

Messenger and Visitor

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VOLUME LIV.

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Messenger and Visitor

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A NEW DEPARTURE.

We are anxious to increase the circulation of the MESSENGER AND VISITOR, as we are anxious to circulate good, sound religious literature among our people. So we have concluded to offer a

PREMIUM.

We will give the MESSENGER AND VISITOR to new subscribers for one year and Drummond's works—bound in cloth, costing 75 cents—for \$1.75. Or the edition in vellum binding—very pretty—costing \$1.35, and the MESSENGER AND VISITOR for one year for \$2 in advance. The expense of forwarding from this office will be paid by the subscribers.

WE HAVE A LARGE AMOUNT OF OUR SUBSCRIBERS—too large altogether. So we will give to all our subscribers who will pay their subscriptions in full to January 1, 1892, these valuable books for 25 cts. and 50 cts. respectively, in addition to balances due us on MESSENGER AND VISITOR account. This offer will be held open for eight weeks.

For the particular excellences and contents of Prof. Drummond's book see advertisement on 7th page.

The papers of the Maritime Provinces have made extended references to the late Dr. Bill. —The *Chicago Standard* man thinks "it is much easier to get a good president for the United States than a good college or university president." The Baptists of the Maritime Provinces have, then, much to be grateful for.

SECRET NOT.—A correspondent sends us an obituary notice, and says: "I thought some of our sister's many friends might wish to hear of her death!"

We would direct special attention to the meeting of the Baptist Institute on Friday. The meeting of the Board of Governors is to be on Thursday, so as not to interfere with the meeting of the Institute.

PARTICULAR attention is directed to the joint meeting of the Board of the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces, and the Baptist Annuity Association of New Brunswick, the latter called by H. C. Creed last week, and the former by E. M. Saunders this week. Each notice may be found on the fifth page.

In another letter "Delegate" contends for a sharp discrimination between the evils of liquor drinking and tobacco using. He argues that liquor drinking is bad in itself, and that for the sake of others as well, it should be suppressed. But he thinks that while the use of tobacco is injurious to many and of doubtful benefit to others, yet a large number enjoy the weed without any apparent injury, physical or moral, resulting therefrom. Yet he says "the balance of argument is against its use." But he thinks the evils of intemperance are so much greater than those from tobacco that they should not be connected. We can all agree, however, that all evil should be destroyed, and should not be countenanced by the church.

Another correspondent, "Anti-tobacco" writes strongly against the weed. He commends the article by "E. M. S." in the MESSENGER AND VISITOR, and hopes Convention at Moncton will be so governed by a spirit of progress and consecration that, hereafter, no Baptist shall have a conscience to handle an article so harmful in its effects and so disagreeable to others.

Dr. T. H. RAND calls attention to the *Canadian Baptist* to the value of the hymn book as a collection of poems. He says the study of Christian hymns is now made a part of the regular arts course of McMaster University, and that it is receiving attention in the theological department also. He is afraid that the modern fashion of having large hymnals is working against the universal introduction of the best collection of hymns into the homes of the people. Large

hymnals are too apt to be kept in the pew racks." He also says: "I know of no book, of moderate price and elegant print, equal to the Canadian [Baptist] Hymnal, published at Halifax, and on sale at the Standard Book Room. It contains a body of sacred songs of the first quality, which should find a place in all our families. No better service can be done for a Christian home than to implant in the minds of the children our great Christian hymns."

The *Intelligencer* urges the Free Baptist churches to provide parsonages. It says there are fifty parsonages and only five parsonages owned by the denomination in New Brunswick. The editor thinks every parsonage should have a parsonage if the work were done about in earnest. We do not know how many Baptist churches have parsonages, but the number ought to be greater, and could no doubt be made greater if the brethren had as much zeal for the interests of the church as for their own interests.

"NOT VERY COMFORTING," was the comment of a little girl on the service in the Cathedral, St. John, at the funeral of the late Judge Watters. The body was borne up the aisle, perhaps two-thirds of the distance from the entrance to the pulpit. The pall bearers included Governor Tilley and Judges of the Court, who stood during the service, which consisted in the rapid, school-boy reading by a young priest, of some sentences in Latin, and the sprinkling of some water on the wreaths that covered the casket. Truly it was not very comforting. With all the uplifting and consoling truths of the Gospel, with all the exhortations of the sacred writers, all the promises of our Lord, the only word offered was something in an unknown tongue, and that so rendered as to be practically inaudible. And this satisfies the Roman Catholic in this day we call enlightened!

PASSING EVENTS.

THE McLEOD WILL CASE has been settled in favor of Dalhousie College, Halifax. This case has been before the courts for several years. Alex. McLeod, of Halifax, by will dated 1880, made Dalhousie College his residuary legatee. The will was contested by the heir-at-law of Mr. McLeod. The case went to the Privy Council of Great Britain. But the will stands, and the relative has a lot of costs to pay.

SIR HECTOR LANGEVIN'S TESTIMONY before the Committee of Privileges is placed by some of our exchanges under head lines such as "Direct, Explicit and Precise," and by another the record is "Sir Hector's Innocence— Astonishing Ignominy of Details—Langevin Trapped," etc. So much seems to depend upon the standpoint from which we look at passing events. But prejudiced writers and prejudiced readers have no place in a righteous verdict. These either assist criminals—especially official criminals—to escape justice. The single eye and aim alone can guide, in the trial of wrong-doers, to just conclusions. Personal and party ends destroy the force of the verdict as they damage the character of a tribunal. A righteous verdict in the case of the members of our government and officials in our civil service, no on trial for mal-practice, is the sincere desire of every Christian patriot in our Dominion. This will do much to remove the dark cloud of dishonor which now hangs over our government, and our country's fair name. It is to be hoped that the committee who have this grave matter in hand will be able, at the close of the investigation now being held, to give a just verdict. If any official is wrongly accused let him be justified; if any found guilty let him be condemned.

TENNEN IS EIGHTY-TWO YEARS OLD, and his birthday is honored the world over. The Qm and her subjects are one in the recognition of his worth and of the indebtedness of all to the poet. England is now, as in the past, great orator-statesman and prescher. She has all had great poets. Of these is Tenny. What a power he has exerted over the minds and hearts of his countrymen! "Stronger than beat of the brain is the throb of the heart." But Tenny has both head and heart. How rich would be gained if young people would, more generally, devote the time and money they now give to stories of a trivial character, or worse, to securing of a good acquaintance with classic works of our poet laureate.

JAM RUSSELL LOWELL has passed away. His literary standing in the United States was high. He had been U. S. Minister to England, and was known a man of versatile talent and

high character. He was one of the most finished writers of the day. As poet, critic, essayist, he contributed largely to the thought of his time. Let us be thankful for good poets and other literary men. Their thoughts enrich and ennoble human life.

EDUCATION FOR THE COLORED PEOPLE of the South is being discussed with vigor in the United States. Dr. Corey, of Richmond, Va., well known to our readers for many years, a native of New Brunswick and a graduate of Acadia, writes strongly on this subject in the *Richmond Herald*. For "our own sakes," he says, we should provide this education:

"It will appear to any thoughtful mind that it is for the best interests of the South that Christian education should be provided for the colored people of the South. People who are led by intelligent and godly ministers, who study the Bible and practice what it teaches, will not be vicious and idle. They will be thrifty and conservative, and the friends of law and order; they will be opposed to strikes and riots, and their influence will tend to make property more valuable and communities more prosperous. Ought we not, therefore, to assist them in building up their academies and seminaries?"

To usay it may seem to have been unwise and ungenerous—perhaps unjust—to the people of the South to invest the ex-slaves with the ballot, yet the ballot may be an important factor in settling the question of the ultimate success of the American republic. If we can help and can guide the black man to a true manhood, he may become a most welcome and indispensable ally in some great crisis of our nation's history when the combined forces of alien errors and anarchy shall surge around the foundations of the structure reared by the fathers of our country. As Baptists, are we doing what we ought to help our colored brethren? Are we drawing them towards us, or are we indifferent? There are in the South fully 11,250,000 members of Baptist churches, constituting more than one-third of all the Baptists on the globe. In fifteen schools of the American Baptist Home Mission Society, for the training of the colored people, only 416 are preparing for the ministry. The Congregationalists, with barely 10,000 colored members, have 100 in preparation for the ministry. If we were doing in a like proportion for our own brethren we should have 12,000 young ministers in training. There are more than 500 white ministerial students in the Baptist colleges and seminaries of the country receiving aid at the average cost of \$100 per annum for each man. Some receive \$150. More than \$50,000 are expended in direct aid to these men. Fifty dollars will support a man in Richmond Theological Seminary.

THE LOOKER FOR GOOD TIMES when war shall cease still keeps in the distance. Much has been done by Christian influences to hinder civilized nations from engaging in blood-shedding, as they were so ready to do in other days. But the martial spirit of the blood-thirsty warrior of olden time seems just now to possess national financiers, and this spirit finds constant employment and intense enjoyment in the tariff wars so popular in the political and commercial circles of the present time. The influence and power of the tariff is far reaching, and so tariff making and mending is justly occupying much of the time of politicians. No permanent or profitable relationship with the several members of a nation, or with other nations, can be had in the absence of a fair and fraternal commercial arrangement. This tariff war of nations and the strivings of capital and labor, and the wasteful misappropriation of public funds are all doubtless rooted in the one evil principle of covetousness. The news of this week chronicle much of the sad fruitage of this unreasonable strife. Among these is reported the distress of operators who are thrown out of work in some districts of England because of the depression of the iron and other trades. The ukase of Russia forbidding the export of grain is giving much trouble to other peoples of Europe who heretofore have been Russia's chief customers, and who are now forbidden their usual supply.

The treaty recently signed between the United States and Spain, whereby the products of the former are admitted free into the Islands of Cuba and Porto Rico, is an infringement of the rights of Great Britain and her colonies, secured by a former treaty still existing between Spain and Great Britain, containing the favored nation clause, which gives the right for the free admission of the natural products of Great Britain and her colonies into these Spanish ports. The relations of these great Christian nations are strained and their mutual prosperity is soured. The "Golden Rule," which secures the greatest success to all peoples is set at naught. As Christianity, with its purpose of good will to men and peace on earth, has done much to prevent the nations of the earth from shedding their brother's blood, may it not be for the financial profit of all the nations to apply this heaven-born principle to the commerce of the whole world?

EUROPE IS SHORT OF BREAD. It is not worth while to repeat or to controvert extravagant statements which have recently been published that worldwide famine is close at hand, with greater suffering and distress than the world has seen since the dawn of history. It is plain that such accounts are greatly exaggerated. They are palpably untrue. But unless the United States is able to ship more than 200,000,000 bushels the people of Europe will not be able to get as much bread to eat during the coming year as usual. It is not to be inferred that starvation will result. In modern times starvation on a large scale is simply impossible. If wheat is deficient other grain can be obtained.—*N. Y. Tribune*.

It is one of the benefits accruing from advanced civilization that the increased means of communication make the food resources of one part of the world immediately available for all other parts, so that the danger of widespread famine is largely averted. Canada has the promise of an abundant harvest.

Manitoba and North-west Missions.

A CALL FROM LETHBRIDGE.

I should like to place before the readers of the MESSENGER AND VISITOR, a brief account of the work in the town of Lethbridge. This is a new cause, worthy of the denomination's attention, but of special interest to the people of Nova Scotia.

The Manitoba and North-west Mission Board were unable to take up work here until June last, although it had been anxious to do so for some time. Lethbridge is situated on the Belly River banks, in which lie the valuable and almost inexhaustible coal mines of Alberta. It is about 100 miles south and west of Dunmore, the junction at which the railway branches off from the main line of the C. P. R. and 60 miles north from the international boundary line, to which the Alberta and Montana R.R. runs, making connection with the Great Northern R.R. of the United States. Lethbridge has a population of 1,800, and is rapidly building up, and gives promise of continuing for some time. There is abundant scope for Gospel labor, and every indication of immediate return for evangelical effort now put forth. Mining is the chief industry, although ranching and farming is carried on to some extent, the former especially with gratifying success.

Our membership is small. There is fully as many as the number of our membership who have been under Baptist influence and are such in sentiment, but, not being believers, are more or less indifferent, or attending service where there is a suitable building for worship. These we shall reach and gather into our services as the work advances. Thus we have a good nucleus for a Baptist cause. A very large element of the population of Lethbridge (I think I can safely say one-third) has come from Nova Scotia. Among them some from Baptist homes and Baptist influences, in whose hearts the seed was sown while they were East with you. Now, I assure you, there is a good opportunity for the missionary here to share in the work by gathering the harvest. The work begun needs following to the end.

For the successful progress of our cause in this place a chapel is a necessity. We now meet in a rough, unfinished building in an out-of-the-way place. There is but one suitable place available, but the rental would be \$20.00 a month, and that is beyond our reach. Our people are not blessed with an abundance of this world's goods, yet they have undertaken to raise \$500.00 for the purpose of erecting a chapel. The W. F. M. Society have voted \$200 towards a church building for this town, and also hold out inducements for a loan after all that is possible has been raised by the field and through contributions from outside. We have planned for a building. Lots, material and labor are all high in this Western country, and to erect a plain chapel, with a seating capacity for 200 persons will cost at least \$2,000. The Calgary church which was built last year, is the only Baptist chapel in this territory, and is distant from this mission station to the East is Moose Jaw, 300 miles, while the nearest chapel in this direction is that at Brandon, Man., 700 miles.

Your interest and contributions of late have done much to encourage the workers, and make possible the opening up of new points in this vast and important mission field of Manitoba and North-west Territories, but there is yet much room and a need for your further effort. And when you have responded to all the claims made public, then there lies beyond a wide field untouched by us. We are pulling up a little, but we are still far behind in our work in this new country. Act now and prevent waking up to its needs when too late.

Any contributions sent for the erection of a chapel at Lethbridge will be received by John Hughes or myself.

THOS. DOUGLASS,
Missionary,
Lethbridge, Alberta, N. W. T.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

PRAYER TOPIC FOR AUGUST.

That the presence of the Holy Spirit and a spirit of harmony may pervade all the meetings of the W. B. M. U. and the Convention, and that glorious results may follow.

An extract from the address of Sir J. W. Dawson, delivered at the Canadian Intercollegiate Missionary Alliance, November 6, 1890:

In referring to the mission to the new Hebrides, founded by Dr. Geddie, a class-mate of his own, Sir William says: "Our churches (Presbyterian) in Nova Scotia were scattered over the country, each one thinking how it could keep itself up and hardly thinking of its next neighbor. But when they began to think about missions in the distant New Hebrides, they began to think of home missions in Nova Scotia also. A new spirit was infused into the church by the missionary associations got up within it, and I believe the new mission did fifty times as much real spiritual good as Dr. Geddie could have done if he had remained at home. That is the case with missions everywhere. . . . It is not altogether a question of who shall be missionaries and who not. Every Christian has a mission. There is no Christian man or woman, no man or woman on whose heart the Lord Jesus Christ has a hold, no man or woman who is filled with the love of Christ, and love of Him, who has not a mission of some kind or other in the world, great or small it may be, or one of several kinds. It may be the mission merely to which the chairman has directed your attention, of letting your light shine in the world. Now that is a most quiet and beautiful kind of mission. It does not go about and make any noise, or trouble, or disturbance of any kind. It merely lets the light flow out of it. That may be the mission of some; that may be the sole mission of some, but it is a great and glorious mission and there can be no question who should be a missionary in this sense. Then again, there are those who can help actively in mission work. If you look into the New Testament you will see mention of many good people who were not apostles or missionaries themselves, but were recognized as helpers of apostles and missionaries. You find Aquila and Priscilla helping him also in a material way when in need and difficulty.

"You find others, again, whom He speaks of as helping with their prayers. There are many ways of helping. The missionary who goes abroad needs somebody at home to back him up, to get up the spirit and the interest of the church in the missionary work; somebody to furnish the sinews of war. That is a blessed mission, and a most important mission, for those who cannot themselves go to foreign missionaries. These men are the people, whom the Spirit of God has brought under our notice in Holy Scripture as being important helpers in the work of the early Christian church. And everyone, however humble, who is helping towards this great missionary work from the position in which he or she may have been placed by God's providence, every such person has an important mission. There is another kind of mission that has been alluded to by the chairman, and it is the mission of defending missions, and the truth that lies at the bottom of missions. Missions are assailed a good deal in our time. Some persons say we had better leave heathens and moslems where they are; but if we look at it from a Christian standpoint we shall find that missionary work is the first great step towards the elevation of the human race, and we shall come to the conclusion that the saving of human souls is a great and glorious thing. If we can gather a people for Christ out of the world, even if it be only a small people, it is a good thing; and it is a still greater thing to think we may be hastening the kingdom of the Lord Jesus Christ in the world. Now, missions need defenders. They need those who are able to show a reason for the faith that is in them, and able to hold up the truth before doubters; and no men or women are better fitted for doing this than those who have had such educational benefits as you are enjoying, and, therefore, there rests upon you a responsibility to be the defenders of

Christian missions. That may be your mission, and a good mission it is to defend the work of the Christian church, and help it and strengthen it. Then, you may go as a missionary yourselves. You may be those who shall have the great honor, and privilege, and blessing, of carrying the truth of God to nations and people who have not heard it before. That is the highest kind of missionary work. It is the missionary work of the veritable apostle who is sent as an ambassador and representative of Christ to those who know Him not. It is a blessed thing to think many young men and women are going forth from this country, in the capacity of missionaries, to those parts of the world that are deprived of Christian knowledge. May there be more of them to go. My own belief is, if there are those who are anxious to go for the love of Christ, and who are fitted to go and fit to be useful, the means will be found to send them and support them. Get the men or women themselves fitted to be missionaries and means will be found to sustain and support them. It is easy to collect means, sometimes easier than to get the missionary; but if you can get the missionary then the means are sure to come. Here are four great leading directions in which a Christian may be said to have a mission: We must be Christians, actuated by the love of Christ above all other affections, and then we have our mission, which may be one or other of those I have mentioned. It may be mere lights in the world; it may be the mission of helpers to others; it may be the mission of aiding and defending those who are doing the work; it may be the mission of going ourselves into the high and advanced places of the great field of Christian warfare. Which ever it may please God to place you in, I am sure those of us who have grown old in the struggle of life will wish you God-speed, will most earnestly pray and hope that in any of these missions, or in whatever combination of them you may be called upon to work, you will have God's blessing, and all success and prosperity. In conclusion I have this to say: Do not forget there is nobody here or anywhere else, who is a servant of Christ at all, who has not a mission to fulfill and a mission to account for in the last great day, when all shall appear in the presence of our Saviour."

Programme of Annual Meeting.
FRIDAY, AUGUST 21.
9.30 a. m.—Prayer meeting.
10 a. m.—Meeting of Executive Board.
2 p. m.—Enrollment of delegates.
Secretary's report, Mrs. J. Macch.
Treasurer's report, Mrs. B. Smith.
Reports from Provincial Secretaries:
Nova Scotia, Mrs. A. E. Johnstone;
New Brunswick, Mrs. A. E. Emmerson;
P. E. Island, Mrs. M. E. Davies.
Report on Home Missions, Miss Johnston.
Appointment of officers—other business.
7.30 p. m.—Bible reading.
Paper by Mrs. Chipman.
Questions concerning our mission work asked and answered.
Letters from our missionaries.

SATURDAY.
9.30 a. m.—Prayer meeting.
10 a. m.—Unfinished business.
Open conference for County Secretaries and delegates.
2.30 p. m.—Platform meeting.
President's address.
Addresses from Mrs. Archibald, Miss Wright, and others.

A GENTLEMAN worth twenty millions died recently and left a considerable sum to his wife on the condition that she should remain unmarried. All her past service and labors and sacrifices and co-operation, the fact that she had been the mother of eight children or more, went for nothing should she at any time commit the appalling crime of marrying a second time. Stipulations of this kind are not uncommon, but are not always justifiable.

"Where a man has acquired property, the presumption is that his wife has done her full share toward accumulating it. Almost all the fortunes are made from small beginnings; and whether a man shall have that small beginning usually depends upon his wife. "Would a man be rich? Let him ask his wife." is an adage of the shrewd Yorkshireman. He may make it true, millions; but she saved the hundreds out of which the millions grew, and without which the millions would not have been. Under all ordinary circumstances, the wife is certainly entitled to a share of the property as her own, without any conditions or restrictions. The wife brings as much into the partnership as the husband. She makes him a home to which he comes weary, and from which he goes out recruited. She bears for him and for his children burdens that he never dreams of. The law recognizes in some states to a very imperfect extent her claim upon the property; but if he chooses, the husband can usually put his property into such shape that the legal claim amounts to very little; and he who uses all the power which the law gives him, shows himself such as we will not particularly delimitate."

Memorial Address for Rev. I. E. Bill, D. D.

Delivered in the First Baptist Church, St. Martins, N. B., August 9th, 1901, by Rev. J. E. Hopper, D. D.

From that day on, for 50 years his name and advocacy work stand prominent in developing and fostering the "Child of Providence" in a great province, in the United States, and Great Britain he pleaded her cause, and gathered hundreds of dollars and pounds to sustain her benevolent work.

Dr. Bill was a pastor abounding in sympathy and consolation, and many a lonely spirit was comforted and helped to higher planes of life, and strengthened for the inevitable and untiring journey.

Dr. Bill loved the church of God, and for her sake he laid his all upon the altar, working at high pressure as long as his physical frame would bear the strain, then lying upon his bed his greatest concern was to know of Zion's welfare, and when told of encouragement and triumphs in any good cause his joy was abundant up to the very latest hour.

Such a man has gone to his reward, mourned by children and grandchildren, who do well to reverse his name, and follow in his footsteps. He was ministered unto with an unlagging devotion that is now a dear memory to those who walk in the footsteps of the Lord and His disciples.

There is a loft realm which only the man of faith is privileged to enter—the realm of things as they are possible. In speaking of it, the same predicate is used of the man of faith and of God.

Hotels section containing advertisements for Carlton House, Central House, Elliott's Hotel, Hotel Ottawa, Oxford House, Mrs. Short's Hotel, and others with details of rooms and services.

Bottom section containing various advertisements including 'Well Suited', 'Woodill's German Balm', 'Piso's Cure', 'Sharkskin', 'Bells!', 'Chipman's Patent', 'J. McC. Snow', 'Marble, Freestone, and Granite Works', and 'Dyspeptique'.

MESSENGER and VISITOR. \$2.00 per annum; When paid within thirty days, \$1.50.

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

Messenger and Visitor

WEDNESDAY, AUGUST 19, 1891.

THE COMING MEETING OF CONVENTION.

Forty-five years ago the Convention was organized in Germain street, St. John. Rev. T. S. Harding was the first president; Rev. I. E. Bill and Rev. Samuel Elder were secretaries, and Rev. Dr. Crawley was the preacher. All these brethren are here no longer. But the growth of the Convention, like that of the body it represents, has been continuous. Gradually one subject after another has been brought in, until now the article in the constitution, as to the objects of the Convention, corresponds with the annual business, those objects being "to maintain the educational and missionary operations of the body, and to advance the general interests of the denomination."

The growth of the Convention and the influential position it holds will account for the number of meetings held by outside organizations during the annual meeting. The Woman's Missionary Union will hold three meetings on Friday and two on Saturday. The Baptist Book and Tract Society, whose work is of vast importance; the Annuity Association, which is enlisting more interest every year; the Maritime Baptist Publishing Company, whose work, through the Messenger and Visitor, makes the lives of our readers worth living, and the Baptist Institute, which is an admirable arrangement for the discussion of current questions, will all hold their sessions at Moncton this week. While these independent societies are not within the control of Convention, they, nevertheless, attract much attention of the delegates, and should receive, as we make no doubt they will, the earnest thought of their members.

The work of Convention is always heavy for the time allowed. But in recent years there has been a saving of considerable time by a careful preparation of the business to be presented. Years ago the first session was all occupied in getting the names of the delegates. Now the list has only to be read. The boards and committees present their reports in better form, and so more time is saved for discussion. But after the best is done some subjects are passed lightly over. The report on the State of the Denomination has often been well prepared, and has dealt with subjects of great importance; but it has never received the consideration it demanded. We trust the brethren will give this report more attention this year.

The interest in our Foreign Missionary work is increasing. The large number of volunteers for service abroad is in every way suggestive of the duty and privilege of our denomination as of others. If men are thrust upon us desirous and able to preach the Gospel to the regions beyond, it is a serious matter to hinder them. Yet not to furnish the necessary means will be to obstruct their way to India. It is encouraging to know that the Board feels warranted in sending two new men, with their wives, to reinforce our brethren now at work in the east. May their service abroad be long and successful.

Our Home Mission enterprises will be earnestly brought before us. Here, too, we may be grateful for royal service by brethren who are preaching the gospel to our own people. The efforts of the Board to give all our churches efficient pastoral oversight have been earnest and persistent, and the work is receiving more appreciative attention by the body. To supply our own churches with pastors, and to meet the demand for the establishment of new interests is a task of great magnitude and difficulty. The expenditure of money and effort in this direction is very fruitful.

Educational matters will come up for consideration by our pastors, and the delegates of the churches, to whom our schools belong. The people for whom and by whom the institutions are maintained have too much invested in the work to be indifferent to the welfare of what so deeply concerns the growth of the body at home and abroad. How to enlarge our efforts and increase the power of our educational organizations will merit careful study.

Other subjects will be discussed no doubt. The various sessions of Convention are of the utmost importance and value. Religion is so influential, so determining in its effects, that whatever affects its progress is itself potent. If two hundred men meet in parliament to legislate upon matters largely, almost exclusively financial, the eyes of the nation are fastened upon their doings. But the conversion of souls is of far

greater importance than what pertains to earthly environment; man's need of God is greater than his need of dollars. All the nations, it has been said, with all their exchequers could not make a boot-black happy for more than an hour or so; but Christ can make millions happy forever. And the deliberations of Christ's servants have much to do with the progress of this cause. The action taken by Convention has far reaching effects. Even the discussions where no decisive results are achieved are effective for good or bad. So everything in connection with our meetings may well be the subject of prayer and holy desire on the part of our churches and delegates.

It is too sacred a place for mere oratorical display or the feats of staid craft. The interests are not ours but our Lord's, and only when moved by His spirit can the body have the necessary light. Views of what is best may differ, but a dominating desire to serve Christ, and Him alone, will lead to essential unity. Our churches will surely pray for the brethren they send up to do business for Christ and His people. May the Lord Himself be present to bless.

OPPORTUNITY FOR A COLLEGE COURSE.

The notice of President Sawyer of the opening of Acadia College reminds our readers once more of the opportunities our young people now have for obtaining a liberal education. The academy, under Principal Oakes, Mr. Sawyer and the other teachers, will provide for the elementary training necessary. Earnest students will meet efficient teachers and will be prepared for advanced study. In college the student who has been properly trained at home, who has good powers, and is smitten with the love of learning, will find himself favorably conditioned for growth in knowledge and power. For these privileges our fathers labored and we enter into their labors.

If the young men of to day are wise they will not pass carelessly by these open doors into a deeper view of life and its work. True, all life is a discipline, a school; but there is a culture which only the schools can give. The hard work on the textbooks, the stimulating power of fellow student, the wise direction of professors, will do a work for capable minds that nothing else can give. Even examinations are highly useful.

A good deal is said against the evil of cramming for examination. No doubt it is bad for children. But the review that a careful student makes of his knowledge of a subject, that he may go to examination with it all at command, is a useful kind of cramming.

"This kind of cramming we believe to be an almost unmixt good. It is a strain upon the mental faculties, but the kind of strain that develops and strengthens them. One of the best things that college discipline can give a man is the power to survey mentally a whole department of knowledge, and to see the relation of part to part with clearness and precision. And when at the end of a year or half-year's work a student goes through a review of this kind with an examination in view, he is preparing himself for just the kind of work that as a professional man he will be called upon to do. And his ability to do it well, will have about as much effect as any one thing upon his success as a lawyer, a minister, a statesman or a physician."

The advantages our young people now have of meeting so many of their own age and of similar aims and ambition, so many who will be leaders in the years to come, are very great. The church of Christ, our own country and the great world, demand men and women of the best character and the most complete training.

Our nation must grow, and it is quite generally conceded that institutions of learning are necessary for the successful development and growth of nations." Says Dr. Corey:

In prosecuting the work of foreign missions, whether in Oriental lands, or in Mexico, or in other countries, all denominations find it necessary to found schools in order to secure permanent success; for it is generally admitted that religion and education are necessary to secure the highest development of any race in any country.

Thoughtful parents will desire to have their children prepared for greater usefulness, and will recognize in the open doors of our schools opportunities for preparation for the work of life which nothing else can supply. And education for our young women is demanded. No race or people can rise above the condition of its women. If the women of a community are vain and giddy, giving the 'heft' of their intellect to fashionable and frivolous amusement, if they readily follow in the same line, if the women are decorous, thrifty, pure, and noble, the men will be developed in the same direction. In wretched Egypt the women are kept in degraded seclusion. Under what Dr. Field calls the 'sacred government', in the Ottoman empire, a man's wife is simply his slave. In Italy women may be seen harassed to a cart with a dog, or mixing mortar, or loading stones on the railway cars. And what are the morals of these countries, and what the status of these countries in the sisterhood of nations? Go to history. Yes, brethren, plant Christian schools for all races and for both sexes in all parts of the country. Instead of building monuments in marble build in men, in women, that as vitalizing forces will go forth to bless the nation, to bless the peoples of the earth. We trust that all our schools will this year be filled with devoted students.

How to Raise Money.

Your readers may have noticed in my recent communication a recommendation that all our churches adopt the plan of giving weekly to all our benevolent objects, and that amounts contributed be remitted quarterly to the several treasurers of the funds, etc. It may be said (1) that this weekly giving and quarterly remitting is not new. Perhaps not, but I have yet to hear of any of our churches contributing every week to all these objects, and I am informed that only one third of them give thus to pastor's salary and current expenses. As to the churches remitting directly to the several treasurers, I take as granted that this has for several years been discontinued.

(2) That a single annual appeal to a church for all the different objects will be less successful than frequent, special appeals throughout the year. Granted the possibility, but why might we not have along with this excellent system the frequent special appeals? Many donors may be prospected beyond their expectation, and will gladly contribute. Those who are not regular contributors will often attend and contribute cheerfully when the claims of our work are clearly and forcibly presented. The Charlottetown church and congregation raised this year ten thousand dollars. There is an intimate connection between this remarkable success and the fact that, as a rule, no prayer meeting is held without the taking of a collection. Then, let us not be afraid of special collections in addition to our weekly offerings.

(3) That this plan is the occasion of extra trouble to the church, and especially to the treasurer. Surely not to the donor for when the lump sum to all objects is paid weekly, if the amount is all that he should give, then his responsibility ends. The treasurer will have extra work in the division of the monies four times a year, but in this he may be assisted by one especially appointed by the church or by the finance committee. There is surely less labor connected with this plan than the old one of having collectors. After all, the most important question is not, which plan involves the least trouble, but which is most scriptural, will bring most money into the Lord's treasury, and advance His kingdom in the highest degree.

(4) That it would break up the Convention plan. Reply:—(a) It would break up that part of it which places the division of the contributions of the churches in the hands of the Convention. Donors are likely to give more liberally when this is left in their own hands.

(b) It would perpetuate that part of the plan which encourages liberal giving to all the objects to which, as a denomination, we are pledged. The individual before filling out the card recommended should seek light from every source as to the claims of the several objects, and then put down something for each one, even if it should be only a fraction of a cent per week. A great responsibility would rest upon pastors and leading members to inculcate by precept and example the obligation to remember all the objects.

(c) If properly worked, I feel sure that the amount raised would be larger, and the results would be more satisfactory to all concerned. If these ends were gained, the friends of the Convention plan should surely rejoice. But some one may say—in the Convention plan we had a stimulus to give a certain rate per member which was helpful. Instead of this or any such stimulus, how would it do for each church to ascertain, as nearly as may be practicable, the income of its members and work toward the end of having all contribute at least a tenth of this amount? I. C. ARCHIBALD, Sackville, Aug. 13.

North Dakota Correspondence.

It is now several months since your columns were occupied by news from this part of the "moral vineyard." Both associations in North Dakota held their annual meetings. The oldest association, known as "North Dakota Baptist Association," held its anniversary on June 10th, at Page, Cass Co., and the other, known as the "Red River Association," had its meetings two weeks later, at Grand Forks. The former of these embraces a very large tract of country, somewhere in the neighborhood of 100 by 350 miles, and numbers something over 30 churches. The Red River Valley Association is much less in area, being in the vicinity of 50 miles from north to south, by 150 miles from east to west, and contains about 20 churches. Both meetings were large and enthusiastic, and their reports of work done encouraging, notwithstanding many disadvantages and drawbacks. The Sunday-school work, the Women's Circles, and the new phase of work among us here, "The Young People's Societies," held prominent positions, and had a large share in the discussions of the occasion. This latter phase of Christian work is very prominently to the front all through this western country. The association in the southern part of the state has taken hold of the movement

much more generally than that in the northern part. This is partly because in the south there are larger churches, with more young people, and partly because the churches in the northern portion of the state are more largely made up of the more conservative Canadian element, not so ready to fall in with "new fangled notions." The movement is upon us now, and churches that have young people that can meet, with any degree of convenience, must yield to the pressure of the flood, or take "higher ground," as some of them do, and endeavor to get their young people to work in the Master's cause without adding more machinery to the church's outfit for working.

During the last month we have had quite a harvest of young ministers. On the 7th of July, at Crystal, Bro. W. A. Waldo, of Morgan Park Seminary, was ordained. On the 14th, Bro. Cyrus Sullivan, of Rolla, was ordained pastor of the Rolla church, in Bollette Co., near the Turtle Mountains, and on the 22nd of July, Bro. T. W. Heyland, late graduate of the North Dakota University, was ordained pastor of the church meeting at Hamilton, N. D.

All three of these young men are well known in Canada, and especially at Woodstock College, as they spent several years in that noble school of learning. Bro. Waldo takes another year in the Seminary at Morgan Park; Bro. Heyland expects to complete his theological course as before settling down permanently, having already taken one year at McMaster Hall, Toronto. All three of these young men have, in North Dakota, and elsewhere, proved themselves to be workmen approved of God; and with the record of the past, and God's blessing, much is expected of them by their brethren who have set them apart to the work of the Gospel ministry, with prayer and the laying on of hands of the presbytery.

The question often asked, "Does prohibition prohibit?" is being answered now in our State and that south of us; and we are finding that it does prohibit most decidedly, where the officials of the law are faithful to their oath of office and sustained by public opinion. Throughout the country, and in many of the smaller towns, there is a pretty general observance of the law; but in the larger towns and cities there is generally a sad non-observance of the law. Perhaps Grand Forks is an exception to this last mentioned rule; but just across the Red, in Minnesota, has sprung up East Grand Forks, built on whiskey, which becomes the resort of the "dead beat" drinking community in Grand Forks proper. In this notorious "whiskey hole" there are said to be sixty-five licensed saloons, bringing into the treasury of the town some \$32,000 annually. What a sad comment this is on fallen humanity. Many of the saloon keepers in the past in Grayton and other towns have taken refuge in that bedlam and bedlam filling town—East Grand Forks.

The wheat crops throughout North Dakota, present, at this moment, a most magnificent appearance. As one drives over the prairie, as the writer did for hundreds of miles lately, the scene is most imposing and indescribable. Should no injury come to the crop, and frosts keep off for another month, the yield will be something unprecedented here, or in any other country.

In some sections of country, but to a very limited extent, hail storms have done some damage, and in some of the lowest and flattest of the lands, the excessive rains have injured crops; but this, also, is confined to comparatively small space, and most of this might have been avoided with foresight and proper drainage. The mountain regions, which for the last three years were almost entirely destitute of crops, and almost reduced to beggary, are greatly cheered this season, and with the prospective crops are hoping, to some extent, to tide over their accumulated difficulties, and lift off at least some of the heavy burdens imposed on them by unprincipled and covetous money lenders. These "land sharks" have had a shameful time of gloating over the misfortunes of their neighbors, but it is devoutly to be hoped their harvest time is coming to an end, and that their poor, crushed victims may now have a chance to straighten up and live like men. What a relief it is to think that there is a day coming when unequal things shall be made equal, and the Judge of all the earth will do right, and judge righteously. A. McD.

To Association Secretaries.

Dear Brethren:—The committee appointed to publish the Baptist Year Book rely upon you to put us in possession of the minutes and statistics of your respective associations. You can best insert the most interesting and important matter of the meetings; and you can most easily eliminate material. Any church or school whose report is absent or imperfect, should, we think, have their latest returns inserted, rather than be left blank. The copy can be sent to J. PARSONS, 25 Bedford Row, Halifax.

The Sussex Record says of Rev. E. J. Grant: "As an honest hard worker, as an original and vigorous thinker, with a power of giving his thoughts clear expression, he has always commanded our admiration and regard. As a temperance worker, we believe Sussex has never seen his equal."

Digby County Jottings.

On the 27th of July the Ministerial Conference met in the beautiful village of Bear River, where "every prospect pleases" and cherries are abundant. Pastor Simpson might well say, "The lines have fallen unto me in pleasant places," and yet we found him almost "on the wing." (He has since reconsidered the resignation which he had tendered, and will probably withdraw it.) The new paragon, which is spacious, convenient, and pleasantly situated, will be ready for occupation in a few days.

At the first meeting of the conference, Rev. J. C. Morse, who is still vigorous and buoyant, preached a stirring and instructive sermon from 2 Cor. 5: 5. More than fifty years ago he preached in the same place, being then on his way to Sandy Cove, where he has been "holding the fort" ever since.

Rev. Aaron Cogswell, who commenced preaching about the same time and in the same place, was also with us. Bro. Cogswell's accounts of the triumphs of the Gospel in these regions fifty years ago, are deeply interesting. He is now, with impaired health, resting at Deep Brook, on the Clement's Shore. Bro. Burgess, of Westport, was also with us, at no little cost of time and money. Besides the expense of the journey he would have to be from home five days. He was able to bring a very encouraging report from his sea-girt field. During the past winter he has baptised 39, and the progress of the church, financially and spiritually, is very satisfactory.

The discussion of the conference on the 28th, embraced church work, foreign and home missions. During these discussions it was suggested that some of our churches at home were in danger of lapsing into that feature of heathenism which presents the greatest barrier to the progress of the Gospel on the foreign field, viz., caste. The lines which in many instances separate the different classes in the church are as distinctly drawn, although the partition walls may not as yet be so impassable as those which exist between the different castes of India. In view of this fact it was resolved that we urge upon the membership of cultivating warmhearted sociability and of welcoming outsiders to the services of the sanctuary. In the evening a short sermon was preached by the writer from Rev. 14: 6, in which the idea was suggested that the work of preaching the Gospel in all the world had been committed to human hands for the benefit of any and all who in any way participate in it; but that the text looked forward to a time when an angelic preacher will be employed to finish up the work. Bro. Morse, Burgess, Minard and Ganong gave stirring addresses.

Freeport has reluctantly parted with Rev. J. W. Tingley, who goes to serve a church near Newton, Mass., and at the same time continue his studies in the seminary. The church has been very fortunate in securing as Bro. Tingley's successor, Rev. E. P. Caldwell, who is highly esteemed by his brethren in Yarmouth county, where he has labored successfully for some years past.

Digby church will soon need a new pastor. The present incumbent will be leaving in a short time to go whithersoever the Master may direct. The situation is pleasant. The people are kind and liberal, the finances are in a satisfactory condition. The congregation is very attentive to the word preached. A few have been recently added by baptism, and several others are almost persuaded; and yet, influenced by reasons which may not affect a wiser and better man, the pastor has resigned.

W. H. RICHAN.

Ordination Services.

A council convened on August 6, with the Portauquique and Upper Economy church to consider the advisability of ordaining Bro. J. H. McDonald to the work of the gospel ministry. The council consisted of the following delegates, viz: Portauquique and Upper Economy—Deas, Jehiel Carr, S. Fulton, Thomas Fulton, T. D. Davison, and Bro. William Davison; Lower Economy and Five Islands—Bro. Champion, Lic. Josiah Soley, Cyrus McBurnie; Truro, Prince street—Rev. J. E. Goucher; Truro, Immanuel—Rev. W. F. Parker; Amherst—Rev. D. A. Steele; Onslow, East and West—Rev. M. W. Brown; Lower Stewiack—Rev. I. R. Skinner; Great Village—Rev. T. A. Blackadar, Dea. Ezra Layton, Amos Fountain; Eggsaah—Rev. C. H. Haverstock; Acadia Mines—H. A. Giffin, Lic.; Dea. Andrew Darning; Parrsboro—W. T. Stackhouse, Lic.; Brookfield—Charles Carter, William Carter. Invited to a seat in the council—Rev. T. B. Lynton, Dea. E. D. McCart, Lower Economy; Bro. N. M. Walker, Revere church, Mass.; H. P. Whidden, Lic., Antigonish; R. Wallace, Wolfville. Rev. D. A. Steele was appointed moderator, and Rev. I. R. Skinner clerk. Prayer by Rev. M. W. Brown.

The Moderator called on the candidate for ordination to give a statement of his views on the ministry, and the conversion of Christian doctrine, which he did in a very pleasing and satisfactory manner. After a thorough examination by members of the council the following resolution was moved by Rev. J. E. Goucher, and seconded by Rev. T. B. Lynton: Resolved, That this council, having heard with satisfaction Bro. McDonald's Christian experience, call to the ministry and views of Christian doctrine, proceed to his ordination in accordance with the request of the church calling him to the pastorate. Arrangements were then made for the ordination service in the evening, which were as follows: Ordination sermon, Rev. D. A. Steele; ordaining prayer, Rev. J. E. Goucher; hand of fellowship, Rev. C. H. Haverstock; charge to candidate, Rev. T. A. Blackadar; charge to the church, Rev. W. F. Parker; benediction, Bro. McDonald. At 7.30 the public services of the ordination began and were conducted in the order as given, and were deeply impressive. The flock has now a shepherd. I. R. SKINNER, Clerk.

District Meeting.

It is very gratifying to learn that C. has distinguished himself by a few sermons that give liberal reduction of our & A. papers please evening (August 10th) Lunenburg County minute value of the ticket Mahone. On arrival, and breathless, and ample hospitality. A is given and the body Healer is sought, and towards Tancook of eighteen Christian brothers married and single, wharf speculating upon fog and making astronomical. "Will the wind blow?" At appears and the wind slight signs of respiration boarded and the captives as target. "How fast is this line?" "Is I steer?" "What Isles Deacon Lantz, who is indulging in reminiscence rescue. He tells us here "who warmed his side on that Island, a stamped upon the me Simon Spidle, lately ministry, acts as chert the band with some stiffens, and the lady and the restless you "serious" fathers are Tancook. Five miles from Lunenburg—her in undisputed right the church, where many a Baptists lived—on the church without a pastor of 175 members, in a 500. It has been hundred dollars, with whatever. Bro. Gull spending the vacation accounts is making these fishermen inhabit body. Besides many the church visited, the except pastor McNeil, Langille and wife of Simon Spidle, of New Williams and Kenna Dea. Lantz and Barn Long and Webber, and Bro. Saunders. The presence of our student brethren was a pleasing feature of the evening a large crowd dressed by the pastoral matters, pastor field favoring us with home missions. A dollars for Convention taken. Wednesday again on the sea, rest full of joy and singular partaking of the high school people and students, and enjoying the sail, more than ordinary enjoyed.

Religious I.

NEWS FROM THE UPPER KERWICK, N. B. young man here on 1 ADVOCATE HARBOR, is laboring earnestly for, Appy River and new house is soon to former place. A very latter answers every Ganong is hopeful, and things to encourage him OHIO.—Rev. Tremb six more for us on 3 This makes fifteen sin There are only about who are regular mem gation, but not of the still earnestly prayi Shepherd will gather field. Bro. Shepher say is rapidly regaini with us and gave fellowship to the ca istered the Lord's Supp SACKVILLE, N. B.— quite encouraging. G preaching and praye Good preaching with The young people's a remarkable success of the Epworth Leagu paid a fraternal visit friends last Tuesday place of meeting wa lent practical address by Revs. Harrison Prof's. Borden, and large number took part ing exercises. These l love one another, and good work in the tow CAMPBELLTON, N. B.— bellton is situated on Restigouche river. Itn Nalder, who is a b ber about two thousa visiting here are char nificant mountain a writer is now in the band of Baptist work a beautiful church e expect to wipe out a few days. Good fe der Lord's in baptis on the shore to wit Bro. J. A. Marple, f Institute, Chicago, meetings on a portio grand success. Bro. remain in the provin Aug. 15.

Subscriptions to Annuity Fund.

J. W. Robland, paid, \$10 00
Mrs. J. C. McNeil, pd., 1 00
Mrs. I. E. Bill, Jr., pd., 2 00
George H. Fielding, pd., 5 00
W. A. Porter, pd., 50 00
A. Friend, Windsor, pd., 15 00
Charles E. Young, pd., 50 00
Rev. J. C. Morse, pd., 5 00
OLD SUBSCRIPTIONS PAID.
Amelia Burton, pd., 50
Donald McDonald, pd., 1 00
John Nalder, pd., 2 00
B. C. Shand, pd., 12 00
E. M. SAUNDERS, Treas.

Grande Ligne Mission.

Amount received to Aug. 1, 91, \$4,069 80
Amount paid out to Aug. 1, 91, 4,645 08
Due to Treasurer August 1, 1891, 875 18
Due Missionaries Aug. 1, about 750 00
Total deficiency to date, \$1,325 18
Have we made a mistake in our forward movement? Who will help us? JOSEPH RICHARDS, Treas.

District Meeting.

It is very gratifying to the much-travelled minister to find that the N. S. C. has distinguished itself as one of the few railroads that gives to the clergy the liberal reduction of one-half fare.

Summer Complaints SPEEDY RELIEF.

'FELLOWS' SPEEDY RELIEF.

THE GREAT CURE FOR Summer Complaints, Cholera, Cramp in Stomach, Diarrhoea, Dysentery.

ONE DOSE IS USUALLY SUFFICIENT. PRICE 25 CENTS.

PERSONAL. Rev. H. F. Adams, of the First church, Halifax, has supplied at Leinster street, St. John, for two Sabbaths, to the edification and interest of the congregation.

NOTICES. The next annual meeting of the Baptist Convention of the Maritime Provinces will be held in the house of worship of the First Moncton Baptist church.

Religious Intelligence. NEWS FROM THE CHURCHES. UPPER NEWBRIDGE, N. B.—I baptized a young man here on 19th ult.

ADVOCATE HARBOR, N. S.—Bro. Ganong is laboring earnestly at Advocate Harbor, Apple River and other stations.

OHIO.—Rev. Truman Bishop baptized six more for us on Sunday, August 9. This makes fifteen since the first of June.

SACKVILLE, N. B.—Everything here is quite encouraging. Good attendance at preaching and prayer meeting services.

CAMPBELLTON, N. B.—The town of Campbellton is situated on the bank of the Restigouche river. Its inhabitants number about two thousand.

Will all within the jurisdiction of the New Brunswick Western Association please observe that our next annual gathering will occur on the 2nd Friday in September, (11th) at New Salem.

The Nova Scotia Eastern Baptist Association will meet (D. V.) at Onslow, on the second Friday in September, commencing at ten o'clock a. m.

THE CONVENTION. The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Moncton, N. B., 22nd to 26th August, at one first class fare, full local fare to be paid going and return free on presentation of a certificate of attendance.

CONVENTION FUNDS RECEIVED. Partispaque & Upper Gosport, \$16 00. Apple River, 10 00. First Halifax, per S. Selden, 40 55.

MANITOBA AND N. W. MISSIONS. Mrs. H. V. Higgins and wife, Chicouche, 1 00. J. W. Bars, Esq., Wolfville, 25 00. Treas. Con. Fund (amount retained), 1376 80.

CHURCH EDIFICE FUND. Temple S. S., Yarmouth, \$5 57. Sunday school of Beaver River church, 14 25.

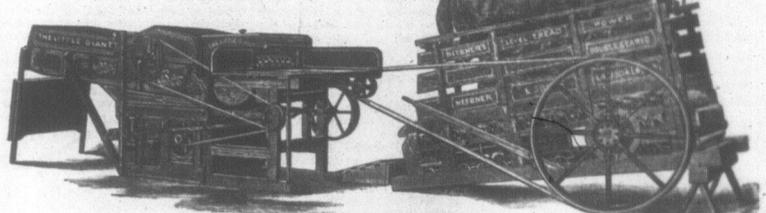
FOREIGN MISSIONS. F. B. Haines, Freeport, 1 00. Lunenburg Town church, 1 00. Lake George church, 1 00.

OTHER MONEY RECEIVED AND REPORTED AT REQUEST OF CON. TREASURER. F. B. Haines, Freeport, 1 00. Lunenburg Town church, 1 00.

OTHER MONEY RECEIVED AND REPORTED AT REQUEST OF CON. TREASURER. F. B. Haines, Freeport, 1 00. Lunenburg Town church, 1 00.

HEEBNER'S LATEST IMPROVED

LITTLE GIANT THRESHER and LEVEL-TREAD HORSE POWER



If you want the GENUINE 'LITTLE GIANT,' with all the LATEST IMPROVEMENTS, apply to us or any of our agents, but do not allow anyone else to persuade you that they can sell you some other make of 'Little Giant,' which is 'just as good,' for if you do you will find yourself deceived.

W. F. BURDITT & CO., - ST. JOHN, N. B.

Table listing various churches and their contributions to the convention fund, including Pine Grove church, Valley Station, Mount Hanley branch, etc.

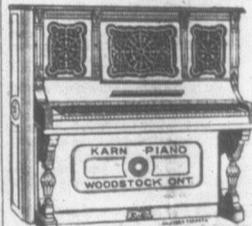
The Haying Season is at hand! PURCHASE YOUR HAYING TOOLS FROM EDWARD A. EVERETT, 90 KING STREET, SAINT JOHN, N. B.

In Scythes I offer you the Emerson & Stevens Man'g Co.'s Fine India Steel Scythe, a guaranteed article, price \$1.35; and also the Green Ribbed Clipper, an excellent scythe, made by the same firm, price 90c.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. All-Wool Challies, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.

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AS A FAMILY REMEDY, 'DYSPEPTICURE' IS FAST BECOMING FAMOUS.

The worth of 'Dyspepticure' as a cure for Indigestion and Chronic Dyspepsia is now too well known to need any comment. BUT that it gives equally good results in the thousand and one ordinary ills of life is not so generally understood.

MR. CHARLES K. SHORT. Dear Sir,—I am one of the hopeful Chronic Dyspepsia, and for the last fifteen years have used every thing that has ever advertised, besides trying different doctors, without any sort of good result.

MAKE A NOTE OF IT! When preparing for Pic-nics, Summer Excursions or Camping-out always procure some of



Johnston's Fluid Beef. It is compact, convenient, always ready for use. It makes Delicious Sandwiches and Strengthening Beef Tea.



THE 'SURPRISE WAY' of washing clothes with 'SURPRISE SOAP' without boiling or scalding. A single piece—snowy white linens and cottons—colored goods brighter, woolen softer and a saving of half the hard work.

"FRET NOT THYSELF."

So wearily the feet must move
When the heart is not at rest;
God keeps His children in His love,

And He knows best.
So tedious is the path of life
When the care is greatest here;
But God, amid the bristling strife,

Quiescens His own.
No road is sunny all along,
But the shadows thickly lie;
Yet reason is there for a song

Since God is nigh.
No heart but has to bear its pain,
Yet the trouble goes at length;
The fading hope is bright again

When God gives strength.
O child of God, be calm, be still,
Let the past be what it may,
Live now for the Father's will,

And Him obey!
And let the tumult and the rush
Give the doubts and questions cease;
And God thy thoughts and know the truth

Of perfect peace.
—Marianne Farningham, in Woman's Journal.

Winfield Mott's Conversion.

BY KATE UPSON CLARK.

It was a warm morning in July, but there had been no drought in Eastern.

The verdure of the fields and woods was fresh and glossy, and the brook which turned young Winfield Mott's plowing mill brimmed its pretty banks full.

There was therefore no apparent reason why the mill should not be running, but it was not.

Winfield Mott himself sat in the middle of the mill floor on a pile of shavings, a fair-haired, blue-eyed young man of, perhaps, twenty-seven.

His handsome face was clearly shaven but for a light mustache. His clothes were neat and good.

He looked robust and intelligent, yet there was an expression upon his countenance of great dissatisfaction.

What was worse, this expression had rested there for a year or more. He had been a merry boy, but people said that he was getting sour.

"Things have gone wrong with Win Mott, and kinder soddjed him all up," was the way in which Aunt Nabby Tolman put it.

Aunt Nabby was the village oracle, and kept a sharp lookout on all her neighbors.

Her phrases were often hard to parse, but there was never any doubt as to her meaning.

Another remark which she made about Win Mott was that he looked as if he were "chuck full of beam," which the plain country folk who heard her understood to mean that he looked as though he were full of bitterness and hatefulness,

though no dictionary could have helped them to reach a conclusion. After Winfield Mott had sat upon the pile of shavings for perhaps fifteen minutes he rose and walked toward a window.

Opposite the mill stood a little white cottage. Winfield Mott, as he glanced toward it, now could see his young wife moving slowly about in it, while his year-old baby crawled as it crept about the floor.

"I don't believe Clara will ever be strong again," he sighed, as he turned to his bed. "I don't know that I can do any more than I am doing for her. Anyhow, now I must go to work."

Just then, without a note of warning, the door opened and a gray-haired, thin-faced man walked in. Winfield Mott started.

"Good morning, Mr. Ely," he stammered, extending his hand, though with some cordiality. "I—I didn't hear you coming. Did you drive up from the village?"

very promptly, O very—the next day, in fact, after I ordered it—and I did not happen to look at it for ten days or a fortnight. Then I found that half of it was no good.

Mead awears that "somebody meddled with it," that I had no business to leave it lying around loose so! Does L. S. Mead take me for a fool?"

cried the young man, his face now fairly purpling under the stress of his emotions. "Don't you suppose I could tell if anybody had touched my legs here? S. Mead has a fraud; but the money loss won't all. I saw what religion amounts to. I don't want any more dealings with church members, thank you! World's folks are good enough for me."

"Win, Win!" sighed the pastor. Drops were gathering upon his brow. He meekly wiped them away.

"Yes," went on Winfield Mott, frowning darkly, "and my wife and the baby have been ailing for months; the doctor's bills are enormous. He's another member of the church, but he charges me right up to the mark every time.

O yes! I've had to mortgage my house and my mill. I'm about as tied up as a young fellow can be. There's no more good things about church members that I might tell you. I don't feel much like attending church. Clara makes me sometimes. I confess I go only to please her."

The old man took no notice of the burst of angry words. "Does she feel as you do?" he asked, after a pause.

"Clara? No. She's as good as gold, and she thinks everybody else is. But I'm free to tell you, Mr. Ely, I don't care for any church in which such men as Deacon Moseley and Mr. Mead are shining lights. No, I thank you!"

He laughed another bitter laugh. "O Win, Win!" cried the old man again, in a tone of acute distress. He paused. His heart was evidently too full for his young friend's hand.

"Let us pray, Win," he said gently, and together they knelt upon the floor among the bits of broken board and the little heaps of sawdust.

"Dear Lord," implored the old man, "come to us this morning and show us Thyself as our pattern—our guide, stand between us and the whole world. Hide that from us, and let us see only Thee in Thy beauty. Let humanity be loathed out before us. Teach forth Thy loving hand and pull us from the slough of Deceit into the light of Thy truth."

"The old man's words came to Winfield Mott like a reviving torrent upon a parched land, sliding irresistibly upon its blessed way. God had inspired them. It was like David's music upon the darkened spirit of King Saul.

At the close of the prayer, the knees of the aged pastor caught the young man's hand. "I mustn't take too much of your time, Win," he began. The tears were welling up to his kind eyes. "But I must confess to you that I can't forgive me. I have been almost afraid to speak to you for fear I should say the wrong word. Then, as I said, I couldn't see you alone, but O Win, let God say to you what I cannot. Study His Word—pray to Him. Ask the others as are not, but I'm always the same—pure, true, loving. I can't help thinking you're too hard on these men. I can't think they meant to wrong you. But the human heart is deceitful, God knows, and you must not let the facts of church members. There wouldn't be any more of them here? We are all sinners you know."

The young man finished a little under the searching glance which the good pastor gave him. "Can't you fix your eyes on Him Win—just Him? Clara will tell you I'm right. Can't you hear to see your young spirit clouded all O, come out of the shadows and be our own bright boy again! Good-by, Win. God bless you!"

The young man stood gazing after the retreating figure of his faithful friend, his handsome face flushed and his eyes brimming with tears. He knew that God was not against him? Could he believe that God was just, though every man were a liar? Yes, yes! He felt it as he had never felt it before. Passage after passage of Scripture came floating into his mind, verses long forgotten but full of comfort, verses which warned Christians of exactly such trials as those which had come to him. Perhaps he had been too hard in his judgments.

At any rate, whatever might be true of Deacon Moseley, and that something in his expression changed her and she smiled. How soft her husband's eyes had suddenly become! There was no shadow to-day on his broad, white forehead.

"Come in, Clara," he said, gently. He took her hand and pulled her down beside him on the bench where the good pastor had sat a few moments before. "Clara!" he continued brokenly, "I have been a bad husband to you, morose, unkind. But you have been a saint! Why haven't I looked to you for a pattern instead of to Deacon Moseley and the rest? Why, Clara," he continued earnestly, "I have been thinking that everybody was bad, that every man's hand was against me. I have mistrusted the goodness of God, but Mr. Ely has been here and I prayed with me, and God has shown me my sin. I am going to be different now, Clara. I believe that I never was converted—never really had my heart changed until now. What I

were mood that morning, gave the door a final slam, and ran off to join his friends.

Saidy's pet project and greatest achievement, that year had been her Band of Mercy. Out of a humane society, organized only a few years before in the state, had grown a number of smaller societies known as Bands of Mercy, and made up of boys and girls of all ages.

One day Saidy happened to be turning over the leaves of the older society's annual report, with its flaming red cover, when her eye was caught by the clause, "Any boy or girl can organize a Band of Mercy." Saidy's mind reverted to the wholesale robbery of birds' nests and shooting of squirrels which had been carried on in the neighborhood that spring, and she said to herself, "Why cannot I organize a Band of Mercy?"

Nothing of the kind had been proposed in her school, but she knew of circles in other parts of the city.

To her great relief, Ned, who had occasionally brought down a woodpecker with his gun, was in full sympathy with her, and so warmly seconded her efforts that in less than a week they had a number of girls pledged themselves "to be kind to all harmless creatures, and to protect them from cruel usage."

There was no mistaking the change of sentiment which had taken place in the neighborhood. Saidy and her friends wandered along the river bank for the sole purpose of shooting innocent frogs. Even the fire-bang-bird's nest was allowed to swing unmolested in the summer breeze, and it must have been a pleasant surprise to the robins and blue jays to find that the usual percentage of blue and speckled eggs had not been removed from their dwellings.

In Ned himself, who had now passed his thirteenth birthday, Saidy had detected an increasing thoughtfulness. On one occasion, after defending with spirit a long-suffering, one-eyed crow, he had remarked, half in jest, half in earnest, "Don't think for a moment that I shall not remain faithful to the caws!"

But now a spectacle was about to be given in the "ring" which would be looked like blood of wood. What effect would it have upon the awarum of children who witnessed it? Saidy felt as if it would undo all her efforts in behalf of dumb animals.

"I do think it is perfectly dreadful!" she said. "Father, don't you think it is dreadful?" "What is dreadful, my dear?" said her father, looking up from his book. "Oh! that performance in the park? Yes, Saidy; you are right in condemning it. Even if no accident occurs, the moral effect of such an exhibition cannot be good."

"Can't the Humane Society put a stop to it? Why couldn't I write a note to the agent, or—or go and see him myself? Wouldn't he be in his office to-day?" "I'm afraid not on this day of all days in the year; but, if measures have not already been taken, something ought to be done. I might step around the corner,—here Mr. Swan stole a regretful glance at his slippers and new book,—and have a talk with the president."

"O father! it's your one holiday, and I hated to ask you; but if you would—if you would!"

The sentence ended in what Saidy considered one of her choicest bear-hugs. Two hours later Ned and his friends might have been seen pressing forward to the front row of spectators, in that portion of the park which had been reserved for the balloon ascension. Not only were the boys bubbling over with expectation, but the great scarlet balloon itself was puffing away at its moorings, as if impatient to be let loose. To Ned's mind it formed a handsome contrast with the circle of green turf, from which all spectators had been carefully excluded by means of a rope.

"The sight of the balloon, and the men in the distance leading dogs of various sizes, did not have a tendency to lessen his enthusiasm.

"What a silly girl Saidy is, to miss such a performance," he said to himself. "Wish I'd made her come in spite of herself. Why, how much that dog looks like Meddybemps!"

His friend's dog—an intelligent, brown-eyed, rough-coated, yellow and white shepherd's dog, to whom Paul had given the Indian name of Meddybemps—had been only less deeply attached to Ned than the two little feeding companions, mates, his pony and his dog. Ned responded with the news of the town, with particulars about Paul's old set, and with no end of regrets that he was unable to join them in their plans for the Fourth.

But when the Fourth arrived, it found Paul had been coming from the time he would take place in the park, that he doubt if he gave more than a passing thought to his friend.

"When does it go up?" inquired his sister. "Twelve o'clock. Father, have you finished reading the paper? May I see it? Yes; it's just as Frank Deming said. They're going to send up three dogs and two goats!"

"All alone?" interrupted Saidy in a horrified tone. "No; the balloon man is going with them, and when they are two thousand feet from the ground, he will throw them out, one by one!"

"O Ned! Why, how horrible! They'd lead to pieces!" "Wait a minute, Ned! Don't half so badly you think. The animals won't be hurt a particle." And he continued reading: "Temporary wings, in the form of parachutes, will be attached to their bodies, so as to enable them to reach the ground in safety."

"Temporary wings!" said Saidy indignantly. "I should like to have that old balloon man try it himself!" "The performance wouldn't be permitted if it was likely to do the least harm. Why, Saidy, don't you remember how we used to drag Aunt Charlotte's little black and tan up into the loft, and toss him down on—that pile of dead leaves in the middle of the barn floor? Oh, how funny he did look, all buried up in leaves, with just the end of his nose sticking out!"

"Yes; but that was three years ago. You couldn't hire me to do it now, nor even stand by and see it done. Why, Ned, how would you feel if it was Bruno? Would you like to have him thrown from a balloon?"

"I rather think Bruno would make it hot for the very first man that tried a pair of wings on to him. But these dogs are probably miserable, wretched creatures, and if one of them is killed, why, no matter."

"Well, Edward Swan," said his sister, flushing; "I never heard you talk like that before!" And she added in a softer tone: "Do you belong to a Band of Mercy?"

"Isn't it enough if I've given up gunning and trapping, and put on a wing in my hat? I don't see why we can't have a little fun once in a while, if we do belong to a Band of Mercy!"

And Ned, who was evidently in a per-

"For, don't you see," she continued, "if they had not recognized each other, the balloon would not have been detained, and the president would have arrived in five minutes too late."

The next evening between nine and ten, Mr. and Mrs. Spencer were sitting quietly in the library of their new home, when the bell rang and Mr. Edward Swan was announced.

"Yes, brought you Meddy," I've brought you Meddy," cried Ned, bursting into the room with the dog at his heels. "No, he didn't run away to our house. I don't know where he was picked up. See how thin he is! I came on the afternoon train. Father says I can stay over Sunday. Where's Paul?"

"Paul went up stairs an hour ago," said Mrs. Spencer, when she could recover from her bewilderment; "but he's a sound sleeper, and if you'll promise not to wake him till morning, I'll put you right into bed with him."

Oh, what shrieks of delight and peals of laughter filled the air next morning, when Paul woke up and found his old friend in bed with him! Mr. Spencer declared the boys could have been heard a mile away.

The meeting between Paul and his Bemps, as he called him, is more easily imagined than described. In the days when the dog had appeared to have two owners, the boys had divided his name equally between them, Paul reserving only the latter portion for himself, as much as to say, "The Meddy is yours and the Bemps is mine."

After listening to the details of the rescue, and giving his indignation a chance to cool, Paul remarked that a very creditable performance could have been secured without sending a clever dog like Meddybemps two thousand feet up in the air. Hadn't the boys taught him to walk on his hind legs, and do any number of tricks?"

"Yes, indeed," said Ned; "he's a whole circus in himself!"—Sunday-school Times.

Minard's Liniment cures Colds, &c.

THE OWEN ELECTRIC BELT AND APPLIANCE CO.

HEAD OFFICE, - CHICAGO, ILL.

Incorporated June 17, 1887, with a cash capital of \$20,000.

71 King Street West, Toronto, Ont.

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Dr. A. Owen, after years of experiment and study, has discovered a new Electric Belt that has no equal in this or any other country. Fully equipped for general practice.

NEURALGIA is found wherever man is found, and it does not respect age, sex, color, rank or occupation. Medical science has utterly failed to afford relief in rheumatic cases. Although electricity has only been used as a remedial agent in Rheumatism and Gout, it has been found to be more efficacious than all other means combined.

NEURALGIA is a mild, continuous galvanic current, as generated by the Owen Electric Belt, which may be applied directly to the affected parts.

WOMEN. The Owen Electric Belt is far excellence the woman's friend, for its merits are equal as a preventive and curative for the many troubles peculiar to her sex. It is nature's cure.

The following are among the diseases cured by the use of the OWEN ELECTRIC BELT: Rheumatism, Neuralgia, Spermatorrhoea, Chest Pain, Dizziness, Headache, Spinal Stiffness, Lumbago, General Debility, Nervous Complaints, Kidney Disease, Urinary Diseases, Female Complaints, General Ill-Health.

CHALLENGE. We challenge the world to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we use on a giant by simply reducing the number of cells. The ordinary belts cost 20 to 30.

Always Lead and Never Follow. Other belts have been in the market for five and ten years longer, but to-day there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.



EVERY SKIN AND SCALP DISEASE, whether itching, disfiguring, itching, burning, bleeding, scaly, crusted, itching, blotchy, with loss of hair, from pimples to the most distressing eczema, and every variety of the blood, whether simple, scrofulous, hereditary, is speedily, permanently, and completely cured by CUTICURA, the great Skin Cure.

CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the New Blood Purifier and great Skin Cure. Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and infallible efficacy.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.00. Prepared by Fowler, Drug & Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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INTERNATIONAL S. S. CO.

DAILY TRIPS (Except Sunday) CHANGE OF TIME. SIX TRIPS per WEEK.

COMMENCING MONDAY, June 22nd, 1891, and until September 13th, one of the Steamers of this Company will leave

ST. JOHN, MONDAY, 7.25 A.M., and EASTPORT at noon, Boston direct.

TUESDAY, 7.25 A.M., and EASTPORT at noon, Boston direct, connecting with Boston & Maine S.S. Co. train, due in Boston at 11.10 A.M.

WEDNESDAY, 7.25 A.M., and EASTPORT at noon, Boston direct.

THURSDAY, 7.25 A.M., and EASTPORT at noon, Boston direct.

FRIDAY, 7.25 A.M., and EASTPORT at noon, Boston direct, connecting with Boston & Maine S.S. Co. train, due in Boston at 11.10 A.M.

SATURDAY, 7.25 A.M., and EASTPORT at noon, Boston direct.

Through first and second class tickets to be purchased and baggage checked through from all booking stations of all railways, and on board steamer "City of Montserrat" between St. John, Digby and Annapolis. Also, Freight billed through at extremely low rates.

G. E. LABOUEUR, Agent St. J., N. B.

J. R. COYLE, Manager Portland.

INTER-COLONIAL RAILWAY.

'90. Winter Arrangement, '91.

ON AND AFTER MONDAY, 24th NOVEMBER 1890, the Trains of this Railway will run daily (Sunday excepted) as follows:

LESSONS IN ZOO. A little brown bird sat on a tree. A swinging and singing bird. And shaking his tail and dress. And having such fun as a guest.

And when he had finished song, He flew down in the street, and flew along, This way and that way, feet, While his sharp little beak something to eat.

A little boy said to a stop! And tell me the reason a hop! Why don't you walk on, One foot at a time, like a man.

Then the little bird who hop, hop, And he laughed and he danced and he sang. And he said: "Little boy, birds that talk. An' some birds that hop that walk."

Use your eyes, little bird, and see What little birds hop like me; And what little birds walk like me; And when you know more than some me

"Every bird that can see can walk that can walk; Every bird that can walk can see; Every bird that has claws can walk; One foot at a time, that they walk."

"But most little birds that sing Are so small that their voices are so strong To be heard with, or without things; they hop with both feet how to fly!"

"I've many relations, them sings; We're called Warblers and other sweet things; And whenever you meet at your play, You can't tell a sold boy, good-day."

THE HOLES. Girls Who Stay. Girls who pursue the domain of home frivolous eyes upon the outside world and ranks. To those who m

secretly discontented Ladies' Home Journal content questions: But, ought you to give life work for you be in the not the reward of industry duty done and the love you've an all too narrow rewards as commonplace should come to us, whether brightest jewels that shine of woman. Look at home that is waiting for you; understand only God's reward it with a willing hand. Think it your well. Make it your dearest casual that the home you. And if sometimes you hear the big world, understand only God's reward of the sign that you give that you are working with merit displeasure when work or do it as a service of value from your home. Think and see whether more. Then, after all, you get than any other worker the blessing of God and of a mother.

A Good Word for You. D. W. FAIRBANKS. The Master has accepted of the Bethany sisters, the door. But the home yet alone. Marthas I know, and I know that to make Him come to perhaps the better to swifter moral instinct, that He will be better both take the opportunity that His visits afford; as down on some lowly feet that she may not. And she drinks in ever sacred teaching, and she hosts as she lets Him giving them spiritual return for their hospitality the kind of attention please the Lord.

By the door passes, a poor, busy, bustling man and there a word more. There is just a she asks the Master to help; so that, pre-dinner is ready, the His feet and enjoy Him any rebuke to her. Her ing fault with what she and has been doing to fort. In all her sweep and setting in order that her heart was wondrous would be pleased with him of Him. She Him in the way that to her. And for has no word of rude rebuke and accepted it at work of her loving heart. His now "and though be understood, with mean "one thing on the will suffice and you more for Me." But than that. He points that's talk of to Mary one important thing to listen. Mary has c

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