

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LVI.

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THE CHRISTIAN VISITOR  
VOLUME XLV.

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 20, 1893.

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—On Saturday, September ninth, a daughter was born to President and Mrs. Cleveland in the executive mansion. The new comer, it is said, has the honor to be the first child born to a president in the White House. The public is also informed that the president's new baby weighs nine and three-quarter pounds, and there is a rumor that she is to be called Esther.

—The great hurricane of August 27, which swept over the Southern Atlantic States, appears to have been even more destructive than was at first reported. The islands along the coast of South Carolina suffered most severely. They were exceedingly fertile and densely populated. Now homes, crops, everything is swept away, and the loss of life is estimated at from 800 to 1,500. Some 25,000 people are left in an utterly destitute condition, and for a year or more until a new crop can be grown, they must depend upon charity. The governor of the state has issued an urgent call for help.

—On Saturday, September ninth, the death occurred in St. John of Rev. J. R. Naraway, a highly esteemed minister of the Methodist church. Mr. Naraway was ordained to the Christian ministry in 1845. He was a studious man, especially well informed on current topics and possessed rare gifts as a public speaker. He was considered in his day one of the strongest preachers in the connection, and had also a reputation as a lecturer on matters of public interest. For a time he rendered important services to his denomination as editor of the *Westways*. Owing to loss of hearing which interfered seriously with the discharge of his ministerial duties, Mr. Naraway had been on the supernumerary list since 1869.

—"There is some danger," says the *Waldman*, "that the maxim that the new is not always the true, may be so overworked as to foster the idea that the new is not the true. Of course the fact is that while the old has a certain pre-eminence in its favor, there are many old doctrines, old methods, old theories, that are simply pernicious survivals, and the sooner they give way to true doctrines and suitable methods and adequate theories the better. There is more than a suspicion of cant about a man when he proclaims that he stands by the 'old gospel.' What we need is not the old gospel or a new gospel, but the true gospel, and in that there are some things as old as the eternal hills, and some things as new as the flash of the sky in a September sunset."

—The work which the Presbyterians have done on the Pacific Islands is a grand object lesson to show the power of the gospel to reach and save degraded humanity. In the face of bitter and bloody opposition, martyr missionaries planted the standard of the Cross among the degraded savages of these islands of the Pacific. To the cool and calculating worldly spirit it seemed but folly to invest so much of Christian money, labor and life in such an enterprise, but few will question to-day that the results are worth many fold more than they have cost. The Christian missionaries who first went to preach the gospel among the cannibals of the Southern Pacific were prompted to their task by the command and the Spirit of their Lord. They were encouraged in their work by the prayers and sympathies of their brethren and the promises of Christ. Thus inspired and helped, they laid their lives upon the altar. Their faith has been honored. The seed they sowed and watered with their tears and with their blood is coming to a glorious harvest. The history of missionary work in the New Hebrides is one notable and practical answer to the question: Do foreign missions pay? The veteran missionary, Dr. Paton, now in these provinces, is telling, to large and deeply interested audiences, in which Christians of other denominations are glad to be represented, the wonderful story of the mission to the New Hebrides, in the service of which he has himself grown venerable. As the companion in their trials and perils of the Gordons, the Mathesons and others from these provinces, who so heroically devoted themselves to this work, Dr. Paton's graphic account of his experiences and the work of the mission are of thrilling interest to our Presbyterian brethren, and of only less interest to Christians of other denominations to whom the lives of these missionaries of heroic faith and courage has been an inspiration, and who, while rejoicing in the work which has been accomplished for the people of the Pacific Islands, unite in wishing to those who are engaged in it a hearty Godspeed.

## PASSING EVENTS.

THE Presbytery of Montreal has dealt with the Campbell heresy case, with the result that the two counts in the libel against Prof. Campbell are both declared to be proven. The first count charged Prof. Campbell with holding "A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." Prof. Campbell denied holding or having taught such a view, and the Presbytery was not at all unanimous in its opinion on this point. The count was, however, declared proven by a vote of 21 to 13. The second count charged the professor with holding "A view of God which sets Him forth as one who does not smile either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." In respect to this count there appears to have been substantial agreement among the members of the Presbytery, and the count was declared proven, with only two dissenting voices. Prof. Campbell has given notice of appeal from the decision of the Presbytery to the Synod of Montreal and Ottawa, which will meet next May.

THE death of Frederick Lothrop Ames which occurred very suddenly on Wednesday last in the state-room of a Fall River boat, removes, so it is said, the wealthiest man in New England, his wealth being estimated at some thirty-five millions of dollars. His great-grandfather, John Ames, was a blacksmith, who began to make shovels by hand at West Bridgewater, in the days when Massachusetts was a British colony, and so wrought the beginning of the great Ames works which have since flourished at North Easton. Fred. L. Ames was born in 1835, was graduated at Harvard in 1854, and afterwards entered into business, becoming partner with his father, Oliver Ames, at the death of his grandfather in 1863. His college education and refined tastes did not interfere with the development of his remarkable talents as a business man. Mr. Ames widened his field of operation in business beyond the lines in which his father and grandfather had worked, and as he was able invested in railroads and other enterprises, extending his interests steadily but safely. At the time of his death he was officially connected with seventy-five railroad corporations. He had much wealth invested in real estate in Boston, being taxed for some \$6,000,000 worth of such property. Mr. Ames took an interest in some benevolent enterprises and gave considerable sums toward their support, but he does not appear to have founded any charitable institution or to have devoted any large portion of his great wealth to such a purpose during his life. What disposition he may have made of his property by will is not as yet announced. A good deal of regret is expressed at Mr. Ames' sudden taking away, and it is said that his death will be generally mourned, as he was much more highly regarded—and deservedly so—than men of extreme wealth often are. If he had not devoted his money largely to directly philanthropic uses, he had not perished if he retired in any selfish way. It was kept actively employed in large enterprises and was thus making for the general good. Mr. Ames leaves three sons and two daughters to inherit his great fortune.

THAT Mr. Gladstone's Home Rule bill would be rejected by the House of Lords was among the things expected. Hardly anyone, however, expected that the Lords would finish the whole business of dealing with the bill in a week, and would reject it by a majority of more than ten to one. Yet such is the fact. Forty-one peers only recorded their votes in favor of Home Rule, and four hundred and nineteen against it. It was a notable occasion with the peers, not because of the display of eloquence for there was little discussion of the bill, but for the counting of titled noses. The Lords came up to vote against Gladstone and Irish domination; they voted and went home again. They did not come to Westminster to discuss the bill. Few, indeed, among them were prepared for any intelligent discussion of it. They came to vote. It was once in a lifetime with some of them. They had never been in the council chambers of the nation before, and as strangers had to enquire their way through the building. Quite possibly they will never be there again. They came to sit down upon this execrable nonsense of Gladstone's, and they sat down—very heavily. Is it likely under present conditions that Mr. Gladstone can live long enough to see his Home Rule measure realized?

Many will think not. But at least the veteran statesman is not likely to give up the fight. (The National Liberal Federation, which is said to be in close sympathy with Mr. Gladstone, has issued a manifesto which proposes the amendment or abolition of the House of Lords on account of its recent action. If Mr. Gladstone had a majority of the English people with him on the Home Rule question his prospects of success in a fight against the Lords on this line would be more hopeful. As it is there are, no doubt, many among his supporters who care more for the abolition of the upper House than they do for Home Rule. But while the fight goes on, will Mr. Gladstone's impetuous Irish friends be able to possess their souls in patience?

THE man who of late years has been known as Emin Pasha was by birth a German Jew, named Edward Schmitzer. He was born in 1840, studied medicine in Berlin and Konigsberg and gained some reputation as a scientist. Later he entered the Turkish army as a surgeon, and was sent to Egypt. There he met Gordon who made him governor of the Equatorial Province. This was in 1878. At the time of the struggle with the Mahdi and the death of Gordon, Emin disappeared, and whether or not he still lived was uncertain. He was found by Stanley in 1886, but soon after disappeared a second time. Rumors of his death have been current for some time past, and these rumors appear now to be confirmed beyond doubt. An account of his death is given by Rev. A. J. Swann, a missionary of Ujiji, who says Emin was murdered by Arabs. The immediate cause of their hostility was the belief that Emin had hanged six Arabs because they refused to barter with him. Mr. Swann's story appears to imply that the Arabs had ground for their belief. He states that when Emin was murdered he was separated from his caravan and was traveling with thirty Nubian followers toward the west coast, in order that he might avoid the Eastern Arabs who he knew were on his track. The actual murderer was a young Arab whom Mr. Swann knew personally, the son of Dr. Livingston's old friend whom the whites in that region round the lake call "Old Tunganyika." It is stated that Emin was beheaded and his body given to the Manyemas, a cannibal tribe, by whom it was eaten as were also the bodies of his Nubian followers.

Jottings from the Seminary.  
The Seminary opened Sept. 6th with a good number of pupils. Several of the teachers, who have done valuable work in the school for a number of years, are missed from their accustomed places. It is to be regretted that change must come in so able a corps of teachers as it has been the privilege of Acadia Seminary to have for the past few years. Miss Treffy has charge of vocal music. She is a pupil of Arthur Hubbert, an eminent teacher in Boston. Miss Burnett is conducting classes in elocution. She is a graduate of Dr. Curry's School of Expression. This, in itself, is a strong guarantee of success in her department.

Fraulein Beck remains with the school as director of the piano. Miss Sawyer, who has at different times taken charge of instrumental music in the Seminary, is again teaching in the school. Judging from the number of pupils in this department, we would say it must be very satisfactorily conducted. Miss Fitch gives lessons in violin music. Miss Harding and Miss Higgins are so well known to both pupils and patrons of the school, as to make any comment here unnecessary. With the excellent facilities the Seminary now affords for drawing and the increasing demand for a knowledge of the subject, there should be a large number of pupils in this department.

For the present Miss Power and Miss Jackson take the work of Miss Fitch and Miss Crowell. Miss Power, who is known as an excellent teacher, is a student in Acadia College. Miss Jackson is a graduate of Acadia, and has had many years experience in teaching. For the past three years she has had charge of the English department in the State Normal School of New Hampshire.

In pursuance of the purposes of the school, that of providing a broad, thorough and practical education for young women, photography has been introduced. It is to be hoped this fact may be known as widely as possible, for it cannot be doubted that a study whose utility is so generally acknowledged, will have attractions for the wisest and most alert of those seeking education. Under the wise and fostering care of his honored principal, Miss Graves, Acadia Seminary, is making steady advance in efficiency, and the character of its work.

## Mission Work in the New Hebrides.

Dr. Paton, who for some thirty-five years has been engaged in missionary work on the islands of the Pacific, is now visiting our provinces in the interest of this work of the Presbyterian churches. On two occasions, recently, he addressed large audiences in St. John. Both these addresses were of thrilling interest. Dr. Paton depicted in clear and terse language the sad condition of these islands in their heathenism, the origin and progress of Christian missions, and the present happy condition of those people who had been led to enter upon Christian lives. The reforms here wrought, and the high standard of Christian character attained by those who had been raised from the lowest conditions of savage life, gave convincing proof of the all sufficient power of the gospel of Christ to bless the world as nothing else can.

The evident piety had intense devotion which characterizes Dr. Paton and his coadjutors, as well as the simple devoted lives of these converted heathen, won to Christianity and taught by these missionaries, when contrasted with the ordinary ministry and membership of our churches at home, must suggest to every thoughtful person that the piety of our boasted civilization is not of the highest type. Is it not true that one of these converted heathen visiting us would be scandalized by the all too common immoralities of Christian lands? Would they not find temptations to evil habits here, to which they are utter strangers in their own heathen home lands. This venerable servant of God certainly gives unmistakable proof that a life of self-sacrifice and hardships in the service of God among cannibals, is favorable to the highest, culture of the Christian graces and right royal Christian manhood. As this is so it follows that a more intelligent missionary zeal in our churches, and enlarged operations in this department of the church's work, would be a valuable means of grace to our people. Every Christian must have been moved to give more abundantly and systematically to missions at home and abroad, as they listened to Dr. Paton's plea for the South Sea Islanders, so many of whom are yet degraded idolaters. The marvellous triumphs of the gospel among these people are indicative of the purposes of God in their behalf, and should be an unfailing source of encouragement to the church of Christ to continue in this work. The peculiar efficiency of the native converts as helpers in mission work should give them a large place in all plans for the evangelization of the heathen.

Doubtless the visit of Dr. Paton, as were the visits of Dr. Geddie and others in the by-gone, will be an inspiration for good to all Christians in these provinces. As he returns to his much loved people and work Dr. Paton may be assured that he carries with him the earnest prayers, and we hope large contributions, of our people.

## Year Book.

The New Year Book is being printed faster than usual and will soon be out, unless the printers have to wait for copy. Having certain reports set up before Convention and copies struck off for use when the subject is before the Body for discussion, helps the Year Book along and also saves time and gives much clearer understanding at Convention. Several thoughts I beg to give here:

1. The list of ordained ministers is being corrected by Bro. Coburn; all recent changes should be reported at once by card to him or to me. The date of ordination and the literary titles we are anxious to have exact.
2. The list of licentiates must come from the clerks of associations. If any names were omitted last year the church clerk or pastor should inform the clerk of association and have him forward the correction. You readily see that the name of a person cannot be inserted as ordained or licensed merely because some one unofficially advises, nor can a name be struck off unless there is some authority or right. The clerks of associations must send lists of licentiates to ensure correct work.
3. Several association minutes are not yet to hand; last year for four weeks the book was delayed, waiting for copy. This is not fair to the printers nor to the intelligent Baptists and public who are waiting. Some years ago it took seven months to get the book out, now all are anxious to have it within two months, and we can too, but some dilatory officials' copy may be omitted or get into the wrong place.
4. Only 2,000 copies are being printed; we hope to condense a few pages and have a better book than ever before. Friends who will help the cause by advertising will please communicate with Rev. A. A. Kempton, Carleton, St. John, who has this part in charge. Twenty-five pages of advertisements would print the Year Book; and it is one of the best known means of advertising. The customers drawn through the advertisements in Baptist Year Book are permanent, and are sure to pay for all they buy.

J. PARSONS,  
Chairman Pub. Com.  
Halifax, Sept. 15.

## W. B. M. U.

PHOTO FOR THE YEAR:  
"Lord what will Thou have me to do."

PRAYER TOPIC FOR SEPTEMBER:  
That the influence of our annual gathering may be felt in every Aid Society and Mission Band during the coming year, and that thus better work may be done.

To the Members of the Women's Missionary Union.

My Dear Sisters,—I feel that I am far away from my station and my work, but they are never far away from my heart, and in a few weeks I shall return to them with renewed vigor.

Eighteen years almost in the East, and this is our first trip to this lovely sanatorium of Southern India. I did not believe that I could stand the hot season on the plains this year, hence our trip to these hills.

The past year has been a hard one in many respects; but through weakness, loneliness, anxiety for loved ones, evil reports, trials by the Christians, and trials from the heathen, the Lord has given me to realize His promise fulfilled, "My grace is sufficient for thee," so I want here to record His faithfulness as "very present help in trouble," one always near, and that to bless.

I only want to "know Him" more fully, and the "power of His resurrection," and the fellowship of His sufferings," and by a deeper consecration of all I am and have, to be in such a position, that He can work by me, and through me, in leading my Christian women to a higher plane of Christian living and working, and in bringing lost ones to Him.

I am convinced that it is more of Himself that we missionaries need, more of Himself that you, my dear sisters, need and more of Himself that our native workers need to make us successful in this great work of leading the heathen to take Him into their hearts and lives. And He is willing, may more, anxious, to fill us all with Himself, if we only empty out self and the world to give Him a place. May the dear Lord empty us, and then fill us. As Mr. Churchill has been much away from the station during the last year, I have had to attend to all the work of the station in his absence—morning prayers in Telugu, weekly prayer meetings, preaching and Sabbath-school on Sundays, seeing that the native preachers were doing their work daily and encouraging them in it, as well as attending to the work of my teachers and Bible women. I have gone out with my women, doing sermons work and telling the story of Christ's love, from house to house and street to street, as often as my strength would allow. When I could not go with them they have gone, accompanied by boarding or school girls, and pretty faithful work has been done in this way.

We have had eight boarders most of the year—four boys and four girls—who have done well in their studies and in other respects. One, Mabel Hold, we took to the Timpany memorial school at Coacanada, in January, where her board and schooling are paid for, by us missionaries, as well as that of four other English girls whose parents are not able to educate them.

Mabel's clothes and books are paid for by a mission fund in Nova Scotia, and we still call her child to work and pray for. My girls' school in the town has been prosperous—64 on the rolls. Ten went up for the government examinations, and all passed but one. Five of these were Christian girls and five Hindoo. For the first time I have kept a Brahmin girl in my school long enough to pass the IV standard, and another caste girl the V standard. But what rejoiced my heart more than that each of these five Hindoo girls began to kneel and pray aloud to the true God, in our school prayer meetings, on Friday afternoons.

'Tis true, this joy was mixed with sorrow, for one girl, a Brahmin, was almost immediately taken away from the school, and two others were not allowed to return to school after the examinations were over. But I sorrow not without hope, for the good seed has been sown in their hearts, their voices had been trained to sing the praises of Christ, and they had learned to speak to Him in prayer, and commit I trust Him with the rest? He loves them more than I do, and longs more to save them, and He has the power.

Another Brahmin girl, one of my best pupils, who answered questions in my Bible-class as well as any of the Christian girls could, and who always had a number of verses in Matt. committed to memory to recite on Sundays, told my Bible women that she had read Matt. all through to the women in her house, and she wanted more of the Bible to read evenings. I gave her a

New Testament, and soon after this she too was taken out of school, according to the custom of the country. But I have no doubt that she is reading the Word of God in her home, and is it not the "sword of the spirit."

I could not give up my day and Sunday-school work among these caste girls. I believe, though many of their names may not appear on the church book down here, we shall hear them read out from the "Lamb's Book of life," and hear many of their voices blending with ours in singing the "New Song," in the "Sweet by and by."

In January we spent a couple of days visiting these Rajah caste villages in which many are said to be believing.

Mr. Churchill and his preachers spoke to the people in the streets, and Siam and I visited and talked to the women in their homes. Many listened so attentively to the gospel, saying they believed in Jesus Christ. But, O dear sisters, consider what it means to them to come out and confess Him. They would literally have to leave all—home, husband, children, etc., and come to us of whom they know nothing except that we preach Jesus, the Saviour of men. Then all their ideas of modesty revolt against coming out in public as a bold, impure thing to do. O remember their bonds of caste and prejudices, and ask the sympathizing Saviour who understands it all far better than we do, to make a way for their escape in His own way and time, and give them courage and strength to follow Him fully.

In one of these villages lives an out-caste man, who heard and believed a year or so ago. Just before we left home he walked the twenty miles to Bobbili, witnessed a good confession and was baptized. He went back home to labor with his wife and daughter, and promised to bring the latter when we return, and place her in our boarding school. He gave us the names of many caste men and women whom he says are believing truly.

Pray earnestly for them and us, in the request of your loving sister in the work.  
M. F. CHURCHILL.  
Ooty Cottage, Ootacamund June 12.

## Questions.

Is the pastor of a Baptist church chairman *ex officio* of all business meetings? By business meetings I mean those called to consider questions of finance, pastors' salary, church building, etc.

No, we do not think that a pastor by virtue of his office simply is chairman of all meetings that the church may hold. If he makes a stipulation to that effect in his engagement with the church, that is another matter of course. Otherwise the church is at liberty to choose its own chairman at any business meeting. Under ordinary circumstances, however, it seems fitting that the pastor shall preside over any meeting at which he is present. In case of any matter, especially affecting himself personally, a sense of delicacy would forbid his presiding. Occasions may arise, too, requiring business tact and experience in the chairman which some other member of the church possesses in much larger measure than the pastor. A wise pastor will know when such an occasion occurs and gracefully take the initiative in selecting the proper chairman.

Can you give your readers the present number of Acadia College scholarship owners; also the number of scholarships which have been cancelled, as well as the names of present scholarship owners. I would suggest that the names of scholarship owners be published in the Year Book.

We have not the information called for by our correspondent. Perhaps some of our readers may be able to give it.

1. Is it in accordance with Baptist principles and doctrines that church members should attend picnics where fiddling and dancing are practiced?

2. After the church has denounced such practices and has labored with its members for a number of times, and still they continue to go in defiance of the church, what is the proper course for the church to pursue?

1. In this as in other matters Baptist principles and doctrines are to be sought in the New Testament, and the appeal to this authority is open to every Baptist church. Bearing in mind the injunction to "shun the appearance of evil," we think that Christians will do well to avoid dancing parties, and especially when these are held in public places and apart from the restraints of home.

2. If members of a church, disregarding all admonition, persist in a course that grieves their brethren and brings scandal upon the church, it appears to be a plain duty of the church to withdraw fellowship from them. But before taking such a step the church should be sure that it has dealt with its erring members with that patience and charity which the Spirit of Christ would dictate.



B. Y. P. U.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine, through existing educational institutions.

Mission Topic Matt. 28: 19, 20, Rom. 10.

This is missionary week with the Baptist Young People of America. Many Canadians will use the Conquest Service.

And how about the practical outcome? Are the young Baptists of these provinces aware that we have overthrown our accounts in our Home and Foreign work about \$7,000?

Do we sing with great fervor, "Take my silver and my gold, and give it to the poor?"

And then hunt around to find an old discarded cent to place on the plate as an offering to help preach the gospel to every creature?

Somehow in the good Book the Lord of hosts says, "The silver is Mine and the gold is Mine."

Read about the young people's work in the N. S. Eastern Association in this week's issue. The emphasis is rising.

"The three O's" is an awakening almost Chautauquan enthusiasm, but many are doubtless asking, "Is it practicable for an average Young People's Society to undertake the three Christian culture courses?"

Now is one meeting a month too much for young Baptists to give to the study of missions? We think not when we remember that missions is their work, being the business of the visible church, first, last and always, according to the command of the ascending Lord.

Moreover the knowledge of missions, gained during this monthly hour, can be used with it necessary and much useful information concerning the geography, history and political conditions of the countries under consideration.

For profit see material for the conquest meeting, "Barna for Christ" in the different departments of our local mission work, and at the same time give our young people the broader view of world-wide Baptist missions.

Of the two we deem the latter most important, as our local work is already kept before us by Aid Societies, Sunday-schools, Mission Bands and general missionary correspondence.

Having decided in favor of the continental or world-wide study, it is very evident that we should get, in its best and most stimulative form, the material to be furnished in the Union, by Miss Sophia Bronson Titterton, the well-known missionary author.

I may add here that I am assured, by Dr. Wilkins, that Canadian Baptist missions will have a place in the plans for the year's study.

The Bible Reader's course consists of an assignment of about one chapter per day of Bible reading in connection with which there will be given an appropriate quotation of poetry for devotional inspiration, and a suggestive fact of Baptist history for information.

Of one of these facts for the week there will be a special illustration, with a side-light comment. This is only what is desirable in the daily life of any young Christian.

This year's installment of the Sacred Literature course will be the "Dawn of Christianity" (thirty lessons concerning the apostolic church), by H. C. Vedder, of New York city, author of a popular history of the Baptists.

This means some home study, and that is all it necessarily does mean, although there will be a programme suggested for a monthly educational meeting of a popular character for societies that may choose to undertake it.

This meeting, (known as the "Symposium and Social") will afford a pleasing opportunity to talk over the home studies. Necessary, positively necessary to all this is the Young People's Union—in

clubs of five or more, one dollar. One dollar is but little to furnish equipments for three courses of study. An announcement as to club rates with the MESSENGER AND VISITOR is probably made in this issue.

Certificates will be given to those who pass a successful examination in May next. The examinations consist in answering, in one's own language, thirty questions on the year's work in either or all of the courses.

Examinations can refer to the lessons at their pleasure while making up their examination papers, the one limitation being that their answers shall be in their own language. This is the famous Chautauquan plan.

Some one has used "three O's" to suggest that, in the prosecution of C. C. O. plan, we should: Commence—Start with the first lesson; Continue—Neither miss nor postpone any; Conclude—By taking the examinations.

Shall we be numbered with the thousands? Shall we keep the banners? What say young Maritime Baptists? Is the significance and enthusiasm and practical benefit of this movement worth a dollar? Let us say, with a leader of the movement in Ontario, "We are swift of foot, and can keep step with you. Speed away!"

C. W. WILLIAMS, Pres. Maritime B. Y. P. U.

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER. Lesson I. Oct. 1. Rom. 1: 8-17.

THE POWER OF THE GOSPEL.

GOLDEN TEXT.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

—Rom. 1: 16.

TIME.—Written early in the spring of A. D. 58, shortly after the Epistle to the Galatians. Nero was emperor at this time.

PLACE.—Written to the church at Rome from Corinth, at the close of the three months' residence there of Acts 20: 3, the "wintering" of 1 Cor. 16: 6.

PLACE IN BIBLE HISTORY.—Acts 20: 1-3. Paul was returning from his third missionary journey, on his way to Jerusalem, and with the hope that after a brief interval he might visit Rome (Acts 19: 21).

COMPOSITION.—It was composed, apparently, in the house of a Corinthian Christian, Gaius or Caius (Rom. 16: 23; see 1 Cor. 1: 14); dictated by St. Paul, and written down by one Tertius.

LANGUAGE.—Paul writes in Greek because (1) Greek was generally understood among the half-free, poorer classes of the imperial city, (2) Greek was the more familiar language to Paul, his native language, and he could write more perfectly in this language. (3) Greek was by far the most perfect language in which to enshrine for all ages the Word of God Paul had to speak.

THE EPISTLE WAS SENT BY A Christian woman, a deaconess named Phoebe, who was about to sail from one of the ports of Corinth to Rome.

THE CHURCH AT ROME WAS composed of "Jews" and "Gentiles," the latter predominating. The name of the original founder of the Roman church has not been preserved to us by history, nor even celebrated by tradition.

"Early church tradition," says Farrar, "is indeed almost unanimous in asserting that St. Peter was martyred at Rome, but his visit to the city did not long precede his death." It is probable that private Christians, converted in Palestine, even as early as the great outpouring of the spirit on Pentecost (Acts 2: 10), made their way to Rome; but probably the larger number of those who introduced the gospel at Rome were converted in various places under the preaching of Paul himself. There was continual intercourse between Rome and the cities of Greece and Asia Minor.

Paul, after a graceful introduction, and benediction of "Grace to you, and peace," gives his reasons for writing to a church he has never visited, though it was far from being unknown to him.

I. PAUL'S INTEREST IN THE CHURCH AT ROME. Vers. 8-10. 8. First, Before speaking of other things, Paul's first impulse was one of gratitude, a mark of a noble and spiritual mind. He rejoiced in the rays of the sun and did not first look for the spots on its surface. My God, "My" expresses the personal relation of Paul to his God. He was under God's care. He was God's child and servant. He had received much from God. He had personal communion with Him as friend with friend.

Through Jesus Christ. But for whose birth and death there had been no blessing from God to man; and no thanks from man to God (comp. 7: 25; Heb. 13: 15). For you all. Without exception, for every true convert from sin, whether great or small, whether Greatheart or Littlefaith, is a reason for gratitude. That your faith is spoken of throughout the whole world. The report would naturally spread in every direction from the imperial capital. "All roads lead to Rome," and therefore whatever is in Rome can go everywhere.

9. For God is my witness. There could be no other witness to his practice in his secret prayer but God. "Whom I serve with my spirit. Not merely in form, but with his holy nature. His inmost spirit was in the service. Without ceasing I make mention of you. Whenever I pray, I think of you, and make the request that follows. Note the punctuation in the Rev. Ver.

10. Making request, if by any means, etc. The answer to his prayer, by the will of God, is one of the most interesting examples of the way God sometimes answers prayers to be found in the history of God's people.

II. PAUL'S MISSIONARY IMPULSE. Vers. 11-15. 11. For I long to see you. Not from idle curiosity, but that I may impart unto you some spiritual gift. Such as are referred to in 1 Cor. 12: 1-10. He would be the medium through whom the Holy Spirit would bestow his precious gifts, like those on Pentecost at Jerusalem, and later at Ephesus. As a rule God gives his best gifts to us through other souls. Paul knew that he had helped others, and therefore could help these Christians. To the end ye may be established. In the truth and in

character, without which no one can be established in anything.

12. That I may be comforted. All spiritual strength-giving is mutual; and that gives receives, and that receives gives in receiving; thus every minister of spiritual things is spiritually strengthened together with those to whom he ministers. It is this profound truth of the spiritual life which Paul here recognizes. By the mutual faith.

13. Brethren. Oftentimes I purposed to come unto you. As in Acts 19: 21. The same fact is referred to again in 15: 21, 22. But was let. Hindered. That I might have some fruit. He desires the fruits of the Spirit fully developed in as many persons as possible. So long as there is more progress to be made by the individual disciple, Paul is anxious to aid in that work. So long as there are those without the Gospel, he is anxious to make known to them its blessings. True religion is always missionary in its spirit.

14. I am debtor. I am under obligation. Having received the Gospel as a trust for others, I must give them the blessed message. Nothing they had done put him under obligation. But he was to his Father and those children all men are, and to his Saviour, who died for all, that he should make known to them their inheritance among the saints. If we have received any good from our Father,—rank, money, talent, truth, we are to his Father and those children all men are, and to his Saviour, who died for all, that he should make known to them their inheritance among the saints.

15. As much as in me lies. My desire is to preach in Rome, but I must wait the unfolding of God's wise providence, who alone has hitherto prevented me. Preach. . . . of Rome also. This was the climax of Paul's courage. He so loved in the Gospel that he would place it in competition with the wealth and culture and power and business activities of the capital of the world. He had no fear for the Gospel. Moreover, to preach in Rome and to cause all its worst vices of humanity, and therefore, the noblest sphere for evangelic zeal, and the most difficult field for the work of converting men from sin to holiness. Here was a test of the Gospel power.

16. For I am not ashamed. Giving the reason why he is willing to preach the Gospel in Rome. For it is the power of God unto salvation. It is God's instrument for the salvation of man, to whom the needed results. The Gospel is a new power, a new force emanating from God, that shall accomplish the work for which it was sent.

17. What the apostle assumed as certain has now been confirmed by the experience of all as much modern converts, which, with all its associations, conveyed no thoughts to the Greek, the Roman, or the Jew, but of the lowest and most infamous punishment, is now enshrined in our most famous works of art, in our greatest historical recollections, in our deepest feelings of devotion."

THE END; UNTO SALVATION.—Ver. 17. This power has a particular object,—"salvation. What is salvation? Forgiveness of sins, return to God the Father, deliverance from the punishment of sin, well to do with God. Salvation is the condition of spiritual health. It is deliverance from the ruin wrought by sin, and restoration to the holy nature, the heavenly character, the loving nature, the spiritual life and health, the grace and glory that believeth. Believing is the means by which the salvation is received. The light of the sun is abundant for every one who will open his eyes. Water is unlimited for every one who will drink. Salvation is the gift to all who will, every one who accepts it, receiving it in his heart by faith. See next verse. To the Jew first. In time Christ was a Jew and preached first to them, but it was meant also to the Greek, the representative of all Gentiles.

IV. THE MEANS; FAITH.—Ver. 17. For therein, in the gospel, is the righteousness of God (better, God's righteousness) revealed. The righteousness of God, as Paul uses that term, is the true character of God, as manifested to the world in the person of His Son. From faith to faith. Righteousness proceeds from faith, and is revealed to faith. As it is written in Hab. 2: 4. This is three times quoted in the New Testament, here in Gal. 3: 11, and in Heb. 10: 38. The just shall live by faith. These words were spoken by Habakkuk in reference to the invasion of the Chaldeans under Nebuchadnezzar (B. C. 608-562). The people had been growing very corrupt. Their punishment was at hand. There was only one way of escape, by righteousness, by obedience to God, which would come from believing His messages through His prophets. All righteousness is imperfect without faith, a loving, obedient trust in God. What is a child's obedience to his parent's command, if there is no loving, trusting spirit? Who calls such obedience true righteousness? (2) No one is able to become righteous without faith, a loving, obedient trust in God, without receiving His Spirit and His aid through faith, must be failures. (See next lesson).

The wonderful cures of thousands of people—they tell the story of the merit of Hood's Sarsaparilla. Hood's cures.

—Use Hood's Discovery, the great blood and nerve remedy.

Was Margaret Right?

One midsummer Sunday afternoon, and under the elms of the village street in the slant beams of the western sun, two girls walked in earnest conversation. The Bible-class had been dismissed for an hour, but the loquacious of the drew the two friends toward the woods, and a long quiet ramble followed. The subject of the day's lesson had been the "Widow's Mite," and much discussion had been called forth in the class as to the mode, means, and manner, the right way and the wrong way of giving. Our girls, "standing with reluctant feet where the brook and river met," considered with their keen, bright minds these time-worn questions, as one by one they met them, and were surprised to find that there are a great many points from which a subject can be viewed. As they advanced Miss Margaret Standish caught a glimpse of them in the distance. She turned and saw the gate of her little home, twisting a sweet pea between her fingers, and having a worn copy of old George Herbert tucked under her arm. Her eyes showed that her thoughts were far away. She turned as the girls approached and immediately the grey eyes changed with a look of friendly greeting, and she laid a hand on Lou's arm as they paused beside her.

"Well my girls," she said, "something tells you. Come in and have a cup of tea with me, and then we'll talk it all over on the west stoop; the sunset will be worth watching, those clouds are piling up to make fine pillows for him."

Down the prim garden path the girls gladly followed her. In the last of the spur and marigolds, flaunting poppies and tall bright phlox. Tea was laid in the little rear room, all the best china and some fine bits of silver and choice glass bedecked the glossy linen. Through the weak ether by the gate of her little home, twisting a sweet pea between her fingers, and having a worn copy of old George Herbert tucked under her arm. Her eyes showed that her thoughts were far away. She turned as the girls approached and immediately the grey eyes changed with a look of friendly greeting, and she laid a hand on Lou's arm as they paused beside her.

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received that fine piece of plate from the company, he told me he would have preferred not to have it, because he feared that many of the hands who did not know him personally, had added their mite to the subscription simply because they were asked to do it. He did not enjoy it half as much as the pen-wiper his own little Eibel worked so hard to make for him."

"That's true," said Mary, he used the pen-wiper every day, but the silver is stored away in the bank. I do believe God cares more for the feeling than for money, but the lesson to-day set us all thinking, and Lou and I didn't see any straighter after our talk."

The question puzzles wiser heads than yours, girls, but it seems simple to me. Self-denial isn't everything, many a man sends a Thanksgiving dinner to his poor neighbor, merely because he can then sit down to his own turkey with a more comfortable feeling; he has bought his satisfaction and it is a very good purchase. Perhaps his own table minus the cranberry sauce, because the berries went to his neighbor, and yet he misses the real blessing. Only when love has gone out of his heart into the neighbor's stomach, and only a load of bread, does he find out that it is more blessed to give than to receive."

"Then, Miss Margaret," said Lou, "you think that the man who might give a turkey, and gives only a loaf of bread, does all that is required, if the bread is given in the right spirit."

"No my dear, I don't think the cup of cold water has its reward, if we give it when we might give a cup of tea; but we are other than the stones for turkey, or water for tea when love prompts the gift. If we believe that in doing for His brethren we are doing unto Him, could we offer less than our best? Is there any danger, Lou dear, of your giving to your mother something less nice than you keep for yourself?"

"But girl, I fear you will never come again and take tea with me if I treat you to any more of a sermon, but I can't see other than the stones for turkey, or water for tea when love prompts the gift. If we believe that in doing for His brethren we are doing unto Him, could we offer less than our best? Is there any danger, Lou dear, of your giving to your mother something less nice than you keep for yourself?"

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Messenger and Visitor.

When paid within thirty days, \$1.50. S. M. BLAKE, Editor. J. H. HAYDEN, Business Manager. OFFICE: 86 GERMAIN ST., ST. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, SEPTEMBER 20, 1893.

ONE OF OUR Boston divines is said to have delivered himself after this fashion on the prevailing desire of our churches for a minister that will draw.

By the direction of the English Local Government Board a number of physicians have been studying the influenza or grip which was epidemic in England in 1890, and has been more or less prevalent in subsequent years.

During the past week Rev. W. W. Weeks has closed his labors with the church at Brockville, Ont., and has entered upon his duties as pastor of the First Moncton church.

Grande Ligne Mission.

Our devoted Colporteur Gendreau was arrested and put in goal last Monday where he remained for three days.

The treasury was emptied this week and there was not sufficient to pay our missionaries by nearly \$400.

A. A. AYER.

"But one leaf," pleaded the child, "one little leaf to heal my sister. The King will not be angry. He cannot wish that my sister should suffer so, and die, and leave me all alone. Have pity, great Angel, and hear my prayer."

THE N. S. EASTERN ASSOCIATION

Met in its forty-third annual session with the church in Great Village, Friday, Sept. 8th, at two o'clock.

The chair was taken by the moderator of last year, Rev. D. A. Steele, and the officers of the association for the year were elected as follows: Moderator, Rev. W. F. Parker, of Truro; secretary, Rev. T. B. Layton; assistant, Rev. J. H. Davis; treasurer, L. S. Layton, Esq.

Delegates having been enrolled and visiting brethren invited to seats in the association the remainder of the session was spent in reading and hearing the letters from the churches. Of the 65 churches in the association letters were received from 56.

At the Friday evening session the report of the committee on missions was read by Rev. H. B. Smith. The report dealt briefly with foreign and home missions, Grande Ligne and the Northwest, showing from facts which have already been given to our readers in the reports of the Convention and other associations the difficulties and causes for encouragement in the different departments of our mission work.

The report notes sympathetically the work carried on in the province of Quebec in connection with the Grande Ligne Mission. "The heroism displayed on the part of the evangelists and converts calls for our keenest admiration, the persecution they endure our sincerest sympathy and the whole situation for our heartfelt prayers and offerings."

In reference to the North-west the report notes that "the work is prosecuted with vigor by a zealous band of mission pastors and evangelists. The Baptist cause is healthy and promising. The work among the Indians is a special feature of that interesting mission country."

Rev. E. Bosworth, agent of the Grande Ligne mission, was then introduced and made a stirring address on behalf of the Grande Ligne work. He showed the benighted condition of the people under Roman Catholic influences, their great need of a pure gospel, the opposition encountered by Protestant Evangelists from the priests and Roman Catholic people, but spoke also of the success attending evangelistic effort and the causes for encouragement.

The remainder of the evening was devoted to the interests of the B. Y. P. U. Bro. Selden Cummings, of Truro, was called to the chair. An address was given by Rev. W. F. Parker, on the Baptist Young People of America. The origin of Young People's Movement, Mr. Parker said, had been attributed to Rev. D. Clarke, with whom the idea of a popular form of it had indeed originated, but Baptists had always believed that young Christians, as well as those of other denominations, should be engaged in the Lord's service.

At the Friday evening session the report of the committee on missions was read by Rev. H. B. Smith. The report dealt briefly with foreign and home missions, Grande Ligne and the Northwest, showing from facts which have already been given to our readers in the reports of the Convention and other associations the difficulties and causes for encouragement in the different departments of our mission work.

Let us take heart, there is a great future before us.

Rev. H. F. Adams spoke of the B. Y. P. U. in reference to the local organization and work. The question is how to fire the minds of our young people with enthusiasm in denominational work. This cannot be done through the pulpit or the Sunday-school, since they are pre-empted for other purposes. The local union supplies this need by affording a place where they may be educated along all the lines of denominational work.

Rev. J. H. McDonald gave a highly interesting account of his visit to Indianapolis, and the B. Y. P. U. convention held there. It would be an injustice to this capital address which was received with great interest, to attempt to present an abstract of it here.

SATURDAY MORNING.

The following resolution in regard to the B. Y. P. U. was offered by Rev. D. A. Steele, and adopted: Whereas, A large number of our young members present, interested in the work of the B. Y. P. U., desire to advance their interests under the fostering care of their association;

Resolved, That we hereby intimate to the younger members of this association that it would be advisable to take such steps as will enable them more effectually to prosecute their work, and especially that part of it relating to the Christian Culture Course in connection with the churches of this association.

At ten o'clock the associational sermon was preached according to appointment by Rev. H. B. Smith, of Springhill. The subject—"The wise builder," text, Matt. 7: 24, 25. This sermon gave evidence of thought and careful preparation. It was listened to with attention, and as there is a request for its publication in the MESSENGER AND VISITOR, our readers will probably have the privilege of reading it for themselves.

Rev. T. B. Layton, on behalf of the Committee on Ordinaries, reported that it was cause for gratitude that no death had occurred in the ranks of the ministry within the association during the year. At the request of the moderator, Rev. A. H. Lavers offered a prayer of thanks giving to God for His providential care during the year.

The Committee on the Circular Letter having reported favorably, the letter was read by the writer, Rev. J. H. McDonald, of Amherst. The subject of the letter was: "Guard the Tendencies." Dangerous tendencies of the present time were considered under these heads: 1. Excessive Activity. 2. Unregulated Freedom. 3. Self Indulgence. The letter received the approval of the association and it was ordered to be printed in pamphlet form for distribution among the churches. We hope that Bro. McDonald will give to the readers of the MESSENGER AND VISITOR some time during the year the substance of this excellent letter.

At the request of the White Head church, Guysboro Co., and in the absence of any member of that church, Rev. T. B. Layton received from the moderator the right hand of fellowship, and the church was thus added to the number of associated churches.

SATURDAY AFTERNOON.

The report of the Colchester District Committee was presented by Rev. W. F. Parker. Four meetings were held during the year. Some good had been accomplished and more might be if the leading members of the churches would take a greater interest in the meetings of the committee.

The report on Denominational Literature was presented by Rev. H. F. Adams. The report commends the MESSENGER AND VISITOR as the denominational organ and for the services it is rendering to the denomination; also the Y. P. Union for its value to Y. P. societies, and the Baptist Book Room for its work in furnishing Sunday-school and other denominational literature, and for its colportage work. The editor of the MESSENGER AND VISITOR, by invitation, spoke in the interests of the paper, and Bro. G. A. McDonald in the interests of the Book Room. In reply to a question as to when the promised Baptist Tune Book would appear, Bro. McDonald said that a committee had the work in hand and progress was being made with it, but as the aim was to make the book one of high excellence, the work could not be hurried. The report of the committee was adopted.

The report on Systematic Benevolence was presented by Rev. A. H. Lavers. The report called attention to the deficits in connection with different branches of the denominational work. These de-

fits are embarrassing, but retrenchment should not be thought of. The situation is one that calls for enlarged benevolence. What is required is systematic effort in churches and individuals. The Convention's estimates for denominational work, as applying to the Eastern Association, were presented, together with a statement by the committee allotting to each church in the association a certain amount as a fair proportion.

Rev. Wm. Cummings said that since Convention he had not slept as well as usual. He had been dreaming over the financial affairs of the denomination. There was need of a system in benevolence that would apply to the individual. The need is for Christian men and women educated to feel that God had claims upon them for the carrying on of His work. The last year he worked as a blacksmith he hammered out and paid for the support of denominational work \$400. He gave it out of a warm heart touched with gratitude to God for the priceless blessing of salvation which he had received. What is wanted is that we feel a sense of indebtedness to God. Our responsibility is to God and not merely to the Boards. We should go back to our churches and make a vigorous effort to have the amount raised that is asked for.

Bro. C. B. Whidden said that if each individual church will take hold of this matter vigorously, the money needed can easily be raised. It is not those who have most that give most. Many who think they have nothing to give for the Lord's work find means to spend for many things that are useless and some that are positively hurtful.

Rev. J. A. Marple said that a number of churches would become pastorless in the course of a few weeks. Much good might result if pastors would visit these churches and encourage them to endeavor to raise the amount apportioned to them. We profess to take the Word of God for our guide in all things, but it seemed we too often fail to do this in reference to benevolence.

Rev. A. Cohoon said that in speaking of the Convention scheme it was not wise to make the dollar per member idea prominent. The different objects should be brought before the church from year to year and instruction given. There should be some simple plan of work that could be continued from year to year. If the gatherings were made quarterly it should be early in the quarter, so that the last quarter's collection should not come in too late to be included in the published receipts of the year. Much depends on the pastors, if they take hold of the work vigorously, there is little danger but that there will be a response from the churches.

Rev. C. H. Haverstock said that it appeared from some statements that had been made that we were making advances financially while the report on the state of the denomination presented to Convention seemed to say we were retrograding spiritually. It was said, too, that the benevolent contributions were the pulse of the denomination. He did not understand this. We are told we need more system. That he thought was true. In his locality the Methodists had established themselves through system. He could work heartily in carrying out the recommendations of the report if he could see advancement made in supplying the weak churches.

Rev. A. Cohoon said it was easy to show that advances had been made in this respect, and greater might be made if the money were available for carrying on the work. The report was adopted. The report on missions was taken from the table.

Rev. D. A. Steele said he had been requested to represent the F. M. Board in connection with the subject before the association, but as the time was very fully taken up he would not make any extended address. He alluded to the financial position of the Board. At the close of the Convention year its account at the bank was overdrawn to the extent of \$3,000. Since then the Board had received \$1,500 from the W. B. M. U. Still the Board was greatly in need of funds, and it was accordingly proposed, as stated in the report, to ask for a special collection from the churches on the third Sunday in October.

Rev. C. P. Wilson wished to speak in reference to the importance of the home mission work. Baptists must be aggressive in their work and must not neglect the home interests. We want more home missionaries. We need a missionary constantly working among the churches of this association. The report was adopted.

The report on temperance was presented by Rev. W. F. Parker. In reaffirming the deliverances of the association in previous years the report calls attention to the following points: 1. The disciples of Jesus Christ are in duty bound to care for others as well as themselves.

2. This obligation must condemn indifference toward the evils of intemperance. No evils are greater. 3. The responsibility for the crime, vice, degradation, poverty, &c., rests largely, but not wholly, upon the makers and sellers of intoxicating drink. Without the consent of the community the manufacture and sale could not exist. Indifference to this fact is one of the causes of intemperance.

4. The claims of temperance reform are those of Christianity. 5. In removing the evils of intemperance all legitimately available means should be employed. Neither legal nor moral measures should be omitted, and neither depended upon exclusively. All power is of God, and all power entrusted to us should be used in doing the work of God. This report was laid on the table.

SATURDAY EVENING.

The Saturday evening session was devoted principally to a platform discussion of the subject of education. Principal deBlots, of St. Martins, had been expected to be present and deliver an address, but did not arrive. The report of the committee on Education was presented by Rev. D. A. Steele, who was also the first speaker. Our educational work, he said, is fundamental. By this he did not mean to dispute that the regeneration of the soul is the matter of first importance, but humanly speaking, our educational work is fundamental to all our denominational work. Our educational institutions are not largely endowed but they have a warm place in the hearts of our people and especially of all who have been students at them. The speaker dwelt on the fact that Acadia is a religious college. Young people are, in very many instances, converted there, and others have their spiritual life quickened and are led to devote themselves to the service of Christ.

At the late Convention at St. Martins, certain matters touching our denominational organization had been submitted to a committee. This committee was, no doubt, composed of judicious brethren; they had reported, among other things, that academic education ought to be removed from the Convention. He could not agree with them in that report. The college, academy and seminary are now under one government. These institutions look to the Convention as their fostering parent. It is said that the academy and seminary are not supported by the Convention, but we do not care for the fact that no money comes to them from that source. He feared it would be prejudicial to these institutions that they should be severed from connection with the college and the care of the Convention.

Rev. W. T. Stackhouse following gave an excellent address, speaking particularly to any young men who were present. He dwelt upon the refining and ennobling influences which were found at Acadia. Neither the physical, intellectual or spiritual interests of young men were neglected. Both in the classroom and outside of it the young man comes in contact with Christian gentlemen. Cases were not wanting in which men who have entered the college positively opposed to religion have been led to devote their lives to the service of Christ. It was safe, he thought, to say that two-thirds of the young men and women who go to Acadia unconverted are led to profess Christ during their college course. The students find opportunity to engage in religious work in the neighborhood and thus are trained for active service for the Master when they go forth at the close of their college course. Mr. Stackhouse said he hadn't much sympathy with a young man who would say he wanted a college education but hadn't the heart to undertake to get it. From personal experience he knew it to be possible for a young man to start with very little means and work his way through college. The college had given him some aid through scholarships, etc., and he hoped to live long enough to pay the debt.

Rev. D. H. McQuarrie also gave a very interesting address. He regarded the college as fundamental to our denominational work and prosperity. Without our institutions of learning we should be nowhere as a people. Mr. McQuarrie spoke of his own experience. He had been born and reared in a Presbyterian family, and when he was converted he felt that he should preach the gospel. But whenever he read in the New Testament of baptism, the picture formed in his mind was that of immersion. This picture he could not get rid of, and when it became necessary to go to college he determined to go to Acadia. So he had become a Baptist minister. He also had received aid from the college which he hoped to be able before long to repay.

Remarks were made by G. J. C. White and C. B. Whidden in the interests of the college, and especially in reference to the college receiving support from the churches, as provided for in the Convention Scheme.

Rev. A. Cohoon spoke briefly in reference to the seminary—the excellent provision which had been made for the education of young ladies, the burden of anxiety which those who are managing the affairs of the denominational schools are bearing, and appealed to all present, especially the pastors, to do what they could to secure patronage for the school.

LORD'S DAY SERVICES. The Baptist pulpits within reach and some of other denominations were supplied by ministers in attendance upon the association. At the Baptist church at Great Village Rev. W. F. Parker preached at eleven a. m., an excellent sermon from 1 Cor. 2: 14. In the afternoon a very interesting

service was held under the direction of the W. B. M. U. Miss Johnston, of Halifax, presided. Prayer by Rev. W. T. Stackhouse. Mrs. J. M. Parker read the scripture lesson, which was followed by an address from Miss Johnston on "Lessons from the rebuilding of Jerusalem." A paper on Mission Bands was read by Miss Blackadar. This was followed by an address from Mrs. Stackhouse on "The Needs of the Heathen World," and another paper on "Home Missions," written by Mrs. Smith, of Amherst, and read by Mrs. Pipes. A closing address was given by Rev. D. A. Steele.

The evening service was of a specially evangelistic character and was one of great interest. It was led by Rev. J. A. Marple. Brethren Bowrie, McCallum, and others gave brief addresses, and a large number took part. The power of the Divine Spirit was strongly manifested. Quite a number of young people, not members of the church, and some of them for the first time, were moved to declare for Christ. This meeting was a most gratifying feature of the association, and encouraged the heart of Pastor Blackadar to hope for a still larger blessing on his congregation. Another meeting was to be held on Monday evening.

Feelings of sadness and sympathy were aroused in the hearts of all by the announcement made on Sunday morning that one of the delegates, Mrs. Burnham McCully, of Debert, had been fatally burned. In some way the little girl's clothes had caught fire and she was so severely burned that death soon came to end her sufferings.

MONDAY MORNING.

Reports were received from the District Committees, showing that these committees are endeavoring to carry on the work for which they were appointed. The committee on Questions in letters reported in reference to a question respecting the recognition in cases of discipline of the action of sister churches that, in receiving applications for membership in the case of persons who have been disciplined by sister churches, it is advised that careful enquiry be made of the church by which they were disciplined, before taking action on the case, since to ignore the discipline of sister churches is destructive to the unity of the body.

In reference to the case of certain persons believed to have been led away by strange and erroneous doctrines, the committee emphasizes the importance of strict discipline, but recommends that in the exercise of authority in this respect the utmost forbearance should be manifested and each case considered carefully and on its own merits.

A committee appointed to consider the resolution of Convention touching the proposed changes in respect to denominational organization, reported through its chairman, Rev. D. A. Steele, as follows: While from its standpoint this association would prefer that the Maritime Convention should continue in its present form, yet, considering the interest of the denomination in general and bearing in mind that the proposed changes are still sub judice, we would, at the present time, simply express the hope that through the wisdom from above a way may be found by which there shall be the least possible disturbance of existing arrangements.

The report of the Committee on Sabbath-schools was presented by Rev. E. C. Corry. It recognizes the greatness of Sabbath-school work and the reasons for gratitude in the success which has attended it, and recommends:

- 1. The organization of county Sabbath-school conventions to hold semi-annual meetings and report to the association. 2. The appointment of three from each county to constitute a committee which shall seek to secure such organization as soon as possible. 3. The pledge against intoxicating liquors and tobacco. 4. Care in the selection of Sabbath-school literature.

The report also commends the Book Room to the patronage of the schools. After discussion, in which a number of delegates took part, the report was adopted. The report on county Sabbath-school conventions; Revs. H. B. Smith, C. H. Haverstock, Bro. M. D. Fride, Rev. C. F. Wilson, Bro. W. D. McCallum, Rev. H. D. Priece, W. T. Stackhouse, D. H. McQuarrie.

The association by vote gave its endorsement to a request of the managing committee of the Young People's Union that the pastors be urgently requested to organize at once in their respective churches or Young People's Societies a class of Bible study on the days of Christianity as outlined in the Young People's Union, beginning October 1st. Votes of thanks were passed to the church and people of Great Village for their generous hospitality, to the moderator for his courtesy and ability in presiding, and the railway authorities for reduced fares.

The place of meeting next year is to be announced later by the committee on arrangements. A good number of delegates remained to the close, and the senior pastor in the association declared that it had been the best session of the association he had ever attended.

"In the Dim Mysterious Name Cathedral"

We all love noble buildings, have so much in common. Both Architecture "remind us we can make them." They teach us to be build. "In the older days of art, Builders wrought with Each minute and season For the Gods see every Let us do our work as well Both the season and the Make the house where the Beautiful, entire,

Our train misad made in Montreal for a day. I dropped into Notre Dame this there. It is a sublime grand old pile. Some of here walk around looking that—the faded old painter Roman Catholic pictures better, both theologically ly—the images of saints, the crucifixes, the carving—but I prefer first to sit the influence of the archy of the edifice. As it and artificial twilight, I love blue sky of the lofty stru with golden stars, lighted shaped windows, the cent supported by graceful arc on ornamental pillars, I f author of the expression said, "Architecture is mu If that band of non-less in lists would quit whacking heels on the floor, which and go easy for a few minu that I could almost catch strain. But they will n seems to cover the whole haps it is best so, for it wo for the magnificent and se nal structure to dissolve in harmonious, melodious cr and thus, when the last of echoes had died or crept a cathedral would be no m be that the gloom and be place are working on my but as I look about me, su to such grandeur seems no but the only fit—were it sh heels. "Put off thy shoe you are a Protestant" or "I would show respect to bowing down before a toad There are many worshi these visitors whose rever place is far different from linger here to pay homag They come to worship God hope they do. I hope they this material, the God who who is worshipped by th hind the golden censor, w with its red jewel of light slowly, by its hundred fo hind the crimson altar an candlesticks, behind that with outstretched arms and I hope that they understa is a Saviour, who lived and that image shows him, bu alive again, and who stand hand of God Most High, h once for all the accepted sa Do I think that they do und I do not know. They look is a young man in his wor when he touches his forel ing himself he leaves a bl it. He looks earnest; he k his sin—as if he came a ship. His devotions are and he departs, looking a were all right now. But the like to believe that it is, I s fied with his satisfaction. to be a lack of intelligen which speaks more of dea and a blind fury at that, the fessed and forgotten. The p fear, has asked the wron bread. Through the popo person has served him w golden platter, richly chas looked like bread, he took away satisfied—and chaste these poor people. How o them? By bombarding the masonry? By breaking th by trampling on their pl tearing the black or scarlet their priesthood? I think better way—not by incoor appealing to that which it and imposing form of woe appeal to—their intelligen the appeal a loving on not "expose" Diana, no priests, as the town-clerk testified, "These men are bes of temples nor blasphem goddess." But by "reason suading concerning the God," he spread panic amos of silver shrines and t temple of the "great goddess magnificence." Not by power, but by Christ's Spir

That is how it seems to m ing as I sit surrounded by st tural beauty as I have nev under the stary arches and gilded pillars of Notre Dam and watch the Roman Cath devoutly, go through their d

—Skoda's Little Tablets ache and dyspepsia.

"In the Dim Mysterious Aisle"—Notre Dame Cathedral.

We all love noble buildings. They have so much in common with noble lives. Both Architecture and History "remind us we can make our lives sublime." They teach us to take heed how we build.

"In the older days of art, Builders wrought with greatest care Each minute and unseem part, For the Gods see everywhere."

Let us do our work as well, Both the unseen and the seen, Make the house where God may dwell, Beautiful, entire, and clean."

Our train missed making the connection with the Short Line, so I am stranded in Montreal for a day.

I dropped into Notre Dame, and write this there. It is a sublime building—a grand old pile. Some of the visitors here walk around looking at this and that—the faded old paintings—the more Roman Catholic pictures are faded the better, both theologically and artistically—the images of saints, of the Virgin, the crucifixes, the carvings, the pulpits,—but I prefer first to sit down and feel the influence of the architectural beauty of the edifice. As, in the stillness and artificial twilight, I look up into the blue sky of the lofty structure, dotted with golden stars, lighted by great heart-shaped windows, the centre blood red, supported by graceful arches that rest on ornamental pillars, I feel what the author of the expression felt when he said, "Architecture is music petrified."

If that band of soul-less irreverent tourists would quit whacking their book-horns on the floor, which is unscrupled, and go easy for a few minutes, I believe that I could almost catch that music's strain. But they will not; the heel seems to cover the whole foot; and perhaps it is best so, for it would be a pity for the magnificent and seemingly eternal structure to dissolve into one grand, harmonious, melodious crash of music, and thus, when the last of the lingering echoes had died or crept away, the great cathedral would be no more. It may be that the gloom and beauty of the place are working on my imagination, but as I look about me, such an ending to such grandeur seems not only fitting but the only fit—were it not for the book-horns. "Put off thy shoes." What if you are a Protestant? or an infidel? I would show respect to a Hotentot bowing down before a loadstone!

There are many worshippers among these visitors whose reverence for the place is far different from mine. I only linger here to pay homage to Beauty. They come to worship God. At least I hope they do. I hope they see, behind this material, the God who is spirit and who is worshipped by the spirit—behind the golden censor, which swings, with its red jewel of light, gently and slowly, by its hundred foot chain, behind the crimson altar and the golden candlesticks, behind that pale image with outstretched arms and folded feet—I hope that they understand that there is a Saviour, who lived and was dead, as that image shows him, but who is now alive again, and who stands at the right hand of God Most High, having offered once for all the accepted sacrifice for us. Do I think that they do understand this? I do not know. They look devout. Here is a young man in his working clothes; when he touches his forehead in crossing himself he leaves a black smooch on it. He looks earnest; he looks as if he felt his sin—as if he came there to worship. His devotions are soon through, and he departs, looking as though it were all right now. But though I would like to believe that it is, I am not satisfied with his satisfaction. There seems to be a lack of intelligence in it all which speaks more of duty performed, and a blind duty at that, than of sin confessed and forgiven. The poor sinner, I fear, has asked the wrong person for bread. Through the pope the wrong person has served him up a stone on a golden platter, richly chased—the stone soaked like bread, he took it and went away satisfied—and cheated. God help these poor people. How can we help them? By bombarding their piles of masonry? By breaking their images? By trampling on their pictures? By tearing the black or scarlet garments of their priesthood? I think there is a better way—not by iconoclasm, but by appealing to that which their gorgeous and imposing form of worship does not appeal to—their intelligence—and make the appeal a loving one. Paul did not "expose" Diana, nor vilify her priests, as the town-clerk of Ephesus testified, "These men are neither robbers of temples nor blasphemers of our goddess." But by "reasoning and persuading concerning the Kingdom of God," he spread panic among the makers of silver shrines and menaced the temple of the "great goddess" and "her magnificence." Not by might nor by power, but by Christ's Spirit.

That is how it seems to me this morning as I sit surrounded by such architectural beauty as I have never seen before, under the stately arches and between the gilded pillars of Notre Dame Cathedral, and watch the Roman Catholics quietly devoutly, go through their daily prayers.

—Stoda's Little Tablets cures headache and dyspepsia.

DENOMINATIONAL NEWS.

(All names except those indicated by the denomination are of the Baptist denomination.)

CHIPMAN, N. B.—A revival of religion is in progress in this place. With Bro. Worden, of Newcastle, I have been holding special services through several days. We expect baptism on Sabbath.

W. E. MCINTYRE.

MIDDLETON, N. S.—I baptised one into the Baptist Church Sunday, September 3.

The memorial service of our deceased Bro. Beckwith, who died at Exhale, Oregon, took place in the Baptist meeting house at Nictaux, Sunday, Sept. 10. Our deceased brother was baptised into the Nictaux church in his youth and lived and died in the faith.

C. E. PINEO.

SECOND FALLS, CHARLOTTE CO., N. B.—One year ago our pastor, Rev. Mr. Malder, succeeded in organizing a "W. M. S.," and on Wednesday evening, 18th inst., we had our anniversary missionary concert. Our meetings have been held monthly during the year, and though sometimes discouraged, yet often encouraged, and the close of the year finds us ready to enter on a new year with increased zeal. We have not been able to do as much as we would wish, but will send about \$25 to the secretary-treasurer at once. The anniversary concert was a success. Miss A. Gilmore had trained some of the children of the Sunday-school, who did their work well, and Bro. Malder added very much to the interest by setting before us the field by the aid of a fine map of our mission field, on which he located our missions and set before us the great need of more effort. We intend holding concerts through the winter, and hope to have a successful year.

L. E. B.

CAMPBELLTON, N. B., AND VICINITY.—On Sunday, Aug. 13, we organized a Sunday-school at Moore's Settlement; the first Sunday the attendance was twenty, and it has been increasing right along. At Mann Settlement there are four classes in our prayer meetings, and I am expecting very soon that some of them will put on Christ by baptism. During the past week I have been holding services at Bellefleur, preaching every evening but Saturday. Twelve or fourteen requested prayers, and on Tuesday, at 5 p. m., we gathered at the water's edge and I had the blessed privilege of administering the ordinance of baptism to the following, all young people: Allen Hodgins, Harris Colpitts, Miss Langens, Mand Colpitts, Lizzie Colpitts, Mrs. Geo. W. Anderson. At the evening meeting two presented themselves for baptism. I shall visit Bellefleur the first Tuesday in every month and hold service with them. Brethren, pray for us.

C. W. STABLES.

BALDWINVILLE, MASS.—An ecclesiastical council convened in the edifice of the First Baptist church at Baldwinville, Mass., on the afternoon of Sept. 7th at 2:30 o'clock, for the purpose of taking into consideration the propriety of ordaining to the work of the gospel ministry Bro. J. H. Balcom, pastor elect of the First Baptist church in this place. The Christian experience and call to the work of the ministry as manifested by Bro. Balcom, were truly touching. The views of Christian doctrine advanced by the brother were clear, Biblical, and of course, Baptist. The sermon for the occasion was preached by Rev. F. A. Bector, of Fitzburg, Mass., and it was a sermon of great worth. The Rev. John Clark, of Turner's Falls, Mass., offered the prayer of ordination. The Nova Scotia brethren who are so well acquainted with our Bro. Balcom will be glad to know that he has won for himself a place in the affections of the people connected with this Baptist church. The present pastorate is opening with every prospect of success. The writer learns that the honored president of Acadia University was in this part of Massachusetts recently, visiting relatives. COMPOSITOR.

EAST POINT, P. E. I.—My very pleasant pastorate of six years at East Point, P. E. I., terminated with last month. From the clerk's account it appeared that 45 had been added, mostly by ones and by twos, to the East Point church and three to the Souris church. Every year had witnessed some additions (one of my latest privileges was to receive for baptism an old man of 83 years, whose baptism, I presume, has since taken place). During the six years extensive repairs had much improved the internal appearance and general comfort of the church building at East Point, and a new organ had been placed therein. Some improvements had also been effected at the parsonage, and the debt on the new church at Souris entirely wiped out. To God be the praise. This pastorate, so pleasant throughout, was, to us at least, most impressively ended with two very kind addresses and a sum of \$17 (since raised to \$30) from the sisters to Mrs. Bishop in token of appreciation for "valuable services rendered." We carry away many pleasant recollections of the garden province and its people. Bro. H. Adams and health ever permit, I should be glad to be a pastor among Prince Edward Islanders again some day.

R. H. BISHOP.

CAMRO.—I spent a very pleasant Sunday in this beautiful sea-strait resort. Hundreds of tourists have been taking in the healthful ocean breeze and enjoying the invigorating sea air and lovely surroundings. This town may be put down as one of the live prosperous places. The good people have put down and out the liquor cases. For the most part the townpeople are of an intelligent class, and very social, and try to make visitors feel at home and enjoy themselves—at least so we found it. There is a Division of Sons of Temperance, a "Business Rest," erected by the W. C. T. U. This is on the hill-top in view of the hundreds of vessels passing, and serves as a "beacon light" to direct our hardy fishermen to its social rooms. The mothers, wives and sisters of our sailor boys should be thankful for this. I enjoyed the 8 p. m. meeting where hundreds of our fisher lads were met from their vessels near by. The Sabbath-school, under the superintendence of Bro. Whitman, with 100 scholars

Lame Horses.



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Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horse-owners of the country, proving that FELLOWS' LEEMING'S ESSENCE is the only and the best remedy for Lameness in Horses for which it is prescribed.

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present and a good staff of teachers, is doing good service. Acceptable Bro. Whitman leads the teachers' meeting and Mariner's Rest, whilst a good Cook and a correct Creed supply the spiritual wants and appetites with Scripture food. Bro. Bancroft is spending two Sundays with the Baptist church here, after which they hope to welcome a settled pastor to their new parsonage building and their work. This field seems an inviting one, and the pastor will be well supported by a united devoted people. Hazel Hill, two miles out, where forty cable employes receive and transmit the sub-marine news, is a handsome little well built town. In my visit to their lovely homes I was reminded of the cozy English cottages in old home-land, for most of them are from abroad. Manager S. S. Dickerson is, and deserves to be, a great favorite. Kind words and acts tell well, cost little and do much.

W. J. G.

FREEPORT, N. S.—Sunday evening, Aug. 20th, a very acceptable sermon was preached here by Bro. Fred Lent (lic.) before a large audience. Bro. Lent is a native of Freeport, where he was converted several years ago under the ministry of Rev. G. H. Goudy. He is a graduate of Leicester Academy, Mass., and after having just completed a year's study at Brown University, is on a visit to his old home before beginning a course in the Newton Theological Institution on Friday evening, Aug. 25. A farewell missionary meeting was held to commemorate the departure of J. S. Timpany, M. D., and wife from Freeport for Woodstock, Ontario, preparatory to leaving America for India in a few weeks. Bro. Timpany during his brief stay in Freeport, has made many friends and gained the respect of all. He will be followed to India by our prayers and best wishes. Mrs. Timpany (formerly Miss Nellie A. Harvey) although a member of the Westport church, has resided with her parents in Freeport for a number of years, where she has been an earnest worker in the Sunday-school, prayer meetings, Aid Society and other departments of Christian work. The meeting was well attended, and was enthusiastic and inspiring throughout. The choir furnished good music. Rev. C. C. Burgess, pastor of the Westport church, offered prayer at the beginning of the service which was delivered by the pastor of the Freeport church, who presided. Rev. J. W. Tingley, who is here from Hopkinton, N. H., on a visit to the people of his old charge, made an excellent address. Dr. Timpany made instructive addresses on the customs, religions and needs of the people of India. Mrs. William Morrell, in behalf of the W. M. A. S. read an address to Mrs. Timpany. A suitable reply was made by Mrs. Timpany, who touched every heart as she told the way in which she was led to give her life to the work of foreign missions, and appealed to those who heard her to help on the great work. A closing address of great interest was delivered by Bro. Burgess, after which the choir sang, "God be with you till we meet again." When Bro. Tingley commended the departing missionaries to the God of missions in a few words of earnest prayer, for this very interesting and, we trust, helpful missionary meeting closed.

E. P. COLDWELL.

PERSONAL.

Rev. R. H. Bishop, late of East Point, P. E. I., has removed with his family to Wolfville, N. S., where, for a time at least, he will reside. Mr. Bishop wishes his correspondents to note the change in his address.

Rev. H. F. Adams, of Truro, was taken ill while on his way to the Convention, and during his stay at Saint Martins was, for the most part, confined to his bed. He has since made a short visit to friends in Fredericton, but we are pleased to learn that his health is quite restored.

On Sunday, October 1, Rev. F. D. Crawley will close his pastoral relations with the Fredericton church which has continued since 1880. The church has been much blessed under Mr. Crawley's ministry. During these years the ties uniting pastor and people have grown very strong and cannot be lightly severed. We believe it is Mr. Crawley's intention to devote some time to study before resuming pastoral labor, but we are without positive information on this point.

NOTICES.

Pursuant to adjournment of the Brussels street meeting of May 31, in Brussels street church, St. John, at this meeting the report of the joint committees at St. Martins will be submitted for consideration, and steps will doubtless be taken toward organization of the care of our province work. The meeting will be a most important one and it is hoped that all the churches will make an effort to send their representatives.

THOS. TODD, Chairman.

W. E. MCINTYRE, Secy.

A tea meeting and fancy sale in aid of the Baptist message, will be held at Baylan's hall, New Ross, on Thursday, Sept. 21. A cordial invitation is extended to all who can make it convenient to attend. A place for teams will be provided; a good time is anticipated.

H. M.

The first Harvey Baptist church or group is still without a pastor. Any good pastor who is not permanently located and is desirous of securing a good field for labor, would do well to correspond with the undersigned.

H. J. BISHOP, Church Clerk, Harvey Bank, Albert Co., N. B.

The next session of the Queens County Quarterly meeting will be held with the Freeman church, Gasperaux, beginning on Friday, October 13, at 7 p. m. The Women's Aid Societies are also requested to send delegates to attend the county quarterly meeting of the circles and present reports. Let there be a good attendance. W. E. MCINTYRE, Secy.

The annual Baptist Sunday-school convention for Annapolis county, will meet at Bridgeport, on Wednesday, the 20th of September, commencing at 10 a. m. A program of an interesting and practical character is being prepared. I. M. Longley will give a black board exercise at the evening session. Subject: "The Apostle Paul."

L. W. ELLIOTT, Secy. B. S. S. C.

The Grand Ligne mission will hold its annual meeting in the Manco street (French) Baptist church, Montreal, on Thursday, the 5th October, at 2:30 p. m.

The Ladies' Montreal Grande Ligne Association will hold its annual meeting on Monday, the 2nd October, at 2:30 p. m.

The Feller Institute will open its school on Tuesday, the 3rd October.

The annual Sunday-school Convention of the E. E. Association, will meet with the church at Dorchester Corner, on the 30th of September, at 2:30 p. m.

PROGRAMME.

Afternoon session.—Reports from schools, delegates enrolled, and appointment of officers.

Evening session.—1. Lesson S. C. Wilbur, to teach a "model lesson" on Rom. 14:12-23. 2. Rev. W. H. Warren, paper, subject—"The relation of the S. S. children to the church." 3. Address by Rev. B. N. Hughes, subject—"In what sense is the S. School the nursery of the church?" 4. Rev. A. Lavers, paper, subject—"The relation of denominational and inter-denominational work."

Thursday forenoon.—Order of service as committee of arrangements may direct.

Thursday afternoon.—Unfinished business. S. H. CORNWALL, Secretary.

The next meeting of the Halifax District Committee will be held (D. V.) with the Baptist church at Hammond Plains, on Tuesday, the 26th inst., at 2:30 p. m. A full attendance of delegates is requested.

S. MARCH, Chairman.

B. Y. P. U. Attention!

SPECIAL OFFER, \$1.75.

The MESSANGER AND VISITOR and Young People's Union can be had together for only \$1.75. The managers of both papers feel that they are conferring a great favor on our young Baptists in offering the two at this greatly reduced rate. You need them both. You cannot keep step with the young Baptists of America and do the work indicated for this year without the *Union*. You cannot be an interested, intelligent helper of the work at home without the *Messenger and Visitor*. Here is the opportunity for the young people to show their appreciation of a good thing. Keep up with the procession.

J. J. BAKER.

As the time for making the annual collection for the Bible Society is at hand, collection cards can be had free on application to the treasurer, E. Cruikshank, St. John. Office bearers of branch societies will oblige by having their subscriptions sent in early as possible.

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

The whole town of Glamis, Ont., knows of a cure by the application of MINARD'S LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

R. W. HARRISON.

GOVERNMENT OF NOVA SCOTIA.

Provincial School of Agriculture

TRURO, NOVA SCOTIA.

THE next term will begin October 19th, '92, in the New School, BULLOCK. This institution possesses complete sets of apparatus to study the SCIENCE OF AGRICULTURE. The following courses are given:

General Course in Agriculture for teachers.

" Horticulture.

" Dairying.

" Natural Sciences.

" Dairying for Teachers.

" Dairying for those who wish to run Creameries.

Special Course in Agriculture.

The special courses are not for those who cannot take the full course.

NO FEES FOR ADMISSION. By working on the farm students can earn enough to pay part of their expenses. Ladies admitted as well as gentlemen. For further information apply to.

PROF. H. W. SMITH, Truro, N. S.

Down With High Prices For Electric Belts.

\$1.50, \$2.00, \$3.70; former prices \$3, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BARR & CO. Windsor, Ont.

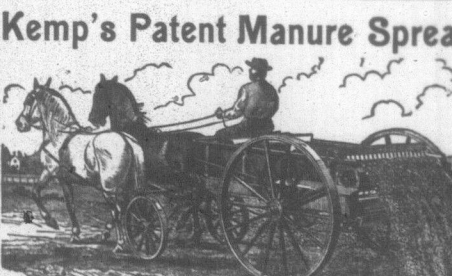
FALL SUITS

FOR BOYS AND CHILDREN.

We have now in stock all the latest styles, made in both single and double breasted. Our stock is second to none in the provinces as regards quality, variety and price. In fact we have the leading stock in the provinces. Call and see what we have and you will be more than satisfied that we do what we claim. Just received a lot of fall weights in Boys' Sailor Suits with long pants. It does not matter what kind of a suit your boy wants, call and see us, we will have it, and at the right price.

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Kemp's Patent Manure Spreader



THE OLD ADAGE, "The manure pile is the farmer's depends his crops and his success in farming. Upon it depends his crops and his success in farming. No farmer has enough—can always find use for more than he has. Hence the importance of good management in order to insure greatest dividends. It is poor economy to make great outlays of time in saving and collecting manure and then lose from one-third to one-half in a careless and senseless way of applying it to the field. We believe that every farmer can largely increase the value of his manure pile by thorough pulverization and even spreading, and this can best be done by using a practical machine made especially for the purpose.

If you are interested we will mail you the manufacturers' catalogue free on application.

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To the lady sending us the most "STERLING" WRAPPERS from Aug. 1, 1892, to August 1, 1893, we offer the following Cash Premiums, viz:

- First, - Fifty Dollars in Gold.
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Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

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THE "THOMAS"

is the oldest Organ manufactured in the Dominion, being established in 1832 A. D. It is superior to most and second to none manufactured in either Canada or the United States.

At the Centennial Exposition, held in St. John, N. B., A. D. 1891, where all the leading Organs of the Dominion were in competition, it received the Only Diploma awarded for improvements in Reed Organs and Organ action.

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SURPRISE

When I first used Surprise Soap I was surprised at the results. It is the best Soap I ever used. I use it as the directions tell and find it works wonders, indeed it is worth its weight in gold.

Surprise Soap 4 cakes for 25 cents from any grocer.



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St. John's... 1893

Our Country... Our country is a glorious land!

Our Country... With broad arms stretched from shore to shore,

THE HOME... Here comes mamma, said Janie.

THE HOME... "Here comes mamma," said Janie.

THE HOME... We could not help overhearing an elderly gentleman

THE HOME... An aged German woman in Ohio has a Bible that belongs to her grandmother

THE HOME... A Pretty Little Girl... The New York Ledger tells of an exhibit at the Fair

THE HOME... A Wonderful Bible... An aged German woman in Ohio has a Bible that belongs to her grandmother

leading a sedentary life where sunlight and healthy recreation are absent.

THE FARM... It remains true even to-day that the farm is the chief and the best school for the training of capable men

THE FARM... A young girl once heard a bit of wisdom from the lips of a very aged woman

THE FARM... Never Soiled His Lips... We could not help overhearing an elderly gentleman

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THE FARM... A Wonderful Bible... An aged German woman in Ohio has a Bible that belongs to her grandmother

peared, and I was forced to admit that the purchases were really more judiciously made than they would have been had I aided her.

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like elver in the morning sun. In front lies Reykjavik, the civil and ecclesiastical metropolis of Iceland.

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TEMPERANCE... I am glad our 'Convention' has taken advanced ground on temperance lines

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TEMPERANCE... I am glad our 'Convention' has taken advanced ground on temperance lines

EDUCATIONAL... Time is an Object

EDUCATIONAL... Where one wishes to get to earning as soon as possible. We think of time, but we think more of careful preparation.

EDUCATIONAL... Newton Theological Institution... Fall term opens TUESDAY, Sept. 5.

EDUCATIONAL... Whiston's Commercial College... 95 BARRINGTON ST., HALIFAX.

EDUCATIONAL... Horton Academy... WOLFVILLE, N. S.

EDUCATIONAL... Yarmouth Business College... School of Shorthand & Typewriting.

EDUCATIONAL... Acadia University... The next session will open October 4th at 9 a.m.

EDUCATIONAL... The School of Telegraphy... Under the management of an experienced instructor

Burdock Blood Purifier... Cures Scrofula, Blisters, Itch, etc.

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NEWS SUMMARY.

—Sir Chas. Tupper and lady have been visiting the mines near Rat Portage.
—The steamer Triumph has arrived at Victoria, B. C., from Copper Island with 2,500 sealskins.
—It is stated that Sir Hector Langevin is engaged writing memoirs of his political career.
—The attendance at the Montreal exhibition was fully fifty per cent. less than was expected.
—It is proposed to establish in Montreal a new classical college in the shape of a French day lyceum.
—Lord Aberdeen will formerly open the new Board of Trade building at Montreal on the 27th inst.
—Picton county, has for a second time elected a new incorporation. A vote taken on Monday evening 190 for and 198 against the proposal.
—Messrs. Fleming & Son, of St. John, have just finished an iron bridge which is to be put across Palmer's pond near Dorchester. The structure is 84 feet long.
—The General Mining Association of the Province of Quebec and the Mining Society of Nova Scotia will hold a united meeting in Halifax on the 29th and 30th inst.
—The Toronto Industrial Exhibition was closed Friday night. The weather was exceedingly favorable throughout, and the attendance was fully up to that of former years.
—The Fredericton Gleaser announces the arrival in the city of a gang of shoddy cloth peddlers, all prepared for trips to the country, and warns people to be on their guard against them.
—The Sunday-school association of Ontario has accepted an invitation to hold its twenty-eighth annual Provincial Convention in Toronto, from the 24th to the 28th of October next.
—A Chicago special says the World's Fair estimates is still over twelve million dollars in debt, but the additional receipts from increased attendance will probably reduce this somewhat.
—Lady Henry Somerset has written a letter saying that Miss Frances Willard is still ill, and that she has been compelled to abandon all public work for a year, during which she will take a complete rest.
—There is such a hopeless difference between the geodesic surveys made of the Alaskan boundary by the American and Canadian parties that it is believed the question will have to be submitted to arbitration.
—Sir Richard Webster, Q. C., who was Attorney-General in the Salisbury Government, arrived in Ottawa yesterday, and was entertained at dinner by the Government last evening at the Rideau Club. Sir Richard is on his way to Chicago.
—Russell McLean, a clerk in the Merchants Bank of Halifax, aged 20, son of James McLean, of Pictou, was drowned while swimming in the Northwest Arm Wednesday evening. This was the sixth drowning accident at Halifax this summer.
—An exceedingly sad accident, terminating fatally, happened in Toronto Friday morning, when Mr. J. H. Ferguson, barrister, fell from the window of his office, on the fifth floor of the Freehold Loan and Savings Company's building. Death was instantaneous.
—Wm. Cox, of Canard, while digging on the upland near the edge of his dyke, uncovered five clams under five or six feet of black mud. It must have been one hundred and twenty-five years since the tide covered the spot where the clams were found.—Western Chronicle.
—The London Chronicle commenting on the appointment of the Royal Agricultural Commission, said that Canada is one of the most conspicuous examples of State education to the farmer, and that it was certain similar instruction to the farmers of England would be greedily received.
—There was a long discussion in the English house of Commons on Tuesday evening on the army estimates, during which the practice of buying horses in Canada and meat and fodder in the United States was criticized, but the Government was sustained by a large vote.
—The trial of Albert E. Wilson, charged with the murder of Mary Marshall four years ago, was closed at Barnstable Tuesday. The jury found that the prisoner had committed the deed while suffering from insanity, and the judge ordered his confinement in a lunatic asylum.
—The New Glasgow Chronicle says the entries for the Pictou exhibition are exceeding the committee's most sanguine expectations, and weather being favorable it promises to be an unequalled success. Prof. Shaw and Read are coming to judge, the former on cattle and sheep, and the latter on horses.
—Mr. Angus McLeod, a merchant of Napanee, Ont., was awakened Thursday morning by hearing burglar in his room. He arose and advanced towards the thief, who fired a shot at him. Mr. McLeod threw a water picher at the burglar, who fired again. The bullet hit Mr. McLeod in the neck, and the main artery was severed. He died almost instantly.
—Oliver Goggin, a man in the employ of hunter Sillick, of Moncton, narrowly escaped death Monday night, being attacked by a vicious bear which the hunter had chained at his place about five miles from Moncton on the Irish-town road. A hunting dog gallantly sacrificed himself and saved the man's life. Goggin's injuries while very painful are not thought serious, and unless blood-poisoning sets in he will recover.—Post.
—A deputation of leading steamship and railway officials walked up to Sir John Thompson, the premier, on Tuesday, and urged upon him the expediency of the government permitting United States officials to inspect the immigrants at our Atlantic ports, on the

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



ground that there would be a great loss of passenger business if trains from Canada were detained at the United States frontier. It was pointed out, in reply to the deputation, that the Dominion Government could not officially recognize the right of foreign inspectors to inspect immigrants in Canada.

British and Foreign.
—Prince Bismarck's condition has become worse.
—Cholera is steadily increasing in Hungary and Galicia.
—The Bank of England has reduced its rate of discount from five to four per cent.
—There was a death last Thursday from cholera at Ashton-under-Lyne, near Manchester.

An official decree has been issued announcing that an international exposition will be held in France in 1900.
The German Government calculates that the Imperial revenue will be increased by one hundred million marks by the proposed wine, tobacco, and horse taxes.

Notwithstanding the alarmist reports in regard to Prince Bismarck's condition, it can now be said that the ex-Chancellor is recovering from his recent attack.

Sir Lighted Kay-Shuttleworth, Parliamentary Secretary to the Admiralty, has announced that as soon as the people of Newfoundland desire a change in their condition the matter will receive the careful consideration of the Imperial Government.

M. Charles de Lesseps, who was sentenced to five years' imprisonment for complicity in the Panama canal scandal, was released from prison yesterday, the sentence having been set aside on appeal to the Court of Cassation.

The German Foreign Office is informed that the Chinese Government is preparing a protest against the new aggression in Hainan, and has given orders that the Chinese squadron of ironclads be made ready to sail at a moment's notice.

The National Liberal Federation of England has issued a circular in connection with the rejection of the Home Rule bill by the House of Lords, in which it says that the question of reform or ending the Upper chamber may displace for a while in the House of Commons all other subjects of reform. The question, the circular adds, needs unflinching treatment.

The paid admissions to the World's Fair on Thursday numbered one hundred and thirty-four thousand.
Dr. Senner, of New York, says that migration from New York port for the past six weeks has exceeded immigration.

Immense timber fires are raging in various portions of the Black Hills, S. D., and several mining towns are in danger.
Reports from many points in Minnesota and the Dakotas indicate that Sunday was the hottest day of the present year.

Prof. Charles A. Briggs, of New York, says there is no truth in the report that he contemplates seceding from the Presbyterian church.

A well has been completed in Cass township, Ohio, which is good for fifty million cubic feet per day, making it the largest well ever struck.
Terrible forest fires are raging around Mashfield, Wis. A number of lives are reported to have been lost, and forty families are homeless.

The World's Fair directors have decided upon giving a banquet on October 12, to commemorate the success of the Fair. Covers will be laid for six hundred guests.

The great draw span of the new bridge across the Missouri river at Omaha, Neb., the biggest and heaviest in the world, was swung into place on Thursday afternoon.

It is reported that work on the Panama canal will be resumed in November, and that an effort will be made to organize another French syndicate to complete the work.

George W. Dye, one of the wealthiest planters in North-East Georgia, is dead, and has left his fortune of over half a million to the negro family who attended him for the last fifty years.

Twenty masked men held up a Lake Shore train one hundred and forty miles from Chicago, on Monday night, and stole from the express car one hundred and fifty thousand dollars in currency.

A sensational story comes from Pittsburgh, Pa., to the effect that a pension attorney has been urging old soldiers to organize and assassinate President Cleveland and Secretary Smith, of the Department of the Interior.

United States Acting Attorney-General Whitney has declared that bicycles are personal effects, and are entitled to free entry into the country as such, when necessary to the comfort and convenience of the owner.

The result of the bombardment of Rio on Thursday by the rebel Brazilian warships was insignificant, largely owing to the fact that President Peixoto had been secretly informed of the contemplated attack.

Use Skoda's Discovery, the great blood and nerve remedy.

Mindard's Liniment cures, burns, &c.

Marriages.

HERBERT-BARTEAUX.—At the home of the bride's father, Nictaux Falls, Sept. 6, by Rev. C. E. Pineo, George Herrett to Laura Bartheaux.

GREEN-SABER.—At Weymouth, Sept. 9, by the Rev. J. Williams, Elsworth W. Green to Minnie Sabean, all of New Tuxet, Digby Co.

CORRETT-MYERS.—At the Baptist parsonage, Bass River, Sept. 13, by Rev. C. P. Wilson, Richard M. Corbett, to Annie L. Myers, all of Bass River, N. S.

DURLING-PAYSON.—At the Central House, Halifax, N. S., on Wednesday, Sept. 6, by Rev. A. C. Chute, Reuben Balcom Durling to Carrie Augusta Payson, both of Halifax.

DAY-BELMONT.—At Wolfville, Sept. 18, by Rev. S. B. Kempton, Rev. J. H. Davis, pastor of the Baptist church at Lower Economy, N. S., to Minnie Seaman, of Wolfville.

BATES-DAY.—At the residence of the bride's parents, Princeton, Maine, Sept. 10, by Rev. Thomas W. Todd, Clarence R. Bates to Lillie E. Day. (Monoton papers please copy.)

FOUL-ANDREWS.—At the Baptist church, Canning, Sept. 12, by Rev. W. C. Vincent, William C. Foul, of the P. O. department, Moncton, N. B., to M. Lillian Andrews, of Canning, N. S.

GAY-ADAMS.—At the Baptist church, Canning, Sept. 12, by Rev. W. C. Vincent, William C. Foul, of the P. O. department, Moncton, N. B., to M. Lillian Andrews, of Canning, N. S.

WILBER-PARKER.—At the residence of the bride's mother, Aylesford, N. S., Sept. 13, by the Rev. E. E. Daley, Allan Wilber, of St. John, to Ethel N. Parker, daughter of the late Grant Parker.

WILSON-SAUNDERS.—At the Baptist parsonage, Kingston Village, Kings Co., N. S., August 23, by the Rev. E. H. Howe, George Wilson, of Tremont, Kings Co., N. S., to Lizzie Saunders, of the same place.

COLWELL-WREWELL.—On Tuesday morning, Sept. 12, at the North Baptist church, Halifax, by Rev. Arthur C. Chute, assisted by Rev. D. G. McDonald, John Franklin Colwell to Bertha Wiswell, both of Halifax, N. S.

STRAIGHT-SHERWOOD.—At the home of the bride's parents, Brussels street, St. John, Sept. 15, by the Rev. M. P. King, Wm. E. Straight, of Cambridge, Queens Co., to Idella Sherwood, daughter of Gilford Sherwood, Esq.

POPE-CALHOUN.—At the residence of the bride's parents, on the line between Kings Co., N. S., and Kings Co., N. S., Sept. 10, by the Rev. G. O. Giesse, A. M., George Dalrymple Pope, of Ottawa, and son of Hon. J. C. Pope, of P. E. I., to Ethelwyn E., eldest daughter of John R. Calhoun, Esq., of St. John.

CHURCH-ELLS.—At the Baptist church, Canard, Cornwallis, Sept. 13, by Rev. S. B. Kempton, Abner Judson, son of Deacon Joseph McKenna, of Tremont, Aylesford, to Emma Laura, daughter of the late George Ellis, Esq., of Canard.

MAGISON-SMALLMAN.—At the Baptist church of Alberton, Sept. 5, by Rev. J. B. Champlain, William P. Magison, of Caspequeque Village, P. E. I., to Magie J. Smallman, second daughter of Richard Smallman, Esq., of Mill Vale, P. E. I.

Deaths.

FRIZZLE.—At Dartmouth, N. S., Cecil W. Frizzle, age 7 months, only son of Wm. I. and Beattie B. Frizzle. September 12, 1893.

GOWER.—After a severe and protracted illness, J. Milled Gower, aged 22 years, eldest son of Deacon James Gower, of Westport, N. S. Through his sufferings he was firmly sustained through his trust in his Saviour.

GOWER.—Of pneumonia, July 10, Nina S., daughter of James and Henrietta Gower, of Westport, N. S. In their deep sorrow our brother and sister Gower are not without Divine consolation.

The above notices should have appeared at an earlier date but were unfortunately mislaid in this office.

OLATS.—At Canterbury, on September 1, Mrs. Bessie Olats, wife of Deacon George W. Olats, aged 20 years. She was a good sister, leaves a young surviving husband and three small children. Though coming to us a little over a year and a half ago from Seattle, she, by her Christian life, won many friends. Her mother came in time to see her die.

SCOTT.—At Lower Woodstock, August 21, of consumption, Morris Scott, aged 28 years. Our brother professed religion when about 15 years old. The writer baptized him, and he united with the Lower Woodstock Baptist church, and later on was chosen clerk of the church, which office he filled till his death. He is, and will be, much missed in the church and community as a fine young man of promise. We feel for the surviving father, mother, four brothers and three sisters.

BECKWITH.—At Portland, Oregon, after an illness of but a few days, from blood poisoning, Albert E. Beckwith, aged 32 years. The deceased was a son of Albert Beckwith, of Nictaux, N. S. When about seventeen years of age he was converted and united with the Baptist church at Nictaux. Ten years ago removed to the Pacific coast. He had made many friends in Portland and was highly esteemed by those who knew him. Mr. Beckwith leaves a wife and two young children to mourn their sad loss.

MORAN.—At her son's, at Hartford, Conn., Mrs. Elizabeth Moran, aged 78 years. She was a member of the Cumb. Co., N. S., Mrs. Elizabeth Moran, aged 78 years. Twenty-four years ago Sister Moran professed faith in Jesus and was baptized by the Rev. T. A. Blackadar, and united with the Baptist church at Westchester. She loved the church of God, and during all these years has lived a devoted, humble

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Christian life. It had long been her desire, that the Master, whom she loved, might call her quickly and suddenly away. This desire was granted, and without a day's sickness she was called to depart and go with Jesus. Sister Moran was twice married and was the mother of sixteen children. Nine survive her to mourn the loss of a praying mother. How great their loss, but her gain is greater. May each surviving one learn to love and imitate their dear mother's Saviour.

A well-known PHYSICIAN RECOMMENDED. Skoda's Discovery for my wife, which she has taken with the most satisfactory results. This led me to try Skoda's German Soap, which I find to be a sensitive face which shaving would irritate.

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THE CHRISTIAN MESS... VOLUME LIV. Vol. IX., No. 8. — A PROHIBITION CONVENTION assembled in Toronto on Oct. 10th. The popular vote is to be taken in Ontario on the 1st of Nov. 1894, and the convention of that date is called in view of that purpose of taking steps for the prohibition forces for... — We learn that the Alexander Setbacks took place Monday, the 8th inst., in St. John, and his remains were buried in the cemetery of Fredericton for interment on Wednesday. For some time his brother's mind had been unbalanced, and of late health had broken down double in his care a and a door of entrance to... — ANOTHER aged Baptist has passed away. Rev. N. died at Melvern Square, Saturday, Sept. 16. Father was for more than sixty years a minister, having been ordained in his 88th year. He was in his 88th year, and the oldest Baptist minister in the Maritime Provinces. He was best known in Nova Scotia, where he was chiefly done another issue to be able to sketch of Mr. Vidillo's life... — THE Anglican church in West in Canada has convened its Synod which has just closed in Toronto. The session, which lasted more than a week, was a successful one, and the constitution and rules were adopted. The Synod was presided over by the Bishop of the Maritime Provinces, who was assisted by the Bishop of the Northwest Territories. The Synod for the year was held in St. John, N. B., and the next meeting of the Synod is pointed for September, 1895.