.

"CONSECRATION" OR "DEDICATION," WHICH? Some Christian bodies "dedicate" buildings erected for the worship of God; others "consecrate" them. Our Roman Catholic friends go so far in their services of consecration as to baptize into the bells which are hung in their church towers. A joint stock company has purchased a large lot of land outside of the city for a cemetery. Shall it be "consecrated" or "dedicated," and who shall perform the services? That is the question. People, that is some people, do not want to bury their dead in it, till it has been set apart by some religious services. Well, perhaps a number of ministers, representing the various denominations, of their own free will, will go to the grounds at an appointed time and hold some appropriated religious services, and then the cemetery will be "consecrated," "dedicated." Why not?

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.

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.

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." Mr. Austen E. Bill gave an account of the district meetings in the county of Shelburne. They are popular in a high degree and evangelistic in their character. It is common to have conversions at these services. The time is not consumed in discussing dry subjects of a speculative character or the various methods of work, but it is given to prayer, praise and the preaching of the gospel. Immediate results are looked for, and they come. These two young men were on their way to Wolfville to begin another year's work.

"CONSECRATION" OR "DEDICATION," WHICH? Some Christian bodies "dedicate" buildings erected for the worship of God; others "consecrate" them. Our Roman Catholic friends go so far in their services of consecration as to baptize into the bells which are hung in their church towers. A joint stock company has purchased a large lot of land outside of the city for a cemetery. Shall it be "consecrated" or "dedicated," and who shall perform the services? That is the question. People, that is some people, do not want to bury their dead in it, till it has been set apart by some religious services. Well, perhaps a number of ministers, representing the various denominations, of their own free will, will go to the grounds at an appointed time and hold some appropriated religious services, and then the cemetery will be "consecrated," "dedicated." Why not?

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.

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 aid 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 baled it out and stowed our tents, bedding, and provisions in the boat, and then floated down to White Mud River, where we pitched 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 night, 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 all worn 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 seams. 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 ready, 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. 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.

ADVANTAGES. 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-

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 200,000 constitents, would be no mean organized army of the hosts of God to speak and act in all the affairs of church and state.

He spoke very freely and people who had been baptized at very anxious earnestly. Two days after we reached the mouth of the river we found the work of the care of the doing what he had said of life to his place, and that who are not. We left Little and on the reached Black. Bro. Prince, one from Selkirk, fine, new ste wood, and twelve hon. When Mr. number many who were unfitness of the. They were acting. But now a year. That with to are starting. to win back. have during regular. those who could Word of God best ability. not read. Year others many more. Let it be but newly on in Christ, and for a year. and many of Bible for their or doubt that and these people supposed to have been, and left to tor, is it like made as good time? True, when God has ren in the. Was some reached us time, several. These are. brethren called offenders and leader defense that the Bible. He edged that be selfish, and sin no more trouble.

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October 7



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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 superstition and idolatry. 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 babies 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 made 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 were some of those who we knew were un saved, 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 following are the people 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.

Rev. William F. Corey.  
Within a month after the close of the sessions of Convention, death has entered the ranks of the ministry and removed a brother beloved. W. T. Corey, who was stricken with partial paralysis Oct. 25th, 1902, kept gradually growing weaker until he passed peacefully to his rest Sept. 16th. He was born at New Canaan, Queens Co., N. B., Oct. 15, 1829. He professed religion, and was baptized by the Rev. James Blackney, uniting with the New Canaan Baptist church in 1842. About fifteen years later he felt he could no longer resist the Lord's call to the work of the Christian ministry, and applied for a license to preach, which was granted. Having accepted the church at the Range, Queens Co., N. B., with much acceptance, they extended him a call to become their pastor, and he was ordained Nov. 3rd, 1860. The Lord set the seal of His approval upon his labors, and 42 were baptized and united with the church during the revival of '60 and '61. He served the First Moncton Baptist church for three years and baptized 50. The spiritual life of the church was deepened and its members strengthened during his ministry. He was pastor of the First Baptist church of Hillsboro, Albert Co., for seven years, during which time he baptized 245. Since then, until the time of his breaking down, he served the Spryfield Baptist church, with occasional missionary tours to various other churches in his native province. During this period of service he baptized many, but no record was kept by him, a fact which demonstrates that he was not for his own, but for the glory of God.

He is credited with having been a fearless exponent of the practical teachings of Christ and a faithful advocate of the necessity of applying them to every day life. While firmly believing in the doctrines of the Bible, he never lost sight of Christ, and only used doctrine to exalt His Master. Men and women were admonished to make Him the object of supreme moment in their lives. He leaves a widow, six sons, and one daughter, to reflect upon, and carry out in life, the principles of the Christ he loved. One of these, Rev. C. W. Corey, is the esteemed pastor of the Charlottetown Baptist church. His noble character was never known to murmur, but bowed in submission to the divine will. He bore his affliction patiently to the end. May the virtues of his life inspire the survivors, and the Saviour be their hope of reunion with him in glory.

Quarterly Meeting.  
The Charlottetown, 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 people. The meeting with a very suitable and helpful address in behalf of Missions, and the noble work of the W. M. A. Societies. An address of welcome to Brother Higgins and parting words of tenderness to brother Gullison in behalf of the quarterly meeting were delivered by the President; then "God be with you till we meet again" was sung with great tenderness. The Wednesday morning prayer meeting was a very profitable one, and was held with the annual business meeting. Officers for the ensuing year were appointed; viz: Rev. H. D. Worden, President; Rev. J. C. Blackney, and Dea. James Wright, Vice Presidents; Rev. Thos. Todd, Secretary. The next quarterly meeting will be held with the East Feroeville Baptist church, on the third Tuesday in December at 7 p. m. Opening sermon by Rev. Mr. Rutledge; Missionary sermon by Rev. Mr. Rutledge. Quarterly meeting for the next quarter will be held at the Rockland Baptist church, on the third Tuesday in December at 7 p. m. Opening sermon by Rev. Mr. Rutledge, alternate, Rev. Mr. Rutledge was appointed to prepare a digest of sermon to be presented at our next quarterly meeting for discussion. The quarterly meeting was presided over by Rev. J. C. Blackney. Subject, "God's Protection of His children," which was presented in the preacher's usual forceful and scriptural manner. A more than ordinary conference was held in the afternoon, presided over by pastor Worden. At the close of this service Rev. A. H. Hayward gave a very clear and intelligent exegesis of Matthew 11: 11: John the Baptist's greatness, and yet his littleness. Preaching the sermon was delivered with much deal of spiritual power, and was well received. Collections \$7.65.

Nov. Todd, Sec'y-Treas.  
Woodstock, Oct. 2.

Nova Scotia's Contribution for Re-nominational 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 to be made 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.

It is the wish of the Convention that the churches divide their contributions according to the following scale: 33 per cent for Home Missions; 25 for Foreign Missions; 20 for Acadia College; five for Ministerial Education; five for ministerial Aid and Relief; eight for North-west Missions and four for Grand Ligne Missions.

Now, brethren, let us take hold of this matter, and determine by the help of God to raise this \$15,000. In order to do this no time should be lost. Two months of the first quarter are already gone. To assist in raising this amount we suggest that the district or county organizations by the aid Societies and churches to the different churches which specify as they think they can raise. Let a number of alms showing the apportionment of all the churches be printed and distributed among the churches of the district so that each church may see what it is expected to contribute. Then let each District Chairman appointed by the associations, follow up the matter and try as far as possible to secure from all the churches an amount as follows:

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

BEST FOR WASH DAY USE TURPINE 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. Westwood, N. S. is treasurer of Maritime Convention funds for Nova Scotia, and Rev. J. W. Manning, 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.

MARSHMERE.—Four happy believers followed their Lord in the ordinance of baptism here on Sunday last. The work still goes on. We expect to baptize again next Sunday.

FIVE ISLANDS, N. S.—I had the pleasure of baptizing one believer at this place on the last Sabbath in August. There was a good congregation at Lower Economy in the forenoon, and a most encouraging one at Five Islands in the afternoon. Brother Patterson, Lic., exchanged with me for the day.

Basia River. PENOBSCOT.—Brother Patterson came here and labored in the southern part of Cardwell church three weeks, from Sept. 1st, which resulted in five young people being converted and baptized by J. B. Champion the 20th inst., and united in fellowship with the church. To God be all the glory.

Sept. 25. Church Clerk. I exchanged with Bro. Davidson and he baptized the following candidates: Mrs. Heskiah London, Mrs. John McConnell, (these two sisters came to us from the Presbyterians), Wesley McConnell and wife, Clara London, Lizette Leonard, Charles (the) MacDonald, Justus McConnell, George McConnell, Murdie McDonald. H. E. SLOAT.

ANGYLE, N. S.—While spending a part of my vacation on my old pastorate, this afternoon I had the pleasure of baptizing into the Argyle church, two very promising young ladies, May Slobom and Edna Spinney. The interest is deep and growing. Our people are anxiously looking for the coming pastor. He will receive a hearty welcome and a united support.

SEPT. 28. ADDISON F. BROWNE. SEAN HARBOR, N. S.—I wish to acknowledge with thanks the sum of two dollars and twenty five cents from the Brookfield Baptist church, toward building a new church in that place. The new church in the Maritime Province could send us one dollar it would be thankfully received and acknowledged. We are trying to raise enough to build a small well equipped church, and the people are so few and very poor, but we will try to do the best we can, and trust to the Lord for the rest. We have no services in winter owing to the state of our church. JOHN CROOKS, Clerk.

LOWER ECONOMY AND FIVE ISLAND BAPTIST CHURCH is pastorless, has been almost stranded, but a few faithful members have continued praying for God's guidance and for the Holy Spirit's presence, which has been felt in our prayer meetings of late. The few that are keeping up the weekly and Sabbath prayer meetings are grasping God's precious promises with more faith to believe that he will send out the waste places of Zion by sending us a wise and shepherd to strengthen the things that remain, and open both the way and our hearts also for receiving and supporting the gospel among us again.

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. We deeply regret that the news concerning our dear pastor, Rev. I. R. Skinner's health is not more encouraging. There are many who will earnestly hope and pray for his recovery. As will be seen by a notice in our obituary column this week, death has lately visited the paragonage at Westport, N. S. Bro. and sister's sympathy of the sympathy of many friends in their sad bereavement.

If you buy CLOTHING Without first \$2.99 Pant, \$4.90 Ulster, or \$12.00 Overcoat, Chamois Fibre Lined, you will not do justice to yourself. Order by mail. Money refunded if desired. FRASER, FRASER & CO 40 and 42 King Street, Cheapside.

E. L. SLOAT'S MAPS OF THE DOMINION OF CANADA

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 had a look collection from this church this last Sabbath for Foreign Missions.

NOTICES.  
The Lunenburg County District meeting will hold its next session at North West, on Tuesday, Oct. 13, 1896. Will the pastors and delegates please take notice, as a large representation is hoped for. J. W. D.

The next session of the Colchester and Pictou Counties quarterly meeting will be held at Acadia Mines, October 13 and 14. First meeting, Oct. 12, at 7 p. m. An excellent programme has been prepared, and it is hoped that each meeting will be filled with spiritual life.

The next session of the Digby County Quarterly meeting will be held at Rosaway, October 14th, commencing at 10 o'clock. Papers on Home Missions will be read by Pastors Pines and Dykeman. Quarterly sermon by Pastor Crabbe. Will the pastors who cannot be present please send a written report to the Secretary to be read at the meeting.

An informal meeting of the Lunenburg County District meeting was held at Chester, on Tuesday, Sept. 16, in the absence of the chairman, Rev. G. A. Parker was called to the chair. Bro. J. W. Dimock was elected secretary for the present year. It was resolved we meet with the North West church on the second Tuesday in October. Adjourned. J. W. DIMOCK, Sec'y.

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. Leave your measure if you don't wish to order now, and will send samples at any time. A. GILMOUR, Merchant Tailor, ST. JOHN, N. B.

JOHN CHAMBERLAIN. PUBLISHERS OF THE MESSENGER AND VISITOR. 104 MILL ST., ST. JOHN, N. B. For the convenience of the South End of the City we have opened a Branch Office at 121 Charlotte St., where all orders will be filled regular hours, and will have us with their packages, and the work done with neatness and dispatch day or night. We have in stock all the latest styles of clothing to select from. Fine fabrics and costly dressings for all countries. We are prepared for the business in every particular. Satisfaction guaranteed on our part. Charlotte St., Telephone No. 5. Night Telephone No. 44. No. 100.











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.

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'—S. S. Lake Huron is 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, at Bridgetown, N. S., about 7 p. m. Monday.

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.

Mr. J. C. Tingley, a resident of the United States for twelve years, a son of Mr. Joseph Tingley, of Margaree, C. B., is our oldest subscriber in that section.

A Digby dispatch of Saturday says: Much excitement is caused here by a charge of extreme cruelty against a man named Borden, who, it is alleged, wrapped his little child in a blanket saturated with oil and applied a match.

The fifteen ton sloop Spry, which sailed from Boston in 1895 with Captain Joshua Slocum as its only occupant, arrived at Newcastle, N. S. W. Captain Slocum after sailing from Boston proceeded to Gibraltar, from which place he crossed the Atlantic and passed through the Straits of Magellan into the South Pacific ocean, thence to Australia.

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." Time was that trade passed largely to the north side of King street.

At the residence of the bride's father, at Marysville, N. B., Sept. 21st, by Rev. F. D. Davidson, William A. Clark, of Gibson, to Grace Clark, of Fredericton.

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Premier Murray has purchased through Craig, Bros. & Co. a specially-made Columbia bicycle, built to carry a heavy man and in other respects a perfect wheel.

Half of the business portion of Ladonia, Texas was destroyed by fire, which originated in a hotel Wednesday night. The landy and two others perished in the flames.

Secretary Olney is ambitious to have the Venezuelan boundary dispute practically settled before he retires from office. To this end he has requested the Venezuelan commission to submit its report as early as possible.

John Murphy, otherwise known as "Whitehead," who was recently released from Portland prison in England was pronounced insane at Bellevue hospital, New York, on Thursday and taken to the insane asylum at Amoyville.

Over 3,000 coatmakers 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 concerns 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 the recent 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 Baycross, which had been written by Major McKinley, the Republican candidate for President, in the fall of 1891, in which the Major said: "I have always been in favor of free and unlimited coinage of the silver product of the United States and have voted on at least two occasions during the time I have been in public life."

A terrible wind storm on Tuesday night and Wednesday morning did considerable damage in districts in the south and west. In Washington many public buildings were badly injured.

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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 10 months and 11 days. "He shall gather the lambs with his arm, and carry them in his bosom."

WITMORE.—At Lockport, 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. Our dear sister was a daughter of Mrs. James Fowler, formerly Mrs. Miles Wasson. She was born at Ellersfield, Northumberland Co., and professed faith in her Saviour and was baptized by the Rev. D. W. Crandall, in the spring of 1893. She removed to Bartlett Oct. 31, 1894, was married Jan. 18th, 1895. She leaves a sorrowing husband, mother, and four sisters to mourn their loss.

WOOD.—At Lot 48, P. E. I., June 28, Inglis Wood, aged 87. This brother put on Christ over two years ago and was baptised by pastor Corey, in Charlotte-town. Although suffering from a lingering sickness he bore it with great patience and christian resignation. He was a brother highly respected in the community and church. Seven children and an affectionate wife, daughter of Benjamin Wood, of Alexandria, are left to mourn the early departure of father and husband. "Weeping may tarry for the night, but joy cometh in the morning."

CROWELL.—At Argyle Head, Sept. 15, Louise Crowell, aged 35 years, beloved wife of Deacon Wm. Crowell. Sister Crowell had been a member of the Argyle Baptist church for over eight years. She has proved a faithful and loving christian wife and mother, and has been very active in all departments of church work. With her husband, she leaves three children, while the entire community unite in mourning her loss. But we know that a death like this is sure to leave behind the influence of the life which it takes; and thus we feel that although absent in an important sense, sister Crowell is still in our midst.

WOODWORTH.—Mrs. Estella Woodworth, wife of Edward Woodworth, of Berwick, died at her home, on Sunday morning, Aug. 23, at the age of 34. In early life she became a christian, and was baptised at the age of 15, by Rev. J. L. Read, into the fellowship of the Aylesford church. Eleven years ago she was married and settled at South Berwick, and soon after united with the Baptist church. She was a kind, loving, and a little girl, Mrs. Woodworth was saintly in her life, a lover of Christ, his people and his house. Her illness was protracted and painful, but was borne with patience and resignation. Her end was peace. Her funeral was attended by her pastor, assisted by Rev. J. L. Read and Rev. C. R. Minard.

BYRON.—At Hantsport, Sept. 22nd, after a long and painful sickness, cheerfully borne, Maggie, beloved wife of Irvin Byron, aged 35 years. The deceased was baptised into the fellowship of the Hantsport church by the Rev. J. C. Bleakney over twenty years ago and has ever since been a worthy member, living a quiet, unassuming christian life, full of cheerfulness to the last and ready to go home only when it became certain that she could not remain longer. When the hour came she cheerfully relinquished all on earth and went to be with Christ, leaving a large circle of relatives and friends to mourn their loss, but to look forward to the not far distant future when they should meet their loved one again. Rev. J. M. Fisher, Methodist, assisted at the funeral services, which were held in a large attendance, how great was the esteem in which our dear sister and her people are held in the community. The prayers and sympathies of the Christian churches are with the bereaved in their sorrow.

Commissioner E. V. Booth, the present head of the Salvation Army in Canada, will visit St. John next month. She will address meetings in the Institute on Oct. 21, 22, 23. The meetings will be participated in by 150 staff and field officers.

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Special Offerings to Foreign Missions

For September. (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; F. C. Archibald \$50; sale of maps \$1.25; coll. at mass meeting, Brussels St. church, \$52.65; Kara, (Belush \$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 Colpita for For. Mission deficit \$1; Robert Colpita, For. Miss deficit, 75c; "a friend of missions \$7; Fredericton special coll. \$20.20; Mrs. 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. 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; Mrs. A. M. Corey \$1; Minnie Price \$1; H. Colpita \$1; Mrs. J. H. Colpita \$50; Mrs. R. V. McKeown \$50; Mrs. M. A. In 50c; Mrs. Ezra Keith \$50; Mrs. E. H. Keith \$50; Sophia Keith \$50; Mrs. E. H. Keith \$50. E. BOSWORTH, Field Sec'y.

Receipts for Grand Lige Mission. 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; Mrs. A. M. Corey \$1; Minnie Price \$1; H. Colpita \$1; Mrs. J. H. Colpita \$50; Mrs. R. V. McKeown \$50; Mrs. M. A. In 50c; Mrs. Ezra Keith \$50; Mrs. E. H. Keith \$50; Sophia Keith \$50; Mrs. E. H. Keith \$50. E. BOSWORTH, Field Sec'y.

Ladies, We Are

In receipt, per steamer "Hullfax City," direct from London, of our Fall and Winter SUITINGS, TROUSERINGS and OVERCOATINGS. In weave, 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 sweetest 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."

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.

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 our manuals and 20 stops, built in U.S.A. one of very manuals and 20 stops; and one of one manual and 20 stops.

Water Motors and Hydraulic Engines, also highest grade of American Pianos and Organs (New) at very low prices. Factory—Mill Brook, Warehouses—Webster St., Kentville, N. S. aug 17

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. Be sure you get from your merchant or druggist genuine Shives' Powder, it is cheap and sure. It kills the flies every time. Sold only in cans with dropper attached. Look for the name on the label. Sample can sent 1 cent in fee. Post Paid.

J. W. MANCHESTER & CO., Veterinary Surgeons, St. John, N. S. Wholesale Agents, T. B. Barker & Son, 8, McMillan, Canadian Drug Co., W. E. Thorne & Co., St. John, N. S.

Large PHOTOGRAPH of the Baptist Convention at Berwick will be sent, prepaid, on any address on receipt of price. With mounted on left and right, full length, 31 cent size, with burnished finish, 75 cts. This photograph shows front of Baptist church with Ministers and Delegates grouped in front. A splendid souvenir of the '94 Convention. Send at once. Address, M. G. DODGE, Photo., Berwick, N. S.

Wanted! Wanted! Wanted! I pay cash—from left to right—on all orders for stamps used before.

Stamps on Original Envelopes are worth 10 per cent more. Address, F. B. SAUNDERS, St. John, N. B.

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. Sample by mail, free. Special price to agents.

THE MEXICAN FIBRE CO., Ltd. P. O. Box No. 17, St. John, N. B.

Borrowed trouble, like borrowed money, goes deepest into the heart.

To Rent for the Winter! In Wolfville, a House, delightfully situated, one-half mile from University and Post Office. Address, MRS. QUINN, The Linden, Wolfville, N. S.

Sunlight SOAP

MAKES HOME BRIGHTER. HOME IS VERY DEAR. Sunlight Soap. A ray of sunlight is better than a candle. Nothing will help you more than Sunlight Soap. It is a ray of sunlight in a box. It is a ray of sunlight in a box. It is a ray of sunlight in a box.

BOOKS FOR WRAPPERS. For every 10 "Sunlight" wrappers sent to Leveson Place, St. John, a special paper-bound book will be sent, post-paid, for 50 wrappers.

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.

Minard's Lintment Cures Dandruff.

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THE CHRISTIAN VOLUNTEER

Vol. XII, 1

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 shown among the churches of the city consider the subject meeting at which of the churches was 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 a kind is that this is a week 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 worth 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 thanism and our me to our Lord and Sa go six miles in the president we ought to get enthusiasm for Chris to us with all the time of coal party and our candidates."

An exchange of came all the way from Pennsylvania in which he could trust. Arson had been sw mines and working he had become possi able amount of the was an illiterate man and could not even of the gold which he wanted someone in intelligence he could So came across the days of his poverty sure he could trust gold. Perhaps the wise to come so far. No doubt he had passed man on his way to him as to the value safe means for he in did not know these may have had very tence. In places wh to find intelligence a have found someb This is a matter, in acts to himself prove dishonest or unguish with others, he to furnish his own or less to dishonesty so that men regard the less confidence and any man to be truste