Messenger and Visitor.

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— THE Springfield *Republican* says: "The weather-wise or otherwise Wiggins—Prof. Wiggins, of Ottawa, the Canadian prophet—is to remove to the United States. He has not quite decided whether to settle in Washington or New York city."

— PAUL B. DU CHAILLU is reported as saying in a recent lecture, that he had read in the ancient Sagas the descriptions of five several and distinct voyages of the Vikings from Iceland to America, and that the names of the men and the ships were all recorded in Sagas—of which he studied 1200 in the course of six years' residence in Denmark. Du Chaillu is now writing the history of the Viking voyages from the year 800 to the days of William the Conqueror.

— "THERE are," says Ruskin, "two ways of regarding a sermon. If once we begin to regard the preacher as a man with a message; in charge over spirits in danger, exposed for six days to the world's temptations; forced to watch thorn and thistle springing up in their hearts; to see what wheat he had scattered there snatched by this bird and the other; and at last, breathless and weary with the week's labor, they give him an imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of several hundred people, where the Master himself has knocked undeeded—thirty minutes! Let us but once understand this and we shall look with changed eyes and listen with changed ears."

— IN Corea, the hermit kingdom as it has been named, and the present theatre of war between China and Japan, Protestant missionaries have been at work, we believe, for only some twelve or fifteen years. Long previous to that Roman Catholic missionaries had been laboring among the Coreans, but they were subject to cruel persecutions some twenty-five years ago, when it is said nine Roman Catholic priests were beheaded and thousands of their Corean converts put to death. During recent years missionary operations have been carried on in Corea with a good deal of zeal by Protestants, the bodies principally engaged in the work being the Methodists and the Presbyterians of the United States and the Church of England. Each of the two first named bodies is said to be expending upwards of $30,000 a year in their mission work among the Coreans. It is to be feared that the war will interfere seriously with the work among this people which, it is said, was yielding encouraging results.

— THE number of drowning accidents reported in Canada this summer appears to be unusually large, and certainly St. John has furnished its full share of the victims. Early in the season three strong boatmen met death in the rapids of the river. Some weeks ago a young lady belonging to this city was drowned in the Kennebecasis, and a little later one of St. John's most promising young men met death in the same river, though in his case death is believed to have resulted not from drowning but from over exertion. A number of other drowning accidents have occurred in the vicinity of the city during the summer, but during the past week two very serious disasters have occurred by which twelve residents of St. John found watery graves. Last Monday it was learned that by the wrecking of the tugboat, Maggie M., near Martin's Head, four men belonging to the city had been drowned. Then by the capsizing of the yacht, Primrose, in a squall during a race on Tuesday afternoon, eight others, all belonging to this city, met their death. A number of the men thus suddenly snatched away by these sad fatalities had families dependent upon them. Sadness and desolation have been brought to many homes. Much sympathy is felt for those thus so sadly and suddenly bereaved.

— A correspondent of the *Christian Standard* tells of a church which had lost a good pastor and was not easily suited in regard to his successor. But at length a minister came and preached to them who satisfied everyone, but if he became their pastor it would be necessary for them to raise a salary of $1500, whereas they had never paid but $800, and they were greatly discouraged, believing it impossible to raise the larger amount. But as they seemed unable to unite on any other minister, it was proposed at length to ascertain what could be done by adopting the system of weekly payment. Accordingly envelopes were distributed, in which each one was to enclose a statement of the amount of his weekly contribution if the desired minister were to be secured. A meeting was appointed at which the envelopes should be opened and the results made known. The people came with much interest. The clerk opened the envelopes and the treasurer noted the results. After they had quietly proceeded with their work for a time, the treasurer arose in exultation and announced that the sums already set down amounted to the $1500 required, and there remained still quite a pile of envelopes to be opened. The meeting found relief for its overflowing gratification in singing a doxology, and the work of opening the envelopes was resumed. When it was completed it was found that the subscriptions in all were sufficient to pay the salary, provide for other expenses amounting to $150 and have a balance still of $150, which "they did not know what to do with." This incident confirms the truth of the proverb, "Where there' a will there's a way," and illustrates the fact that a church will carry its financial burdens more easily by adopting the plan of small and frequent payments.

PASSING EVENTS.

ATTENTION is being called to a source of power hitherto unutilized for propelling the wheels of human industry. It is found in the waste of coal mines, especially the great culm heaps of the Anthracite coal regions of Pennsylvania. Immense quantities of this coal dust have, in the course of many years, accumulated about the mines, and as its heat producing qualities are good, it is believed that the latent energy can be transformed into electricity and transmitted to distant points at a cost which will have a good margin for profits. It is claimed that in this respect the culm heap has the advantage of that great natural source of power, Niagara. In the cataract, the power is already created and the item of cost is in the expense of harnessing it, so as to make the force of nature available for turning machinery. This expense is said to be $15 per year for one horse power. It is estimated that the same amount of power can be produced by the use of culm at a cost of less than $4 per annum. Alluding to this estimate, the *Scientific American* says: "Of course this apparent difference is offset by other considerations. No account is taken of the capitalization of the steam and electric plants required to utilize culm, but the difference in the quotations given is so great as certainly to give the economical advantages to culm as a source of energy. In utilizing culm we are disposing of a waste product and of an accumulation of man's operations. In burning coal we are disposing of the accumulation of nature's riches. Natural gas is already on the wane, and sooner or later coal will become exhausted. Then will be the time for Niagara Falls and similar natural sources of power to do their part in the work of the world. But today there is at least a suspicion that the heavy capitalization of the Niagara Falls works will restrict greatly its domain of usefulness. Another point made is that the anthacite regions are more favorably situated for the distribution of power than are Niagara Falls. On the whole, a very strong plea has been made for the culm bank as opposed to the great cataract."

ALUMINUM is a metal which of late years is quite rapidly coming into use and favor. Its combined lightness and strength and the fact that it does not corrode in water or a moist atmosphere give it a great advantage for many purposes over other metals. The principal obstacle in the way of its more general use is the cost of separating the metal from its natural alloys, and as this difficulty is being overcome, aluminum is coming more and more to take the place which other materials have occupied in many of the arts, and its use is helping to solve some difficult problems where the desideratum has been a material which combines lightness and strength with non-corrosive and lasting properties. Among the uses to which the white metal is being put, it is employed in the construction of lifeboats with highly satisfactory results. The aluminum boats employed in the Wellman Artic expedition are reported to have stood the test well and proved highly serviceable. An aluminum vessel constructed in Paris and sent out to the Niagara by the French government for hydrographic purposes and for use as a war-boat, is reported to be an entirely successful experiment. It is about 40 feet long, six feet wide and 2½ feet deep. It weighs only 4,400 pounds and has a carrying capacity of eleven tons, with a draught of fifteen inches. The lightness of the material especially adapts it for such uses in wild and unexplored regions—since vessels built of it can easily be carried in sections from one water way to another. It seems probable that aluminum will come to be employed in the construction of bicycles and for other vehicles in which it is especially desirable to combine the greatest strength and the least weight. It is reported from Paris that the company which owns the greatest number of hacks in that city are experimenting with aluminum in the construction of their carriages. If these experiments prove satisfactory, it will naturally lead to a more general use of the material for such purposes.

THE annual overflow of the Nile, as is well known, brings great fertility to the country that lies along the lower part of the river's course. But over large tracts of otherwise valuable country the flood is so great as to render cultivation impossible, and in those districts which are so situated as to admit of cultivation, vegetation, in many instances would be greatly aided if, by a more equable supply of the Nile's waters, a more thorough system of irrigation were possible. In order to overcome the difficulties, it has been proposed to construct a dam at some convenient point upon the historic stream. A survey has resulted in a report recommending Assuan, a point, 1,300 miles from the Mediterranean, as the most feasible sight yet discovered for damming the Nile. A dam at this point, it is said, would make 5,000,000 acres available for cultivation. But it would back the water 125 miles up stream and would submerge the sites of several old temples. The practical and sentimental here come into conflict, and it remains to be seen which will win the day.

Freedom in Roman Catholic Countries

It is quite probable that the representations given in the MESSENGER AND VISITOR two weeks ago, representing the disfavor with which the ecclesiastical authorities of Quebec regard the late religious persecutions in that Province are too rose-colored. It is not yet clear that the leaders of the Roman Catholic church are willing to accept the doctrine of freedom of thought and discussion. A heretic may be tolerated in a Roman Catholic community, if he keeps still; but if he attempts to make converts he may expect trouble. In many ways the church of Rome has learned to adapt itself to the conditions of modern social life; but there frequently comes to the surface evidence that at heart the rulers of that church are true successors of the persecuting hierarchs of a past age. As an instance of this we may refer to an article in the July number of the *Catholic Quarterly Review* on religious persecutions. The writer wishes his readers to remember that cruelty was much more common in the past than now, and that then persecution was common among all parties. We can let that pass for what it is worth. But the writer plainly claims that Roman Catholics, when they have the power, have the right forcibly to prevent heretical teachings.

A few extracts from the article are given that the reader may judge for himself what they mean. "It (the inquisition) was essentially royal, not ecclesiastical." "The inquisition only punished those relapsed Jews who persisted in trying to corrupt Christians; nor did it punish them at all if they would repent; it even allowed them to leave Spain, though it did not suffer them to remain in Spain except on the assurance that they would be harmless." "Galileo was not persecuted by any Pope, any more than any penitent would be said to be persecuted who should be ordered to give his mind to contemplation after causing grievous scandal by his impiety." "If a king of Spain saw that by arresting the first offenders, the original perpetrators of great crimes, not for their opinions but their criminality, he could put a stop to immeasurable mischief in the future, was he not justified in arresting them?" "The inquisition frightened away from Spain that wicked philosophy which half ruined France, England and other countries. And the Spaniards at this day are less fickle, less superstitious, less the sport of every breeze of idle doctrine than, perhaps, any other people in Europe." The inquisition then was a good thing. Why should not the church be willing to accept the credit of it? "Crimes against religion in Catholic countries might reasonably, we think, be regarded as more heinous than the same crimes in non-Catholic countries, because the Catholic religion postulates infallibility in all matters appertaining to faith; whereas every Protestant sect repudiates infallibility and subjects all Christian doctrine to opinion. Now that one opinion should persecute another opinion is, on the face of it, ridiculous; but that divine authority should persecute dangerous opinions would be logical even though it were cruel. Add to this obvious truetism the fact which has been before mentioned, that the Catholic religion is 'in possession' in Catholic countries, and may therefore claim the precedence of numerous centuries in justification of its heirship of true authority, and we must admit that if Catholic governments have persecuted, they have had both logic and inheritance on their side." "The Catholic church has never approved of torture for irreligion; she has approved only of penance or reparation. Governments may do what they think best in estimating the social value of religion or in estimating the social harm done by irreligion; and they may attach what penalties they please to breaking their laws which are designed for the national security and peace. This is 'policy.' But the Catholic church . . . thinks only of mercy towards the penitent and of edification towards all classes of society. She abhores all religious persecution. Her Catholic kings or Catholic governments must please themselves; but if they choose to send an apostate to the stake, *she* will send a priest with him to console him, to give him absolution and holy communion. The Catholic church cannot be made responsible for such forms of judicial penalty as may seem good to Catholic sovereigns or governments. She may approve of the principle of reparation, but she is innocent of the details of retribution." "Had Catholic governments a greater moral right to punish heresy than any non-Catholic government can possess? Obviously they had much greater. A Catholic government could have nothing whatever to do with deciding what was truth, what was error. Such decision belonged only to the teaching church, but it had everything to do with preventing wicked men from making war on the (accepted) divine truth. Do we blame Moses and Aaron for being "too severe" on Korah, Dathan and Abiram; or do we blame Elias for ordering that the priests of Baal should be taken down to the brook Cison and slain there? *A fortiori* under the Christian covenant—which is the substance of the Jewish shadow—we cannot blame Catholic governments for decreeing that noisy apostates should be subjected to the civil or criminal law. Such men are the declared enemies of society, much more than are thieves or caluminators."

These doctrines are sufficient, if they are accepted, to justify the Jewish High Court in putting Peter and John in prison as noisy apostates. They justify the Moslems in prosecuting Armenian Christians and driving them out of Turkey, they justify the Orthodox Greek Church in exterminating the Stundists and harrying the Roman Catholics in Russia until they are willing to return to the true fold. They would have justified Puritan New England in suppressing Roman Catholic teachers within its borders; and as the Roman Catholic religion is "in possession" in Quebec, they justify the suppression of "noisy apostates" from the ancestral church. It is a sad and weary way by which nominally Christian nations come to a clear apprehension and correct application of the truth as it is in Christ. WATCHMAN.

In Memoriam—John F. Burditt.

It was with some degree of sadness that I observed, in the morning papers a few days since, the account of the sudden death of my friend and classmate, John F. Burditt, late missionary to the Telugus. How many thoughts flew to my mind as I noticed the familiar name and called up the associations of some twenty years ago.

Bro. Burditt was well known in this province, although living here but a short time. Born in England in 1851, the son of Rev. Thomas Burditt, then of Saffern Walden, Essex, and later of Haverford west and Rawdon, young Burditt when but a youth came to New Brunswick. For a time he was employed as a clerk in St. John, then he took a course of study under Dr. Spurden in the seminary, and soon after engaged in teaching which he followed until his matriculation at the University of New Brunswick in 1873.

It was here that I first met him. I shall not soon forget our first impressions of him, how reserved he seemed to us and how different his tastes and habits from those of provincial birth. But slowly we began to discover that under the apparent English reserve there was covered a manly and noble spirit, and by the time we had reached our second year in the course no student was more popular and none more highly esteemed than the subject of this sketch.

His temperament was enthusiastic and cast in a poetic vein, not taking kindly to such subjects as mathematics and science, or even to the classics, but revelling with infinite delight in the poets and authors of English literature, and soaring in rich fancies of thought whenever they caught his attention.

He excelled as a writer. Well do I remember the opening sentences of his first essay as we were called upon to read our monthly essays in those days. The chaste literary style of his composition attracted the attention of all, and from that time forward he was recognized as the first essayist in the university. During the second year of his course he took the Douglas medal, for the best essay in a competion open to all the students.

He was passionately fond of music, and many of the songs sung in our college days were of his composition, set to music to some familiar air. This habit of poetic composition he continued during his missionary career, and after, in the colums of the *Lone Star*, were to be found choice poetic selections from his pen.

Graduating in 1877, he soon after decided to enter the ministry, and accordingly took a theological course at Newton. Then he held a brief pastorate at Kingston, Mass., and bid fair to become an accomplished and earnest preacher of the word in this country, but the Master had more glorious service for him elsewhere.

Having been married to Miss McGregor, a native of Nova Scotia, both soon felt drawn to give their lives to the foreign service. They were accepted by the American Baptist Missionary Union and a farewell meeting was given them, with Mr. and Mrs. N. M. Waterbury, destined for Madras, and Miss A. K. Brandt, future missionary to Assam. The service took place in Dr. Elder's church, New York, September 16th, 1881, and on the following day they sailed in the Furnessia, a steamer of the Anchor Line.

Reaching Ongole early in December Mr. and Mrs. Burditt became the guests of Dr. John E. Clough, the famous evangelist among the Telugus. In 1882 they were stationed at Nellore, where they did good work both in teaching and preaching. Three years later they went about 60 miles to the northwest of Nellore and opened a new station at Udayagiri. Here he found on his arrival not a single Christian within many miles, and here he had the honor of breaking the original ground of heathenism. The beginnings were slow, but such was his earnestness and the success of his work that on his return to this country, two years since, he reported at this station a church of six hundred professing Christians.

Although worn down by excessive labors and by the enervating climate of the east he took but little rest when actually on furlough. He was present at many missionary gatherings both in these provinces and in the United States, speaking and working constantly in behalf of the cause that lay nearest his heart.

I had not met him since our graduation, and the change in his appearance was very noticeable. Slowly and insidiously the climate of India was sapping his constitution, and it became evident to his friends that his career must be a brief one. Leaving three of his children at the missionary home at Newton, he decided to return with his companion to the field of his former labors. What a sad and solemn parting with his little ones, destined never to meet him again upon earth. With a heavy heart, broken in health, yet inspired by the love of Christ, he bids farewell to the American shores and to the children he loved as his own life, and turns his face once more to India. Let the infidel read these stories of missionary self-sacrific and Christian heroism and doubt if he can the love that thus constrains the hearts of men.

The rest is soon told. Returning to the land of the Telugus he settled at Nursavapetta, somewhat to the north of his former field. The work proved hard and the climate again told upon his shattered constitution.

He had just written home mentioning the trying effects of the heat, when suddenly he was taken down with fever and in a few days was no more. He died August 4th, leaving Mrs. Burditt with the two younger children to the care of Him who has ever been a Father to the fatherless, the God of the widow and the orphan. One little babe had previously been laid away on the foreign shore. A brother, W. F. Burditt, Esq., resides in St. John, and the three elder children of the missionary are now visiting in these provinces.

To his friends and relatives in England, unknown to me, I would bear this tribute in memory of an old classmate and brother in Christ. Farewell, bright spirit, thou wast lovely in life; thy death has been glorious. May God inspire us with like ambition to spend and be spent for him.

W. E. MCINTYRE.

Northwest Letter.

In my last communication I spoke of our convention, and either my hieroglyphics or the printer was the cause of a part of a sentence reading, "our convention is not interesting", instead of *most interesting*; and such is indeed true.

This year we had a grand convention —"the best yet"—was the verdict of all. Full returns show 400 added to the churches by baptism during the year,—a grand showing for such a working force as is in the field.

Although the country at large is in a state of quietness, so far as "boom" is concerned; yet, the work of the Kingdom with us was never more hopeful.

The R-r-r-r-r of the the binder is heard on every hand, and harvesting is in "full swing." The yield in this district will average twenty bushels to the acre. In the country at large the average yield will not be more than fifteen bushels to the acre.

Having received an invitation to labor for a season with the Temple Baptist church, Yarmouth, N. S., your correspondent has accepted it as from the Lord; and so is to conclude his labors here about Sept. 1st. This step is not taken because of any lack of interest in the work of this country, but because it is another step towards the carrying out of a long cherished purpose. My labors with the Regina and Emerson churches, as well as in the country in general, will always be cherished as blessed and sacred. One cannot labor in Manitoba and the Northwest, even for a short time, without becoming strongly attached to the Master's work. I shall not be surprised if later on my face shall be set towards the country again. J. HARRY KING.

Emerson, Man., Aug. 15.

Literary Note.

The September *Arena* is filled with articles of interest. The number opens with a paper by Rev. Minot J. Savage on "The Religion of Walt Whitman's Poems," which will lead many to open their Whitman in a new spirit. Judge Walter Clark, Associate Justice of the Supreme Court of North Carolina, writes in favor of the Election of Senators by Popular Vote, and the limiting of the power and patronage of the President. He is, however, not in favor of electing the President in the same way, as he believes that would involve the perils of revolution with certain popular and ambitious men at the head of a presidential campaign. B. O. Flower, the Editor of the review, in a paper on "Early Environment in Home Life," protests against the unwritten social code which keeps young people in a dangerous ignorance of the true functions of their bodies. Walter Blackburn Harte contributes "A Review of the Chicago Strike of '94." Thomas E. Will, A. M., and Dr. Lucius F. C. Garvin write on Municipal Reform, and How to Effect It. Prof. Will also furnishes a valuable bibliography of the subject for students. Dr. Albert Leffingwell discusses "An Ethical Basis for Humanity to Animals," with some special relevance to the question of vivisection and the limits of scientific curiosity. James G. Clark, a Western poet, contributes some stirring verses, "The Message of M. Lowe." A unique and interesting paper is "An Astrological Forecast of the Administration of President Cleveland," made at the moment Mr. Cleveland took the oath of office on March 4, 1893. G. L. McKean writes on "The True Basis of Money." M. Louise Mason deals with the new psychological question of "Pre-Natal Influence." Will Allen Dromgoole contributes a story, "Ole Logan's Courtship," and this, with W. H. Harte's new *causerie* "On Certain Satisfactions of Prejudice," represents the purely literary element in the number.

Minard's Liniment Cures LaGrippe.

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

Circular Letter of N. B. Southern Association.

Prepared by Rev. W. C. Goucher.

SUBJECT: CHURCH ACTIVITY.

I am well aware that the topic chosen for discussion in this annual letter to the churches of this association does not have the merits of originality or of freshness, for the current discussion is almost every form of religious association indicate that in one phase or another this is *the* subject of prime importance.

If by the thoughts imperfectly presented in this letter there is rekindled in one heart a flame of loyalty and consecration to the great work of the Christian church, I shall feel that the attempt to perform the duty assigned me has succeeded better than it deserves.

At a time when the Jewish church was apparently in the midst of great efficiency and success, Christ wrote upon it the word "Ichabod," the glory has departed.

On one occasion one of the disciples called Christ's attention to the magnificent temple which was at once the embodiment and the symbol of the Jewish theocracy, and bade him behold. "What manner of stones and what manner of building." And the only answer of Christ was, that the time was hastening when not one stone would be left upon another; and we cannot well help seeing that the saddest part of the prediction was not the destruction of the temple as a material thing, but the doom of the entire fabric of life and religion of which the temple was the symbol.

Now, as we said, Christ's word of doom was pronounced at a time of apparent prosperity, and any hint of approaching dissolution filled the minds of the disciples with sorest amazement.

In many respects the Jewish church was never more splendidly organized than in the time of Christ. "There was an abundance of intellectual effort in religious directions, unparalleled zeal for the religion of Abraham, scrupulous fidelity in copying and teaching the Scriptures. There was the temple with its fascinating ritual and the altar with its ever-ascending smoke, the centre of all pious thought, and in almost every town and hamlet was the synagogue with its service and ministry so like our own." Missionary zeal and effort, so often taken as the register of religious life, were especially marked, for in every Roman province was the herald of Judaism. Here, then, was a people whose chief occupation was religion, and never were they more visibly and actually at that task than when this prophecy broke forth from the lips of Jesus. Is it strange then that the people were dismayed at the calm prediction?

When we enquire for the circumstances underneath, unrecognized by the Jews, upon which Christ based his judgment, it will of course occur to everyone at once to say: The reason why the Jewish church was doomed was because of its rejection of the Messiah. This is always a true answer, but not a final one for we are still left wondering why they rejected Him when all their songs and prayers, their daily hopes and nightly dreams were full of Him. We must not forget that behind this rejection of the Messiah, and as the reason for it was the fact that there had died out of their religious life all those things which make religion real, all the things which make it uplifting and saving to human life, all the things which Christ emphasized and strove again to establish.

The Jewish religion had become divorced from the deepest and most real wants of human life. It failed to touch, to hold and to inspire men in the profoundest regions of life.

The common people, that is, those who were not the special guardians of the religious system, the people did not hear it gladly. The religious teachers and leaders desired to make the people technically religious, to hold them in their great system of worship and obedience to the Scriptures, yet they manifested the profoundest indifference to the actual life. They said "Cursed is this people who know not the law," and so holding them in a kind of contempt and pity for their religious ignorance, sought merely to convert them to religion, still leaving them to face alone and unaided those deep and awful problems struggling in all human hearts, which, unless they find their issue in hope and light, bring men at length either into wild despair or a hard and cold indifference. Therefore it was that so many of the people had come to feel that for them religion had no meaning; it did not satisfy the deepest hunger of their souls; it did not bring life into unity and peace with itself; it made them religious but it did not make them whole."

Now is it possible that this picture of Jewish religious life should be suggestive of similar conditions to be found among ourselves. This, at least, is the purpose at which we have been aiming from the beginning, and we must now ask if in any respects there is a parallel.

If Christ, looking at the great structure and organization of the Christian church, not forgetting its activities and industries and zeal, would say, as he said of the temple and the theocracy "not one stone shall be left upon another."

Is the power of the church waning and vanishing away?

We know that already are heard in many directions the assertion that the church is already an absolute force, that other forces are taking its place, that it no longer faces the real problems of human life, no longer holds the faith and services of the people.

I would have you notice that this question as to the church by no means touches the question of the permanence of Christianity of the kingdom of Christ in its most real meaning, just as this word of doom Christ pronounced upon the temple and the theocracy did not carry with it any doom upon the heart of the Jewish religion, for that had in it the elements of the Eternal.

It was the organized religious life, the institutions, the activities to which Christ's words of doom applied; for these had become paralysed, and the hearts of Hebrew revelation no longer sent its surges of life into their forms. So these words of Christ about the temple carried with them no implication that God had not revealed himself to the Jewish people, but that their organized religious life had moved away from God and that He was now to manifest Himself in ways by which men would recognize Him and know that it was He. In like manner this application we seek to make, carries with it no question concerning the permanence of Christianity. Thank God that can never become a question with any one to whom the revelation of God has become a living fact. Among all the things that perish, upon Him and His kingdom is the seal of the eternal.

The question is precisely parallel to that of old. Do the organized activities of Christianity, the institution, the methods, that in a word which men understand by the church as an institution, do these so represent and body forth to men the living and abundant life of Christ, that the common people flock to it gladly, because it interprets life to them and meets the hunger of their souls.

I think all will agree that the church as a great organize and busy institution, it could never be more truly said than now, "Behold what manner of stones and what manner of building." As another has said, "We have among us a most splendid and thorough organization. The churches, the missionary organizations, the chain of educational forces fit and work harmoniously together. There is abundant wealth, abundant enthusiasm, and correspondingly abundant pride." At the same time our eyes must not be closed to the fact that there has perhaps never been a period in the history of civilized lands when the social unrest was greater than at present. And the saddest part of it is, that a large proportion of the masses of the people who are identified with the great discontented class, distrust and even hate the church, and identifying the church as an institution with religion and Christianity, are saying, as so many people said in the time of Christ—"For us religion has no meaning."

Is it possible that a religion which has as its structural idea the establishment of a community of life, a real brotherhood of humanity, which began by preaching the gospel to the poor, is it possible that it has been faithful to its idea and still permits the origin and increase of the world's most fearful unrest and confusion in society? How shall we account for this condition of things? Is it not possible that the church of today, as of old, has been so busy in building itself up as an institution, in enlarging its organized activities, that it has forgotten that its chief task is to be "an energy in the world, before it is to be an institution, that it is to be salt, savoring and saving society and not a resplendent and enlarging crystal of salt for men to admire."

Now comes the practical side of the subject. If the church would prove true to her mission; if she is to be a moral and spiritual leaven working not apart from human society but in it and for it, in what lines should her activity be directed?

1. She must save souls by giving them the gospel of Jesus Christ. The church which is not continually saving souls is not doing its Christ's appointed work. We often excuse ourselves for no harvest, saying that it is seed time, but the reaper should overtake the sower. The harvest of souls should be perpetual. Read the gospels and the Acts, and note that this was the chief work of the church to save souls. To this end they rested not day nor night in carrying everywhere the gospel of the Lord, and urging men to immediate repentance and faith. That is the example. We gather in a few souls each year, compare ourselves with others and congratulate ourselves that we have done a great work, when hundreds of the unsaved have come under our influence. Do you recall the conversion of Judson? How, stopping at a hotel, and in the next room his infidel college companion died, and when Judson realized who it was, "Then," said he, "he is dead, and lost, lost!" That thought startled him, it sent him to the Lord, and his great heart was never free from a burden for lost souls. God put this thought anew into our hearts and awoke all our churches to save lost souls.

"When are you going to stop?" said some one to Rowland Hill. His answer was: "Not until we have carried all before us." A church must never stop so long as there is one within the reach of its influence that is unsaved.

Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth." God's power for salvation does not rest in any of our machinery but in His gospel, and the church must give this to men from her pulpits, from her pews as well, in clearness of utterance, in the pure sacred lives of the members; they are to be the living epistle.

"This is a practical age," the pew says to the pulpit. We send back the words to the pew: "This is a practical age." Are you carrying the glad tidings to the sorrowful hearts about you? On your farms, in your offices and work shops; are you trying to win men to Christ and save their souls?

2. It is the work of the church to help one another. "Then the churches had rest and were edified," *i.e.*, built up. Men are bound together by all sorts of ties, but there are none so strong as those which hold them together who are members of the same household of faith. They are one in Christ Jesus. The tie is of a common nature; new life in Christ Jesus by the spirit of God; common fatherhood, God; common brotherhood, Jesus Christ, the elder brother, making us brothers all. That was the distinguishing mark of the early Christians, which the heathen themselves noted as the distinctive badge of Christianity.

"Behold, how they love one another." "Do good unto all men as ye have opportunity, especially unto those who are of the household of faith." In and through the Christian Church is to be realized the ideal community, wherein all are one, and have common interests and common life; wherein all selfishness and self-seeking is lost in self-sacrifice for a brother's good. Love abounds and manifests itself in love deeds. We are to build one another up in the Christian life. We are never to stand off and criticise one another's failings and infirmities, nor yet if one falls into sin to spread quickly the evil tidings to bring the brother's name into hard repute. To hold ourselves aloof from a fallen brother in Pharicaism. We are to make strong the weak, and confirm the feeble knees, and we who are strong are to restore such an one with meekness, considering ourselves, lest we also should be tempted. The weakness of those about us may be because we have withheld from them our help.

How much have we done to those within the church to put strength into their lives so that they might not fall away from Christ? How much sympathy have we offered them within the Christian household so that they might not desire again the beggarly elements of a world's life and society? Our life towards one another must not be negative, but positive. We are to put something into each other's lives. And besides, this building one another up is not limited to the sphere of spiritual things and moral things, but if love abounds we shall help one another all we can to bear and carry the coarse, heavy burdens which pertain to physical well-being and daily comfort. Visiting widows and orphans is vitally connected with the purity of life.

We too often divorce our religion from our daily life by drawing too fine a distinction between the spiritual and the temporal. "What doth it profit a man if he say he hath faith, but hath not works?" And these works James meant are ministering to one another's daily needs.

3. And further, the church's activity must not be limited within her own circle, nor confined to purely spiritual work. She must carry out into the world the kingdom of God. That kingdom is broader than the four walls of any church, it touches all men and all things, takes the common and the secular things up and makes them uncommon and sacred by holy use. We have no fear that the church shall become secularized by the use of secular things, if she keeps the motive and end of her life true—the motive, to please Christ, and the end, to build up men's lives into Him.

It is the aim of Christianity not to annihilate human nature, but to redeem and sanctify it. The Church can say: "Nothing that is human is foreign to me." With her humanities she must stretch out her wide-reaching arms and encircle the whole world. "No moral order is complete without being permeated with the life of the God-man." The Church must carry that God-man's life out into the world, and entering into society, states, morals, in every possible relation implant the kingdom of God. We have no sympathy with those who tell us we must have education, charities, recreation, amusements wholly to other organizations. The Church has been doing this and alienating men from the kingdom of God. The Church must have these things growing about her own doors, to show men that her life is real, that her work is a continuance of her Master's work, whose entire life was spent in going about and doing good, earthly bread in one hand and heavenly in the other. The sick, the blind, the orphans, outcasts, the ignorant, the hungry, whose life did He not touch?

There are a multitude of churches who think if the feast is spread within their doors that they are excused if but a few came and eat. They forget the highway and hedge work which our Lord portrayed in the parable that his house might be full. To meet the needs of the people and bring them to God the Church must be full of invention. To get the people we must go where the people are.

If all the churches would seek this year to direct their activities along the lines so briefly indicated in this letter, many of them now mourning over the barrenness of religious life would blossom into very gardens of the Lord.

Looking forward today to another associational year, with all its responsibilities and opportunities, let this be our prayer: "Lord what will thou have me to do?" and finding His will, let us enroll ourselves anew for Christian service.

Circular Letter of the N. B. Western Association.

By Rev. F. D. Davidson.

SUBJECT: OUR GREATEST NEED.

Mr. Moderator, Brothers and Sisters:

I esteem the honor conferred upon me by your committee, in selecting me to address you through the medium of a circular letter. But as a very busy and hard worked pastor, I would have felt still more grateful if you had elected me to remain silent, especially as this is my first appearance in this body.

My work would not prevent me to spend the time necessary to develop the theme I have chosen, and therefore my thoughts are largely in the rough.

Neither individuals nor institutions have ever been able to live and act independent of their environment. We may think ourselves free and boast of our independence and liberty of conscience, and still not realize that the very air we breathe may be charged with miasma. The stag sniffs the air of liberty in the freedom of his wilderness home, little knowing that even there the sportsman with unerring aim is leveling his rifle, and from his lea there is coming the missile of death. So it is hard for us to realize that every breath may be changed with the poison of death. We are not what we are, on account of our independence, so much, as at first sight we might presume. The cast of our minds; the health of souls, like that of the body, depends largely the kind of food we eat, and the care that is expended upon it. So all the conditions and environments of life go to make up life in its truest and fullest sense. The greatest men who have passed on before us were largely the creatures of circumstances. Thousands of others under similar circumstances would have risen to as great heights, and would have performed like great deeds. The peculiar position and wonderful condition of things made the men rather than the men the "state of affairs."

So in every age the church's activity has been governed by the conditions of her surroundings. Sometimes she has been almost swallowed by the currents that have swept against her; again she has developed such strength and power that her progress and development have been "the world's wonder. At all times there have been a grand and glorious struggle on her front to assert her independence and maintain her peculiar doctrine. To be "in the world and not of the world" is a unique position, and it has required great courage and sometimes great sacrifice to stand firm and true.

When we look back to the early days of Christianity and see how much they in the first three or four centuries were willing to sacrifice for the cause of Christ, we are led to wonder whether they possessed something that we do not, or was it really their surroundings—the atmosphere they breathed that gave them character.

Then danger was from without and all the hosts of God were banded in closest unity to resist their power. A common purse, a common brotherhood, united in the bonds of Christian love and fellowship of the spirit, as one man they went forth. Life and property were handed over as something belonging to God. Something they felt honored in laying at the feet of the Son of God. Then men and women lived only that they might advance His interests, and gloried that they might be counted worthy to die for Him. We do not wonder that they planted the "rose of Sharon" in every valley and upon every hill, and that the mighty power of God was made to shake the world as never before nor since, and that the world bowed at the feet of Jesus.

How very different it seems today. The surroundings have so changed. Danger comes not from without, but from within.

Israel was safe when it was "war to the knife" with the Philistines but Israel was in great danger when she accepted the proferred friendship of the Philistines and settled a treaty of peace.

Dwelling as we do in perfect security, the greatest part of our strength expended upon the affairs of this life, it does not seem strange at all that religion and the things that pertain to the kingdom of heaven are at best a secondary consideration. And it does not require any proof, it seems to me, to convince every man that such really is the condition of things today.

The lines that were at our time so clear and visible are becoming quite obsolete, between the church and the world, and now the great object of the church seems to be to make it as easy as possible for the world to come within the pale. The ordinances are, in some cases, set aside and all the difficulties removed, and church membership held up as a means of grace, and about all the man has to do is to "quit his meanness and join the church."

Brethren, we have come to the "forks of the road," and let us stop and "ask for the old paths," "where is the good way," that we may walk safely.

We are living in an age of wonderful progression and strong developments, and in this connection it would not be marvelous if we should catch its spirit, be moulded by our environments, and become dissatisfied with the old institutions of Christ and invent something new and better. Spiritual geniuses have not been wanting, and with "higher criticism and new institutions the old gospel of power through faith has been pushed to the wall by the new gospel of power through organization. "Electric light has put out the stars," some one has said. But the stars do shine all the same, and will shine notwithstanding the electric light, and we are inclined to think God's light best.

Many institutions are grand in all their appointments, and through their influence good is certainly being done. Still God has an institution that has been promised power, and which the "gates of hell shall not prevail against." So with God on our side it is not organization we want so much as the spirit and power of God, "according to your faith be it unto you," not works, not inventions.

"The gospel of Christ" is as much "the power of God" today as at any previous period in the world's history, and our greatest need is evidently greater faith in the simple declaration of Divine truth, for "faith cometh by hearing, and by the word of God." In the beginning "the Lord added to the church daily the saved." Sometimes we read that such and such an evangelist added so many, and from the lapses we believe that the report was correct in every particular.

Forty-two thousand excluded from the Baptist churches of the U. S. A. during the year of 1892. What a terrible record, one in every seventy-two turned out. We cannot but stop and ask, "what was the cause of this!" "How came so many to be turned out!" We cannot answer these questions, but know of a certainty that organization did not keep them, whatever it may have done in placing them in the churches. The apostle said that, "we are kept by the power of God." and human experience has demonstrated the fact that without the Divine power no man can stand for long.

The Church of Christ certainly has plenty of power if she would use the power that has been bestowed upon her. Jesus said, "All power is given unto me in heaven and in earth, go ye therefore." So with "all power" at our back nothing is too hard for us to do, and our faith should not fail us.

In looking over the Year Book we find that there has been progress in this association. During the past ten years the membership has more then doubled. In 1883 there were 2423 members reported, and in 1893, 5028. Beautiful church edifices, eloquent preachers, fine choirs, elaborate ritual and closely defined creeds, will avail nothing unless we possess simple trusting faith in God, "Without Me ye can do nothing," and the obverse is certainly true, "I can do all things through Jesus Christ who strengtheneth me," for God delights to comfound the mighty things of earth with earth's weak things. Our hope and strength can never be in the arm of flesh, or in human devices, but in the power of the eternal God.

By faith the apostle says kingdoms were subdued, the dead brought back to life, lions were muzzled, fire quenched, swords turned aside, armies put to flight—nothing impossible to the man of faith.

The gospel of the Son of God, the world, only hope, and by its power alone can the world be reclaimed from "the power of sin and Satan." Therefore let us "preach the Word" and trust the power back of it rather than advanced thought backed up by modern inventions and organizations. Faith in God's power; faith in the gospel of Christ; faith in the institutions of Christ; faith in one another, with all things in subordination to the church of Christ under the guidance of the Holy Spirit, the victory is sure.

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BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson XI. Sept. 9 John 3: 1-16.

JESUS AND NICODEMUS.

GOLDEN TEXT.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3: 16.

EXPLANATORY.

I. THE SEEKER AFTER TRUTH.—Vs. 1, 2. 1. "There was a man of the Pharisees, named Nicodemus." Nicodemus is a Greek name, meaning "Conqueror of the people," but was in common use among the Jews. All we know of him is recorded by John.

First. A PHARISEE. The strictest and most religious sect of the Jews.

Second. A MEMBER OF THE SANHEDRIN. "A ruler of the Jews." This phrase is indefinite; but it would appear from John 7: 50 that he belonged to the Sanhedrin, a body of about seventy men, whose position was as dignified and as much respected as that of the United States Senate and the Supreme Court combined.

2. "The same came to Jesus," after he had seen Jesus bold deeds in the the temple, and other miracles, probably not long after the Passover. It was doubtless in some guest chamber, an upper room which is always reached by outside stairs, and thus without disturbing the family. "By night." WHY BY NIGHT? The reason generally assumed if "fear of the Jews," but this not asserted by the Evangelist. As no "bad" motive is imputed to him, it is most in accordance with Christian charity to suppose that his motives were such as God would approve, especially as the Saviour did not reprove him.

II. THE TEACHER SENT FROM GOD.—"Rabbi," Master, teacher, a title of honor applied to learned men and acknowledged teachers. "That thou art a teacher come from God." So much they were assured of, but whether he was the Messiah or some inferior prophet they did not know. "For no man can do these miracles (signs) that thou doest, except God be with him." See chapter 2: 11, 23. Miracles were God's signature endorsing those whom he had sent.

THE TRUE TEACHER was (1) sent from God, taught of God. (2) He knew the truth (vs. 11-13). (3) He taught the truth. (4) He came with proof of his authority, deeds that showed that God was with him, and were signs of God's good-will, kindness, power, and opposition to all evil.

III. THE TRUTH TAUGHT; THE GREAT ESSENTIAL NEED OF HUMANITY,—NEW LIFE FROM ABOVE.—Vs 3-8. 3. "Jesus answered." The fitting reply to his inquiring position. "Verily, verily." Laying great emphasis on the truth that follows. "Except a man (any one) be born again," or "anew," as in R.V. "The Greek word more naturally and frequently means 'from above' (margin). But that meaning is here unsuitable to the connection, for it would make Nicodemus' answering inquiry a mere silliness. The meaning 'anew' is sometimes found, and here suits exactly." Whoever is born "again," or "anew," is necessarily born "from above." "He cannot see the kingdom of God." The declaration is explicit that a new spiritual life is necessary, not only to enter into, but even to form any correct conception of the kingdom of God. Christ's answer is equivalent to, "It is not 'learning,' but 'life,' that is wanted for Messiah's kingdom, and 'life' must begin by 'birth.'" (See Matt. 18: 3.) "The kingdom of God." Not an outward kingdom, or a place into which any one can enter without regard to character, but that condition or state where God reigns as king, where he is the supreme object of love and service, where his will is the law, and men obey it as naturally as they breathe, and where all his subjects are formed in his holy image, and inspired with his spiritual life.

4. "Nicodemus saith." His views of the Jewish commonwealth as the kingdom of God, prevent him from understanding Christ's meaning. The statement seems absurd to one who believes that he has long been a prominent member of the kingdom of God.

5. "Except a man be born of water and of the Spirit. "Our Lord here speaks of the second birth as completed by two agencies, water and the Spirit. The Baptist baptized with water for the remission of sins, but he was always careful to disclaim power to baptize with the Holy Ghost." His baptism "symbolized the washing away of sin from the soul. Assurance of pardon John was empowered to give. Those who humbly submitted to his baptism with confession of their sins went from it forgiven and cleansed." But more was needed, a new life in the soul implanted by the Holy Spirit, a new love, a new purpose, a new motive power, new affections.

6. "That which is born of the flesh is flesh." Jesus now lays down the great principle of God's universe on which his doctrine of the new birth is based, and which proves its necessity. Each kingdom can produce only objects belonging to that kingdom. Whenever it is raised to a higher kingdom it is by importation from the kingdom above it. It cannot grow up to that higher kingdom of itself. So it is that "that which is born of the Spirit is spirit." Spiritual life in us must come to us from God's spiritual life. But God is always ready to bestow spiritual life. So that this truth is not an excuse for refusing to enter the kingdom of God, but rather points out the way by which we may enter.

7. "Marvel not." For this truth is based on a common law everywhere existing. "Ye must be." The emphasis is on "ye," even the Jews, even the best and most learned of the Jews. "Must be." There is no escape from this law. It would be as easy to change the law of gravitation as this law.

8. "The wind bloweth." The term for "wind" in Hebrew and Aramaic, as well as in Greek, was also the term for "spirit," the immaterial in man being represented in a metaphor by the invisible but life-giving breath. "Where it listeth" (pleaseth), i. e., according to its own unknown laws and not according to our pleasure or will. "Thou hearest the sound thereof, etc." You see the result but you cannot tell the causes which are beyond our reach. We know the "facts" though we cannot see the "methods." "At the pauses of the conversation we may conjecture they heard the wind without." "So is everyone that is born of the Spirit." The Spirit's methods we cannot know, but the "facts" of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits, as we know not how life works in a peach tree, but that it does work is proved by the peaches that grow on it.

IV. THE AUTHORITY FOR THIS TRUTH.—Vs. 9-13. 9. "How can these things be? Nicodemus was astonished. Jesus in reply gives his authority for his teaching.

10. "Art thou a master, a teacher, one distinguished for his learning. "And knowest not these things?" One who had studied the Old Testament as he had, and thought so much, and accepted the position of teacher, ought to have known these things.

11. "We speak that we do know," etc. What Jesus does for men; the changes made by the Holy Spirit in the new birth; the freer life, the higher joys; the victories over sin; the holier lives; the nobler motives, are matters not of mere theory nor of promise, but of experience and knowledge. Here is found the proof of the gospel from the human side. "And ye receive not our witness." Ye Jews, the nation as a whole.

12. "If I have told you earthly things." He now returns to the singular "I" because he alone had seen and known the heavenly things of which he speaks. "Earthly things." Those which can be seen and experienced on the earth, as the new birth and its fruits, the truths which they could experience if they would, his miracles and their teachings. "Heavenly things" are those truths which could not be learned without a revelation from Heaven; divine forgiveness, the perfect, free, universal love of God, the divine nature of Christ, the atonement, the reality of life beyond the grave, the way to obtain it, the blessedness of heaven, the glories of the Messiah's kingdom on earth.

13. "And no man hath ascended," etc. This does not mean that no one has died and his soul gone to heaven, but that no living person has gone to heaven, and seen what is there, and come back to report the facts to us. "But he that came down from heaven," and thus knew all about it from personal observation and experience. This plainly implies the pre-existence and supernatural character and origin of Jesus Christ. "Even the Son of man." This phrase in all four Gospels is invariably used by Christ himself of himself as the Messiah upwards of eighty times in all. The "Son of Man" is the true representative of humanity, not only God but a real man, with all the feelings, hopes, temptations, possibilities of man; the ideal man showing what man may become. "Which is in heaven." His home is in heaven, and he maintains continually a vital connection with heaven. So far as heaven is a state and a character, Jesus was always in heaven. The whole universe is heaven to him, for his senses are all open to perceive and receive.

V. HOW THE NEW LIFE MAY BE OBTAINED.—Vs. 14, 15. 14. "As Moses lifted up the serpent in the wilderness." The reference here is to the event recorded in Num. 21: 4-9. The account there should be carefully studied and compared with the spiritual interpretation which Christ affords here. "Even so must the Son of man be lifted up." This refers to the exaltation of Jesus on the cross and through the cross to his kingdom.

15. "That whosoever believeth." Believing is to accept with the heart the words of Jesus, so as to forsake sin and take him as our teacher and master. (See v. 36) "Why this 'condition to salvation'"? Because it is only in this way that the character can be reached and changed. "Should not perish," from sin, the natural effect of which is death. There is no escape from the ruin and punishment, except by escape from the sin, and by forgiveness from God. "But have eternal life." Eternal life is the life which nothing can destroy, which endures beyond the grave, and grows fuller and richer as the ages roll on. It is a present possession of the Christian, and does not begin with the world to come, though it continues in it.

VI. THE CENTRAL VERSE IN THE BIBLE.—V. 16. The truth of this verse is the centre, toward which, as the spokes of a wheel to its hub, all the other teachings of the Bible tend. Luther calls it the little gospel.

16. "For God so loved." The emphasis is on the "so." The proof and the measure of this love is given in what follows. "So loved the world." This sinful, wicked, rebellious world; this world that rejected him; this world full of hate, war, crime, ignorance perversity. "Gave." Gave up. There has been an impression that Christ came to make God love men instead of hating them. One or two of our hymns, wrongly understood, have favored this impression. But we are told that God's love was the origin of salvation for men; that Christ came because God loved men before he came. "His only begotten Son." The one nearest to himself, the only one who holds this peculiar relation; so that it was really a giving of himself for man; it was not a throwing off the burden on another. There is no other certain proof of God's perfect love for all men than this. Nature gives us many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us, except by this gift of his Son.

LESSONS FROM JESUS' DISCOURSE WITH NICODEMUS.

1. Those who are awakened should seek more light, and seek it from the Great Teacher who knows how to answer all our questionings.

2. We know that Christianity is from God, because only a divine religion, accompanied by divine power, could accomplish the results which have been produced by it.

3. If Nicodemus needed to be converted, then surely we all do.

4. The new birth is not a hard doctrine, but a blessed privilege—the privilege of a higher life, of heavenly experiences, of diviner living, or worthier being. It is not a bar, but a gate; not a hindrance, but a stairway—even steps to glory.

5. Development and progress begin after we have been born again. The new life is at first like a child's life, and the Christian grows into a perfect man in Christ Jesus (vs. 6-8.

6. The mysteries in religion are like the mysteries in nature. In both cases the facts are are easily comprehended, and plain enough even for a child to use. The methods of operation are a mystery. The life of a seed is as mysterious as the new birth of a soul.

7. Note the infinite, measureless love of God, high as heaven, and broad as from the east to the west.

8. We see the terrible evil and danger of sin. There would have been no such supreme effort to save from a small evil or trifling danger.

B. Y. P. U.

OUR OBJECT.

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

OUR FELLOWSHIP.

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

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondents to this department should address their communications to REV. J. J. BAKER, St. John, N. B.

For the Week Beginning Sep. 2nd.

TOPIC: The Church, Her Beauty and Security.—Eph. 2: 20.

In the foundation here laid there is breadth and depth and quality. All these are essential if the superstructure is to amount to much. Jesus Christ is the chief foundation stone. The 21st verse speaks first of the symmetry of the building. Its several parts are all framed together in Him. It is a building in process of erection. It is *growing* unto a holy temple. God, through the spirit, is to dwell here.

NOTE:

1. You cannot build a church on the wrong foundation.

2. You cannot build a church unless the parts are "fully framed together."

3. You cannot build a true church where God does not dwell.

C. E. THEME: "Worldliness in the church; the church in the world."—Jno. 2: 12 17; 17: 11-17.

God is not able to do very much with a discouraged man.

It is a great thing *really* to believe in Jesus. You can have a cheerful heart and go on and do work when appearances are against you.

The associations are over; the conventions are over; and now for the execution of the plans. "And they stood *every man in his place* round about the the camp." Get your place and hold it.

There are various kinds of religious parasites. One kind joins the minister. They feed on him. Formally they join the church, but really they have "attached" themselves to the pastor. While he stays they may stay, when he leaves they know nothing of their obligations to the church. They go too.

P. E. Island may not be very big, but it grows good young Baptists. We met some of them going to convention.

Ontario and Quebec have 244 Unions with a total membership of 7,820. Doubtless the Toronto convention will give a great impetus to the work there.

The highest point of enthusiasm was reached in the great Christian Endeavour when it was announced that a great host had, during the past year, been led to Jesus. What will be our record for the year upon which we enter?

The Willing Workers of Cavendish have lost one of their number lately. On Friday, Aug. 10th, God called Alton Simpson home. His life drew to a close slowly as the evening of an autumn day, and we miss his cheerful face and conversation very much. About a year ago his strength began to fail, and when the doctor said his disease was consumption he told his parents that it did not make so very much difference, as he was ready to die or live, for his trust was in Jesus.

Jesus called you, brother Alton,
And you left us for your home;
In the sunlight of His presence
Now, and ever, you will roam.

O! 'tis not for you we're mourning,
Nor 'tis not for you we pray;
For we know that you are happy
In that land of endless day.

Yes, we know that you are home,
Nevermore to walk alone—
You have trusted in His promise,
And He will His promise keep;
So 'tis not for you, our brother,
For ourselves, we mourn and weep.

When the mists have rolled away we will meet our brother.

JEREMIAH S. CLARK.

Don't buy a blood-purifier because it is "cheap." The best—the Superior Medicine—Ayer's Sarsaparilla, is, in the end, the cheapest blood-purifier in the market. The ingredients of which it is composed are the most expensive and medicinally efficacious that can be obtained.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.

JESUS ONLY.

"Jesus only" midst the shadows
That within the valley lie;
He it is who calls us onward
To the glory of the sky.
He it is who points us upward,
Far above the mountain's height,
Far above the valley shadows,
To the radiant glory light.

"Jesus only" when in trouble,
When our heart is full of grief,
He alone can give us comfort,
He alone can bring relief.
He alone knows all the heart-pangs,
He can fully sympathize,
And his arms are thrown around us,
While he wipes our weeping eyes.

"Jesus only" on life's ocean,
When the billows wildly roar,
He it is who holds the helm,
Guides us to the golden shore.
He alone is our sure refuge,
Speaking words of loving cheer;
Bids us when the waves roar loudest,
Just to trust and not to fear.

"Jesus only" when the sunbeams
Gleam around our pilgrim way,
When no shadows seem to darken
Throughout all the long, bright day;
Then he comes and walks beside us,
Whispering words of tenderest love,
Tells us of the light and glory,
Of the sunny land above.

"Jesus only" at that moment
When He comes to claim His own
Then our eyes shall gaze in rapture
On His face and His alone.
"Jesus only" in those mansions
Which He's now gone to prepare,
It will still be "Jesus only"
'Mid the myriad throngs up there.
—*The Christian Alliance.*

WHICH SIDE ARE YOU ON?

There was war in the land, and each brave heart beat high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
That swept the small village of W—— one day,
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat.
Such hiding, surrendering and trembling with fear!
When who in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out of her cottage, courageous and bold.
She faced the bold intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why, Grandmother, what did you think you could do?"
"Not much," answered Grandma; "but ere they were gone,
I wanted to show them what side I was on."
"Now, children, I've told this queer story to you
To remind you of something the weakest can do.
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But, no matter how small or unfit for the field,
Or how feeble or graceless the weapon you wield,
Oh, fail not, until the last enemy's gone,
To stand up and show all which side you are on!
—*Our Youth.*

"'SPECIALLY ME."

PERSIS E. DARROW.

Little Beth her prayer was saying
Close beside her mother's knee;
And this was the way she ended:
"God bless us all—'specially me!"

And here words set me to thinking.
Was she selfish more than I?
Had not my own heart, half thoughtless,
Made the same un-Christlike cry?

And my prayer that night was humbler,
For I plainer seemed to see
God's great mercy, and the weakness
Of us all—"'specially me."

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

I was cured of Black erysipelas by MINARD'S LINIMENT.
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"Ayer's preparations are too well known to need any commendation from me; but I feel compelled to state, for the benefit of others, that six years ago I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with the natural color restored. I recommend it to all my friends."—Mrs. L. FRANKHAUSER, Box 305, Station C, Los Angeles, Cal.

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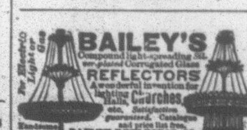

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The next Session will open on
Wednesday, October 3rd.
Matriculation Examinations will be held on
Tuesday, Oct. 2nd,
in the Library, 9—12 a. m.
Applications may be addressed to
A. W. SAWYER,
President.
Wolfville, N. S., Aug 22, 1894. 34 8i

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Will open with a full staff of Instructors
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Courses of instruction and terms will be similar to those of previous years, with such additions as experience will dictate.
The committee have secured the services of REV. W. E. McINTYRE, B. A., as Principal, to whom all applications and correspondence should be addressed.
Mrs. M. M. Scribner has been again engaged as matron.
32 6m By order of the Committee.

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Invites the attention of Students generally. Special attention is given to the preparation of its classes for matriculation. It also provides a good general business course, beside fitting student teachers for the Normal School.

Situation beautiful, healthful, central.

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Equipped with modern conveniences, well provided for, and supervised by three resident teachers, insures the comfort and good order of the students.

Terms reasonable. Board and laundry $2.60 per week. Write for calendar.

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29 6m I. B. OAKES, Principal.

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The Autumn Term opens SEPTEMBER 5th.
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OUR annual summer feature, which has been taken advantage of by so many teachers and college students, during the summer vacation, will be continued this year as usual.

This is an excellent opportunity to become familiar with the principles of shorthand, to improve in writing, or to study any or all of the commercial branches.

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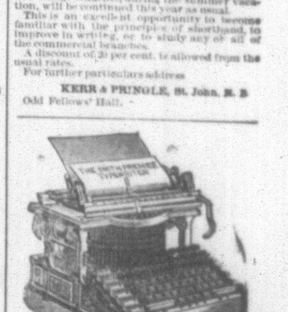

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Advertising Rates furnished on application.

Messenger and Visitor.

WEDNESDAY, AUGUST 29, 1894.

RIGHTS AND DUTIES.

These are days when every man insists upon his rights. It is the spirit of the age. In political matters the steady onward march of the democracy makes every person imperious in the demand for the right to vote and to control society by voting. Those who do not vote call themselves slaves. The plebiscite brings the power into the hands of the people directly; they become the parliament and make the laws. This is an immense advance upon the days of yore when a few titled autocrats made all the decrees, regardless of the people. Whereas it was once a question whether the people had any rights which the rulers were bound to respect, the question now is whether the rulers haves any rights which the people are bound to respect. The people's will alone keeps the throne unshaken.

A similar process has gone on in the world of thought. Knowledge is no longer the possession of the few; it is the possession of all, and consequently each regards it as his right. The emancipation from ignorance makes the demand for education imperative. Each insists upon his right to the best training the world can give, as he insists that a part of the general property belongs to him.

In religious matters the same freedom prevails. The right of the clergy to rule independently is denied. Each member insists upon his right to a share in determining what the body shall do and be. The infallibility of the church is not allowed to be a true doctrine by the members. All intimations of the binding force of decrees of any society are regarded as intolerable. Each is set upon doing what is right in his own eyes.

Now this movement of freedom is on the whole good. It sets free the energies of the individual member of society and it awakes to the utmost the highest powers of men. But there is another truth that should accompany this doctrine of rights, in order that rights may themselves be a blessing. *Duties* are as real as rights and as necessary to be insisted upon. If the citizens as a body have the right of passing laws their responsibility is direct and complete. If a man has the right to vote he has the duty also of voting for what is just and expedient. He cannot blame the legislator for he is himself the legislator. The responsibility which was formerly upon the kings and their advisers must now rest upon those who elect the advisers.

In religious matters also there should be a sobering sense of responsibility. Each church is free, but on that account it needs to be the more careful lest its freedom should be used as an occasion for self-will only and not a means of the highest good. Each member of the church has his rights; but he has duties also to the church. Unless the members perform their duties there will be no church in which they can have rights. Thus the existence of rights depends upon the performance of duties. Our pronounced opinions as to the rights of conscience to control each member, perhaps makes it necessary for Baptists to be more anxious to know and do their duty in the church. Each must ask, with Paul, "Lord, what wilt thou have me to do?" as well as "what are my rights?" Every one has a right to his opinion; but then we need to remember that our opinion should rest upon good evidence. "We are none of us infallible, not even the youngest of us; at least not always." Probably we need greater anxiety at the present time to discover and perform our duties than we do to discover and insist upon our rights.

Personals.

Rev. Josiah Webb preached at Fairville church in the morning and at North End church in the evening of last Sunday.

Many can testify to the great healing properties of LARDER'S LINIMENT.

THE CONVENTION.

PRELIMINARIES.

On Wednesday morning quite a number of delegates to the Convention crossed the bay by the Monticello on their way to Bear River. The morning was bright and pleasant, with an air which seemed to have just a suspicion of autumn in it, making overcoats and wraps a comfort to the passengers on deck and sheltered places desirable. Little knots of delegates sat here and there and discussed things of general or particular interest. There was little in the temper of the bay to interfere with the comfort of the most inexperienced sailors, and indeed the only expression of disappointment that we heard was the mild regret of a lady passenger who had hoped to see old Fundy in one of its less placid moods.

Digby was reached in good time—Digby beautiful for situation as ever and alive with summer visitors. Here the train was taken for Bear River station, a few miles farther on, where we were met by teams to take us to our destination. An up hill and down dale drive of an hour and the heavily laden carriages distributed their living freight among the pleasant and hospitable homes of Bear River. All unite in declaring that the place is beautiful; "picturesque" is the one word which seems best to describe its attractions. The residences which nestle amid cherry and apple orchards or luxuriant shade trees on the sides of the steep hills between which the river runs speak of thrift and comfort and good taste. The hills of Bear River! Everyone has heard about them—how steep they are; but no one quite realizes it until he comes and climbs them for himself. But standing on one of these hill sides and looking down, and over to the hill opposite, while his eye takes in the beauty of the scene one feels repaid for his climb, and understands why everyone says the place is picturesque.

In addition to those who came across the bay and those who came from the western part of the province, quite a number arrived the same afternoon from the eastward. A meeting was held in the evening under the auspices of the Institute and conducted by the President, Rev. F. H. Beals. Rev. S. B. Kempton, D. D., of Dartmouth, preached a sermon of great interest and helpfulness from Eph. 5: 15–16, "See that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." The preacher was very happy both in the elucidation of the passage and the development of his theme, and was listened to with great delight and profit. A succeeding half hour was profitably devoted to religious exercises. On

FRIDAY MORNING,

A prayer meeting at nine o'clock was well attended, and those who were present found it a time of spiritual power and refreshing.

At ten o'clock the institute assembled to listen to and discuss addresses and papers especially prepared for its hearing. First upon the programme was an address by Rev. J. C. Morse, D. D., of Digby Neck, on the work of the Holy Spirit. This great theme is one on which Dr. Morse has made a life-long and practical study and in which he especially delights. His exposition of it was greatly enjoyed by the members of the institute. Dr. Morse spoke of the Holy Spirit's work in creation, His relation to the birth and life and ministry of Christ; His work as regenerator of the human soul, as the Comforter and helper of believers. The speaker dwelt especially on the Holy Spirit's work in regeneration, especially emphasizing the divine sovereignty in this matter, insisting upon the importance of teaching the absolute necessity of regeneration and the utterly helpless and hopeless condition of the sinner until the Spirit of God changes his heart. Of course the great and (to the human mind) insoluble problem of the divine sovereignty and human freedom came into view in the discussion. Probably the speaker in this part of his discourse got into a rarer atmosphere than could be comfortably breathed by some of his audience, but all approved and admired the ability, the sincerity and humility with which his views and convictions of truth were presented. In speaking of the relations of the believer to the Holy Spirit, with frequent reference to his own experience, Dr. Morse was particularly tender and impressive. This address was certainly one of the best things of a very excellent programme, and those who listened feel that it was something which they would have been sorry to miss.

Next on the programme was a paper by Rev. T. A. Higgins, D. D., of Wolfville on the "Keeping of the Sabbath and the change of the day from the first to the seventh. Evidence was adduced from the Old Testament and from secular history to show that in the ages previous to the Mosaic dispensation, the hebdominal division of time prevailed and the seventh day was held sacred. The Sabbath was not therefore a creation of the Mosaic economy. It was further shown that a weekly day of rest as well as worship is necessary to man's well-being. The Sabbath, according to the law of Moses, was to be kept holy to the Lord and all labor was prohibited under pain of death. Proceeding, Dr. Higgins spoke of the desecration, now so common, of the Lord's day. He considered it to be one of the crying sins of the present time. Even Christians do not, in many instances, keep the day holy as they should. There is great need, the essayist held, of a reformation in this matter. In the closing part of the paper reasons were presented for the change of the Sabbath among Christians to the first day of the week, the day of their Lord's resurrection. At the opening of the afternoon session Rev. Dr. Goodspeed, of Toronto, at the request of the institute, read from a paper he had previously prepared some passages combatting the views of those who assert the obligations of Christians to keep the seventh day. In connection with these papers there was some discussion of the subject, and in view of its importance a committee was appointed to secure and circulate suitable literature upon the subject, special reference being made in this connection to Dr. Goodspeed's paper.

The next paper was by Rev. W. B. Boggs, of India; subject: "The Unapproachable Uniqueness of Christianity or Christianity Contrasted with the World Religions."

The principal points in which this contrast was presented were:

1. The conception of deity. Only in Christianity are the love and fatherhood of God really declared.

2. Christianity reveals a Saviour. The world religions have philosophers, teachers, etc., but no Saviour.

3. The contrast is seen in the doctrine of incarnations. The heathen incarnations are characterized by absurdity and immorality and are incomparably inferior to the Christian doctrine of the incarnation of the Son of God.

4. The founders of the world religions Buddha, Mahomet, etc., were confessedly men. The founder of Christianity is declared to be the Son of God with power by his resurrection from the dead.

5. Christianity alone teaches regeneration, the power of God to transform the nature of men. The ethics religions make good seeds the means of man's salvation.

6. Christianity is unique in its results in the production of noble character. These religions give no such results of moral heroism as Christianity exhibits.

7. Christianity stands in sublime contrast with all the world religions in respect to its conception and teaching of heaven.

The able and valuable paper of Dr. Boggs was highly appreciated, and a desire was expressed for its publication in such a form that it might generally come into the hands of the members of our churches.

Two other excellent papers were presented—the one by Rev. A. C. Chute, of Halifax, entitled "Some Suggestions to Soul Seekers"; the other by Rev. C. W. Corey, of Charlottetown, on "The Function of Baptism." We have not space at command here for a summary of their papers, but hope that we may be able to present them in full to our readers in a future issue.

THE FRIDAY EVENING MEETING

was the annual meeting of the Maritime B. Y. P. Union. The house was packed and the proceedings of a highly interesting character. Rev. G. A. Lawson, president of the Maritime Union, conducted the exercises. Reports were presented by the president and by the Secretary, Rev. W. C. Goucher. These showed that encouraging progress had been made during the year. It was ordered that they be forwarded to the editorial secretary for publication in the B. Y. P. U. column of the Messenger and Visitor.

The Maritime Committee of the Toronto Convention reported through Bros. P. A. McEwen and W. T. Stackhouse and Mrs. Nalder, who each presented in an interesting way different phases of the great convention.

Rev. C. B. Freeman, on behalf of the Maritime Union, presented the Sacred Literature banner, and Mrs. G. B. Smith received it on behalf of the Amherst Union, which has the honor of winning it again this year. Mr. Freeman explained that the banner came to the Maritime Union because it had sent in a greater number of successful examination papers in the Sacred Literature course than any other state or provincial union, and that it went to Amherst because that union had sent in more successful examination papers than any other local union in the Maritime Provinces. Mrs. Smith, accepting the banner on behalf of the Amherst Union, said they considered it an honor to receive it, but had not pursued the course with that in view merely, and it would be a far greater matter of gratification to know that the number taking these courses was greatly increased than to win the banner.

THE CONVENTION

proper is to meet this (Saturday) morning at 10 o'clock. We had hoped to give the readers of the Messenger and Visitor a report of the morning session, but find that the hour of the mail's closing does not permit it. There are now a goodly number of delegates on the ground and the number will, no doubt, be largely increased during the day. The weather is all that could be desired, and a trifle more, perhaps, in regard to heat. The morning session was occupied chiefly in hearing the address of the retiring president, the election of officers and the presentation of the report on the state of the denomination. So far as we have learned the delegates are being very kindly and efficiently cared for, and the external conditions at least are highly favorable.

OPENING SESSION.

The Forty-ninth annual session of the Maritime Convention opened at Bear River, N. S., on Saturday, Aug. 25th, at 10 o'clock a. m. Rev. D. G. McDonald, president, was in the chair. After the singing of a hymn, and the reading of the Scriptures by the president, prayer was offered by Rev. J. C. Morse, D. D.

After enrollment of delegates the Convention proceeded to elect its president by open nomination in Convention and ballot. The election resulted in the choice of Rev. J. H. Saunders, of St. John. A nominating committee was appointed—the Convention naming the members of it—consisting of J. Parsons, J. W. Spurden, B. H. Eaton, C. E. Knapp, Revs. W. H. Warren, C. H. Martell, D. A. Steele, D. D., J. C. Spurr, E. N. Archibald, Thos. Todd and J. A. Gordon.

The president elect was welcomed to the chair by President McDonald, and briefly addressed the Convention, thanking the brethren for the unexpected honor conferred upon him and bespeaking the earnest attention of the delegates for the interest to be presented.

The subject of the retiring president, delivered at this point, was "The Help of the Holy Spirit our Greatest Need." It was an earnest and eloquent setting forth of the truth that the great source of our power as a denomination is in God and ministered by the Divine Spirit. The power to do the work committed to the Convention is from above. The apostles of Christ, by His command, tarried in Jerusalem until endowed with the power of the Holy Spirit. Then they went forth to bear their testimony with great power and to win great victories in the name of their Lord. So let it be with us.

The speaker proceeded to review at some length the history of our denominational work, especially the educational work of the body which he held had been undertaken under the leadings of Providence and through the inspiration of the Divine Spirit. As this work had been undertaken in trust in God and reliance upon His help, it has been and must be carried on in reliance upon the same divine source of help. The same is true also of the missionary work of the denomination. In all our work the great need is to be guided and inspired by the Holy Spirit who alone can make the ministry of human brains and hearts effective to promote the glory of God. The Divine parallite is always within hearing of His people and we may have his advice and help if we but truly call upon Him. If we were but so emptied of self and selfish desire as to be of one heart and one soul, all our powers would be energized for the service of our Lord and the difficulties by which we are beset would vanish. The highest success in all Christian work, whether private or public, is attained only through the possession and power of the Divine Spirit. This is our greatest need and we shall never be satisfied until this lack is supplied.

The committee of arrangements having presented a report, the session adjourned.

(To be continued.)

May Meetings at Bimlipatam.

Hot Friday morning, May 25th, found the foreign representatives of the Baptists of the Maritime provinces assembled for business at Bimlipatam. Of those now on the field only three were absent. Miss Gray and Miss McNeil had gone for reinvigoration to the hills, and Miss Wright remained at Chicacole.

Conference opened in the main room of the mission bungalow with an hour and a half of praise and prayer. The president, W. V. Higgins, then read the rules of order. A committee of arrangements was appointed and business began.

About thirty-three miles northeast of Chicacole is a town of more than seven thousand inhabitants. Already gathered out of the dark multitude are about twenty Christians, including one colporteur, one Bible woman and two evangelists. Clustered around this town near enough to be reached on foot are more than fifty villages, a cordon of pagan suburbs. This group of hamlets forms the centre of hundreds more thickly planted over the broad fields, beneath the shadows of the countless hills. The whole region, densely peopled, is bisected by the new East Coast Railroad and there will be a station within about three miles of the town. Before next New Year's the shriek of the locomotive throughout the length of the land will startle the staring multitudes. A more strategic point could hardly be imagined. The name of the town is Tekkali. The committee recommended that this Tekkali be our next new station. The report was adopted with enthusiasm.

About half way between Vizianagram and Palconda is another town on the new railroad where another new station is needed, and another between Chicacole and Parla Kimedy.

"Neither shall the sun light on them nor any heat" is a promised blessing of the new Jerusalem, after which the Canadian in India often longs as "the heart panteth after the water brooks." Indian sunbeams are swords. The missionary has to wear a helmet. This head-gear is a great cross to the new recruit, and he would rather go to jail awhile than carrying so much lumber on his crown. Even the veteran missionary never fails to take with him on his journey a soft cap, and when his blazing foe retreats behind the hills he discards his helmet like a warrior after the toil of battle.

Just as the missionary's hat must be a helmet, so his house must be a fortress. Each missionary bungalow must be a little castle with its battlements against the perpetual fire of the enemy. It costs no little money to send an ambassador over ten thousand miles of billows and support him a year or more while he is learning the language in which he must transact the business on which he came. If, therefore the missionary were no more than an expensive lion, it would be poor economy to put him in a cage where his eye ball would dim before his work was well begun. As a matter of mere dollars and cents, we must build, over the costly head, some adequate defence against the foe. A mission bungalow must have a solid roof, high rooms, thick walls and deep verandahs, a tower into which, in the noon of battle, he can run and be safe. A shorter sighted policy would drain our denomination of her youth and her gold; and her only embassy in the foreign darkness, a corps of invalids, able to do little more than make out estimates and follow one another to the grave. Do the best we can, these hostile elements are sapping the life of her ambassadors very fast. During the hot season his fire department is perpetually at work. It is a common sight to see him preaching under a swaying punkah with the perspiration literally streaming from his face and fingers, so that every gesture shakes a spray of holy water over the congregation. Despite his perennial carefulness, many a bolt from the sun gets in a sudden blow upon his head, that makes him feel as if some Indian were scalping him all day long.

The foregoing facts are postulates which are understood among us in every relevant discussion, and although they were not dwelt upon, it was in full view of an inclement environment on the one side and a depleted mission treasury on the other side, that the conference took up again, the question of mission houses. The object of the discussion was to quicken current efforts to discover, if possible, some improved plan of a bungalow that would be cheaper and yet just as safe. The ideal is adequate protection with no superfluous stone or extravagant copper. All, especially the older missionaries, were able to speak from a large fund of observation and experience, and many suggestions were made, which may take shape in the future. It will be gratifying for those whom we represent to know that we are alive in this matter. These agitations year after will result either in steady improvement or else in the growing conviction that little improvement can be made. Bros. Churchill, Archibald and Higgins were appointed a committee to make inquiries, deliberate and report next conference.

Prerequisites for ordination in native preachers was another important question. All agreed that we must hold to a high standard of spiritual fitness. Those only shall be ordained who give full proof of their ministry and whose past record gives abundant assurance that they will adorn the sacred office. There is no more important human factor in our work here than a good native ministry, and we beseech those who pray for the Telugus to "pray the Lord of the harvest to send forth" a multitude of faithful Telugu laborers into the harvest.

The great mass of Telugus learn to use tobacco almost as soon as they learn to drink water. You cannot walk five minutes down the street without coming across some four year-old boy or girl with a cigar stub in her mouth—the very picture of premature degradation. In this, as in many another vice, they are hardened sinners from their infancy. It is appalling to behold what a momentous start these children get toward the bottomless pit! When a man becomes a Christian his new heart has to set itself against a thousand bad habits, of which the use of tobacco is not the least deeply rooted. It has been said that the exaggeration of any faulty performance helps to bring out its faultiness. So here the vice in question assumes such colossal grotesqueness that its real character stands out in bold relief. After a good discussion concerning the best method of bringing about a reformation in this regard the following resolution was passed unanimously:

Whereas, We believe the use of tobbacco to be an unclean and demoralizing habit;

Therefore resolved That we endeavor to get all our Telugu Christians who now use the weed to give it up at once; and that as regards new helpers as may persist in the use of tobacco we affirm it as our policy to give them no permanent employment in the mission.

These people, so full of gross dross within, have a great love for silver and gold and precious stones without. If the gaudy exterior of the wealthier Hindu women were exchanged for an equal degree of loveliness of spirit India in many quarters would become a paradise. Many a poor girl would sell her soul for an ear ring, and often the taking out of a nose-jewel is like the pulling out of an arm. Even the men wear bracletts and ear rings if they can get them. So inveterate is the passion that lasts after glittering vanity that it is oft the darling temptation of many crippled Christians to their dying day. After consulting the best method of dealing with such cases the following resolution on the evil itself was passed:

Whereas, We are unanimously of the opinion that piercing holes in any part of the body for the purpose of inserting jewels is a barbarous custom; and

Whereas, We believe the wearing of excessive jewelry of any kind is inconsistent with a profession of Christian discipleship.

Therefore resolved, That we persistently work against this evil and do all in our power to induce all jewelry-loving Telugu Christians, for Christ's sake, to abjure such vain display, put their money to a wiser use and seek the better "adornment of a meek and quiet spirit, which in the sight of God is of great price."

If the missionary forget his native land let his right hand forget her cunning. That is an enchanted vale to him where he was born of a Christian ancestry and breathed from infancy a Christian atmosphere. This pagan environment and its products compel him to reflect with new gratitude upon the celestial country of his birth; and he holds it all from shore to shore, his *alma mater*. The Messenger and Visitor is a letter from her heart which he tears open with trembling hands. He watches with eager eye her every movement—social, political and religious—and never forgets her in his prayers. It is therefore inevitable that convictions on home policy should work themselves out in his mind, and when a concensus of opinion is humbly submitted as below it may be taken kindly for what it is worth:

Whereas, it is our unanimous opinion that the Convention Plan or Scheme, so-called, has proved inefficient in developing the benevolence of our denomination to that extent which was earnestly anticipated;

Therefore resolved, That we, in the interest of all the various branches of our denominational work, would rejoice to hear that the present method of raising funds had been superseded by some more natural or elastic plan, which would concede to all our Boards the privilege of appealing directly to the churches.

Bro. Higgins has been getting out a map of our mission, especially for circulation at home. It marks the boundaries of the various fields, indicates the touring centres, and represents the other almost countless villages by dots. These black dots, as thick as stars in the milky way, will make every earnest Christian's heart beat. Indeed, a careful study of this map will be the next thing to a visit to the mission. The Conference passed a resolution in hearty sympathy with this enterprise. Also a vote of thanks was tendered to Mr. and Mrs. Higgins for other maps and blank books published during the year, for general use on the field. They were appointed a committee to publish other blank books needed in the future.

The thanks of the conference are due to Mrs. Archibald for her enterprise in translating and introducing the Blakslee Graded Lessons. This movement will, no doubt, mark an epoch in Telugu Bible study in more missions than our own, and will be heard from again.

One of the chief duties of the conference was a mutual consultation in the making out of estimates for the prosecution of the work at the various stations during the ensuing year. There was a manifest desire on the part of all to make the figures as low as possible. Also various phases of many other practical questions were discussed, too numerous to relate in this letter, already too prolix. One most interesting question was reserved for table-talk. It was a conversation concerning the best method of presenting the gospel to the heathen. Each missionary told, for the benefit of the others, what aspect of the gospel and what illustrations had, in his experience, seemed to go deepest into the Telugu heart.

The whole conference was to us all a river in this desert. It was a few days encampment at Elim after the waste, howling wilderness. The discussions throughout were most enthusiastic. Each subject was handled with the zest of those who were hungry for counsel, and every minute counted one. The spirit of the whole was a good example of strong, individual convictions mingled in harmonious discussions. The various shades of opinion found unity in the spirit and purpose of our common mission. Over all the sessions there was a peace like the dews of Hermon. Such a conference could not but issue in a richer reciprocity of confidence and assistance, and the inspiration of these hours will help us to work on alone until we can meet again.

In behalf of the Conference,

L. D. Morse, Sec'y.

Shelburne County Quarterly Meeting.

The Baptists of Shelburne County, N. S., held their regular quarterly meeting with the church at Port Clyde, Aug. 13th and 14th. This quarterly meeting embraces five pastorates of thirteen churches, twelve of which were represented by five ordained ministers, one licentiate, and about forty-five lay delegates. There were also representatives from four churches in other localities. The exercises opened on Monday evening with a very effective sermon from Rev. N. B. Dunn, of Osburne, which was followed by a heart-stiring social meeting in which voices were heard for the first time praising the name of Jesus. A meeting was held on Tuesday morning at eight o'clock, led by Dea. Locke, of Lockeport. This meeting was largely attended and full of evangelistic fire. The regular session opened at ten o'clock with a praise meeting conducted by Dea. Samuel Harlow, of Shelburne, whose singing of old fashioned hymns produced a deeply spiritual impression and added to the mighty influence which appeared to control the entire gathering. A very large number took part. The reports from the churches indicated a state of healthy, aggressive activity. Twenty have been baptised since last report, and there are indications of a large increase in the near future. In the afternoon after the transaction of business, Rev, N. B. Dunn spoke on Manitoba and the North West, and Rev. A. F. Browne gave an address on education. Then came the event to which we had been looking forward ever since the last meeting. The experience meeting was led by Dea. Hardy, of Jordan Falls. The Spirit's was present in mighty power; over one hundred took part, and at the close two sisters expressed a desire to follow our Lord in baptism. At seven o'clock Rev. A. L. Cooney, pastor of the church, administered the ordinance of baptism to five young sisters, including Dea. Strong's twin daughters — beautiful girls thirteen years of age. After the baptism, the sanctuary quickly filled to overflowing. A powerful sermon was preached by Rev. D. E. Hatt, of Shelburne, and the session concluded with an evangelistic service, led by president Carpenter. The blessed work will be continued, and pastor Cooney has every prospect of a large ingathering. The next session will be held at Osburne, the first Tuesday in November. A collection of $8.60 was taken for denominational work.

ADDISON F. BROWNE, Sec'y.

Ordination.

According to notice given to several churches a number of brethren convened at Lower Newcastle church Aug. 15, 1894, to ordain, if thought proper, Licentiate Howard Douglas Worden to the Baptist ministry. At 6 p. m. Rev. J. W. S. Young nominated Rev. A. B. McDonald as chairman, and by nomination of Rev. S. D. Ervine Bro. S. J. Jenkins was appointed clerk. The minutes of the meeting which met July 7th, 1894, at Lower Newcastle calling for this ordination were read. Of the churches invited the following churches were represented by the following brethren respectively: Sheffield church, Rev. A. Freeman and Bro. Amos Thompson; 1st Grand Lake, Bro. Chas. McLean, Asa Smith and Archibald Reece; 2nd Grand Lake, Rev. S. D. Ervine and Bros. Enoch McLean, A. Barton and S. E. Barton; Jemseg, Bro. Geo. Colwell; 1st Cambridge, Rev. A. B. McDonald and Bros. Jacob McDonald and Edward Coves; Lower Newcastle, Bros. Gilbert Flowers, John Robertson and Duncan Bailey; Upper Newcastle, Bros. J. Kennedy, R. Libby, A. Miles and C. L. Allbright. A message from Lower Woodstock church was presented to meeting certifying that Rev. J. W. S. Young was appointed to sit in this council. After calling the above roll of delegates and upon nomination of Rev. J. W. S. Young, Bro. Enoch McLean was elected as Moderator. Rev. J. W. S. Young offered a short and earnest prayer. Licentiates E. C. Jenkins and E. T. Shaw being present, were given a cordial invitation to sit in council. Here the moderator called upon Bro. H. D. Worden to relate his Christian experience and call to the ministry. After a clear and favorable description of his Christian conversion, Christian life and call to the ministry, as well as a discussion of leading points of Baptist faith, Rev. A. Freeman was asked by the council to question the brother under examination. These interrogations embraced many rules of church work and docterinal points. The questions were vigorously plied and answered satisfactorily. Upon motion of Bro. Thompson the council adjourned to consider the matter in private, and left Lic. E. C. Jenkins to address the spectators until their return. The council after considering the past record of Bro. Worden, his experience and work, it was decided that he was a fit and proper person to receive ordination, and a motion was unaminously carried to that effect. The following brethren were then appointed to the following duties: Lic. E. C. Jenkins, Scripture reading and opening prayer; Rev. A Freeman, ordination sermon; Rev. A. B. McDonald, hand of fellowship and charge to candidate; Rev. S. D. Ervine, charge to church. Upon motion meeting adjourned to meet at 8 p. m. In the evening at hour appointed the meeting opened and the above programme was carried out in the order given. Rev. A. Freeman preached a rich and sententious sermon from Acts 26: 19. The sessions were made cheerful and harmonious throughout by the light of love." After reading and approving the minutes a motion that a copy of same be sent to MESSENGER AND VISITOR, the meeting adjourned by benediction from Rev. H. D. Worden.

S. J. JENKINS,
Clerk of Council.

Lower Newcastle, Queens Co, N. B., Aug. 15, '94.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia.

Queens County District Meeting.

August 16 the Queens County, N. S., District meeting met in quarterly session with the church at Mill Village. A large delegation was present from the other churches in South Queens. In the afternoon session, after reports from the churches, the following program on the subect of "Giving a tenth to the Lord" was carried out: "Scripture authority for tithing," Rev. I. E. Bill; "How to work the system," Rev. Z. L. Fash; "It pays to tithe." Rev. C. B. Freeman. A number took part in the discussion and those who had followed this system were unanimous in testifying to the rich blessing that comes from honoring the Lord in this manner. In the evening the following program was followed: Address, "Foreign Missions," Rev. I. E. Bill; paper, "Women as Helpers in the Lord's work," Mrs. L. H. Burnaby; address, "Home Missions," Rev. H. Baker; address, "Giving in relation to Evangelization," Rev. Z. L. Fash. Collection for Convention Fund. We had a good time—a time of blessing. Look out for the next meeting. Plan for it, pray for it, come to it.

C. B. FREEMAN, Sec'y.

DENOMINATIONAL NEWS.

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

NEW CANADA, LUN. CO.—Baptized at New Canada, Aug. 5th, Stanley Sarty; at Baker's Settlement, Aug. 12th, James Howie, Hilda Knox and Delila Baker.

W. J. RUTLEDGE.

WENTWORTH.—The work still goes on. Three more were added by baptism. We trust that the Lord may direct some wise man to take the watch-care of these churches.

J. A. MARPLE.

Aug. 19.

EAST JEDDORE.—On Aug. 19th it was my happy privilege to baptize three believers and receive them into the fellowship of the East Jeddore church. We are looking for and expecting others to follow Christ shortly in his appointed way.

L. J. SLAUGHENWHITE.

TRURO, N. S.—Pastor Adams has returned to us after an exchange of four weeks with pastor J. H. Davis, of Lower Economy. Bro. Davis was for many years a member of Prince St. church and was licensed to preach by us. His visit with us was much appreciated by church and congregation, all services being well attended. We wish Bro. Davis great success in his calling.

X.

WENTWORTH.—For some time the little church at this place has been struggling for existence. Recently the Lord has been blessing us. Yesterday in the beautiful Wallace River eight persons were baptized; three were received on experience. The names of those added to the church are: Ben. Swallow, Annie Swallow, Wilbert Lynds, Phœbe Lynds, Loyd Miers, two Miss Richards, Miss Embru. Three by experience, Thos Lynds, Mrs. Thos. Lynds, Samuel Gray.

J. A. MARPLE.

BAYSIDE, West. Co.—The church in this place is prospering in the divine work. Our young pastor has again of late had the privilege of leading more young candidates into the baptismal waters, who, with others have been received into the church bearing the Master's cause at heart, and we doubt not that many others have been awakened to a sense of their lost condition, who, perhaps, through the power of our pastor's influence, may give their hearts to God. Rev. A. J. Vincent's year here is about expired, and it is the desire of the church to secure his services for the ensuing year.

Aug. 16, '94.

PORT CLYDE.—The Lord is wonderfully blessing his people at this place. The power of the Holy Spirit of God is shaking the place for miles around and sinners are returning to God and receiving pardon. On Tuesday the 14th we had the privilege of baptizing five into the fellowship of the Port Clyde church, and yesterday two more—seven in all. Some are being hindered, but there are others to follow.

L. A. COONY.

P. S.—I have baptized eleven since I came to the Barrington field—two at Woods Harbor, one at Forbs' Point, one at Pubnico, and the seven at Port Clyde—eleven in all. To God be all the praise.

SPRINGFIELD, N. S.—Since last hearing from us we have received some tokens of divine favor in giving a few additions to our memberhip. One restored, four received by letter, and on the fourth Sunday of July two young men were baptized—seven in all. In our convention fund the Lord and the people have helped us. We sent in fifteen dollars more than our apportioned amount. Our Sunday schools, prayer and preaching services are well attended with good interest. Our people finding their meeting house too small and needing repairs, intend holding a tea-meeting on the 13th Sept. We expect a good patronage from our friends around. We have now entered upon our fifth year of labor on this field. Pray for us that we may have a grand ingathering of precious souls to the glory of God.

S. LANGILLE.

PENNFIELD, N. B.—Toward the close of last week I visited several of the preaching stations in connection with the Musquash and Dipper Harbor church; remained over the Sabbath, preached five times and baptized one happy young man. Others apparently are about ripe for harvest, and may the great Head of the church use our young and devoted Brother Rutledge, one of our St. Martins students, who, no doubt, was the means under God of leading the young brother mentioned above to Christ, to bring many others into the fold. This large field needs our under-shepherd to care for the scattered flock and gather in lost sheep for whom Christ died. Bro. Rutledge expec's to return to the Seminary at its reopening in September, and we pray that the Lord may send to this people some judicious man having evangelistic gifts. The field will give a man a very good support.

Aug. 14. F. C. W.

DORCHESTER.—As it is some time since I have had anything to say in the MESSENGER AND VISITOR, I now send a few lines. We are still toiling on here; have entered upon my third year's service. The field is large and there is much to discourage. But of late our hearts have been cheered by seeing souls converted. On Sabbath, Aug. 5th, we had the privilege of baptizing four very promising young people—two young men and two young women—into the Grand Anse section of Rockport church. It was a good day, the congregation was said to be the largest ever seen since the church was built. We are also encouraged at Dorchester. On Wednesday evening one young man was received for baptism, and another spoke in the meeting. Others are seeking, and we hope will soon find the peace they desire and see their way clear to unite with the church. May the Lord carry on his own work over all this field. We exceedingly regret the stand that some of the members of this church have taken; but we cannot control these matters. We only hope and pray that they may see where they are standing and change their course. My humble prayer is that what we have seen of late here among the young people and those who are middle aged may only be a few drops before a mighty shower of blessings.

S. W. KEIRSTEAD.

HAMMOND, N. B.—As it has been some time since you have heard from this part of the Master's vineyard, we thought that it would be well to let our brethren know that the Lord's cause here is prospering. We came here in November last, found the churches in rather a weak state on account of so many of the members having moved away. However, with a firm trust in Him who is able to overcome all difficulties we went to work. At present we have nine preaching stations, as follows: Hammond Vale, Hillsdale, Taberville, Hardingville, Brayden's Hall, Loch Lomond, Titusville, Upham, Salt Springs and Poodiac. This gives us three services every Sunday, with a long drive between each appointment. At Hillsdale we have a B. Y. P. U. of 54 members. This is a great help to the cause. We generally hold three or four week night services in different parts of the field, so that our time is fully taken up. Spiritually the churches are in a good condition. The interest is good, our congregations are constantly increasing and more than this, precious souls are being born again. At Poodiac we held one or two special meetings. Bro. Titus, of Sussex, who has always taken a deep interest in the work here, assisting me. At these meetings several manifested a desire to devote the remainder of their days to the service of Christ. On Saturday, the 11th inst., we held a special conference. Four were received for baptism. On Sunday we had the privilege for the first time of administering this sacred ordinance in the Hammond River at Hillsdale. It was a day long to be remembered. The congregation was the largest that ever met here (so we are informed). The church was crowded and nearly a hundred were unable to get inside the door. The spirit was with us during the service. Those baptized were: Mrs. James Faulkner, Misses Francis Webster, Lina Faulkner and Stella Storey. The sacrament was administered at the close of the preaching service. Others are anxiously enquiring the way of salvation, and some have requested baptism. Thus our hearts are cheered. We can ascribe the glory to God, for He alone has done this work and "it is marvelous in our eyes.' Brethren pray for us.

GEO. A. LAWSON.

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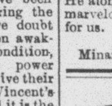

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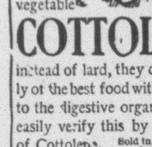

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ST. JOHN, - N. B.

Notices.

Delegates to the Eastern Nova Scotia Baptist Association, to be held at River Hebert, Sept. 14th, will please send in their names to the undersigned on or before the 11th of September.

J. M. PARKER, Pastor.

Persons who may wish to send any article or articles by Rev. H. Y. Corey to our missionaries in India are requested to forward the same to the MESSENGER AND VISITOR office, No. 8, Pugsley Building, Prince William St., St. John.

An adjourned session of the annual meeting of the Baptist Annuity Association will be held in connection with the New Brunswick Baptist Convention at Jemseg, Queens Co., N. B., on Monday, Sept. 10th, 1894, at 2 p. m.

H. COY, Sec'y.

The next session of the Queens County Quarterly meeting will be held, D. V., with the Upper Gagetown Baptist church, on the second Friday in September, viz., the 14th, at 7 o'clock, p. m. As this is the meeting at which the annual election of officers takes place, it is desirable that the churches send their pastors and delegates.

S. D. ERVIN, Sec'y.

The quarterly meeting of the Hants County Baptist Sunday School Association will be held at Brookville, near Cheverie, on Tuesday, Sept. 11th. There will be two sessions, one at 2 p. m. and one in the evening. At the afternoon session a paper will be read on "The future of the Sunday School," and in the evening an address on "The Use of Chalk in the Sunday School." All schools belonging to the Association are requested to send delegates.

EDGAR SHAND Sec'y.

Windsor, N. S., Aug. 24, '94

The annual meeting of the New Brunswick Baptist Convention will be held at Jemseg, Queens Co., on Saturday, September 8th, at 10 a. m. Each church is entitled to send three delegates, and any church having more than one hundred members can send an additional delegate for each one hundred members it may have above that number. As important matters are to come up in connection with the Seminary, and the management of provincial home missions, we hope for a large attendance.

W. E. MCINTYRE, Sec'y.

The N. S. Eastern Baptist Association will convene at River Hebert, Sept. 14th, at 3 o'clock p. m. Delegates travelling by the I. C. C. who pay full first-class fare and secure a certificate at the *starting station*, will be returned free by presenting said certificate duly signed by the Secretary of the Association, to the station agent at Maccan. Those who neglect to secure this certificate at the start will have to pay *full fare* on their return. Delegates coming by the Canada, Coals and Railway Co's road, between Maccan and Joggins Mines, will be returned free by the usual certificate of attendance.

T. B. LAYTON, Sec'y.

Great Village, Aug. 24, '92.

Wanted.

In order to complete files of Associational Minutes, the undersigned desires to obtain the following for the library of the First Baptist church, Halifax, viz:

Minutes of the N. S. Western Baptist Association for 1869; of the N. S. Eastern. for 1883; of the N. B. Eastern for 1853, 1866, 1876, and 1878; of the African Baptist Association for 1856, 1857, 1860, 1861, 1863, 1875, and all since 1880.

In our library there is at present a full set of the *Messenger* and MESSENGER AND VISITOR from the first down to date, and also a full set of Convention Minutes. Anything of historical value relating to the educational and missionary work of our denomination in these Maritime Provinces, or to particular churches, will be gratefully received by us and added to our collection.

We have a few extra copies of the Year Book and of Associational Minutes which will be gladly forwarded to any who are filling out incomplete files.

Address: A. C. CHUTE,
Pastor 1st Baptist Church,
Halifax, N. S.

AT THIS SEASON an effective remedy for Summer Complaint, ready at hand, may save much suffering and prevent fatal results.

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NOTICE!

To the Heirs, Executors, Administrators or Assigns of HONORA DRISCOLL, deceased, and all others whom it may concern:—

I ELIZABETH ANN McINTOSH, of the City of Saint John, in the City and County of Saint John, widow, hereby give you notice that in default of payment of certain mortgage monies due and owing to me by virtue of the Indenture of Mortgage made by the said Honora Driscoll, deceased, bearing date the twenty-eighth day of June, A. D. 1887, I, shall, on SATURDAY the Twenty-second day day of SEPTEMBER next, at twelve o'clock noon, at Chubb's Corner, (so called), in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a Sale of the Lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me.

Dated 9th day of August, A. D. 1894.

ELIZABETH ANN McINTOSH.

A. H. DEMILL, Solicitor for Mortgagee.

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SURPRISE SOAP LASTS LONGEST GOES FARTHEST. The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N. B.

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And if she wants to know it, there are millions of women who can tell her.

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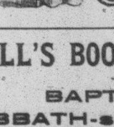

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COLLARS AND CUFFS.

BY KATHERINE GRACE HULBERT, Hulbert, Mich.

Bert Truman was leaning over the gate watching for his father. It had been warm for September, and he knew his father would be very tired after the long day in the close, dismal little office where he was book-keeper. Any one could have told in an instant that the boy had something to tell, for his face was full of suppressed excitement and he alternately whistled and sang and drummed on the gate post.

"Oh! there is father now," and away goes Bert down the road, as nearly on a run as the dignity of his nineteen years will allow.

"Well, father?"

"Well, Bert," with a downward inflection that tells of weariness.

Bert turned back with his father, so full of news that he did not know where to begin. Then it came with a burst.

"What do you think, father? I had a letter today from Mr. Crandall in Morristown. I wrote to him two weeks ago, but I'd given up hearing from him—about a place in his store, and he'll take me as assistant book-keeper at forty dollars a month."

"Well, well! That's good—that's good! Only—I don't like to have you go away from home. I don't know."

"O father! It's a good deal better to let me go. There's nothing to do here, and I must get to work. I can just imagine what people say about my staying here, doing nothing. Of course that ought not to make any difference," as his father's brow darkened "but you know I can't always stay, and it would be such a help at home."

"Yes, I know. But forty dollars isn't such a fortune that you can save much out of it. We'll talk it over after supper."

"But—"

"After supper, Bert, after supper. There's no tearing hurry about it."

As father and son entered the cosy sitting-room, Mrs. Truman looked up with a quick, inquiring glance.

"Yes," answered Mr. Truman. "Bert has told me, but we've put off discussing it until after supper," and he wearily sat down in the big chair by the window.

"Yes, that is better. Here is the evening paper. Louie, get your father a glass of water." Then, as she saw Bert's restlessness and impatience, she glanced quickly around as if in search of something, then picked up a scrap of cloth, and said, "Bert, won't you go down to Price's for me and get a yard more of this cloth?"

"All right—there'll be time before supper?" and away he went.

A silence fell upon them, Mr. Truman watching his son as he walked rapidly down the street. Then he sighed as he turned to his wife.

"I suppose it has got to come, Anna. You think we ought to let the boy go?" as if he wished to be persuaded to the contrary.

Mrs. Truman did not answer for a moment, but seemed to be giving her whole attention to the proper laying of the gathers. Then she laid her sewing down as she said:

"Yes, I think we must. We need the help though we've put off trying to get a place for him, so long, in the hope of keeping him at home. I think he did right when he took the matter into his own hands."

"We won't decide yet, anyway," said Mr. Truman restlessly. Mrs. Truman got up and put away her sewing. As she passed her husband she stopped to give him a little caress and say:

"It's hard, I know, dear," and then passed on to see that supper was progressing as it should.

The Trimans' tea-table was a pleasant sight, with the six bright young faces around it, and the father and mother "to balance," as Effie said.

Effie was the oldest daughter, seventeen now, and assistant house-keeper to her mother; a bright, energetic lassie, afflicted with the American girl's mania for "doing something."

The children had been cautioned not to mention Bert's letter, so the chatter to which the parents listened indulgently was of the prospect for a new tennis net, the new teachers, and Baby Maidie's play house. After tea was over they gathered in full conclave, for the Truman's pere and mere, believed that the youngest had a right to join in the discussion of anything that affected the whole family. And what could touch them more nearly than Bert's going away?

"Who's going to have the first say?" asked Louie, the irrepressible.

Mr. Truman smiled faintly at her. "You may, daughter. Say all you are going to and then leave the floor to the rest of us."

Louie paused, reflecting. "I can't think of it all now. I believe I would rather say it in between times."

"Oh, let's let Bert have the first say," said Effie.

Bert looked up, manful but blushing. "You know what I think. Of course, it's hard for you and mother to have one of us go, but I must go sometime, for there's nothing to do in this little place; and now there is a good chance; a good salary to begin on; and a business one can work up in; and be learning all the time. And I think I would better go."

"I think so, too," said Effie impulsively. "I only wish I had a chance to be earning something. And I could, too, if I could only have two terms from Miss Maynemann. The last time I was in the city she told me that if I was farther advanced she could give me enough beginners to teach to bring me enough to support me."

"Yes, yes, but we are talking about Bert now," said Mr. Truman, a little impatiently. "Let me see Crandall's letter, Bert. Ah, he wants you to come next week. Pshaw! that's too soon. Forty dollars the first year? You know you can't save much out of that."

"I can send home ten dollars a month, anyway," said the boy eagerly. "Of course, that isn't much but it's quite a little help."

"You think you could, but there would be constant little demands upon your purse that you can't calculate on."

Then mother spoke. "I'll tell you what my idea is: That whatever Bert can spare, he shall not put directly into the family, but shall help Effie in her music with. You know, father, she has no way to help herself, should it be necessary for her to do so, and we have always planned to have our girls taught one thing thoroughly, though we have been unable to carry out our plans. And in this way Bert will be making a good investment, for nothing pays like education."

"I am perfectly willing," said Bert.

"But I don't like your spending your money on me," objected Effie.

"That is a good and proper sentiment, my dear," said Bert, patting her on the head. "But let that be the last of it."

So it was taken for granted that he was going, and the next ten days were very busy, full of preparations by mother and sisters, and final visits and leave-takings by Bert; for he was very popular, and as soon as the village young people heard of his proposed departure they resolved to get in as much fun as possible before Bert goes."

"I'll send Effie ten dollars a month anyway," he planned. "Probably I can save more, but I'll make sure of the ten. That is, after the first month."

He tried to imagine what his new home would be like. He was to board in a private boarding-house, and even that outlook was a pleasant one to him. It would be a new experience, and he could not see how any part of this new life could fail to be "fun."

Indeed, he might almost be justified in thinking so, for he had not been in Morristown long before he had hosts of friends. He was bright, good-natured, and was one of the people who are always ready to entertain instead of insisting upon being entertained. So he was immediately made to feel as one of themselves by the young people, and it was not long before he was a welcome guest at the houses of the "nicest people."

Morristown was a much larger place than his own village, and as Mr. Crandall had taken a fancy to the boy, and did his best to make it pleasant for him, he was invited to parties and receptions and felt that the height of elegance was reached when Mr. Crandall asked him to a small dinner party.

Indeed, his time was so full that he hardly had time to write home; and it was on his second monthly pay-day that he sat down to do a little quiet thinking. He was in his own pleasant little room, and held in his hand the twenty dollars left after paying his board. Somehow that twenty dollars looked very small. He had not supposed that twenty dollars could seem so very little. "I can't send Effie anything," he thought impatiently. It's out of the question. It's just as father said. Forty dollars is very little after all. Why, I can hardly dress decently on it."

He sat frowning at the money for a few minutes, then, with a discontented sigh, thrust it into his pocket and took up a book.

It was Sartor Resartus, which pretty Miss Alice Thorn had lent him the week before, with injunctions to tell her just what he thought of it when he had finished.

Bert being anything but literary, found this a not very easy task, but began composing his report at the end of the first chapter. He was cudgeling his brains for an appropriate phrase, when he heard the soft tones of a piano in the next room. Presently the musician—a real musician—began Schubert's Serenade. Bert sat up straight, now. Effie used to play that. He had always been very fond of it, and had thought she played it well; but this was quite different. The music swelled into a long, sweet cry. How exquisitely, painfully beautiful it was! He saw now that Effie had only played the notes. Here was all the music. He had never understood before, though Effie had. He remembered suddenly how she had left the piano one day in a burst of tears. "I can't make any music," she had sobbed; "it's all wooden. I don't know how to use my fingers. I could play, I know I could, if I could only have ——," and then seeing her mother's sorrowful face, she had run out of the room. He leaned forward to catch every note, and sat motionless for a few moments after it had ended. But there was only the low hum of voices now. He rose, with a sigh.

"Poor El," he thought. "I do believe she has it in her to play like that. I wish I could help her." He walked restlessly up and down the room for a few minutes, and then sat down and pulled out his account book. He would look it over and see if there was any possible way in which he could economize enough to send her at least the eight dollars necessary for her lessons. She could find some way to get the other two to pay for her fare back and forth from the city. He sat there for an hour wrinkling his forehead until it seemed as if it would never get smooth again, calculating and making out his accounts first one way and then in another. But do what he would he could bring his expenses no lower than thirty-five dollars.

He looked at his list of necessaries with a troubled face. "If I was only a Feejee Islander, and didn't have to wear collars and cuffs and neck-ties," he thought, "I could do it. Three dollars and a half just for their washing and new ones this month. That would just help out. Carver wears those negligee flannel things in the store; and they are all very well, but I go out so much,"—he smiled complacently—"that it wouldn't be any saving." It occurred to him that moment that he might save by not going, but certainly that was a foolish, quixotic idea. Give up this delightful new social life? Why, it helped him in his business future! No, it was not to be thought of. But it would be thought of. It pursued him into the office the next day. Several times he roused himself from a reverie. He was imagining that Mr. Crandall had called him into his private office, and was telling him how much more his services were worth than he had expected, and that in the future his salary would be fifty dollars. He could see Effie's delight at the money he should send her. Yes, he would make it fifteen dollars, now. He would only keep for himself what was absolutely necessary. But he was suddenly brought back to stern reality by a sharp call from Mr. Crandall.

"Your wits must be wool-gathering, Truman. This is the third time I have spoken to you."

No, there was no hope of a raise yet. As he left the office, he was glad to see that same pretty Alice Thorn not far ahead of him. Her bright talk would make him forget this vexing question for a little while. In a moment he had reached her side.

"Oh, is it you, Mr. Truman?" she said, looking up at him gaily. "You are just the person to consult. Kate and I are going to give a party next week and we want to have something perfectly new and original in the way of entertainment. Of course we count on you as one of the guests and also want your counsel."

There it was again. This time the question had come to an issue.

"Thank you," he said slowly. Then he went on rather loudly, "I am very sorry, but I can't come."

"Oh, that is too bad! Why, I hadn't thought of anyone's having engagements so far ahead."

"I haven't an engagement, but—but——"

"Oh, I understand!" she said with cold haste. "I must stop here. Good afternoon."

He looked after her in bewilderment. Then light dawned on him. How could she have supposed that he didn't care to come.

"Just like a girl—always jumping to conclusions!" he muttered angrily. Very likely everyone else would misunderstand him in the same way. And having a clear, healthy mind he did not know how much enjoyment can be gotten out of a martyrdom; and the prospect of being misunderstood held many terrors for him.

For a few days he dodged his acquaintances and looked with apprehension on the notes he found on his table at night. Then he made up his mind to face the thing out; he might just as well say in the first place, that he couldn't go about as he had done.

People were not quite so blind as he had expected them to be, judging from his first experience. But it was very hard, those next two years, to see the other fellows go off without him. He had a copy of Sartor Resartus himself, now, and when he felt like he read it with much gusto and grim chuckling over the fact that he knew much more about the "Science of Clothes" now than did Alice Thorne.

But there were other compensations. Effie wrote him delightful letters. She was improving so fast in her music, and was helping at home with the money she was earning. One summer she visited him at Morristown, and he felt that the glory was his own when people went into raptures over her playing; when those who knew, nodded their heads wisely and told each other that there was talent, real talent there; and when, best of all, those who did not know, sat in quiet wistfulness, sometimes turning their heads to hide the tears that would fall, while she played the music that is beautiful to us all.

Five years after that, Bert and Mr. Crandall had a quiet conversation in the course of which Mr. Crandall offered him a junior partnership, saying that he never could have won it had it not been for his strict attention to business and nothing else.

Bert was quietly happy over it. But he sat long that night thinking of the time when he ceased being "just a boy."

He knows he has found better things, but that time was such a gay, happy one; and he hopes that it may be that on the other side he can have that year again.—*Advance.*

Minard's Liniment the Best Hair Restorer.

"Mother, what shall I do for this dreadful cough?" "Take Puttner's Emulsion, my dear, it always helps our family."

"Has the editor read my poem?" asked the long-haired young man.

"I don't know for sure," replied the office-boy, "but he's sick to-day."

The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.

Fresh Steward | "Don't I get any tips, sir?"

Saloon Passenger—"Perhaps; if a storm comes up."

BURDOCK BLOOD BITTERS cures pimples, blotches, boils, old sores, erysipelas, shingles, itching rashes, salt rheum, and all other skin diseases. 2

Commonwealer—"Have you an extry coat, ma'am?"

Lady—"Yes; extra coat of whitewash to put on the back fence——"

"Huh!"

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

Mrs. Gumps—"My hpsband says my new bonnet is not a bit becoming to me."

Friend—"Oh, he's prejudiced. I suppose he's seen the bill."

Dyspeptics lack strength. K.D.C. restores the stomach to healthy action, and gives the Dyspeptic strength. K. D.C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

"That bicycle I bought for my little boy only three months ago has gone all to pieces," said the fair customer.

"Yes'm. You remember I warranted it to go fast," replied the dealer.

You can never have a really good complexion until the impurity is cleansed from your blood. What you need is a thorough course of Ayer's Sarsaparilla, which is absolutely free from all harmful ingredients, and therefore, perfectly safe.

Elsie—"Oh, uncle, I am so fond of you!"

Uncle—"And why?"

Elsie—"We always have jam when you take lunch with us."

Indigestion is Stubborn but K. D. C. overcomes it.

K. D. C. the Household Remedy for Stomach Troubles.

For Immediate Relief after Eating Use K. D. C.

K. D. C. Pills Cures Chronic Constipation.

LIGHTHOUSE MAGGIE.

Down in Newkirk Bay, on the coast of the Atlantic, lives a little girl eleven years old, whose entire life has been spent out at sea. Her name is Maggie Wood, and her home is the big stone lighthouse one sees when at Mariner's Harbor, Staten Island, or sailing down the bay.

The girl lives away from all other children; her chief pastime is in watching the boats pass, and in hearing the sounds which come across the waves. On clear days in summer, standing out on the stone pier of the lighthouse, she can hear the children of the picnic-excursions sing as they go down the bay. In winter she wraps up warmly and stands as far out as the rough winds will allow and waves her apron to the sailors on the boat, who wave a reply back. Sometimes they blow their steam whistles for her, and sometimes, for they know how she loves music, they shout sea songs or blow upon a flute or fife or a horn. Every day Maggie's aunt and uncle, with whom she lives, see that she has her regular lessons; she has real school books, which her uncle brings home on his rare visits to the city. She is not at all an unlearned child, and her favorite work is to sketch the old stone lighthouse.

As soon as school hours are over Maggie puts on her cloak, draws its little hood up over her head, and hurries out to play upon the pier. She has 160 feet of stone platform as a playground. She races around the lighthouse half a dozen times as fast as she can go. Then she rolls over and over with Towser, her sea dog, and throws sticks in the water for him to swim out and get.

Towser is a brown water spaniel, and he has the record of saving just as many lives as Maggie numbers years to her life, so that the little sea girl has a real hero for a companion and playmate.

Frequently Maggie's uncle takes her out in the lifeboat and lets her fish and play in the water. Sometimes an exciting event occurs. Maggie takes a hand in a "great rescue." A bird, sick or wounded, will hover over the water or fall into the waves and then Maggie and her uncle row over to where it is fluttering and pick up the poor little thing and carry it to land as tenderly as if it were a human being. When the bird gets well it is let go again; and that is another exciting event.

One day last summer Maggie had a great adventure. She had gone out on the pier to set free a sea gull which had had a broken wing. It had been shot at by some sportsmen and left to die on the waves. Maggie had carried it into the lighthouse and taken care of it until its wing was strong. Then as the gull seemed unhappy, she had resolved to let it go. She freed it just as a flight of gulls swept past. In a minute it had gone, disappearing with the others. But only for a minute could the bird keep on its proud course; then it flew more slowly; gradually it sank to the surface of the waves. Quick as thought Maggie untied the boat, and drawing long, sweeping strokes, she pulled out all alone to the spot where the bird lay in the water and brought him back again to the lighthouse. Now he has become a family pet and never flies very far away.

The hero, Towser, is an excellent bird dog. But he has an odd trait. If Maggie's uncle shoots ducks or other birds good for food Towser swims out and brings them in, taking care that they do not get away from him, and he is not always very gentle with them either. But let Maggie say, "Towser, there is a poor, sick bird out there. Get him, Towser. Careful. Careful." He will swim out and bring the wounded bird as gently to the shore as if he were the mother bird herself. He draws his lips over his teeth until they are as soft as silk.

There are days when Maggie cannot see beyond the lighthouse. All day long she hears only the "Toll!" "Toll!" "Toll!" of the warning bell. She feels as if she were away off on another sphere. As she herself expressed it: "As if an Arabian Night's story had come into my life and carried me in a roc's egg to another planet."

In summer when city people come over to the lighthouse she is very happy, and when she "expects company" she helps polish the lighthouse lamp until it shines, and even takes a hand in scouring the stone pier into perfect neatness. She has a store of sea grass and curious shells and queer dried fish for visitors, and far from pitying her many of them envy Maggie such a peaceful romantic home.—*The Inter Ocean.*

Plain Living and High Thinking.

The two go together. But high living cannot be associated with high thinking. It utterly deranges the system and makes mental labor of any kind an effort. It leads to dyspepsia which, however, may be completely cured, as it has been in hundreds of cases, by a systematic course of Hawker's nerve and stomach tonic and Hawker's liver pills. They are sold by all druggists.

CHAMPS IN THE STOMACH are instantly relieved by taking twenty or thirty drops of Dr. Manning's german remedy in warm sweetened water. Sold by all druggists.

"I'm going to call my baby Charles," said the author, "after Lamb, because he is such a dear little lamb."

"Oh, I'd call him William Dean," said the friend, "He Howells so much."

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It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every day life. Hood's Sarsaparilla keeps the blood pure and less liable to absorb the germs of disease.

HOOD'S PILLS are hand made, and perfect in proportion and appearance. 25c. per box.

"I ain't going to take that piece of pie; its long, and slim, and thin, and not a bit wide, and hardly any thick;" and the company all voted that Johnny was not a polite little boy.

Animals on Shipboard.

It is a well-known fact that sailors are extremely fond of pets and on nearly all of the more than forty war ships anchored recently in New York harbor were found one or more animals gathered from all quarters of the globe. On the Russian flagship was a soft-fleeced ram from Algiers, a small brown kid from the island of St. Thomas, and a pair of frolicksome monkeys. On the Jean Bart, the French ship, was a pair of "imbutons" and a partridge from Smyrna, which had a red bill and red legs. On the Italian cruiser was a fine dog named Blake in honor of the donors, the sailors from the English ship of that name. He is a regular sea dog, never having set foot on land since he was born. He will go with the sailors as far as the shore, but nothing will induce him to leave the boat. An amusing sight on the day of the parade was a little black and white goat, named Billy, belonging to one of the English ships and marching at the head of the column down Fifth Avenue in the scarlet coat of a British marine. The public was enthusiastic over the intelligent little creature and sent in contributions with which was purchased a silver collar engraved with the goat's name and the date, April 28, 1896. This, with a little silver bell hanging from it, was placed around Billy's neck, and he seemed to be the proudest member of the naval party.—*The Life Boat*

R. R. R.

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The application of the READY RELIEF to the part or parts where the difficulty or pain exists will afford ease and comfort.

ALL INTERNAL PAINS, PAINS IN BOWELS OR STOMACH, CRAMPS, SPASMS, SOUR STOMACH, NAUSEA, VOMITING, HEARTBURN, NERVOUSNESS, SLEEPLESSNESS, SICK HEADACHE, DIARRHOEA, COLIC, FLATULENCY, FAINTING SPELLS are relieved instantly and quickly cured by taking internally a half to a teaspoonful of Ready Relief in half a tumbler of water.

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Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious, and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

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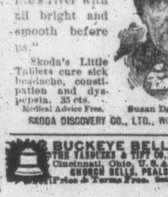

Patrick Darling, aged 79 yrs.

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"Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them." J. W. DYKEMAN, St. George, New Brunswick.

Hood's Sarsaparilla Cures

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

Intercolonial Railway.

1894 SUMMER ARRANGEMENT. 1894

ON AND AFTER MONDAY, the 25th June, 1894, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Accommodation for Pt. du Chene	10.10
Express for Halifax	15.10
Express for Quebec and Montreal	16.35
Commencing 2nd July, Express for Halifax	21.55

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.00 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Montreal and Quebec (Monday excepted)	8.30
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	12.55
Express from Halifax, Pictou and Campbellton	18.50
Express from Halifax and Sydney	22.35
Commencing 2nd July, Express from Halifax (Monday excepted)	6.30

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B., 20th June, 1894.

Yarmouth and Annapolis Railway.

SUMMER ARRANGEMENT.

ON and after MONDAY, 25th June, 1894, Trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a. m., arrive at Annapolis at 11.55 a.m. Passengers and Freight, Monday, Wednesday and Friday at 11.45 a. m.; arrive at Annapolis at 6.10 p. m.

LEAVE ANNAPOLIS—Express daily at 1.05 p. m.; arrive at Yarmouth 4.45 p. m. Passenger and Freight Tuesday, Thursday and Saturday at 6.30 a. m.; arrive at Yarmouth at 1.10 p. m.

Flag Stations—Trains stop only when signalled.

Steamer City of Monticello leaves Digby for St. John as follows:—June, July and August daily (except Sunday), and after 9th September every Tuesday, Wednesday, Thursday and Saturday.

Trains of Windsor and Annapolis Railway leave Annapolis: Steamer Express every Tuesday, Wednesday, Friday and Saturday at 12.45 p. m.; Daily Express at 12.45 p. m. Passengers and freight daily at 5.30 a. m.

Steamers of the Yarmouth S. S. Co., leave Yarmouth for Boston every Tuesday, Wednesday, Friday and Saturday evening.

International steamers leave St. John, 1st July—every Monday, Wednesday and Friday. July 3rd to September 30th, daily, except Sunday.

Canadian Pacific Railway trains leave Saint John at 6.25 a. m., daily (Sunday excepted) and 7.15 p. m., daily for Bangor, Portland and Boston, and 10.40 p. m., daily (Saturday excepted) for Montreal and all parts of the United States and Canada.

Trains of Nova Scotia Central Railway leave Middleton for Lunenburg daily at 2.10 p. m.

Davison's Mail Coaches leave Yarmouth daily [Sunday excepted] after the arrival of No. 4 train from Annapolis, for Barrington, Shelburne and Liverpool.

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

SAVE MONEY AND TIME on Your Tickets to California Great Central Route Excursion.

PERSONALLY conducted, through Tourist Cars, leave Chicago twice a week, Mondays and Thursdays at 10.40 p. m., for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and North Western Lines. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to F. E. BREARES, manager, or to W. A. CONDELL, Assistant Manager, 290 Washington Street, Boston.

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

THE USED-TO-BE.

BY JAMES WHITCOMB RILEY.

Beyond the purple, hazy trees
Of summer's utmost boundaries;
Beyond the sands—beyond the seas—
Beyond the range of eyes like these,
And only in the reach of the
Enraptured gaze of Memory,
There lies a land long lost to me,—
The land of Used-to-be!

A land enchanted—such as swung
In golden seas when sirens clung
Along their dripping brinks, and sung
To Jason in that mystic tongue
That dazed men with its melody—
Oblivious land with such a sea
Kissing its shores eternally,
In the fair Used-to-be.

A land where music ever girds
The air with belts of singing birds,
And sows all sounds with such sweet words,
That even in the low of herds
A meaning lies so sweet to me,
Lost laughter ripples limpidly
From lips brim-mad over with the glee
Of rare old Used-to-be.

Lost laughter and the whistled tunes
Of boyhood's mouth of crescent runes,
That rounded through long afternoons,
To serenading plenilunes—
When starlight fell so mistly
That, peering up from bended knee,
I dreamed 'twas bridal drapery
Snowed over Used-to-be.

O land of love and dreamy thoughts,
And shining fields, and shady spots
Of coolest, greenest grassy plots,
Embossed with wild forget-me-nots!—
And all ye blooms that longingly
Lift your fair faces up to me
Out of the past, I kiss in ye
The lips of Used-to-be. —*Ex.*

THE HOME.

Every-Day Homes.

It was the wise man of Israel who exclaimed, "Give neither poverty nor riches," and it has often been reiterated by wise men in these modern days that the middle position is that wherein the greatest happiness and security from the storms and cares of life may be enjoyed. "Uneasy rests the head that wears a crown," not only of kingly life, but of great social position of any kind whatsoever.

Just so far as we rise to positions of prominence, just so much the cares and responsibilities of life increase. The "keen, bright light of publicity" in which prominent people dwell leaves them very little chance for domestic joy. All this must be largely sacrificed to what people call greatness. Such people have very little time to themselves. The calls even on the ordinary "man of affairs" is something that would have seemed almost impossible in the days when Solomon wrote his songs and uttered his proverbs. The time of our really prominent men is now so completely taken up that they require a retinue of clerks and private secretaries to meet the calls upon their time. Many of these calls are merely frivolous ones, but they must be answered. They often relate to matters that are of no personal moment to the individual thus sought, but they are something that his position demands should be attended to, and thus his valuable time forever runs away.

The man or woman in the middle position in life, who has a comfortable home, who is beyond the reach of the grinding poverty and beyond the reach of the more grinding throng that haunts the halls of the great, may indeed call himself happy. Throughout our land are thousands of happy homes—cottages with a bit of velvet lawn in front of them, a flower garden and well-stocked vegetable gardens at hand. And no one can doubt that in these everyday homes the greatest sum of human happiness is found. It may even be that it requires some household management to make both ends meet, but the wise housewife enjoys this test of her prudence rather than shuns it. That which is obtained without effort gives comparatively little pleasure. The cooking in these homes is homemade. Rich men do not enjoy such luxuriant food, though they may include costly dainties in their bill of fare. No one can doubt that the most delightful table is that prepared by the dainty hand of the housewife herself. No mere hirlings can ever equal it, though they may be far-famed chefs brought from foreign shores. Just so, the most daintily kept homes are those swept and garnished by the hand of the lady of the house herself. In those homes where this must all be done by hireling hands, there is a certain coarseness in the service, a lack of work done, "by God's laws," which is never found in the work of a home done by the wife and home-maker who does it through love.

It is perfectly true that there are a great many cottages where work is not done in this highest spirit; where the atmosphere of peace that makes the true home a refuge from all the storms and troubles of life does not exist. But these are the exceptions. In the vast majority of homes where are everyday cares, there is everyday happiness to require the cares. The burdens of a home are equally divided between husband and wife. The husband ploughs the field or works in the store or counting-room; the wife works equally at home for the good of both. Neither is dependent on the other. Daughters and sons in such a home grow up in the expectation of self-dependence when their education shall have been completed.

Thoroughly educated and wisely reared, daughters in such a family do not look forward to marriage merely as an end, though it is most likely that they will marry. It is not from such homes as these that unhappy marriages ordinarily come, but from the idle, improvident classes that have been taught to look upon it as a curse rather than a blessing. If there were no other reason for the life of the home as opposed to the life of the boarding-house, which so many women in moderate circumstances lead, it would be found in the lack of definite aim, the tendency to vapid and unreal ideas of life and the lack of real happiness. The home-maker has her hands and thoughts busy with caring for others, and learns truly that it is more blessed to give than to receive.—*N. Y. Tribune.*

Happiness in Labor.

Frivolous and ignorant people are apt to imagine the ideal existence to be a worthless life. This is also the popular idea of heaven. It is not strange that in ignorant times, when holidays were a novelty to the people and the hardest and most laborious toil was necessary to gain the barest livelihood, a state of idleness with a merry-making on harps should have been the idea of Paradise.

There is no authority for the idea anywhere in the Bible, as all observing readers thereof well know. The occasional angels mentioned in the Bible are bent on errands of mercy, engaged in good and useful work. There is no view of heaven which gives us to believe that we shall

"Sit among the lazy saints,
Turning a deaf ear to the sore complaints
Of souls that suffer."

All this idea of heaven comes from mediaeval times, when people obtained their notions from pictures of the great artists of the church, who took the place with the populace that the Scriptures now hold. It is this mythical idea of heaven that is responsible for much of the popular notion that work is a curse rather than a blessing. One of the first commands of the Bible is "Work while you have light," and nowhere throughout Holy Writ does any one receive such a scathing denunciation as the slothful and idle. That inward peace that passeth all understanding comes from a sense of duty well performed. It is not wealth or position that brings this spiritual peace, this sense of oneness and sympathy with the great creation and Creator, a continual psalm of thankfulness for the joy of being useful. There is no genuine pleasure in the world that does not rest upon the performance of some useful work. The idler, the erratic person who can bring his work to no definite end, are proportionately miserable. It seems to be a rule of Providence that we should be capable of no great enjoyment, but rather subject to a sense of restlessness and misery, unless we are continually at work toward some useful end, performing our part in the harmony of life in that great body of which St. Paul tells us "We are all members."

People are continually forgetting or ignoring or attempting to ignore this rule of heaven, seeking by selfish, worldly pleasures to gain that happiness which is given only to those who serve faithfully. These people forget that all strength and virtue and all happiness come from God, and that if men grow proud and wise in their own conceit and forget that the goods that God has given them are for His glory and not their own, He lets them alone to fall into shame and misery. This is just as true today as it was in ancient days. When Rome fell into the sybarite ways of the Empire people began to grow restless and unhappy and seek all sorts of wicked ways to overcome their sense of ennui, until one Roman Emperor, whose fame has gone down to history for his cruelties, set fire to Rome to feed his appetite for novelty.

And, finally, the old, old story was repeated as it has been repeated so many times in the history of great nations and great civilizations. Love of luxury became a cankerous growth, so weakening to the life of the people that the most warlike nation the world had yet seen easily fell a victim to the first horde of barbarians that swept down on their capital. A great writer says: "By far the greater part of the suffering and crime which exist arise from people not understanding this truism—not knowing that produce or wealth is eternally connected by the laws of heaven and earth with resolute labor; but hoping in some way to cheat or abrogate this everlasting law of life, and to feed where they have not furrowed, and be warm where they have not woven."

Salads and Salad Dressing.

Receipes for salad are so many and so minute that nothing but a good cook book would seem to be necessary to insure a good salad. Experience shows that this is not the case, and that the best of all ways to learn to make salads is to watch the work of one who has mastered the art. A perfect salad dressing is one which suits the meal of which it forms a part. A beginner may safely follow these general rules. For plain French dressing, put into a bowl one saltspoonful of salt and one quarter of a saltspoonful of white pepper. Mix with one tablespoonful of oil, and when well mixed add two more tablespoonfuls of oil and one of vinegar. Mix well with a fork, and pour over the lettuce or other vegetable. A tablespoonful of chervil or tarragon may often be added with good effect. In making a mayonnaise dressing, success depends upon getting a right start. If the ingredients betake themselves in different directions, no amount of coaxing or driving will bring them together again. A cold, deep dish or bowl, a cold egg, oil that is cool, are all necessary. Put the yolk of the egg in the cool bowl, and and stir with a fork. If the yolk goes to pieces before it is stirred, reject it, and take one that will keep its shape, showing that it is fresh. Add a few drops of oil at a time, stirring constantly. When it becomes thicker than thick cream, add a few drops of vinegar. When the vinegar is blended add more oil until it is very thick, then add two tablespoonsful of vinegar, half a tablespoonful of salt, and a dash of red pepper.—Good Housekeeping.

Rev. D. M. Mihell,
Adelaide St., Baptist church, London, Ont., certifies: "I have used the remedy known as K.D.C., and have found it to give relief when the stomach did not properly digest the food eaten."

A free sample of the K.D.C. will be forwarded to any address. K.D.C. Co., Ltd., New Glasgow, N. S., and 127 State St., Boston Mass.

JOHNSON'S ANODYNE LINIMENT
UNLIKE ANY OTHER. As much For INTERNAL as EXTERNAL use.
In 1810
Originated by an Old Family Physician
Think Of It. In use for more than Sixty Years, and still leads. Generation after Generation have used and blessed. Every Traveler should have a bottle in his satchel.
Every Sufferer From Rheumatism, Sciatica, Neuralgia, Neuralgia Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera Morbus, Diarrhœa, Lameness, Soreness in Body or Limbs, Stiff Joints or Bruises will find in this old Anodyne relief and speedy cure.
Every Mother should have Johnson's Anodyne Liniment in the house for Croup, Quinsy, Sore Throat, Tonsilitis, Colic, Cuts, Bruises, Burns, and kindred ills occur in any family without notice. Delays may cost a life. Believe all Statements Contradict the Dealer. Price 25 cts. post paid, 4 stamps. Dr. Scott & Bull, S. Johnson & Co., Boston, Mass.

THE FARM.

When to Pluck Fruit.

Fruit ripens on the trees until maturity is reached, and then the forces that have created the product cease acting, and others, destructive in their tendency, begin almost immediately. Preservation of fruit is simply a method of checking these destructive forces as long as possible. The warmth of the sun, moisture of the air and similar conditions always favor the activity of both the ripening and decaying forces. Consequently, fruit left on the trees after maturity begins to decay immediately. In order to preserve them they must be separated from the branch and placed under other conditions so that these forces will cease to act.

When fruits are taken from the trees the ripening forces may continue for an indefinite period or the decaying ones may be induced to act in. If the fruits drop from the tree to the ground they will begin to decay. Heat and moisture of the air are supplied to them the same as on the tree.

The question of when to pluck the fruits and how to preserve them are closely related, for the success of the latter will largely depend on the former. Most fruits differ as to the time when they should be picked. Bananas from the South are cut from the trees when very green, but if kept on the bunch they will ripen months afterward. Pears somewhat resemble those fruits in this respect. The pears nearly all do better if picked from the tree before thoroughly ripened, and in this way they can be preserved much longer and easier. Cold, dry air checks ripening and prevents decay for a long time. Hence pears that are plucked before ripe and placed away in cold storage can be preserved for months after all the other fruit has decayed.

Grapes on the contrary never ripen any after picking. All that can be expected in the way of change is the evaporation of some of the water, and finally decay. They must be in perfect condition for eating when plucked, or the full value of the fruits will be missed. They should be plucked as soon as ripe, however, and be stored away in some cold place. They can be preserved even longer than pears. Raspberries, strawberries and blackberries gain very little after picking. They should be allowed to reach their full growth before picking, but they are worthless for keeping if allowed to reach the stage commonly known as "dead ripe." They are then unfit for shipping. Practically the destructive forces have already started into operation at that point, and nothing will check them after such a start.

Apples most largely rippen on the trees, but they also improve a good deal afterward. They follow a middle course between the berries and pears. After they are plucked, however, the conditions that surround them on the tree must be speedily removrd. They must first be allowed to sweat in the orchard, and then they need to be thoroughly dried. Fortunately our autumn weather at apple-picking time is very dry, and the air is not so favorable for their decay as in pear-picking time. Apples can consequently be preserved much easier in the fall than the summer apples.—Germantown Telegraph.

Rape as a Fall Feed.

From a single trial of the rape plant I am inclined to think that the American farmer is deeply indebted to Professor Thomas Shaw for his persevering efforts in bringing the subject of rape planting to general attention. We have in this country millions of acres of good land that annually lie idle in the latter part of the season, when at least a part of them might be made to produce one of the finest feeds imaginable in greatest abundance, and that at a time when the average herd of cattle or flock of sheep is roaming through bare pastures trying to pick up a scanty living.

Along in September last I prepared a little piece of ground, just cleared from early potatoes, probably one sixth of an acre, and sowed one pound of rape seed broadcast. The plants soon sprang up, looking somewhat like cabbage plants, and grew vigorously, covering the ground by the middle of October, and being about eight inches high early in November. I keep no sheep, consequently could not try the virtues of this pasture for fattening lambs, for which purpose rape is especially recommended by Prof. Shaw. My "family" cow was given an occasional bite, and she seemed to enjoy the feed greatly, although she had at this time very plenty of choice pasture and all sorts of garden waste, great quantities of cabbage and cabbage leaves included.

The only creatures which I could allow to go into the rape pasture without restriction, however, were my great flock of fowls, among them five young capons. Indeed, this rape patch was the favorite feeding ground of my poultry during the entire fall. The rye patch on one side of the rape, and the straw leaf turnip patch on the other, were seldom visited. The whole flock spent hours at a time in the rape, beginning at the side nearest the poultry house and gradually working further into the patch, and eating it down almost to the ground as they went along. It was really amusing to watch them. At the same time the fowls grew and fattened even with smaller rations of grain than I have been in the habit of allowing to my poultry. Even late in November when ground and plants are not actually frozen up the fowls might be seen out in the rape enjoying a meal of greens. Of course even at that time only a small part of the patch was eaten down. The one-sixth of an acre would have furnished feed enough for many hundreds of fowls, or for quite a few lambs. Hereafter I shall sow the seed in August, and let the cow and poultry have their fill all the fall. Rape seems to me a cheap and good feed, only costing a few cents a pound. —T. Greiner in Country Gentleman.

The Culture of Water Cress.

Water cress can only be grown in clear water, preferably in a clear running stream. This valuable crop is mostly grown in the wide open ditches of drained swamps, made wide for this purpose, and in which there is a slow current of clear water. The bottom should be sandy, but not muddy. The ditches are usually six feet wide. The seed is commonly sown by mixing it into balls of mud, which are dropped on the bottom and thus prevent the seed from being carried away. Or cuttings of the plants may be set on the bottom two feet or so apart, and will soon spread and fill the ditches. The cress is cut for sale as soon as the spring growth is made and until the plants flower in July, when the seed is left to ripen and sow itself. The tops of the plants are cut with sheep shears as they are held in bunches by the left hand, and packed evenly in baskets holding about a peck, usually selling for 25 to 75 cents a basket.

Glad She Came.

Of the thousands and even millions of persons who attended the World's Fair, few were disappointed. In most cases it exceeded their highest expectations.

One woman whom the writer overheard talking to a friend on a special Intramural Railroad was highly rewarded for the time and expense of her trip.

"I wouldn't have come," she said, "only Sam wouldn't come without me, and I was bound he should see the Fair. I didn't care nothing 'bout it, but now that I'm here I must say that I've enjoyed it first rate.

"But what pleases me most is that I've got some ideas about how to make over my last winter's dress. I made up my mind that if I did come I'd keep my eyes open for some hints about that dress, and I've kept it in mind every minute, and this morning I got my idee from a basque a woman had on in the Art Building.

"I followed her around until I'd studied out just how the basque was made, and I know I can make mine over like it, for I have nearly a yard of new goods left. I'm awful glad I went into the Art Building. If I hadn't I shouldn't have seen that basque."—*Ex.*

A FORTUNATE GIRL.

THE SUBJECT OF SINCERE CONGRATULATIONS FROM HER FRIENDS.

Was Thought to be Sinking into a Hopeless Decline—How Her Restoration to Health Was Brought About—An Example Worthy of Imitation by Other Young Ladies.

From the Sherbrooke Gazette.

A number of reports have reached the *Gazette* office of marvelous cures effected by the use of Dr. Williams' Pills. To satisfy a legitimate public curiosity about a fact, if true, should be proclaimed to suffering humanity, the *Gazette* requested a reporter to go to Rock Forest and investigate the facts in the case of Miss Maggie Simpson, who is said to have been restored from a very low condition.

The reporter took the afternoon train for Rock Forest and, after a short walk from the C. P. R. station, reached Mr. James Simpson's home, situated on a well cultivated farm beautifully located on the banks of the Magog River.

Upon communicating the purpose of his visit the reporter was informed by Mrs. Simpson that her daughter was, at that time, absent at the Sherbrooke Convent where he might easily interview her. She spoke with the warmth of genuine gratitude of her daughter's cure, strongly corroborating the facts obtained later from the young lady herself. She told him she lost no opportunity to recommend the Pink Pills, and that, as an immediate result, Miss Delaney, a near neighbor of theirs, had also been recently rescued from premature decline by their use.

Upon his return to Sherbrooke the reporter called upon Miss Maggie Simpson at the Congregation de Notre Dame Convent. Miss Simpson is a handsome blonde of seventeen years, of prepossessing manners and winsome address, whose clear, rosy complexion, full merry round face and bright eyes are a source of delight to the beholder. Miss Simpson had no hesitation in cordially stating what had brought her to her present happy state of health, of which she is the very picture. She expressed herself as follows:

"Since the age of fourteen up to last spring I had been gradually losing health and strength, without our doctor being able to do anything to help me. For a year preceding my case got to be desperate. I was constantly troubled with headache; my lips were of a livid paleness and sometimes perfectly bloodless for want of blood; I had to gasp for breath upon the least exertion; I had become a living skeleton and had lost my strength to the extent that I was unable to walk up stairs. I had become discouraged when my doctor could not offer any relief and I found that I was rapidly sinking into a hopeless decline.

"A friend recommended Dr. Williams' Pink Pills, but I had tried in vain so many different kinds of medicine that I lost confidence in any further experiment. Very fortunately my mother insisted upon my trying the pills. It was but a short time before I could see that they were doing me good. I continued to use them without interruption, and when I had taken six boxes I was completely restored to my former perfect health and strength. My mother, however, insisted that I should continue the use of the pills until I had used nine boxes. These I had finished taking some time last summer.

"When I returned to the convent, at the opening of this autumn after a long absence through my illness, those girls who had previously known me were astonished at the transformation that had taken place. I frequently have occasion to be amused by the amazement of former friends and acquaintances that I now chance to meet. I can tell you I don't lose an opportunity of recommending Pink Pills to them. I always keep a box on hand, and whenever any of my convent friends are ill I am always ready with a sure remedy. When the girls, as they often do, make the remark to me "Oh, Maggie, you are a fortunate girl to be so happy and jolly," I tell them I am making up for lost time."

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Simpson prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism nervous headache, the after results of la grippe, the tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment. —Advertisement.

Learn something thoroughly and I can find work enough if you want it. If your time is limited take one course; though four to five months is enough for two courses—if you take my method.

You can learn shorthand by mail or I return your money ($10.

SNELL'S COLLEGE, Truro, N. S.

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

SUNLIGHT SOAP Has proved by its enormous sale that it is The best value for the Consumer of any soap in the market.

Millions of women throughout the world can vouch for this, as it is they who have proved its value. It brings them less labor, greater comfort.

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—MANUFACTURERS OF—
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CORNING BUGGIES,
PHRETONS of every description,
FAMILY CARRIAGES of all kinds; also
SLEIGHS and PUNGS in every style required.

We guarantee quality and price second to none.

A large stock constantly on hand to select from.

Repairing promptly attended to at moderate charges.

A trial will convince you of the truth of this statement.

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Apr. 10th, 1894 15 1y

NEW GOODS
—IN—
Gentlemen's Department,
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NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pagoes, Braces, French Braces, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

IN STOCK:
English All-Linen Collars in the latest styles; one ply "Boris" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.

Manchester, Robertson & Allison.

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ARTISTS COLORS
—ARE—
WINSOR & NEWTON'S

The Best Dealers Keep them

A. RAMSAY & SON,
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Wholesale Agents for Canada.

Burdock Blood Bitters CURES Scrofula.
Scrofula is a taint and impure condition of the blood, causing sores, swellings, abscess, tumors, rashes, eruptions and skin diseases. To remove these the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely.

"I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment." Mrs. Wm. V. Boyd, Brantford, Ont.

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OLD
NOVA SCOTIA
NEW BRUNSWICK,
PRINCE EDWARD ISLAND and
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SUMMARY NEWS.

Dominion.

—There were 16,640 boxes of blueberries shipped by steamer Yarmouth on Wednesday to Boston.

—The Nova Scotia Dairymen's Association will meet in Yarmouth this week. A large gathering is expected.

—The Manitoba Government's crop bulletin estimates the total yield of grain of all kinds at nearly 31,000,000 bushels.

—St. Stephen, although but having a population of 3,000, has a water system, electric lights, a public library and an electric street railway.

—Their excellencies, Lord and Lady Aberdeen, will visit Manitoba next month and will spend several days in the province before proceeding to British Columbia.

—We are informed on good authority that active operations on the Standard Gauge railway between Yarmouth and Shelburne will be commenced within a few days.—Yarmouth Times.

—The tug, Maggie M., Monday left this port to render assistance to a vessel which went ashore. The tug itself went ashore in a dense fog, and out of eight of a crew four were drowned.

—Several thousand bushels of new wheat, graded No. 1 hard, have been delivered to the C. P. R. at Methaven. This is the first received by the company this season, and is very early compared with last season.

—The *Orange Truth* is the name of Moncton's new weekly. The initial number is neatly printed, moderate in tone and says it "will devote its columns toward propagating the principles taught by the Orange Association."

—Manchester, Robertson & Allison, St. John's largest dry goods house, have notified all their clerks that they have no further use for men who go bicycling on Sunday, and want no employee who does not respect the Lord's day.

—Last Thursday night the steam shingle and grist mill, owned by Alfred Steeves, of Coverdale, was totally destroyed by fire. Mr. Steeves had just repaired the mill for the fall work. His loss is heavy as he had no insurance.

—On Saturday afternoon last there were landed in Yarmouth by train about 70 Italians, who had started from Maine en route for Shelburne where, it is understood, they were promised work. They left per steamer LaTour for their destination.

—An Ontario exchange has just discovered that Australian butter is used quite extensively in some parts of western Canada. This seems almost an insult to us, for no better butter can be made in the world than in this country, if Canadians will.

—The public schools will reopen Monday after the summer holidays. Up to this morning 400 permits had been granted for the autumn term. That is in addition to the 6,000 granted at the beginning of the year. Two weeks are yet allowed in which to take out permits.

—The Acadia Sugar Refining Co., Halifax, shipped 3,195 barrels refined sugar to Boston on the Halifax. The company have recently sent 5,000 barrels sugar to the Boston market, and if the new tariff bill becomes law, they will probably make an extra $10,000 by their enterprise.

—Salmon fishing ended last week. A report from the Restigouche states that the past season has been by all odds the best in many years. There have been fishermen on this river from nearly every part of eastern Canada and from the eastern and middle states. A number of very fine catches have been made.

—On Thursday morning Jacob A. Roberts, a farmer in Yarmouth county, in passing through a field was attacked by a vicious bull and gored to death and horribly mangled. His son found his remains with the bull lying beside them. The animal attempted to attack the son but failed, and he escaped. Mr. Roberts was 67 years of age.

—The St. John *Sun* has introduced the Mergenthaler linotype machines in its printing department. Its issue of Monday last was the first set by the new process. The *Sun* has purchased four machines at a cost of $12,000, and is the first newspaper in the lower provinces to do away with its regular compositors. The other dailies will soon follow the *Sun's* lead.

—The second race for the Corporation Yacht Cup was sailed in the harbor Tuesday afternoon, and had a sad ending. The yacht Primrose when near Mahogany Island was struck by a squall and sank immediately. Of twelve men on board only four were saved. Those lost were Samuel Hutton, owner of the yacht, Fred Priest, W. Russel, Albert Akerley, James Hurly, Harry Hoyt, H. Bartlett George Heathfield.

—One of the interesting incidents of Lord Aberdeen's visit to Fredericton was a call made upon His Excellency by John McCulloch, the well-known fruit grower of St. Mary's, who is a native of Aberdeenshire, and was for years the faithful gardener of the late Lord Aberdeen, the present Lord Aberdeen's father. His Excellency at once recognized Mr. McCullough and gave him a greeting of the warmest kind.

—While Mr. Paul Lea was returning to Moncton from St. John Wednesday evening, a egntleman on the train asked him if he was acquainted around here, and if he knew a man in Moncton by the name of Paul Lea. Mr. Lea replied he did, and after some further remarks told him he was the man. After considerable conversation the gentleman informed him he was his uncle, and was also a Mr. Lea. But on further conversation it was discovered that the gentlemen were brothers who had not met for forty years. Mr. Joseph Lea resides near Brantford, Ont., and had not visited the lower provinces since leaving his home in Prince Edward Island some forty years ago. He left for P. E. I. yesterday morning.—Moncton Times.

—Schr Leo, Capt. Crane master and owner, from Parrsboro, for Yarmouth, with a cargo of coal for Messrs. Killam Bros., struck on Chegoggin Point, near the Foote Cove fish trap, about one o'clock this morning, during a dense fog, and has since become a total loss. Crew saved. The tug Wanda went to her assistance, but was unable to pull her off. There is no insurance on vessel or cargo, which are to be sold at auction tomorrow afternoon.—*Yarmouth Herald.*

—The farmers of Prince Edward Island appear to be cultivating a dairy industry with good results. They have been brought to a perception of its advantages. When oats and potatoes commanded good prices, the forehanded farmers in the Island were inclined to despise the petty returns from their surplus butter, and, as a rule, did not keep many cows to produce surplus butter. As for cheese, they had no idea of making it for the market. Now the great profit to the farmer is from his dairy products.

—A rather sensational irregularity has come to light which implicates an ambitious Ottawa civil servant. The civil servant some time ago imported a cask of wine, and to evade the prohibition of the entry of wine in casks, and escape payment of duty, had the cask enclosed in a large case, and passed at the Customs House without examination. The offence has been known for considerable time back but little was said about it, until positive proof was obtained. As the desired evidence is now at hand, it is expected that he will be arrested and sent down for trial at the next criminal court.

—Mr. Hugh Sweeney, a resident of Cape Fourchu, died on Friday afternoon last, at the advanced age of 108 years. He was in his usual health on Thursday, and was desirous of assisting his sons in their occupation of drying fish. Mr. Sweeney was a native of the parish of Conway, county Donegal, Ireland, and was born in the year 1786. He came out to St. John, N. B., in 1837, in the ship Leslie Galt, subsequently moved to Weymouth, N. S., and shortly afterwards to Yarmouth, where he has since resided. His wife died a few years ago. He had a family of ten children, six of whom are still living. Deceased has three sons residing on adjoining farms at Cape Fourchu, among whom he has had his home for many years.—Ex.

—It is understood that the sum of $425,000 has been offered by the United States Government, to be voted next session of Congress, in payment of the damages found against the United States in connection with the recommendation of the Paris tribunal last year, on account of the seizure of Canadian sealing vessels in the open waters of Behring Sea. If, however, the government of Great Britain prefers to go on with the assessment which it was originally understood would be the method employed for the determination of these damages, then the claims will still be open and the offer dropped; so that practically unless the the plan of assessing the damage goes on the sum of $425,000 will be voted by Congress next December in full settlement of the claims of the Canadian sealers. Meantime the offer is understood to be made without prejudice to the finding of an assessment should the late method of arriving at the amount of damages be resorted to.

—A young man named Frazer met with a terrible accident at the Dominion Coal Co's new mine, Dominion Co. 1. Frazer was employed on the construction of a very high chimney being erected for the company. The unfortunate man while handling brick on the top of the structure and when about to pass from one place to another stepped on a frail board which gave way and he fell to the ground below, a distance of 65 feet. The poor man was picked up in an unconscious condition and is yet alive, but it is not expected he will recover. The young man is about twenty-three years of age, and is a son of John Frazer, who is a resident of ward 4 in this town. Fraser had been sailing with Capt. R. Tobin since the first of the season and left the vessel here only a few weeks ago and started working at the mines.—N. Sydney Herald.

— Mr. R. G. Leckie was here today in connection with his investments in the Grand Lake and Newcastle regions. It is Mr. Leckie's intention, if things can be managed to work right, to spend about a hundred thousand dollars in developing his coal mines in Newcastle. He has unlimited confidence in the property, and in its capability to produce a fine quality of coal at a lower price than any other mine or mines in the Maritime Provinces. If the needed railway facilities are given he will guarantee prompt and a surprisingly cheap delivery of the goods from the mines. Mr. Leckie proposes to erect and operate large smelting works in Carleton, St. John, which will be an extensive patron of the mines, and as soon as there is a reasonable prospect of the railway facilities being furnished he will begin work at Carleton—*Fredericton Gleaner.*

—The State Department has initiated the next phase of the sealing question by addressing an indentical note to all of the Maritime powers, inviting them to adhere to the agreement reached by the United States and Great Britain relative to the protection of the seal fisheries. This was made necessary by the award of the Paris arbitration, which found that the United States had no exclusive jurisdiction over the seal waters, and that these could be protected only by mutual agreement. By the terms of the treaty submitting her case to arbitration, Great Britain was bound to agree to the arrangement as to close seasons and closed zones imposed by the arbitration tribunal. This, of course could have no effect upon other nations and vessels sailing under the flags of Germany, France, Russia, Sweden, or even Hawaii, were left by the award free to prey upon the seals anywhere outside the three-mile limit from Alaskan shores and islands. To meet this the tribunal recommended that an effort be made to secure the adhesion of other Maritime powers to the same arrangement that bound Great Britain and the United States.

British and Foreign.

—It is reported that France and Russia have an understanding favorable to Japan, and England and Germany one favorable to China.

—A despatch to the Times from Shanghai, says that Japan is pouring fresh troops into Corea, adding that upwards of 50,000 Japanese soldiers are now in Corean territory.

—The Chinese fleet, according to the same despatch, is remaining passive. In Japan, the despatch adds, the war fever is intense and universal.

—The Pall Mall Gazette, in an article on the Wellman Arctic expedition, says it is stated that the Norwegian members of the party asserted the unfairness of the Americans who accompanied the expedition to take part in such an enterprise. Mr. Hyerdaht, of the University of Christiania, who was one of the party, in a letter written at Walden Isle, stated that the provisions taken by the explorers were not sufficient, and that all the members were obliged to take short rations (commons) and drink salt water, and that obtained by melting ice and snow. As a result he was ill. The Gazette further says that in fairness to Mr. Wellman the public should suspend judgment until the explorer shall have returned and be given a chance to defend himself.

United States.

—Eleven thousand mill workers at New Bedford are expected to go on strike on Monday in resistance to a proposed cut down in wages.

—General Master Workman Sovereign, of the Knights of Labor, Thursday stated that he favors the scheme of President Debs, of the American Railway Union, regarding the formation of a union which would combine all trainmen. The head of the Knights of Labor, however, thinks it would be impossible to accomplish such a thing from the fact that the various railway organizations would not surrender their identity.

MARRIAGES.

LINDSAY-FADER.—At Dover, August 8, by Rev. M. W. Brown, Elliot W. Lindsay, of Fresno, Cal., and Rebecca L. daughter of James Fader, Esq., Dover, Halifax.

SLOCUM-CORKUM.—At the home of the bride, Aug. 14, by Rev. W. J. Rutledge, Ira Slocum, of St. John, N. B., and Lillie Corkum, of Lakeville, Lun. Co., N. S.

MORRISEY-MASON.—At Falkland Ridge, N. S., June 20th, by Rev. S. Langille, John Morrisey, of Newfoundland, to Althia Mason, of Falkland Ridge, Annapolis Co.

DAVIDSON-HANDREN.—At the residence of the bride's father, St. Martins, N. B., August 15, by Rev. A. K. DeBlois, William Davidson to Kate Handren, both of St. Martins.

GOUCHER-WOODWORTH.—At Albany Croes, July 9th, by Rev. S. Langille, Melbourne Goucher to Miss M. M. Woodworth, all of Albany Cross, Annapolis County, N. S.

KEIRSTEAD-LLOYD.—At Chipman, N. B., on the 15th Aug., by Rev. W. E. McIntyre, William H. Keirstead, of Studholm, Kings County, to Miss Grace L. Lloyd, of Gaspereaux.

MARSHALL-SLOCOMB.—At the residence of Dea. N. F. Marshall, August 15, by Rev. E. E. Locke, Guilford R. Marshall, of Halifax, to Hattie E. Slocomb, of Port George, Annapolis Co., N. S.

TODD-HIGGINS.—At the Baptist parsonage, Brentwood Corner, N. H., Aug. 22, by Pastor J. W. Higgins, (father of the bride) Evangelist Albert B. Todd, of Amesbury, Mass., to Lula J. Higgins, of Brentwood, N. H.

DEATHS.

BAILEY.—At Westport, N. S., August 18, Mrs. Mary Payson Bailey, aged 78 years. Her sickness was borne with much patience. She rests from her labors, and her works do follow her.

KING.—Departed to be with Christ, at Shelburne, August 12, Ada, beloved wife of Gabriel King. Deceased was for several years a member of the Shelburne Baptist Church. She leaves two little children and a large circle of relatives and friends to mourn their loss. "Asleep in Jesus."

DAVIDSON.—At her home on Gaspereaux Mountain, Greenfield, on the 20th August, after a number of months' sickness, which she patiently endured with much grace, Mrs. John T. Davidson, in the 51st year of her age. Our sister was a consistent member of the 2nd Horton Baptist Church.

STEVENSON.—At Fairfield, St. John Co., N. B., August 4th, Etta M., daughter of Charles W. Stevenson, aged 22 years. The deceased was baptized and united with the 2nd St. Martins Church in 1889, and was known as an earnest and sincere Christian. She was loved and respected by all who had the privilege of her acquaintance, and her early death is deeply mourned.

BRADSHAW.—At St. Martins, N. B., on the 15th Aug., Mrs. Ruth H. Bradshaw, aged 82 years and 3 months, leaving to mourn their loss a husband and six daughters and two sons, fifty grandchildren and great grandchildren. The deceased sister led for many years a devout and unostentatious Christian life, and her pure influence was far-reaching in its range and power.

GERRO.—At Tracadie, August 16th, of consumption, Norman, youngest son of Thomas and Eliza Gerro, in the 19th year of his age. Although our brother never made a public profession of religion, we believe he had "life in his death." This is the second member God has called from this family within the last two months, both of consumption. Brother and Sister Gerro have our deepest sympathy in their sad bereavement.

SPINNEY.—At Greenwood, N. S., Aug. 15, Annie Welhenima, a dearly loved daughter of Mr. and Mrs. Clark Spinney, aged 20 years. Our young sister had been suffering from a lingering disease for months; and weeks before her death she knew that the time of her departure was near. She had many friends, and saw much to make life here very sweet, but as she saw her earthly tent-dwelling gradually falling down, she could say, "Thy will, not mine, be done," and praise God for the good hope of "an house not made by hands, eternal in the heavens." Of her it may be truly said, "she died the death of the righteous," and her last end will be like his. May the Holy Spirit bind up the wounded hearts, and comfort the sad spirits of the bereaved ones.

BENNISON.—At Chipman, N. B., on the 16th Aug., of heart disease, James Bennison, aged 80 years. The deceased leaves a widow, three sons and three daughters, besides several grandchildren, to mourn his departure. Brother Bennison professed religion many years ago, uniting with the Salmon Creek Church. A few years since he and his wife removed to Duluth and afterwards to Oakland, California, where some of their children had settled. In both these places he found Christian people, with whom he took delight in associating, and he was ever ready to give a reason of the hope within him. A little over a year ago Brother and Sister Bennison returned to Chipman, with the desire of finishing their days in their native land, and in their old Church home. Gently he fell asleep without a struggle, to awake on the eternal shore.

BELYEA.—At Carleton, St. John, N. B., Aug. 3, of congestion of the lungs, Isebella Stephenson, wife of W. Belyea, aged 73 years, leaving a husband, six daughters and one son to mourn the loss of a faithful wife and devoted, loving mother. Appropriate services were conducted on the 6th inst., by Rev. Edward Hickson, at her late residence, Middle street, when her remains were conveyed to Cedar Hill cemetery and laid away to await the resurrection of the just. During her late illness of six weeks she manifested great patience, resignation and fortitude. She was a member, of nearly forty years standing, of the Carleton Calvinist Baptist Church, having been baptized and received therein by the Rev. Edwin Clay, M. D. She gave many years of active service, was given to hospitality to the household of faith, etc.; then by delicate health was deprived many years of enjoying the privileges of the sanctuary. The Bible and hymn books were her constant companions, and her mind was stored with the treasures she found therein, to be drawn out during her severe illness. The 8th chapter of Romans, and the promise that nothing could separate from the love of God, gave her so much comfort.

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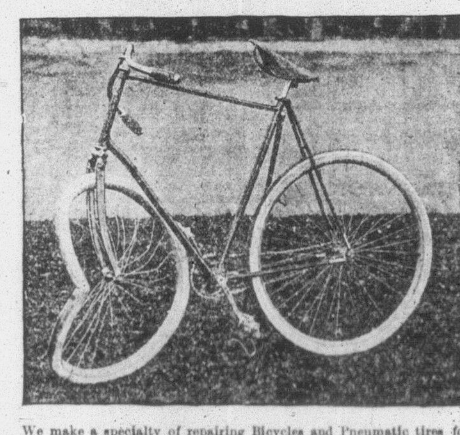

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