Messenger and Visitor

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—IN a recent issue of the MESSENGER AND VISITOR reference was made to Mr. James Ross, of St. Martins, N. B., as being probably the oldest man living in Canada. Mr. Ross was born in Scotland and is said to be 106 years of age. But it appears that on the other side of the Bay of Fundy there is a still more aged resident. A correspondent, J. A. Dulap writes:

"I beg to inform your readers that we have in this little village of Granville Ferry, a colored man, Eli Marsh, who was born right here more than 109 years ago, has lived here ever since, and is still in fairly good health. His hearing and memory are good and it is wonderful to hear him tell of events that happened 85 and 90 years ago. Men who have lived here all their lives and who are now considered very old, say that Eli was an old man when they were boys.

—BRO. MELLICK, it will be seen, wants some bells for the Indians in the Northwest. And there are some bells in St. John which we should be very much pleased that he should have for that purpose, for there are bells and to spare in this city, if we may express an opinion. There are bells that toll and clocks that strike morning, noon and night and in the wee sma' hours when sleepless mortals vainly seek repose. If the Indians would like some of these bells we are sure it would be an "unstrained" and a "twice-blest" mercy to transplant them to the shores of Lake Winnipeg. But we are constrained to add that if the bells should be tolled after the same dismal fashion that some of them are here the Indians would be likely to get as far away from them as possible.

—SIR Edward Clarke, formerly Solicitor General of Great Britain, not long since expressed the opinion that Britain's Venezuelan claims were untenable and that no honest and impartial arbitrator or commission could decide in her favor on the evidence. The Marquis of Lansdowne, Secretary for War in the present administration, in a speech delivered at Leeds last week took occasion to deprecate these utterances. The statement of Sir Edward Clarke, he said, was startling if true. But he was not prepared to accept it. Great Britain's claims, Lord Lansdown said had been carefully investigated and he believed that most of them could be supported by satisfactory evidence. There was reason to hope that the time was approaching when these questions would be settled by arbitration or by an amicable compromise upon suitable conditions. When the time came Great Britain would enter court, not for a moment believing that every point would be decided in her favor, but confident that her claims would be found to be supported by evidence based upon the established principles of international law.

—THE Montreal *Witness* publishes extracts from a letter written by a Mr. Macaulay who was a Montreal boy but is now first officer on the S. S. *Bidar*, running between Odessa and Versailles. The *Bidar* was in the port of Constantinople at the time of the late terrible massacre of Armenians in that city and Mr. Macaulay has written to friends in Montreal an account of some things which he himself saw and of others of which he learned from eye-witnesses of the awful butcheries perpetrated upon the defenceless people. Mr. Macaulay says that the massacres were organized and carried out under the direction of the authorities, the murderers being supplied with a uniform-sized cudgel and backed by the soldiers and police. The civilians killed those who could be got at, and the soldiers shot at those who appeared at windows and on house-tops. People who gave themselves up to the police for protection were killed by the police themselves and their bodies searched for valuables. In many cases the victims were torn limb from limb by the blind ferocity of their murderers. Some of the descriptions are too terrible to transcribe. Cartloads of butchered bodies were brought to the water's edge and shot into a lighter. Three lighters were towed away at a time to the sea of Marmora. In this way about four thousand bodies were disposed of. In other cases pits were dug, filled full of bodies and covered with a foot or a foot and a half of earth. In this way, it is stated, two thousand five hundred bodies were disposed of, and the condition of these burial places and their vicinity is better imagined than described. Mr. Macaulay adds that the treatment of women and children defies description. He was so overcome with the horrors of which he was compelled to be a helpless spectator that he was really ill for several days afterwards.

A Russian scientist named Kidlichewsky claims to have discovered a method by which telephonic messages can be sent through the transatlantic cables.

A Taking Suggestion.

It is good for sensible thoughts to be made public, for then they must stand the test of widest criticism, and perhaps be put into practice. My mind is greatly in sympathy with the students at our educational institutions at Wolfville: but with deeper pathos is my attention turned to the young men and women of our land who are yearning for the inestimable blessing of advanced education and the consequent extended sphere of power, influence and happiness. Three hundred and eighteen bright youths were reported in attendance at Academy, Seminary and College last year—among the brightest of our land. But were they all the smart ones in the ten thousand Baptist homes of N. S., N. B. and P. E. Island? No indeed. It is most gratifying to know that at least 300 others are thinking and talking of going to Horton; and I fancy as many more thinking and longing in almost hopeless silence. They dare not mention it for fear of being laughed at. Are we not as a denomination and as a nation losing much by the enforced absence from higher culture of half a thousand of our own kindred and neighbors who, if once they could get the chance, will become just as brilliant men and women as those now walking the halls of Acadia. In years gone by, when A B or C; was spoken of as planning to go to college I have seen the smile of derision and heard the question, "What is the use of him going to College? He will never be able to preach," or words to that effect. And such discouraging remarks have too often come from the lips of deacons and matured christians. To my knowledge some very crude, green timber went to our Professors at Wolfville, and in a few years of grind and polishing came forth such pillars of church and state that all Canada, and even other nations, are blessed and elevated by their superior labors. How green some of the fellows were, and the methods for their improvement and enlightenment form part or the unwritten lore of Acadia—the best of it being communicated only to Juniors and Seniors. Don't be afraid, graduates, not even the columns of the MESSENGER AND VISITOR can tempt me to divulge our successful methods for development. Suffice to say we look back across forty years and see such splendid results with so little unpleasantness that it must be said of these Baptist institutions, "they have done noble work."

Our twenty five teachers at Wolfville should have *six hundred* students under their influence and instruction instead of only 318; and I am rather surprised some of them do not put forth effort and induce more students to come. Just as good material is awaiting in our own homes and many a one anxious to go. Seems to me our preachers and graduates should be alert to encourage the youths for college. I only remember hearing one preacher who had not enjoyed higher education, say that he didn't think college training was much benefit. One man who missed the chance gave all his children the privilege of going to college; another, a college graduate, who received great benefit from his own training, never sent one of his children into the higher learning. So we cannot always predict, and we must not judge by appearance. But one thing is sure of the past, great good has come to those who have taken the course at Acadia. Let each reader ask the question, "What would such a person be today if he had staid at his trade or at the counter or at his farm or his fishing?" And one thing is sure for the future,—if many more can get to Acadia, our circle, yes, the whole world, will be brighter and better. Only one new plan is for this letter, namely, for every B. Y. P. Union to aim to have at least one of their own number in our Baptist schools at Wolfville. This B. Y. P. U. movement has greatly roused up the churches and committees.

The young are doing the rousing; they must receive largest advantages. Every Union has members who, if educated, (I mean this in the college sense) would honor the Union, the church and their whole town or village. While I am writing this the young people of our church are carrying out a well-planned, high-toned sociable, some of whose work would reflect honor upon older people. This epistle is to urge the B. Y. P. U.'s of the Maritime provinces to have as one of their mottoes, "*At least one of our members for college.*" Over 20 Unions have anticipated this matter and already have their young men and women at Wolfville. It might be well at the annual meeting to report how many students each society has sent. Now this plan is not mine. Mrs. Oakes suggested it recently and I advised her to put it in the MESSENGER AND VISITOR, as it would have so much more influence coming from her pen. And she, like many other women, preferred that some one else should do it. But I must give her the credit. It would be as unfair for me to omit her name as for a minister to preach some other person's sermon or thoughts without public acknowledgment. J. PARSONS.

Halifax, Oct. 22.

Indian Baptist Missions in Manitoba.

Those who are interested in the evangelization of the Indians of our country have, no doubt, read Bro. Van Tassel's report of his trip with Bro. Prince to the reserves in the northern part of Manitoba. I want to add an item to emphasise the importance of this work. A few days after the missionaries returned from their trip, the Manitoba Indian Committee called a meeting to hear their report. It was a time of rejoicing with us and we praised God for his gracious dealings with our Indian brethren. But the responsibility of following the Lord into this work was laid heavily upon us. He evidently was leading and not only beckoning us to follow but commanding us with all authority in heaven and in earth. The case was clear: something must be done, and done quickly. We prayerfully considered the situation. We reviewed the history of the work from its commencement. We found that since it was started, in 1891, a total amount of about $7,500 had been expended. There are in the way of visible results 140 Indians in church fellowship. There are three houses of worship completed, in value about $1,000. But only a part of the results of this work can be recorded here.

Many of these people have been converted who have not yet made profession by baptism, but the truth concerning the ordinances and the principles of New Testament teaching have been introduced and will work like leaven in raising the Indians to a higher life. Besides this the gospel has been preached and sung by our missionaries and those saved through their instrumentality, to multitudes in regions far beyond the circle of our regular stations. I had the pleasure of being with Mr. Prince when the gospel was introduced to a whole tribe of Indians. They had never heard the name of Jesus before, so far as I could learn. Now they are anxious to have the missionary come and tell them more about Jesus.

This work is also having a wholesome effect upon other bodies with whom it comes in contact. The activity which Mr. Prince's preaching has enforced upon others must be directed along evangelical lines. The minister must not only give more time to preaching but it must be more Biblical preaching. The Indians are beginning to read the Bible. They have it read in the church every Lord's Day. The desire to read the Bible is stimulating them to learn to read. A young Indian brother at Little Saskatchewan, after his conversion, became so anxious to read the Bible that he learned to read in syllable, which is very difficult, and now he reads the Bible to the congregation in the chapel. At that place, every Lord's Day some of them can read English and sing Sankey hymns. The supremacy of God's word and the spirituality of religion have been emphasized by our missionaries and the results are beginning to appear.

The work has so developed that we had to readjust and enlarge our plans to meet the imperative needs of the present. Mr. Prince, who has had his headquarters at St. Peter's, is to be sent North, where the largest body of our Indian people are settled, and Mr. Van Tassel will hold the situation at St. Peter's. He will train Indians for work on heathen reserves and have an oversight of the work. A valuable worker, who is always equipped with the language, is available for Portage, where nearly 1000 heathen Indians are within reach. The total amount needed to carry out this plan is $3,000. We laid our plan before the Indian committee of Ontario, who have been our helpers in this almost from its beginning, and they very heartily adopted it and entered into co-operation with us in endeavoring to carry it out. In the original draft of the plan $500. was estimated for a white teacher with Bro. Prince in the North, but the total estimate was that much beyond what we could undertake. While it was difficult to tell what could be left out it was decided this must be dropped for the present.

This will leave $3 500 to be raised for this mission. Surely no one will say that is too much to spend in a work that has been so wonderfully thrust upon us and in which we have been so graciously blessed. And we may expect a yet greater manifestation of God's favor in the near future. As surely as we refuse to follow the divine leadings in this work so surely will God's frown fall upon us and neither church nor individual can escape direct responsibility.

While the Ontario Indian committee have increased their appropriation there yet remains $1,000 for our sisters in the Northwest to raise for this work. This will be a heavy task for them with all the other work they have on their hands. $800. of this must be raised amongst themselves and in the Maritime provinces. They will need the sympathy and help of their sisters and of the churches down by the sea. The Treasurer of this department is Mrs. W. McBride, Winnipeg, Manitoba.

H. G. MELLICK.

Kansas Letter.

The Kansas Baptist Convention held its annual meeting from Oct. 12th to 15th in the North Baptist church of Topeka, of which the writer is pastor. The central place of meeting, the beautiful weather with which we were favored, and the admirable programme which had been arranged, all conspired to make the convention large and enthusiastic. It was declared by all present the best for many years. Over 200 delegates were present from outside the city of Topeka. The annual missionary sermon was preached by Rev. W. B. Bradshaw, well known to your readers. It was a forcible presentation of the work which awaits christians in the "fields white already to harvest." Bro. Bradshaw after a pastorate of three years at Hiawatha, has removed to Hutchinson, our famous salt-mining town in central Kansas, where we expect great things of him.

The past year has been one of great financial stringency, and as a result the State mission board reported a debt of nearly $1,000. Retrenchment will be necessary. The number of district missionaries, or evangelists has been reduced from five to four, and these are somewhat lower salaries. Fortunately a number of churches in important centres of population, which have hitherto received aid, have within the past year become self-supporting, and thus quite a large sum of money is released to assist other needy causes. Rev. E. B. Meredith, our general missionary, continues at the helm faithful and indefatigable.

The state of B. Y. P. U. occupied an afternoon of the convention with a workers' conference, and an evening with a public mass meeting which was addressed by Rev. M. J. Breaker, of Independence, Mo., on the topic, "Jesus an example for the young." Seldom have I listened to a more eloquent or stimulating address. Our B. Y. P. U. is in a flourishing condition. Mr. J. E. Marshall of Concordia, a young editor, is our new president. The president of our State Convention is Hon. W. C. Simpson, of Emporia, who besides being an active christian worker is prominent in Kansas politics.

We were especially glad to welcome the new president of Ottawa University, Dr. J. D. S. Riggs, who has recently come to us from Granville, O. Ottawa opens this fall with over 400 students. In its location, equipment, and character of work done, it reminds me very forcibly of our own Acadia.

Just at present we are in the throes of a political campaign. We have politics and to spare. As Kansas is considered a "doubtful" state, the national committees are turning loose upon us all sorts of "spell-binders." Let me whisper confidentially in your ear that the Kansas "Populists" are not nearly so wild-eyed, and have not nearly so much hay-seed in their hair as some of the eastern papers would have you believe. There is a large number of our most consecrated christian workers who are conscientiously in favor of "free silver." Your scribe is most interested in the prohibition phase of the election. I regret to say that the chief political parties have utterly ignored the subject in their platforms, except one, which declared strongly in favor of the resubmission of the prohibitory amendment to the people. The present Republican governor, E. N. Morrill, has not proved to be an active friend of prohibition. He has been renominated. His opponent, J. W. Leedy, nominated by both Populists and Democrats, is known to favor resubmission. Besides what it suffers at the hands of its enemies, prohibition is suffering severely in the house of its friends. We have no less than three prohibition candidates for governor, nominated respectively by the National party, the Prohibition party, and the Independent Prohibitionists. No one of them will withdraw in favor of any other. Altogether the outlook is rather dark, and many christian voters scarcely know what to do.

The first Sunday of last August your correspondent had the pleasure of observing the sixth anniversary of his pastorate. During this time there have been added to the church 275 persons, 134 of them by baptism. The outlook for the future is very hopeful.

W. B. HUTCHINSON.

Topeka, Kansas, Oct. 22.

Let the Churches Have Full Credit.

In explaining the reason why certain moneys raised by his church were sent to me Rev. W. E. Hall, of the Tabernacle church, Halifax, says: "I wish the church to have credit for all they do, so as to encourage them." I am glad to know that a number of our pastors take the same view and desire that their churches should have full credit for their gifts in our annual reports. It is also helpful to inform the church in the annual sermon, which every pastor should preach as the years go round, what has been raised for the work of the church and Sunday School, etc., and what has been given to outside work.

We make it our aim to have each church credited in the report on Denominational Funds, with the full amount of their contributions, but every year some fail to receive such credit and for two reasons:

1. Some of the money is sent to the treasurers of the different boards instead of being sent to me as the provincial treasurer. As long as the treasurer of the church or Sunday school or individual members of the church send their money to the treasurers of the different boards or pay it to agents, there is no certainty of the church having full credit for what it contributes.

2. Another reason why some churches are not credited with the full amount of their contributions in the year in which it is raised is that they do not send it forward till after the books are closed. That was the case with some of the churches last year. One brother even paid me money at the Convention hoping that it could appear in the report for the year.

Bro. Hall says further, "we will do all we can for Denominational Work this year." I hope this is the purpose of every pastor and every church, because if it is the $15,000 will be easily raised.

A. COHOON,
Treas. Den. Funds, N. S.

Wolfville, N. S., Oct. 29.

A Presentation.

The members of Lakeville Division, Billtown, met at the Baptist parsonage Monday evening, the 26th ult., for the purpose of presenting Pastor Freeman with a beautiful fur coat, which they had procured for his use. This was a befitting way of showing their interest in his welfare. Bro. J. E. Dunham, Division Deputy, made the presentation with kindly words. By this timely gift the recipient became fearless of wind and cold—very happy and very grateful. He trusts his ministering brethren will have similar favors.

A London letter says that the late Du Maurier's curious religious opinions are to be found in the famous dialogue between Little Billee and the dog.

Bricks Without Straw.

BY REV. T. TROTTER.

A parcel of books reached me this morning, and I have just been enjoying the luxury of handling these new possessions, of cutting the leaves, and sampling the contents. How one rejuvenates and expands under the stimulus of a noble book, the product of some vigorous and sanctified intellect, dealing freshly and suggestively with some lofty theme. Such a book is to the mind and heart what a good fertiliser is to an apple tree, only so much quicker in its operation; or what a well-compounded tonic is to an anemic and exhausted body, only so much more prompt and sure in its effect.

It was not easy to husband the dollars needed to make the purchase, but it seemed that these books must be had whatever else might have to be foregone to make their acquisition possible.

What a deprivation it would be if one were so circumstanced as to be actually unable to avail himself of the ministry of good books. And so I have been led to think of the many pastors whose possibilities in this direction are at the minimum point. I have been thinking particularly of a fellow-student, whose circumstances during his student life were so cramped that all through his student course he had to borrow most of his text-books. At graduation he entered upon a pastorate at a salary of $600. He must run a house, keep a horse, wipe off old scores, and be an example to the flock in Christian beneficence and hospitality, on that sum. The surplus for books was nil. He got one at intervals by pinching in some other direction. But when he had been in the ministry five years, he had no encyclopedia, his critical apparatus, in the way of commentaries, bible dictionaries, and other books of reference, was of the most meagre and unsatisfactory sort, and his workshop pitiably bare. And he was a brainy man, with scholarly instincts and capacity on every side for the appreciation of what a good library yields. He is in the ministry still. The children—bless their hearts!—have multiplied, but the salary has remained stationary. He is in a harder case than ever; and he is a type of a number all too large.

To say that this impoverishment in the matter of books chafes and depresses a man, is to say the least that might be said; it limits and stunts him. Instead of the tropical richness and luxuriance which his nature was capable of attaining, his development is arrested, fruit and foliage become scant, and decay sets in all too early.

The indispensableness of books of reference in the work of an efficient minister does not need to be demonstrated. He must have access to a good general encyclopedia, to a religious encyclopedia, to a comprehensive bible dictionary, to critical commentaries, to standard works on systematic theology, church history, christian ethics, the social and political conditions of bible times, and the like. But his library surely should contain also books representative of all the various departments of general literature: history, the physical sciences, political and social science, the science of language, poetry, and fiction. The preacher should be not only a specialist in biblical and theological training, but an eager general reader. This general reading will furnish him with intellectual recreation, will amplify his knowledge, will stimulate his own mental energies, and discipline his taste. Nor will the end ever be reached in this buying of books for the nurture of the mind and the enriching of one's work. The intellectual activity of the world was never what it is to day. He who is forced to live exclusively in the past will soon lose his touch with the present.

It certainly would be well if students, during their collegiate life, would deny themselves every luxury, and hoard their pennies for books. It would be well if, on leaving college, they would forego the bliss and blessing of wife and home till a fair supply of tools had been accumulated. But in the case of many, during the years to which I have alluded, where the utmost economy and self-denial have been practised, they are able to command little more than the bare necessaries of life. Would it not, therefore, be well if the churches would lay to heart the necessity for books when estimating what a minister can live on? Would it not be a god-send, in the case of the less favored pastors, if sometimes their people would find out in a delicate way where the library lacks, and, by a little special generosity, enrich the pastor, and indirectly enrich themselves? Or, not thinking of any large gift at one time, would it not be a grateful thing, in the case of the pastors referred to, if the members with means would occasionally surprise the pastor with a copy of some single volume which is moulding current thought, but which the pastor's purse cannot command. For many a pastor to get, and thoroughly digest, any one of the following books, which have appeared within the last two or three years, would be to make him over as a christian thinker and preacher: Christian Apologetics, by Professor A. B. Bruce; Christ in Modern Theology, by Professor Fairbairn; The Living Christ and the Four Gospels, by Dr. R. W. Dale; The Christian Doctrine of Immortality, by Professor Salmond; The Mind of the Master, by Dr. John Watson (Ian Maclaren); or that incomparable book of recent times in its department, Studies in Christian Theology, by Dr. James Denney. Would that all pastors might be able to get these books; if not all at once, then one at a time, beginning with the last first.

A number of fishermen who have returned to St. Johns from Labrador are destitute. The government will institute relief works to provide employment.

W. B. M. U.

MOTTO FOR THE YEAR:
"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 178 Wentworth St., St. John N. B.

PRAYER TOPIC FOR NOVEMBER.

For our Northwest Mission, the work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For the W. M. A. S., that every sister may be interested in this mission work.

We bid farewell to Cavendish, after eleven very busy but happy years. We will not soon forget the dear friends of that place who, for so many years, showed us such great kindness. On coming away we received many tangible proofs of their appreciation. One thing that I particularly prize was a very nice Album from my Sabbath school class. Among the many kind *words* received was a farewell address from the Aid Society, in which they gratefully expressed their appreciation of my services while among them, especially the work done among the young people. I hope those who are bearing the burdens may be helped and encouraged to know that there is not *one* but *many* seldom seen or heard of at our Convention who are striving to help on the good work. I pray this may be the best year in our history. The Alexandra Society has held one meeting since I came here. This is one of our best societies. They meet regularly, have a sewing circle, and I should judge they were a faithful band of workers. I hope we may be able to report progress this year.

MRS. J. C. SPURR.

Little Bras d'Or, C. B.

While we feel deeply the loss we have sustained in not having been able to meet our sisters in Berwick, yet our hearts have "burned within us" while reading the reports in the MESSENGER AND VISITOR, as well as hearing them from one representative, Mrs. D. G. McDonald. We rejoice at the manifest presence of the Master at all the meetings which our missionaries elect have attended, and trust this is an augury of success which will always attend their efforts. May the "Lord be with you" ever be sounding in their ears, as well as shown in their work. Our little society, which you courteously call the "Banner" society, is still progressing, although our numbers are small. Our hearts were encouraged at our last meeting, when the sister at whose house we met, brought in her six months old baby girl and said she wished to make her a member too, and so paid her fee with her own. We will surely expect our *missionary baby* to grow up a missionary woman. We hope also to be able to do a little for Home Missions this year.

MRS. J. T. MOFFATT.

Guysboro' N. S.

On Wednesday last, Oct. 28th, the "Women's Baptist Missionary Aid Society" of this town met at the parsonage for a 5 o'clock tea, given by Mrs. Gardner. Many responded to the invitation and a most pleasant and profitable time was spent. At the close of the meeting it was unanimously agreed "that the monies collected this year shall be devoted to Miss Maud Harrison's expenses." We are pleased to report the addition of a new member on the occasion. Later on in the evening the "Young People's Sewing Circle" met, preparing for a sale of work, the proceeds of which are to be devoted to "Home Mission" purposes. COM.

Clementsvale, N. S.

Our W. M. A. S. observed Oct. 15 as Crusade Day. Part of the day was spent in calling on those not members, for the purpose of interesting them in missionary work. Our president, Mrs. P. J. Chute, had an interesting programme prepared for the evening entertainment, and although the day was very unfavorable yet a goodly number were present. The president opened the meeting by singing. In the absence of the pastor, Bro. I. M. Baird led in concert reading Psalm 25. Prayer was offered by the president. The secretary gave an interesting report of the year's work, also read the minutes of the last monthly meeting. The society was re-organized one year ago with a membership of sixteen and has since been increased to fifty. Six new members have been added since our last meeting. We have raised, for Home and Foreign work, about forty dollars. The programme consisted of recitations, solos and quartettes. The children's part was interesting and beautifully rendered, consisting of music class exercises. Very interesting and helpful were the papers on Missions, read by Mrs. P. J. Chute, Ira M. Baird and Mary E. Banks. On the whole the entertainment was pleasing to all. May the sweet influence of Crusade Day be long realized in the hearts of those who were present. In cheerful obedience and loving sacrifice may we each one strive to carry out the commane of our blessed Saviour.

LORA A. LANGILLE, Sec'y.

A HISTORY OF THE CANSO BAPTIST CHURCH.

Prepared by Deacon C. H. Whitman and read by him at the Jubilee Celebration, August, 16th, 1896.

On Sunday, the sixteenth day of August, 1846, the Canso Baptist church was organized. It was a very modest beginning. Eight persons constituted the original membership. Their names were: Reuben Cohoon, Henry Gruber, Mrs. Henry Gruber, Sarah Bigelow, Matilda Pablicover, Jeremiah O'Hara, Lucy Freeman, and Charlotte Wilt. All but the last named have passed away. She, as Mrs. Jacob Whitman, is still with us but in feeble health.

We are told in the record of the church that the new chapel, the present vestry, was opened for public worship on that day, the Rev. James Stephens preaching a sermon from the 7th verse of the 122nd Psalm: "Peace be within the walls"; and the Rev. Mr. Hobbs from Country Harbour, who afterward went to New Zealand, took a part in the exercises of the day. The record goes on to say that "immediately after the service they proceeded to organise the said church, composed of persons who had previously been baptised upon a profession of their faith in Christ." The necessary officers were chosen, and the Lord's Supper was dispensed. Reuben Cohoon was appointed deacon. It does not appear who filled the office of clerk, or what other officers were appointed.

Previous to this the Congregationalists were the only organised body of Protestant Christians in the community, and the religious life of the place had been largely fed through that communion, which had a considerable number of adherents. It had been visited, however, by a number of Baptist ministers. As early as 1818, that devoted servant of Christ, Thomas Ansley, who went about the land in the power of the Spirit, preaching Christ, visited Canso. In his journal we find an entry as follows: "Monday, September 7th, I took passage with a Mr. Hearty to Canso. I arrived about sunset at the house of Mr. A. Whitman. The Lord be praised for bringing me to this house. The family wer eat tea when I came in; and in returning thanks I could but say, 'Peace be to this house.' As a number of the neighbors were in, and stopped till after prayers, I read, lectured on the chapter, and prayed; and it was a most affecting time."

The Rev'd Richard McLearn was another of those saintly men, to whom the Baptist denomination of these Provinces owes so much, who visited Canso in those early days. About 1832, while on an extended missionary tour through the Eastern part of Nova Scotia and Cape Breton, this earnest servant of God visited Canso, and the account of his labors, here and elsewhere, as given in his journal, is exceedingly interesting. He tells of one conference meeting held here, beginning at eight o'clock in the evening and continuing till one o'clock in the morning, at which one-half of the professors had not an opportunity to speak. Several persons were baptized at this time but no church was formed.

Among other Baptist preachers who found their way to Canso about this period were David Nutter, Joseph Dimock, Anthony Dimock, Hezekiah Hill, Richard Cunningham, William Burton and John Whidden. It is recorded of David Nutter that he organised a church here, but the statement would seem to be incorrect. They all sowed good seed, however, and laid the foundation for the spiritual building which was subsequently to be raised.

We who live in more favored times can but imperfectly realize what Canso was in those early days. Steam communication either by land or water was unknown, and even the roads would scarcely be called roads today. Communication with the outer world was accomplished by means of boat or vessel, or if the journey was made by land carriages were unknown, and the traveller was obliged to travel on foot or in the saddle. The population was sparse and the people poor. There were no public schools maintained by taxation, such as we have today, and the educational advantages enjoyed were exceedingly limited. Not many could afford to pay the fees necessarily demanded, and the whole educational equipment was such as would not be tolerated today. The site of the present noble building in which the young people of Canso are taught was a forest of thick trees, and the humble school room of that day would be thought entirely inadequate now. The people enjoyed but few social advantages, and their opportunities for acquiring the culture and refinement which come through free intercourse with the world, were necessarily very limited. Still, they tried to make the best use possible of the means within their reach, and if we, today, live under better conditions and enjoy greater privileges it is largely due to the self-denial and effort of those who went before. "Other men labored, and we are entered into their labors." They lived simple, earnest lives, and in zeal and faith and capacity for endurance put us to the blush upon whom the ends of the ages are come."

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure,
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor.
Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

These patient, obscure workers for God rest from their labors, but their works do follow them, and we are reaping the harvest for which they sowed the seed, oftentimes with tears.

On the Sunday following the organisation of the church, two others, Eunice Kerby, now our sister Mrs. Metre Swaine, and Catharine Malay, now our sister Mrs John Matthews, were received for membership, and baptised the following Sunday by missionary Stevens. On Saturday, October 30th, of the same year, at a conference meeting held at Deacon Reuben Cohoon's five persons who had previously been baptised were received into membership, namely: Mr. and Mrs. James Harrington, John Jeffry, Mrs. Isaac Bears and Mrs. Reuben Cohoon. And so the church grew. Mr. Stevens did not remain long, probably not longer than the first summer. The people were poor, and the flock but a little one, and the support of a pastor was more than they could undertake. To this day, however, the loving ministrations of Mr. Stevens are kindly remembered.

About January, 1850, the Rev. Anthony Martell, then a young man, just beginning his ministry, took the pastorate of the church and during that winter a very extensive revival was the result of his labors. During the winter of 1850 and the two following years, about a hundred and fifty were added to the church. A good many of these were residents of Crow Harbor, Phillips Harbor and Half Island Cove, and were subsequently dismissed to form the Crow Harbor church. A goodly number, however, were residents of Canso, and for many years subsequently were among the most faithful supporters of the cause of God here. Some of them are with us to this day, "but some have fallen asleep." During the second winter of Mr. Martell's pastorate the church met with a serious loss in the death of its first deacon, Reuben Cohoon, the result of a distressing accident. Deacon Cohoon was hauling timber, and by some means fell beneath the sled, which passing over him, crushed out his life. The team came home unattended, and the lifeless body was subsequently found where the team had left it after dragging it some distance. Deacon Cohoon was a man of more than ordinary piety, and the influence of his earnest life is still felt here. The loss to the little church was a serious one, but it was God who took him. The sad event occured Feb. 14th, 1851.

Mr. Martell's pastorate extended over about four years till November 1854, and for the next three years the church had no regular pastor, though occasionally a travelling minister or missionary broke the bread of life to the people. Rev. J. C. Cogswell visited the place in 1855, and baptized two sisters who united with the church. The Rev. J. C. Hurd came to the pastorate in the autumn of 1855. His ministry was blessed by some conconversions, nine or ten members being added to the church. Bro. Hurd was specially active as a temperance reformer, and his addresses in aid of that reform, delivered in the little old school house, which at that time was the only building we had in which to hold other than religious services, are fresh in the memory of some who are with us now. He was an eloquent speaker, full of force and fire, and there is no doubt that his influence was helpful. The cause of Temperance has made considerable advance all over the land since then. Mr. Hurd remained about three years. He was but a young man when he came here, but he has long since gone to his reward, and his sweet, gentle wife as well.

The next minister to labor here was the Rev. Manson Bigelow. He was never settled as pastor of the church, but made frequent and prolonged visits, and there can be no doubt that much good resulted from his labors. His preaching was not eloquent or cultured, but God was with him in his work, and his success was greater than that of many men of larger opportunites and more thorough training. During the period in which the church enjoyed the occasional ministrations of Manson Bigelow, the Rev. John Miller became pastor, and remained about three years. The Rev. T. H. Porter became pastor in the end of the year 1861, and continued till the early part of 1863. From May until August, 1863, Bro. J. Moser, licentiate, preached the word to us, and in the autumn of 1863, Bro. H. J. Gesner, licentiate, from Sydney, came to us and remained until the following February, when failing health compelled him to return to Sydney where, after a period of intense suffering he was called home. During June and July 1864, brother J. Coombs, licentiate, preached to us, and in the autumn of that year Bro. J. Moser visited us again and remained for six months.

On the 9th day of July, 1865, Rev. D. A. Steele entered upon the pastorate of the church, and remained with us until the autumn of 1867, and his labor was not in vain. During this period, March 11, 1866, sister Maria Norris, now Mrs. Armstrong, whose missionary labors have been so blessed to the churches and to the heathens, was baptized and joined the church.

In October, 1868, Rev. A. W. Barss became pastor and remained till the autumn of 1872. During his pastorate in 1870, the first Woman's Missionary Aid Society in the Maritime Provinces, was organized in connection with the church through the efforts of sister Maria Norris. Two hundred dollars were guaranteed toward the support of Miss Norris for the first year, and one hundred dollars for each subsequent year of her connection with our Foreign Missionary Board. Our missionary zeal seems to have reached high water mark on this occasion. It is to be regretted that the zeal and enthusiasm with which we began have been allowed to flag.

On June 19, 1873, George W. Thomas, licentiate, commenced his labors with the church, and on the 13th of May, 1874, Brother Thomas was ordained to the work of the gospel ministry as pastor of the church, in which office he remained till September 1st, 1876, when he left for Newton theological institution for further study.

Bro. W. H. Robinson, licentiate, labored with the church for a year, beginning Sept. 1st, 1897, and was succeeded by Bro. William McGregor, who labored from November 11th, 1877, to August 1878. During August and September of that year Bro. Slocum, a theological student from the United States occupied the pulpit with much acceptance, and at the end of that time returned to his studies. In October, 1878, Rev. A. W. Barss, resumed the pastorate and continued till September 1880, when he removed to St. Margarets Bay. It was during Bro. Barss' pastorate, October 19th, 1879, that Bros. Abraham N. Whitman, Harris Kirby, and David Barss were publicly set apart and ordained as deacons of the church by the laying on of hands, deacons H. R. Cunningham, of Guysboro, and King of Antigonish, assisting. Deacons Whitman, Kerby and Barss had filled the office of deacon for some time previously.

Rev. F. O. Weeks was the next pastor, from September 1882, to June 1883, and was followed by Walter Barss, who preached to us in July and August of that year.

Rev. James Scott, formerly of the Methodist ministry, became pastor September 20, 1883, and was ordained to the Baptist ministry Oct. 16th of that year. Mr. Scott remained pastor of the church till the fall of 1886 and was followed by the Rev. P. S. McGregor who labored with the church from January 1st, 1887, to March 15th, of the same year, and was succeeded by the Rev. F. G. Harrington, who remained for two and a half months, beginning March 20th. The Christian Endeavor society was organised at this time by Bro. Hannington. The Rev. H. B. Smith began his labors as pastor June 12th, 1887, was ordained to the ministry at the meeting of the Eastern Association held at Little River, Cumberland county, on the 9th of September of that year, and remained with the church until May 23rd, 1890, having accepted a call to the Springhill church. Under the pastorate of Bro. Smith, in 1887 the present church edifice was erected and completed in the following year at a total cost including furnishing of about six thousand dollars. The Eastern Association met with the church in the summer of 1888, and the new house was dedicated to the service of God at that time. In the same year Deacon Harris Kerby left us for the home above. Without giving him much warning the Lord took him to the more perfect service.

At the close of Mr. Smith's pastorate Rev. A. Martell, who had been pastor of the church in the early days, offered to supply the pulpit until a pastor could be secured, writing from Newton, Mass., where he then resided. His offer was accepted, and he occupied the pulpit from May 30th, 1890, to Feb. 8th, 1891, when Rev. F. O. Weeks, a former pastor, resumed the pastorate and remained with us till the spring of 1892. He was succeeded by Bro. A. A. Shaw, licentiate, who supplied the pulpit from about the first of July, 1892, to the autumn of 1893. The Rev. W. H. Robinson preached for three Sabbaths in November and on the 26th of November, 1893, the Rev. M. P. Bowie assumed the pastorate, the connection lasting till March, 1895. Bros. S. C. Cook and C. W. Whitman were elected deacons Feb. 7th, 1894. Deacon Abraham N. Whitman was called home, Jan. 16, 1894. Like Deacon Kerby he had but little warning, but the call did not find him unprepared.

Mr. Bowie was succeeded by the Rev. F. H. Beals, who came to us from the church in Hebron, Yarmouth county in May, 1895, and his wise and kindly ministry is still given to the church.

With the time at our disposal we have not been able to give more than a hurried record of the pastorates since the church's organization. The question may appropriately be asked, what has the record of the church been? Has its history been one of success or failure? Has its pathway been as the shining light shining more and more unto the perfect day, or were its first days its best days, and its subsequent history one of failure and defeat? Has it been like a city set upon a hill which cannot be hid or has it lived but to make religion contemptible, and put the crucified Lord to an open shame? We think that it cannot be shown that the Canso Baptist church has been altogether a failure. It has had its dark days, days of failure and weakness, but there have been progress and growth as well. It has maintained the public worship of God. It has stood for the old truths and the old paths, and many who are now in Heaven, owe their saving knowledge of gospel truth to the faithful presentation of that truth given from the pulpit and in the Sunday school. It has sent out some good, earnest workers for God, whose influences where they have gone has been for truth and righteousness. May we not hope that what has been done has been but the laying of the foundation of a larger work, and that the coming year will be marked by an ingathering of souls, a building up of God's cause here and around about us, that will prove that the labors and sacrifices of past years were seed-sowing for an abundant harvest. The time is short for us. There is no work, nor device, nor knowledge, nor wisdom in the grave whither we go. Let us be diligent and faithful and God will bless us and our work for him.

THE FATHERHOOD OF GOD, AND UNIVERSALISM.

BY REV. N. S. BURTON, D. D.

It is claimed for the doctrine of the Fatherhood of God, as popularly held, that it implies the final salvation of all men, and those who reject the doctrine charge it with involving this as a logical consequence. I do not propose to enter the lists on either side of the question whether the Scriptures represent God as the Father of all men, but it seems to me pertinent to inquire whether any true conception of the relation of parent and child, that can be conceived as existing between God and man, affords any presumption in favor of Universalism. It has been said, as truthfully as wittily, that the modern popular doctrine of the Fatherhood of God is in fact the doctrine of the papahood of God, that its conception of God corresponds to a petted and spoiled child's conception of a weak and doting father.

Jehovah asked of his ancient people: "If I be a Father, where is my honor?" The claim that God is the Father of all men must be maintained, if at all, without destroying his honor. Fatherhood must be consistent with impartial rectitude and universal benevolence and spotless holiness. God being conceived of as impartially righteous as well as impartially loving, will his fatherhood of men be a guaranty of the final salvation of all men?

It will not be claimed that sonship makes sin less sinful. Rather if God be our Father, our sin of disobedience and our aversion to his holiness are the more unnatural and inexcusable. Absalom's sin of treason and rebellion and usurpation was not the less but the greater because the king whom he sought to dethrone was his father. But will not God deal more leniently with us when we sin, because we are his own children? No argument is needed to prove that God will deal mercifully with sinners, whether he be our Father or not; that he is slow to wrath and ready to forgive. God loved the world and gave his Son for sinners, whether he is our Father or not. What more can or will he do, if he is our Father? Will he forgive our sins if we confess them? This he has promised to do whether he is our Father or not. Will he forgive his own children when they sin and do not confess their sin? There is no such promise. It is not conceivable that a righteous God, even if he be a Father to all men, will save men in their sins unrepented of.

But does not a father feel towards his own children, when they sin, as he does not towards those who are not his children, even though he realizes the sinfulness of their sin? Doubtless he does. David felt towards Absalom as he would not have felt towards the son of a stranger had he been the leader of a rebellion. David was far from being a model father, and we should greatly err if we were to form our notions of the feelings of God, in view of the sin of men, from the example of David. And yet we may be sure that David's grief over the sin and doom of Absalom were not deeper than the grief of God over the sin and doom of rebellious man. David exclaimed: "Would God I had died for thee, my son Absalom." Jesus Christ—God manifest in the flesh—wept over Jerusalem and actually died for sinful men; but Jerusalem perished as he predicted. God's feelings towards sinful men are not merely feelings of righteous indignation, but also of profound grief. He expresses this grief by the mouth of his prophet: "I have nourished and brought up children, and they have rebelled against me." We know what God's grief over human sinfulness has led him to do to win men from sin and deliver them from its consequences. He has provided redemption for them, through Christ, and offers them pardon and eternal life. If he were a father, would he save them in impenitence? If all men were assurred that they are by nature children of God, would this give them any ground of hope that they should finally be saved though they refused to repent of their sins?

But, finally, if God be our father will he not bring to bear upon us, because we are his children such "irresistible grace" as will prove efficacious in leading us to repentance, and so secure our salvation? Imagine such a question asked by a rebellious son of his father! Nothing could be conceived more presumptuous or insulting to God. Or suppose the question asked by a true child of God, in behalf of his impenitent kinsmen according to the flesh. Is there not in it an implied impeachment of the divine mercy? We justify a human father in being willing to do more and sacrifice more to save his own child than to save the child of another, because he is human and not divine. His love is finite and not infinite love; his power is finite and not infinite. From the truth that God is love it follows, not that God will finally bring to holiness and happiness every moral creature he has made, whatever the degree of his sinfulness, but that he will do for his salvation all that the love of a holy and righteous God moves him to do. Even the love of God does not move him to destroy human free-agency to save sinners, nor to save his own children by undermining the foundations of his own righteous throne, were such a thing possible or conceivable.

If all men are by nature sons of God, then their sin is against a loving Father as well as against a righteous ruler, and is a grief in his loving heart as well as a violence to his righteous nature. Whether God is the Father of all men or not, we are sure that he is doing all that infinite love can move him to do to win each sinful child to repentance. What is it but arrogance for any such child to presume that parental love has some "irresistible grace" in reserve, which will at last overcome the enmity which has thus far resisted infinite love?—Journal and Messenger.

We should not be discouraged in our work for Christ because we do not gather in great numbers. One soul gathered home is a great work. No man can estimate the value of one soul.

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Peace, perfect peace, in this dark world of sin!
The blood of Jesus whispers peace within.

Peace, perfect peace, with thronging duties pressed!
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging round!
On Jesus bosom naught but calm is found.

Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future here unknown!
Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon will cease,
And Jesus call to heaven's perfect peace.

Literary Notes.

The November *Arena* contains a paper by Mrs. Mary M. Harrison, who has for years made a study of child life, on "Children's Sense of Fear," which will be of especial interest to those engaged in training the young. Now that child psychology is being made a distinct study, it is to be hoped that the baleful and pernicious old-time custom of filling the minds of little innocent children with frightful pictures, so largely resorted to hitherto as a factor in their moral training, will be relegated to the barbarities of the past.

Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie?
Spare not the stroke! Do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord!

—*Bonar.*

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hand. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful; He will bless your aims, if they be for your soul's good.—Frederic W. Farrar.

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Editors: Rev. E. E. Daley, A. H. Chipman.

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Prayer Meeting Topics for Nov. 8th.

B. Y. P. U. Topic.—"The hand that is knocking." Rev. 3: 20.

C. E. Topic.—"The most interesting thing I know about foreign missions." Acts 17: 16-31.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, Nov. 9.—Psalm 32. Repentance preceding a revival (vs. 5). Compare 1 John 1: 9.

Tuesday, Nov. 10.—Psalm 33. Cause of heart rejoicing (vs. 21). Compare John 16: 22.

Wednesday, Nov. 11. Psalm 34. O taste and see that the Lord is good (vs. 8). Compare Heb. 6: 4-6.

Thursday, Nov. 12. Psalm 35. The tongues's revival (vs. 28). Compare Ps. 71: 15.

Friday, Nov. 13.—Psalm 36-37: 9. God is the fountain of life (vs. 9). Compare John 4: 14.

Saturday, Nov. 14. Psalm 37: 10-40. Command for all (vs. 27). Compare Isa. 1: 16-17.

Our Educational Leader, Rev. J. H. McDonald, of Amherst, N. S., now holds himself in readiness to accept invitations to extend the educational part of our work. Sincerely,

H. G. ESTABROOK, Sec.-Treas.

It is said that a single hornet, if he feels well, can break up a camp meeting, and it is a fact that a single sin cherished can ruin a life.

What about your voice, are you using it for Jesus? "The lower lights must be kept burning." Did you push the last meeting by your testimony.

Don't be a "nothing to say" christian. A half a dozen words may be more than a great battle. A dumb christian often means a victorious devil.

Don't try to steer clear of what the leader has said. Back him up and what he has said up. It is not the many thoughts that makes a good meeting but the few impressed on the heart.

Go to your society to do business for the Lord. Too many go to be entertained. "Occupy until I come" takes in the social hour. Feel *your* responsibility. The one that does not work will not eat.

Sentence testimonies are good but a minute talk is better. Some of our young christians need to launch out. Have something to say and say it. Some one has said that there is a great difference between having to say something and having something to say.

Do not be afraid of excitement in religion. The word in its latin derivation means to draw out. We would get excited over ship-wrecked men why not over a wrecked world. Jesus was said to have a devil, Paul to be mad, Appollos was fervent or boiling hot in spirit, and the disciples were said to be drunk on the day of Pentecost. Behold the state of those about you and, like Paul, you will find yourself pressed in spirit to beseech the unsaved to be reconciled to God.

What are you reading? Would you like to have your pastor know it? God does. You connot build up a strong christian life on a diet of trashy fiction. Time is too short to spend an hour with a poor book. There is such a thing as corrupt literature. Every young christian ought to turn aside from such a field. There are thoughts that enrich the imagination, feed the intellect and stir up the emotions to holy aspirations. Seek them. Cultivate a taste for them. Strong men demand strong food.

The Knocking Hand.

These words were addressed to the church but they have wider application. Christ says that if *any* man will open the door he will come in. The object of the christian is to get Jesus into the heart where he is not; the necessity of the sincere is to let him in.

1. *Look at the person standing without.* We have a description of him in the first chapter of the book. He is *venerable*. We do not like to keep the aged waiting. Our sins have whitened his hair. Before the mountains were brought forth he had a being. He is *rich*. He is girt about with a golden girdle. The "golden key" will open many locks. He brings the incorruptible wealth in his hands. He is *wise*. His eyes are as a flame of fire. The wise are usually welcome guests. He makes wise unto salvation. He is *pure*. "His feet are like to fine brass." Who can find fault with this man. Pilate could not. He was "holy, harmless and undefiled," the "fairest among ten thousand."

2. *There is a way into the heart.* Sometimes Jesus gets in through our *fears*. The law becomes the schoolmaster to lead us to Christ. Luther, Bunyan and many others let Jesus in that they might be saved from the wrath to come. Sometimes He comes in through the desire for *gain*. Many have been like the young man who sought Him for eternal life. He appeals to this motive teaching us that "godliness is profitable in all things." Into some hearts he has entered through a sense of *right*. His demands are seen through the Spirit to be righteous. Such have said: God is, I have transgressed His law, I shall take Jesus as my Saviour.

3. *He comes with an offer to the door.* I will come in and sup with him. It is a *large* offer. The christian can bear testimony to this. It is the offer of a feast. There is joy, communion and great profit to the host. But it is *conditional*. Tee condition can easily be met. The bolts and bars can be thrown back. The thousands who have received Him establish the fact. The Scriptures place the responsibility on man. Then how *wide* is the offer. *Any* man can welcome Jesus to his heart. He died for all. The Spirit and the bride say "whosoever will come may come."

4. *His action is making the offer.* He knocks. It is his hand that is heard when the christian *invites* men. There should be in every social meeting a great deal of this knocking. Our hand may be the hand of Jesus as we bear to the perishing a call to life. By *providential dealings* he knocks. Through storm and sickness, death and loss, He asks admission. The tower in Siloam that fell is made to speak and warn the living "except they repent they shall likewise perish." Often Jesus knocks in the *example* of christian people. The godly life is a living plea to the world to let Jesus in.

5. *His attitude while asking for admittance.* He stands knocking. By this he indicates that he has *sought* the door. He has come from a great distance. Who can tell how far it is from the throne to the cross. He has come that weary way that He might find us. Moreover it tells us that He will *promptly* take possession. The delay in salvation is ours not Christ's. No one needs to seek Jesus a year. If He does not enter at once it must be that the door is not open wide. But this standing suggests the thought that he may *turn away*. This attitude speaks for immediate action on the part of the unsaved. God's tense is the present. Let us cry in the ears of the lost "there is a stranger at the door."

The business meeting is worthy of considerate attention. You and I can remember sessions for discussion of important matters, that failed to make the progress they should have made, and in some cases, at least, the reason is plain, viz., a lack of serious attention to the work in hand. A business *meeting* should be a *business* meeting. Good attendance is important. The leader should be familiar with some one manual of Parliamentary practice. He should not permit general and aimless discussion. To have a model meeting is not the result of one effort of all nor all the effort of one. Like much that is also desirable it may be secured by practice. Don't be discouraged by failures.

The Maritime executive realizes the importance of an early conference on methods and needs. Be ready for the result of this conference.

ON THE ISLAND.

The Charlottetown Union furnished an interesting missionary program for the regular church prayer meeting Oct. 21st. Mr. Lucas gave a paper on India, stating many facts of its history and its leading characteristics; Miss Davis read a brief but, comprehensive history of the Foreign mission work undertaken by the Maritime Baptists; Pastor Corey used the pointer to good effect upon our mission map which Mr. and Mrs. Higgins have prepared; Miss Corey favored the audience with an appropriate solo; Miss Scott and Mrs. Corey gave interesting readings and a silver collection was taken for the work to which Secretary Manning calls earnest attention. It was a good meeting to attend. I wonder if other Unions cannot have, with profit, just such a meeting as this proved itself to be.

The Island Unions are wide awake. Secretary Jenkins sent neway notes to these columns a few weeks ago but one of your editors has just returned from a visit to Bro. Jenkins "stamping grounds." He found him a fairly agreeable fellow, as also others of quite a band of young men who hold up Pastor Corey's hands, and he knows well the field for which he cares. Do not be surprised if he reports frequently. The writer enjoyed meeting with pastors Robinson, of Summerside; Warren, of Bedeque; Price, of Tryon; Corey, of Charlottetown; and Higgins of North River. Each is encouraged as he takes up the S. L. C. for '96-'97. Pastor Warren makes a class of all who attend the B. Y. P. U. meeting, not dismissing the same until social service and class work are ended. Pastor Corey finds that his class does its best work when meeting in his study. In each of these Unions there are many hopeful features. It is stimulating to come in touch with sincere effort toward intelligent service. May interest continue and the winter's work yield an abundant return.

It occurs to me that our Island Unions are "away ahead" of the Unions in one or two Baptist centres. They enjoy meeting together. The chances are they gain from touching elbows. I wonder if such Unions as these of Charlottetown and Summerside and Bedeque and Tryon, and others over here, would work each by itself if they were grouped within so small a radius as are those of St. John and Fairville? If they could move over I think you would see a local union very soon. St. John would do well to organize before the new year.

Socials and Sociability.

The Charlottetown *Guardian* of Friday morning, Oct. 23rd, contained the following item: "To-night! Social in Baptist church. Admission 10 cents." The issue of Saturday morning had the announcement, "If any person ever heard tell of a better social than that given by the Young People's Society of the Baptist church, last evening, those present on that occasion would like to hear from them" etc., etc., The reporter, who was present, wrote that and meant every word of it.

The Social Committee of the church were determined to make this a good one and succeeded admirably well. The Literary Committee with our pastor, Rev. C. W. Corey, as chairman, provided a choice short programme, leaving lots of time for sociability and handshaking.

We hope we do not over estimate the work of the Social Committee of our church, when we say that we believe it will compare favorably with any like committee in the Provinces. With Bro. J. H. Webster as chairman, everything is bound to go.

On being interrogated the Social Committee says there are several requisites necessary in order to conduct a successful social, and we think it might be helpful to some of our readers if we would give some of them in this column.

First. Have a short program. Don't give the people a concert or lecture; they come for a social; give them one. Have no long speeches; no wearisome readings and allow no encores. In regard to program, starve the people rather than fill them, (don't do that with the representatives) its better every time.

Second. Have an admission fee at the door. This is objected to by a great many people but experience should teach that it is always the better plan; when a fee is charged it makes people feel more at home. Members of other churches have just as much right there as you have; they have paid their money feel independent, and go in for a good time. The charge will also keep children away who are better at home. This is true, especially in cities. If you do let them in they will devour your refreshments *em bloc*. It means finances too—we need them—always expenses about a social. Pay your way. By all means have an admission fee. But we must stop without giving any more requisites. Have socials more frequently and let us have your methods and ideas through the columns of the MESSENGER AND VISITOR. Fraternally,

R. H. JENKINS, Prov. Sec'y.

Oct. 26, '96.

Yarmouth, N S.

The half yearly meeting of the Yarmouth Co. B. Y. P. U. was held at Arcadia on Tuesday evening, Oct. 20. The reports showed that one Union had been formed during the half year. This gives a total of eight Unions for Yarmouth Co., with a membership of 347 active and 59 associate members. Thirty-one conversions were reported. Only 49 copies of the *Babtist Union* are taken, and only two Unions are studying the Christian Culture Course. While we are glad to report an increase in members during the year, and that quite a number have found the Saviour, we are sorry that so few copies of the *Baptist Union* are taken, and that so little interest is taken in the study course, which our leaders have prepared for us. The following officers were elected for the coming year: Pres., Harry Crosby; Vice Pres., G. E. C. Burton; Sec'y-Treas., C. B. Cain. Rev. Z. L. Fash, Associational Secretary for the Western Association of Nova Scotia, addressed the Union along general lines of B. Y. P. U. work, showing the necessity of faithful, consecrated labor, urging the members to take the MESSENGER AND VISITOR and the *Baptist Union* and to study not only one, but all of the C. C. Courses. Mr. Fash's address was listened to with the closest attention by the large audience present, and we trust his earnest appeal will rekindle the enthusiasm in the lives of the Unioners of Yarmouth County. Rev. B. H. Thomas gave a stirring address on "How can the members of the B. Y. P. U. be led to the highest attainments in spiritual life." We trust that in the coming month we will follow Him who can lead us "to the highest attainments in spiritual life." If we all do this our next report will be free of regrets that so little interest is taken in B. Y. P. U. work. The Arcadia choir furnished good music during the evening.

C. B. CAIN, Sec'y Treas.

Oct. 26.

Kempt, Queens Co, N S

Under the superintendence of Mr. A. F. Newcomb, a B. Y. P. U. was organised in this place on Sept. 21st, with twelve active and four associate members. The following officers were appointed: Pres., Mrs. Alice Christopher; vice pres., Jos. W. Dukeshire; Sec. Janet G. Freeman; treas. May Freeman. Our prayer meeting is on Sunday evening and every meeting increases in numbers and interest. Our membership committee is at work and report a number to join at the next business meeting. We hope in the months to come to do some work for the Master and derive much strength from our Union.

FLORRIE V. FREEMAN.

Oct. 26. Cor.-Sec.

Summerside, P E I

Our Union having been closed for the summer months was opened again the first of October. We have changed our night of meeting from Monday to Friday night. The first half hour we spend in a devotional service and then take up the S. L. Lesson. We hope to have a large number of our members study these lessons. Our officers are President Spurgeon Burns; vice pres., Katie McLeod; rec. sec., J. A. Smallman; cor. sec, Ina M. Hooper; treas. Martin Taylor. Our earnest prayer is that we may be more fully consecrated so that the Master may use us in his service.

INA M. HOOPER.

Oct. 21. Cor.-Sec.

Four Vancouver, B. C., Christian Endeavor societies furnish the rent, fuel, and light, and a majority of the workers for a Chinese mission. Besides this they conduct most of the services.

The South Carolina State Christian Endeavor Union has undertaken as its particular work for this fall the formation of Christian Endeavor societies in all the institutions of learning in the State.

At half past five o'clock, on one summer morning, the Traverse City, Mich., Christian Endeavor Bicycle Club held a prayer meeting at a spot several miles distant from the city. A true sunrise service.

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson VII. Nov. 15. 1 Kings 9: 1-9.

GOD'S BLESSING UPON SOLOMON.

Read the Whole Chapter. Commit Verses 4, 5.

GOLDEN TEXT.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it," —PROV. 10: 22.

EXPLANATORY.

I. THE NEED OF REPEATED WARNINGS. —V. 1. "When Solomon had finished the building," etc. The buildings were begun early in the fourth year of his reign (1 Kings 6: 1), and the Temple was finished in the eleventh year and eighth month, being seven and a half years in building (1 Kings 6: 38). His own palace took thirteen years more (1 Kings 7: 1). Thus his great work of building occupied about twenty years (1 Kings 9: 10), and brought Solomon to the twenty-fourth year of his reign and the forty-fourth of his age.

Solomon at this time was in all his glory. His fame had reached other nations. He had become very rich from his commerce. He had grown luxurious. His expenses had become so great that he was in danger of oppressing his people. He was entering the border land of worldliness, the enchanted land of Bunyan's Pilgrim, the forbidden fields that led to the castle of Giant Despair; he was sailing near the islands of the Sirens, and was turning his ear toward their entrancing music. There was therefore pressing need that something should arouse him to a sense of his danger and waken his soul from its lethargy.

"All Solomon's desire which he was pleased to do." He had hitherto had no check upon his prosperity. Whatever he wished he had. He seemed to have the fabled fairy gift of granted wishes—the "open sesame" to all treasures his heart could desire. "And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy" (Eccl. 2: 10).

This, too, was a great danger. It is an experience that few can pass through with safety.

II. THE VISION OF THE TWO WAYS.—Vs. 2, 3. 2. "The Lord," Jehovah, "appeared to Solomon a second time," because of the dangers that were now threatening him. He was in perilous need, and God took every method of saving the king from going and leading the people in the wrong way.

The way of transgressors is hard, not only because of the troubles and punishments that throng that way, but because of the goodness of God and his loving warnings which he places as barriers in the downward path.

3. "I have heard thy prayer." Some have thought that this reference to Solomon's prayer of dedication and the similar order of thought in what follows implies that this vision was sent immediately after the dedication of the Temple. But it is clearly implied in the first verse that it was after the completion of his palace thirteen years later. The reference to the prayer is perfectly natural, for that prayer was not merely the feeling of Solomon at the time, but was the desire of his heart. Now, when there was danger of its being forgotten, it was recalled to his mind. The Temple itself was a perpetual reminder. "I have hallowed this house . . . to put my name there forever." I accept it as mine; and my purpose has not changed. "Mine eyes," to watch over it, and to note the sincere worship that will go up from it. "And mine heart," in love, and affection, and care. I not only see, but I delight in it. I will care for it as for the apple of mine eye. It shall be a peculiar treasure. "Perpetually." I will keep my part of the covenant. This Temple shall never be destroyed or injured through any neglect of mine.

Then God, in this vision, puts clearly before the king the two ways—the way of Life and the way of Death.

EXAMPLES. Elijah on Carmel,—"How long halt ye between two opinions?" Ruth and Orpah making their choices. The children of Israel hearing the blessings and cursings on Mounts Ebal and Gerizim, when they begin their new life in the promised land.

III. THE WAY OF LIFE.—Vs. 4, 5. 4. "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness" (cf. ch. 3: 6, 14; 11: 34). David was not perfect, as our author tells us elsewhere (ch. 15: 5: cf. ch. 1: 6; 2 Sam. 24: 10). His integrity consisted in his unvarying loyalty to the true God. The trend of David's life, the onward flow of the great river of his life, was in the right direction, while his failures and his great sin were side eddies and a muddy pool.

5. "Then will I establish the throne . . . for ever. There was always this condition imposed. God would do his part faithfully. No outward foe could overcome them. No outward force could destroy them. God would be their rock and their fortress, a wall of fire, and his angels would be their guard. The only possible source of destruction lay with the people themselves. "There shall not fail thee a man." As a matter of fact, neither Solomon nor his descendants kept their covenant with God; and "great David's greater Son," the everlasting king, through whom the kingdom of David abides and increases, did not come through Solomon's line, but that of his brother Nathan, whose descendant Mary was his mother (Luke's Genealogy); while only the legal heirship came through Solomon, whose descendant Joseph was the legal father of Jesus (Matthew).

PRACTICAL. Only a righteous nation can endure. And this according to the eternal law of God. The first care, therefore, of every patriotic citizen is to make righteousness prevail in every department.

IV. THE WAY OF DEATH.—Vs. 6-9. 6. "But if ye shall at all (wholly) turn from following me," etc. The meaning is rather "if ye shall wholly turn away from following me." See the parallel passage in Chronicles (2 Chron. 7: 19), "If ye turn away 'and forsake' my statutes." The Israelites were not to be cut off, except for an entire defection. "And serve other Gods." The Israelites were exposed to two forms of forsaking God; one was by crimes, disorders, and all breaking of the second table of the law, which naturally and necessarily led to ruin; and the other was by a neglect of religion and a turning to idols, which led to the breaking of all the other commandments. The whole tendency of idol worship was to impurity of life. The neglect of God took away the restraining influences of religion and the very life and soul of morals.

7. "A proverb and a byword" the very name Israel will become a proverbial expression significant of disastrous failure," to be used in mockery and sarcastic scorn. Compare Deuteronomy 28: 37, 45, 63.

8. "At this house, which is high," "conspicuous in its ruin as in its glory," or "which has been high, exalted, glorious by God's presence and blessing"; as the Revised Version renders: "and though this house be high"; yet even this shall not preserve it. "Shall hiss," in scorn and contempt.

9. "Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt." This shows (1) the greatness of their sin, involving, as it did, the utmost degree of ingratitude; (2) the folly of their course in rejecting so powerful and so good a God; and (3) how much God had done to prevent them from going astray.

Many know about Jesus who do not really know Him.

A man will follow a good example quicker than he will good advice.

Character gives splendor to youth, and awe to wrinkled skin and gray hairs.—Emerson.

Look up that you may be lifted up. Your Saviour, your destiny, your guiding star, are not beneath but above. Then let yours be the upward look and the onward effort.—Berry.

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that favor on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—Lydia Maria Child.

True prayer consists, not in words shaped by the mouth, but in the interior attention of the heart; for the sounds which sink into the ears of God are not the words which fall from our lips, but the holy desires and aspirations of our hearts.—St. Gregory.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.—Bishop Henshaw.

Put your trust in God. He can bring good out of seeming evil. Fragrant and beautiful roses grow out of the vile soil; refreshing showers fall from the clouds that obscure the sun. "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

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GEO. A. McDONALD,
Secretary-Treasurer.

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Notice of Sale.

To PATRICK McCARTEN, formerly of the Parish of Gagetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GRACE McCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern:—

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage bearing date the ninth day of June, A. D. 1876, and made between the said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book H. No. 2, pages 445, 446 and 447, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book I. No. 2, pages 530 and 531, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phœnix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel "of land and premises situate, lying and being "in the Parish of Gagetown, in the County of "Queens and Province aforesaid, bounded and "described as follows: Commencing at a "boundary on the southerly angle of Lot letter B. now occupied by Owen McCoskee, on "the West side of the Oatnabog Road leading "to Gagetown. Now these premises commence at the Gambol, and running down "the Oatnabog Road until it comes to a stake "put up by Surveyor Carr, and the fence and "the fence made by Cameron and Bowl in a "westerly direction until it comes to the rear "line of said lot; thence North until it strikes "the North line of Gambol Road, so called the "Road above mentioned; thence along said "road in a Northeasterly direction to the "place of beginning, containing two hundred "acres more or less"; together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1896.

HAVELOCK COY, Solicitor. GEORGE PALMER, Assignee of Mortgagee.

Equity Sale!

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-sixth day of DECEMBER, now next, at the hour of eleven o'clock in the forenoon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the Thirty-first day of August in the Year of Our Lord One Thousand Eight Hundred and Ninety six, in a certain cause therein pending, wherein Patrick L. Kennedy is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, Mary Ann Connolly and Patrick Connolly her husband, John Kennedy, George R. McDonough, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hannebury are Defendants; and by amendment wherein Patrick L. Kennedy is plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, John Kennedy, George R. McDonough, Edward Kennedy, Richard Kennedy, William Kennedy Minnie Kennedy John Smith, Lawrence Smith and John Hannebury are Defendants with the approbation of the undersigned, a Referee in Equity, duly commissioned and sworn to act in and for the County of the City and County of Saint John, and nominated and appointed under said Decretal Order, the lands and premises directed to be sold by the said Decretal Order and therein and in the Plaintiff's bill described as follows:—

"ALL the western moiety or half part of all that certain tract or parcel of Land situated, lying and being in the Parish of St. Martins, in the County of Saint John, and bounded and described as follows, that is to say: Beginning at a marked spruce stake at the northwest angle of land granted to Alexander G. Howard, on the second tier south of the road from Loch Lomond to Quaco; and thence running by the magnet south one degree west one hundred and thirty four chains; thence north eighty nine degrees, west twenty-five chains to the eastern line of land granted to Philip Mosher, thence along the same, north fifteen degrees, west twenty-six chains; thence north, one degree east, one hundred and twenty-three chains to the southeastern angle of Jeremiah Cain's grant; thence along the rear line thereof and thus extending south sixty-seven degrees east, thirty-four chains, all of four poles, each to the place beginning, the whole tract containing four hundred acres more or less, with the usual allowance of ten per cent. for roads and waste.

For terms of sale and other particulars, apply to the Plaintiff's Solicitor at Hampton, Kings County, or to the undersigned Referee, at St. John, N. B.

Dated the Sixteenth day of October, A. D. 1896.

R. LeB. TWEEDIE, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity.

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WEDNESDAY, NOV. 4th, 1896.

DR. WATSON ON PREACHING.

If the Rev. John Watson, D. D., Presbyterian minister of Liverpool, had not become famous as Ian Maclaren, the charming and inimitable writer of Scottish character sketches, it is quite unlikely that he would have come to America this year as Lyman Beecher lecturer at Yale. However that may be, Dr. Watson has not apparently disappointed any expectations formed concerning him as a lecturer on the very serious and practical subject of preaching, and what he has had to say to the theological students of Yale will doubtless obtain a much wider hearing when the lectures shall be published in a volume, as they are to be soon, under the title—The Cure of Souls. In introducing a summarized report of Dr. Watson's lectures, a writer in the *Congregationalist* says: "Given a warm, loving and lovable personality, uttering wisdom born of much experience and rarest and amplest knowledge of human nature, in a fresh, dramatic, artistic and faultless style, and you have an irresistible oracle for voicing the ideals of the noblest of callings and explaining the technique of the highest of arts. No wonder the young divinity students were fired with enthusiasm, but so were *blasé* worldlings and veteran preachers and laymen." The writer quoted—of whose report free use is made in this article—doubts if the published lectures can have such interest for those who shall read them in a book as they did for those who had the privilege of hearing them delivered, clothed as they were in the charm of the lecturer's personality. The reader of them will miss of course "the tone of the voice, the twinkle or flash of the eye as he proceeded to tell an illuminating story which he knew was good, the force of his gestures and the passion of his soul as he left the realm of narrative to enter the forensic arena and do battle with cant sloth, bigotry and other evils that the clerical mind is heir to." Still, without doubt, Dr. Watson's lectures will be received with interest and read with profit when published.

Among the subjects of Dr. Watson's lectures delivered at Yale are the following: The Genesis of a Sermon; The Technique of a Sermon; The Problems of Preaching; Theology, the theory of Religion; The New Dogma; The Machinery of a Congregation; The Work of a Pastor; The Public Worship of God; The Minister's Care of Himself.

In treating of The Genesis of a Sermon, Dr. Watson spoke of it as the result of six processes—*Selection, Separation, Illumination, Meditation, Elaboration,* and *Revision.* As to *Selection,* there was the preacher who was supposed to labor in desperation until Saturday night, to get a text, and when he finds a text that will give easily made divisions he goes ahead and by sleight-of-mouth and verbal jugglery produces a sermon. Another class of preachers are supposed to leave the selection of the text to divine guidance, perhaps opening the Bible at random. In theory this indicates dependence upon the divine Spirit. In practice, the thinness of the sermon is generally equalled only by the thinness of the congregation. Such men are often good men. "In Scotland," Dr. Watson said, "we call such a man 'a good creature.'" Then there is the man of sturdier mind who preaches along a beaten track. He goes into the Bible as a man goes into a wood yard and selects a piece of wood which he thinks will answer his purpose. Then he hews it into shape. It is right that a sermon have timber in it, but it should not be "wooden." A sermon should be a tree which grows and brings forth its fruit. "As a matter of fact, the preacher does not select the text, the text selects the preacher. It makes friends with him gradually. How long does it take to make a sermon? You can write the manuscript in a day. To think out a sermon takes—well, say ten years. The point of the whole matter is not how much gold have we minted? nor how much have we going through the mills? but how much ore have we in sight? A preacher ought to have more ore in the mine than he can use if he lives to be as old as Methuselah." The second process is *Separation.* Get the idea of the sermon away from its ninety-nine blood relatives. Get it away from its army of related ideas. Some men can preach an hour without a single idea. Others can preach an hour with a concussion of ideas. It is better for the average man to preach forty minutes on one idea. The third process is *Illumination.* "You have a cold idea separated from its environment. Now put it back in the midst of all the life you know. Let all your past experience, all your knowledge rise to help you." These remarks would seem to have more direct application to the topical than to the expository sermon which is to be regarded as the highest type of preaching. But the views presented are certainly not without value to the expository preacher, since some one main idea and one grand purpose should characterize every sermon. *Revision* in the lecturer's view is highly important. "You will find many an epigram, a scientific term, a 'bit,' an adjective to drop out. You are never wrong in dropping out an adjective. It's always safe to do that."

As to *the technique* or form of the sermon, Dr. Watson insists first on *Unity.* The sermon should be the elaboration of one idea. That idea must be repeated many times, but in such a way as not to appear to be repetition. "Let your highest ambition be not that men shall quote you but that they shall quote what you say and valiantly defend it as something they have long cherished as their own." The second element in the technique of a sermon is *Lucidity.* We would labor hard to be lucid and plain, Dr. Watson says, if we only knew how it is appreciated. When we hear the greatest preachers we are disappointed because it is all done so easily. There is a distinction between lucidity and simplicity. Lucidity is style; Simplicity is thought. Many a sermon is simple enough in thought when it is absolutely unintelligible in expression. The people want to know what a man means. They want their water filtered through the gravel but they don't want the gravel in the glass. The next thing is *Beauty.* The most unlikely persons long for beauty. Even if your audience is composed of professors, they will hate scholastic language. People generally hate slang, vulgar language and unworthy talk. Then there is the element of *Humanity.* Some sermons would do just as well in Mars, for any organic connection they have with human life and environment. They sound as if they might have been preached by some disembodied spirit to his brethren in the intermediate state. Every doctrine can be stated in terms of human life and verified in terms of human experience. *Charity* must rule. There is a place for denunciation. He is a poor creature who cannot be angry. But anger is a risky business. Let thunder storms be short. For most of us sarcasm is too dangerous. The people want love. They want to be comforted. As to *Delivery,* Dr. Watson says the people are unanimous in saying that the preacher had better not read, and he seems to agree with the popular verdict. Still, in our humble opinion, there is a good deal to be said in favor of some ministers reading. The last and greatest element in the art of the sermon is *Intensity,* an element sadly wanting in our day, Dr. Watson says. Where it is genuinely present, it needs no trick of oratory. The tears may not be in the eyes. Let them be in the heart. Speak with intensity of conviction of moral purpose *from* the very heart *to* the very heart of men.

THE DEDICATION.

The Bible lesson for next Sunday has to do with a memorable event in Hebrew history—the dedication of Solomon's Temple. The dedication marked the completion of the work of building and voiced publicly and impressively the purpose of which the Temple was the embodiment. The building of a temple for the worship of God must be regarded as something of the highest significance. It means worship. It means a meeting place where men may draw near to God, a place where, in accordance with Solomon's prayer of dedication, the people of God may come to praise Him for his faithfulness and claim the fulfilment of His promises, where, confessing their transgressions, they may seek His grace and forgiveness, where in their trials and afflictions and sore troubles they may call upon their God and find deliverance, a place where even the stranger may worship and obtain help, so that all the peoples of the earth may know and reverence the God of Israel.

What gives to a temple its real and true significance is not the special form in which it may be built nor the splendor of its architecture, the gold and the precious things that are built into it, nor the ceremonies of its dedication, nor yet its altars and other sacred things, nor the priests that minister in its courts, nor the victims offered upon its altars, nor all the ritual of its worship. The supreme meaning of the Temple is that it was a meeting place where men might meet the Lord and come into holy fellowship with their God, and where the grand principles of the true religion were set forth in symbol and in ritual. Here was a stage of development when the symbol waited for its realisation in the Messiah and when the localisation of worship in part at least was necessary. But when the true Temple in whom God and man did really meet was manifested, then there was no more use for the symbol. Then the Jew who had worshipped understandingly in Jerusalem, the Samaritan who had ignorantly worshipped on Gerizim and the Gentile who still more ignorantly had worshipped at the shrines of divers deities could all unite anywhere, wherever two or three were gathered in the name of Christ, to worship the Divine Father of them all in spirit and in truth. We have now no temples in the old Jewish or the old heathen sense, but there is no less of sacredness, no withdrawal of Divinity, because the Temple is gone; for the true worshippers make every place sacred where they bow before God. It is significant that in the story of Eden there is no mention of a temple, and in the city which John of the Apocalypse saw there was no temple, "for the Lord God, the Almighty and the Lamb are the temple thereof."

The temple which Solomon built at Jerusalem cost a great deal. The material resources of the kingdom went into it without stint. Worldly-wise or avaricious men were perhaps saying—"Why does the young King devote his own and his people's wealth to that which will yield so little return?" But a profounder wisdom discerned that the investment was in the highest sense profitable. The dedication of so costly a structure to the worship of the Lord did not mean the locking up of so much wealth. In the best sence it remained productive capital. It meant blessing to the nation that could be secured in no other way. No people, no family, no individual can afford not to make generous provision for the maintenance of religion, because of its promise for the life that now is as well as for that which is to come. No one need fear in entering into partnership with God that it will be for God's advantage rather than for his own. What we dedicate to God is indeed as truly and much more valuably ours than it was before. He does not ask men to be His slaves but His sons and heirs. The brain, the hand, the heart that works for God and in fellowship with Him works healthfully, and health means happiness. It is not a mistake for us to dedicate much, to dedicate all to God. For then all the world shall be to us a Temple of the Lord and all our life shall be a glad psalm of praise. The doors of God's great Temple are open to all and every true worshipper may come even into the Holiest Place. There are no middle walls of partition, no separating veil. He who knows not what it is to enter into God's Temple is like a plant that knows not the sunshine or a bird that knows not the air.

Wolfville Notes.

On evening of 27th Oct. the Y. M. C. of Acadia held a farewell service for the Missionaries who are leaving for India. Mr. L. A. Fenwick presided. Rev. W. V. Higgins read the Scriptures. Prayer was offered for the missionaries by Rev. T. Trotter. Addresses of a solemn and inspiring character were given by Rev. R. E. Gullison, Mrs. Gullison, Miss Harrison and Miss Newcomb.

Rev. T. Trotter spoke on behalf of the Wolfville church, assuring the missionaries of the support and sympathy of that body. Dr. Sawyer addressed the missionaries on behalf of the institutions where they had been educated. He congratulated them on the service before them. The meeting was one to be remembered and suggested the close relation of our schools to our Foreign Mission work. Among the ministers present were Rev. M. P. Freeman and Rev. J. Denovan.

Rev. T. A. Higgins, D. D., is visiting friends in Montreal. The Wolfville church has the pleasure of hearing him preach occasionally. During the pastor's vacation Dr. Higgins supplied the pulpit and preached with clearness and vigor on great Gospel themes.

Rev. H. F. Laflamme and Mrs. Laflamme, who have spent some time in Wolfville, have left for Ontario. They hope to return to India. Before leaving special prayer was offered on their behalf at a meeting of the church, and Pastor Trotter addressed them in words of cheer. Mr. Laflamme made a forcible speech on the present status of the missionary enterprise.

Mrs. C. M. MacLean, of Chicago, has been visiting friends in Wolfville, and also in Falmouth and Hantsport where her husband, the late Rev. J. A. MacLean, was beloved as pastor. Mrs. MacLean is remembered with grateful esteem for her work's sake. For some time she has done good missionary service in connection with the Y. M. C. A. of Chicago. Her son, M. H. MacLean, and her daughter Annie M. MacLean are pursuing post graduates studies in the University of Chicago. Her daughter, Mildred J. MacLean, is a Professor in Harden College, Missouri.

Many in the provinces will be glad to know that the members of the family of one of our most valued ministers in days of the past are being blessed in service for their Lord. X.

Oct. 29.

PERSONAL

Rev. E. J. Grant's present address is Yarmouth, N. S. Bro. G. is for a few weeks supplying the pulpit of the Temple church of that town.

We regret to learn that Rev. H. Carter, pastor at Maddock, P. E. I., has been suffering from serious illness for some weeks. At last accounts Bro. Carter was improving slowly.

Pastor Trotter, of Wolfville, who, by reason of a badly sprained foot, had been fain for several weeks to accept the aid of crutches is now able to get around with the aid of a cane. We hope that this also will not be retained as a permanent means of support.

Rev. H. F. and Mrs. LaFlamme were in St. John for a day or two last week on their way westward, after a three months stay in Nova Scotia. Their immediate destination on leaving St. John was Montreal. They will be for a time in Ontario and may return to India soon, though we fear they are not quite sufficiently recruited in health to make such a step advisable.

MR. GULLISON. MISS HARRISON. MISS NEWCOMBE. MRS GULLISON.

R. E. GULLISON.

Born in Brookville, Digby Co., N. S., in 1869, he made a profession of faith in Christ under the preaching of Pastor Geo. B. Titus and was baptized into the membership of the Beaver River church in 1885 by Pastor J. I DeWolfe. Mr. Gullison left his home a year later with the purpose of following the sea for a living. He felt a strong conviction that he ought to preach, but, like Jonah, he tried to run away from the Lord, and of course got into trouble—though not exactly in the same way that Jonah did. Being unwilling to preach and afraid to let God's will be done, he drifted far away into the darkness. He could not pray and hardly dared to read the Bible. At length the Lord conquered, and, convinced of the foolishness of his action, Mr. Gullison one night on board ship in the morning watch while on the look out yielded the contest by a complete surrender. He says, "I told the Lord I would do anything he wanted me to do. Blessed hour! What I dreaded before now I longed for, viz., to become a minister of the gospel." Mr. Gullison preached during the summer of '87 and was licensed by the Beaver River church. He spent three years at Acadia College, preaching during vacation. Then he dropped out of college for two years, preaching at Tancook for a year and at Beaver River a year. On the latter field he was ordained, in March '93. A prophet has not always honor "in his own country" but Mr. Gullison was so highly esteemed by the people when he grew to manhood that they refused to let him return to college and called him to minister unto them in holy things. Returning to college he completed his course and was graduated in June '95. He has been pastor of the Lower Aylesford church for more than two years, and on that field has had a blessed ministry. The church became deeply attached to him and also to his noble wife, so that it was with much sorrow that they gave him up for the work in India. Probably few pastors succeed in so short a time in getting such a strong hold upon the affections of their people. Mr. Gullison had no Foreign Mission impressions until he attempted to preach his first missionary sermon. He could not preach that sermon until he had told the Lord, and the people, that he was willing to be a missionary himself. While at Acadia the volunteer pledge was presented to him but he could not sign it. He was *willing* but not *desirous* to be a missionary. Later on, however, he wrote a pledge in the fly-leaf of his Bible and promised the Lord to go where he would send him. He says that he does not believe in a first call to the ministry and a second one to the foreign field. When God calls he calls *once* and that call summons one to work in any part of the vineyard. The desire to spend his life where his services were most needed, and his failure to find any good excuse for remaining at home, decided him as to the place where God would be pleased to have him labor.

MRS. GULLISON.

Born, 1871, at St. Margaret's Bay. She is the daughter of Mr. Charles Covey. Under the preaching of Pastor F. H. Beals she was converted at 14 years of age, and was baptised by our Sec'y-Treas., J. W. Manning. Mrs. Gullison taught school for three and a half years. She was married to Mr. Gullison in '93. Her first Foreign Mission impressions were received from Miss Flora Eaton, (now Mrs. Dr. Boggs) who was a near friend of her mother. From those early years she has had a strong desire to be a foreign missionary. She is a talented, devoted christian, possessed of rare gifts which will find ample scope in India.

MISS IDA NEWCOMBE.

Born in Lawrencetown, 1874, converted when a little child, baptised in '88 when 14 years old, by Rev. J. T. Eaton. Miss Newcombe was educated in Lawrencetown, and received a first class school teacher's license. She taught school for more than two years. Until 16 years of age, Miss Newcombe gave little thought to missions. At that time she was influenced by some remarks made by Mrs. J. T. Eaton (once a missionary.) In deciding to yield her will and be ready to follow Christ into heathen lands, Miss Newcombe passed through a great struggle. It was not till the spring of '95, that she finally became ready to devote her life to work in India. When Mrs L. D. Morse went out in '91, Miss Newcombe was appointed president of the Mission Band in her place. The position she reluctantly accepted, but in trying to interest the children in missions, she became interested herself and the interest deepened until it led her to a full and joyful surrender. She spent one year at the Chicago Training School in special preparation for India. The teachers at that Institution spoke of her splendid spirit, fine gifts, and wholesouled consecration to the work.

MISS MAUD HARRISON,

daughter of Mr. Jeptha Harrison. She was born in Macean, Aug. 27, 1872, where she lived until 13 years of age, when she entered the Amherst High School and pursued a course of study covering two and a half years. While in Amherst she was converted in the spring of '86 and was baptised by Dr. Steel three years later. After her return to Macean from Amherst, her christian life was very unsatisfactory to herself. It lacked *aim* and *purpose.* Frequently she would exclaim, "Lord what didst thou save me for? What was your purpose?" Attending the Moncton convention in '91, she became possessed with a desire to help extend the Kingdom in foreign lands. From the opening of the convention, when they sang "Jesus shall reign where'er the sun," until the close, the conviction mastered her and she felt that God had answered her question. In April, 1892, she signed the student volunteer pledge "I am *willing* and *desirous,* God permitting, to be a foreign missionary." That autumn Miss Harrison entered Acadia Seminary, from which institution she was graduated in June '94. In the fall of '94 she entered the Baptist Missionary Training School in Chicago and pursued a two years course. Practical mission work in the slums was a part of her training and in this she distinguished herself by the manifestation of rare gifts, and a beautiful spirit.

Farewell Missionary Meetings.

The annual meeting of the Women's Missionary Societies of the Baptist churches of Halifax and Dartmouth, was held on Friday afternoon, Oct. 30th, in the Tabernacle church. Miss Johnstone, the Provincial Secretary, presided. The meeting opened with the hymn, "Jesus lover of my soul." The leader selected passages from the 20th of John's Gospel, the 7th of Hebrews and the eighth of Roman's, to make emphatic the idea that the Holy Spirit works with us—"takes hold of the burden with us." The wound prints in the hands and feet of the Saviour, impress us with the reality of the sacrifice made for us. The hymn "He leadeth me" was sung, after which Mrs. McPherson and Mrs. Moody engaged in earnest prayer, in behalf of the missionaries elect and for the friends at home. After singing, "All hail the power of Jesus name," Mrs. N. McDonald, one of the oldest members of the Union, spoke to the lady missionaries. She marvelled at the faith shown when Miss Norris, now Mrs. Armstrong, their first missionary, was sent to India, for money was scarce, and the interest so slight. "Now," said she, "we have been so long in this work, the outlook is brighter, my sisters never get discouraged, God is ever right by you. He sent the seventy out empty handed, but he supplied all their needs." Mrs. Moody gave greetings from Mrs. Armstrong, (now returned from India, and in Toronto,) to the missionary workers in Halifax. Mrs. Hall, in speaking, said, "This is a proud day, for we are sending four consecrated lives to labor in a heathen land. We are to have more sisters to support in India, this means a greater responsibility for us, but a responsibility that we will gladly bear." Mrs. N. McDonald then led in prayer, and the hymn "I gave my life for thee," was sung, after which Mrs. Gullison said, "I am glad that this is a prayer-meeting—such are always helpful—from childhood I have had missions at heart, but my prayer has always been that God might let me help others to go, but when the call came directly, I was glad to answer, "Here am I send me." The work in India is yours as well as ours and we need to pray together for its success." Rev. Mr. Hall engaged in prayer for the blessed cause of missions. Miss Newcombe spoke of the sadness of parting with the best loved ones in the home, at one time it seemed unbearable; but the prayers ascending in behalf of the unsaved of those left behind, had helped the grief stricken family, and the parting now seems less bitter. The joy of going and doing as God bids, is really greater than the pain of parting, and shall we not all meet again in the brighter world?" Miss Harrison said she was so glad to be present. Her especial joy, which seemed to out-balance the grief of parting, was the decision of a brother, the one member of her family out of Christ, to live a better life and become a worker in God's vineyard. A welcome awaited them in India and the work is so blessed. We hope to give the Board no trouble during our sojourn in India. The collection was then taken, a missionary hymn sung and the meeting closed with earnest prayer by Miss Johnston. The ladies of the Tabernacle provided an excellent tea, and a very social time was spent. The pastors of the city churches, with Bro. Manning engaged in prayer, after which the audience proceeded to the body of the church to share the blessings of the farewell service.

The Farewell Service.

At the farewell service in the evening, a large and deeply interested congregation was assembled. Among the ministers on the platform were: Revs. A. C. Chute, Dr. Kempton, J. E. Goucher, W. E. Hall, W. V. Higgins, G. A. Lawson, Arthur Baker, G. F. Raymond, R. Philp, A. Whitman, H. N. Parry and M. W. Brown. Rev. W. E Hall, pastor of the church presided. After singing, "Let every creature join to bless Jehovah's name," Rev. A. C. Chute read the second psalm and Dr. Kempton offered prayer.

Rev. J. W. Manning, secretary of the F. M. Board, was the first speaker of the evening. He desired that christians might regard the cause of missions from their Lord's standpoint, and emphasized the needs of the great heathen world where so many millions were dying annually without a knowledge of Christ.

Rev. W. V. Higgins set forth the needs of India, with the knowledge and effectiveness of one who has seen and known the depths of degradation which heathenism has reached.

After another hymn, Miss Harrison, Miss Newcombe and Mrs. Gullison were introduced and spoke briefly

Rev. Ralph Gullison delivered an earnest and eloquent address. He spoke of the three-fold reason for going to India,—for his own sake that the glad consciousness of God's approval might be with him, for the sake of the two millions of Telugus among whom the mission was established, and for the sake of the Lord who had called himself and his companions to this work. Like Paul they could say, "I am ready." He earnestly pleaded for a larger expression of faith in God on the part of the churches in sending forth a larger number of missionaries.

Miss Johnstone, Secretary of the W. B. M. Union for N. S., gave a brief address, bidding the lady missionaries God-speed in the name of their sisters and assuring them of the sympathy and prayers of those at home.

Rev. J. E. Goucher, of the North church, alluded to the great interest manifested in the farewell meeting by the large audience, and spoke of the grand possibilities of missionary work, of the greatness and importance of the commission Christ had given to his people to preach the gospel to the whole world, and of the blessed consummation when the world shall be delivered from the bondage of satan. In behalf of the Baptist churches of Halifax and Dartmouth he bade the missionaries farewell. It was not, he said a sad farewell. Hard as was the parting from home and loved ones, yet above all was the love of Christ that made them happy to say farewell. Because the Everlasting Arms were underneath and roundabout them, they *must* fare well. In well chosen words Mr. Goucher expressed to each of the missionaries elect the sentiments of the audience. Like the chairman, he could wish that he was as much under forty as he was over that age, that he too might go and enter upon the work in India.

The missionaries—Rev. R. E. Gullison and wife, Miss Harrison and Miss Newcombe, were to sail by the steamship "City of St. John," which would leave her wharf at Halifax at six o'clock on Saturday evening. Their arrival in India will be hailed as a very important reinforcement of our missionary forces there. They have, happily, been able to visit many different parts of the province before setting forth for the East, and have called forth much interest toward the work to which they are giving themselves. No company of missionaries have gone from our shores in whom our churches have felt a stronger and more general interest, and none, we believe, in connection with whom the Board has felt a stronger assurance of good results.

The work of Maritime Baptists among the Telugus was begun in 1875. The first missionaries were: Rev. R. Sanford and wife, Rev. W. F. Armstrong and wife, Rev. Geo. Churchill, Miss Faulkner, (now Mrs. Churchill), Rev. W. B. Boggs and Miss Eaton (now Mrs. Boggs). In 1878 Miss Hammond (now Mrs. Archibald) joined the mission; in 1881 Rev. J. R. Hutchinson and wife; in 1883 Rev. I. C. Archibald; in 1884 Misses Gray and Wright; in 1889 Rev. W. V. Higgins and wife and Miss Fitch; in 1890 Rev. M. B. Shaw and wife, and later Revs. L. D. Morse, H. Y. Corey, J. H. Barss and their wives and Misses McNeill and Clarke; in all 27 persons, we believe, who have gone out in connection with the mission, the now contingent making the number thirty-one. Some of them have removed to other missions by reason of marriage or other causes, some have withdrawn on account of ill-health or for other reasons, but, so far as is known at present writing, not one has died. The missionaries at present on the field are: Mr. and Mrs. Churchill, Mr. Sanford, Mr. and Mrs. Archibald, Mr. and Mrs. Morse, Mr. and Mrs. Corey and Misses Wright and Clarke. The stations occupied are: Bimlipatam, Chicacole, Bobbili, Vizianagram, Parla Kimedy and Paloondah.

The mission has had its difficulties and discouragements—the trials of faith and patience inevitable in the establishment of a christian mission among a people where heathenism is so strongly entrenched. The results of twenty years of mission work may not be so apparently large as we had anticipated. But a noble beginning has been made, a foundation has been laid in faith on which a building shall rise to the glory of God. Seed has been sown in tears which will give a glad harvest by and by.

Reader, you are a friend of the MESSENGER AND VISITOR and interested in all that concerns its welfare? Then listen. **Five thousand slips** for names of those who might possibly become subscribers were sent out two weeks ago. How many do you suppose have come back to us? **Twenty-five.** For these we are grateful. But we want more of them, about **975 more.** Where is the **one** that was **in your paper?** It would make us somewhat busy to send out 3000 sample copies. We would not care about the work, though. The papers would do good in the homes to which they were sent **and** you would get good, directly or indirectly, from going over the list of your friends and neighbors whom you could solicit as subscribers, and sending us their names.

Again, you would probably earn a good premium for your trouble. The interests of this paper are your interests, but we do not ask you to work for it for nothing. Each of the premiums offered is excellent value and well worth securing.

There is the **Communion Service,** for instance. We are glad to hear that at least one church is working for this. It can be secured easily if united and wide-awake effort is made. Already premiums have been earned. One young lad will secure two of Dr. Gordon's books as a reward for one new subscription sent to us. Pastors and agents! from you, at least, we **expect** one or two of those specimen slips duly filled in and signed. Readers, the coming Christmas season suggests the buying of gifts. What more appropriate gifts can you find than those we offer in the premium list sent to you? "A penny saved is a penny earned." A new name sent to us secures for your use an attractive present. **Increase our mail for the next two months. The effort will do you good. Results will surely follow.**

Gospel Bells.

THREE BELLS WANTED.

We have three Indian meeting houses in Manitoba. St. Peter's 28 miles north of Winnipeg; Little Saskatchewan, 200 miles further north, and Fairford, 50 miles west of the last named place.

We need a bell on each meeting house. The christian Indians do not need a bell to bring them to worship, but to tell the time service begins so that all can be there at a definite time. Very few of them have clocks or watches and even if they had they would so vary in time as to cause greater confusion. Many country pastors know what this means. A bell would assist our Indians greatly to be prompt to service and this lesson would apply in other things. Besides this a bell would help to draw those who are not christians to the house of God. The sweet tones of a bell have a peculiar charm for the Indians, and multitudes would be drawn by this means to hear the gospel, whom we could not otherwise reach. They would not only come to recognise it as the "Angelus" that told the hour of worship had come, but they would soon understand it as a call to the gospel feast.

It has occurred to me that some of our friends throughout the vast Dominion may have unused bells in their possession. They may not be new or made especially for the purpose. We will soon consecrate them. Some of our sea captains may have ship bells. These would suit admirably. Engine bells, or bells that have become too small for big churches, would do good service here. Any person having such bells that they would donate to this work, would cheer us by reporting it. Please drop a note to me giving such instructions as you desire about your bell. When we have the number we will give notice and when the bells are in place we will report where each one's bell is.

H. G. MELLICK.
Supt. N. W. B. M.

Address, Baptist Book Room, Toronto, Ont.

From Western Shore.

MR. EDITOR,—As "W. J. G." has been impressed to pen a few thoughts with regard to Seventh Day Baptists or Adventists he ought to have left professed christians out of his thoughts. Not one professed christian has been led to keep the 7th day instead of the 1st, and with regard to confusion in families and former views, etc, that is an insult to the members of the Baptist church of Western Shore, for they are loyal Baptists if they are in the cold shades of the gospel of one sermon a month, and "W. J. G." ought to be more careful of his thoughts for they led a large number of people to the meeting house on Sunday evening, the 4th of October, to hear him preach and his thoughts led him to stay to the house of quietness after making the appointment. JAMES VAUGHAN.

Western Shore, Oct. 16.

BUSINESS.

Subscribers, if you please, let us hear from you. Little has been urged in this column for several months. The summer days bring light mail. We do not worry over this fact. Such mail is expected then. Now the conditions are changed. From all over our field letters registered or containing money orders should be pointing toward this office. While you are writing perhaps you can just as well carry the date of your label to 1896. Pay your agent, if you wish, instead of remitting directly to us ONLY, PLEASE, DO MAKE IT A MATTER TO BE REMEMBERED AND ATTENDED TO PROMPTLY. We are doing the best we can to give you a good paper. We hope that you are pleased. You can help us do do more for you by careful attention to that date on the label of your MESSENGER & VISITOR. It indicates the time to which your subscription is paid, thus no month is given January is understood '96 means Jan. '96.

There was filed in the insolvency court at East Cambridge, Mass., on Monday, a voluntary petition in insolvency by Rev. Elmer H. Capen, D.D., president of Tufts college.

St. George Quarterly Meeting.

The quarterly meeting of the Baptist denomination convened the 20th day of October, at half past two o'clock, with the First St. George Baptist church, Rev. Mr. Goucher in the chair. R. H. Davis was appointed secretary. The chairman, speaking of Bocabec and Bayside, said that talking with the Rev. Mr. Allaby, the account from these places was most cheering. Mr. Milliken, reporting from Second Falls church, gave a very encouraging account of the work there. Rev. Mr. Lavers read a telegram from Rev. Mr. Stewart, as follows:

"Anniversary greetings St. George Baptist church. Read Col. 2:5-7."

W. J. STEWART.

Mr. Bates from Beaver Harbor gave an encouraging account of the church work at that place. Mr. Kellman being called upon to report for the First St. George Baptist church, made a good report of the work. Then Mr. Lavers, pastor of the church, made a few remarks that were inspiring and encouraging. He said that what we needed was to forget all past differences and go on in the work of the Lord, attempting great things for the Lord. Speaking of Rev. Mr. Allaby's work in Bayside and Bocabec, he said it was wonderful, thirty having been moved, some of them having come into the light. A report being called for from St. Stephen, Bro. DeWolf responded by saying that they have never had a more prosperous year in a spiritual sense. That the church members seem to be more alive spiritually than in any other year in the past; the Young People's meeting is unusually interesting; the Sunday school self-sustaining; the work altogether most encouraging. Bro. Price endorsed what Bro. DeWolf said especially in reference to the Sunday school work. Bro. Webber called upon to report from the Ledge said, that though they have not had regular preaching services, the prayer-meetings were well sustained. The last prayer meeting numbered fifty and was a most encouraging one. The Sunday school was an evergreen one and flourishing, having an average of about thirty. Bro. Webber spoke in a most loving and feeling manner of their pastor the Rev. Mr. Skinner. Bro. Munro called upon to report in reference to Pennfield church, commenced by speaking of Bro. Skinner in a very feeling and pathetic way. He reported most favorably of both Beaver Harbor and Pennfield Sunday schools. He said that both the young and old people joined in Sunday school work. The Young Peoples, meeting is well sustained. The report of Bro. Munro was one of the most cheering and encouraging. The chairman suggested an address or sermon in the afternoon tomorrow. Bro. DeWolf wished to supplement his statement by saying that his church held a half hour prayer-meeting every Sunday morning to the prosperity of the day's work and would recommend all the churches to do likewise. The Rev. Mr. Goucher said that the new converts were the strongest supporters of that meeting. The meeting having learned of the death of Bro. I. R. Skinner, on motion a telegram was sent to Mrs. I. R. Skinner as follows:

"County Conference shares in your sorrow, Deut. 33:27."

The meeting adjourned until the evening. At half past seven o'clock there was a large audience to greet the speakers of the evening Rev. Mr. Goucher, Rev. Mr. Munro, and Rev. Mr. Manning—the subject being the B. Y. P. U. The Rev. gentlemen traced the Young People's movement showing what effective work they had done and were doing in the denomination. What a power they were to the growth of the church, and how they were filling up the ranks of the church in all departments. The speakers were listened to with rapt attention, and all must have been convinced from the way in which the speakers put it that the hand of God was always and is in the movement.

Wednesday.—The business meeting opened at twelve o'clock. Rev. Mr. Manning made some very helpful and encouraging remarks, after which Rev. Mr. Lavers gave some account of the Home Mission work done in the county through the aid of the Rev. Mr. Allaby—at Maccorene, Bay Side, Brocabec, etc. He suggested that a preacher should be appointed to minister to those places regularly. The Rev. Mr. Gordon added that the committees will act harmoniously with each other. That they are going to lay out all the money they can get in New Brunswick. In answer to the question of the chairman, Rev. Mr. Gordon explained that each field be canvassed for funds to carry on the work and the Board to supplement. The chairman and Bro. Lavers were appointed a committee to prepare a minute with reference to the death of Bro. I. R. Skinner.

Afternoon Session.—After devotional exercises Rev. Mr. Lavers addressed the meeting on the "History of the First St. George Baptist church," which history extends for one hundred years in the past. In the evening at half past seven o'clock there was a large house to greet the speaker. Rev. Mr. Gordon spoke on behalf of education, showing what a good work Acadia College and Seminaries in connection therewith were doing. He said that our Baptist denomination was perpetuated through these institutions and that we could not expect to live and grow as a denomination if we did not mature and sustain those institutions. He showed how impossible it was these days to be successful in reaching the masses without the aid of these institutions. His was a masterly and convincing argument in favor of education. The Rev. Mr. Manning addressed the meeting in his usual effective and eloquent style in favor of Foreign Missions. He presented the subject in such a clear and logical light that it was impossible not to be convinced of the necessity and reasonableness of doing everything in support of this cause. The Rev. Mr. Black then took the platform in advocacy of the press and literature of the denomination. He referred to the *Baptist Magazine*, the *Christian Messenger*, published in Halifax, N. S., *Christian Visitor*, St. John, N. B., and about twelve years ago the consolidation of the two papers as MESSENGER AND VISITOR. He showed also what a necessity and power the press and literature of the denomination were for the progress and perpetuation of the denomination.

Thursday morning.—Meeting opened at ten o'clock. Devotional exercise led by Rev. Mr. Scharman. The subject was "The recognition of the Holy Spirit in all our christian work." The meeting was addressed by Rev. Mr. White and others. It was a meeting of great power and helpfulness. Then the Rev. Mr. Lavers, pastor, finished the reading of the "History of the First St George Baptist church," including a brief sketch of the history of the Bocabec, Mascarene, L'tete, Upper Falls and St. Andrews churches, which were formerly branches of the St. George church. A funeral service was held in the church in the afternoon and in the evening an evangelistic service was held, which was well attended and of deep interest. The Rev. Mr. White, of Fairville, St. John, preached from Acts 9:6, "What wilt thou have me to do." After the sermon there were addresses by the Rev. Mr. Scharman, the pastor and others. The singing by the choir was exceptionally good through all the meetings. The male quartette, George E. May, Joseph Meating, George Craig and George Hall, and also a solo by Mrs. J. Sutton Clark, are deserving of special mention. The closing piece of music, which is new, entitled "Good-Bye," was greatly admired by the audience. The managers of the musical part deserve the greatest credit.

R. H. DAVIS, Sec'y.

Yarmouth County S. S. Convention.

The 40th semi-annual session of the Yarmouth County Baptist S. S. Convention was held at Arcadia, on Tuesday, Oct. 20th. Opened by singing, reading of scripture, and prayer. The officers elected for the coming year were as follows: President, Wm. Corning; First Vice President, Herbert Cann; Second Vice President, Nathan Durkee; Treasurer, L. C. Goudey; Secretary, E. C. Simonson; Executive Committee, Revs. J. W. Tingley, B. H. Thomas, and D. H. McQuarrie.

The letters and reports from the schools were read by Rev. D. H. McQuarrie, brethren Caleb Cook and Nathan Durkee. Number of schools reported to Convention 16; number of scholars enrolled 1424; number of scholars baptized during half year 78; average attendance during half year 920; number of schools from which no report was received 6, viz: Argyle Head, Lake George, Pleasant Lake, Carleton, Beaver River, and Pleasant Valley.

The county visitor, appointed last meeting, not having been able to take up the work, resigned. A very interesting discussion then took place, as to methods and means of advancing Sabbath School work, participated in by Revs. P. R. Foster, D. H. McQuarrie, P. S. McGregor, J. W. Tingley, Thos. Blackadar, J. H. Saunders, B. H. Thomas, brethren, I. Blackadar, and E. C. Simonson.

A committee was appointed as follows: Revs. P. R. Foster, J. H. Saunders, P. S. McGregor, brethren John Blackadar, Wm. Corning, and E. C. Simonson, to take into consideration, the securing, and appointing of a county visitor, and also, the matter of bringing before the convention, experts in S. S. teaching and work.

A letter was adopted of condolence with Mrs. P. D. Kinney in her great affliction on account of the death of her husband, Bro. P. D. Kinney, who had been held in highest esteem by his brethren because of his christian character and because of his efficient and highly valued service in Sunday School work.

The Secretary was ordered to have some temperance and tobacco pledges printed, and forwarded to the schools. Sister McQuarrie favored the convention with a very excellent paper—Subject: What is the purpose of S. S. work? Spoken to by Revs. P. R. Foster, P. S. McGregor, and Bro. Cogswell, after which a vote of thanks was passed to sister McQuarrie.

A resolution was heartily endorsed by several brethren, and passed, expressing the fullest sympathy of the convention with the efforts now being put forth by the Scott Act Inspector for the suppression of the liquor traffic in the county. A vote of thanks was cordially extended to the people of Arcadia for their kindness, and the convention adjourned with prayer by Rev. D. H. McQuarrie.

E. C. SIMONSON, Sec'y.

Rev. B. N. Hughes.

It is known that the former pastor of the church here, Rev. B. N. Hughes, has been laid aside by sickness for the last eight months, most of the time confined to his bed—trouble supposed to be rheumatism from which at times he has suffered most intense pain, and at this time he is quite helpless, so that he has to be lifted from the bed or couch and the effort to sit up seems to exhaust his strength. He still suffers pain, but not so intense. Weakness and loss of appetite seem to be the chief difficulty at present. His diet at present is principally milk and oysters, any other kind of food he has no relish for. He has met with disappointment in his life during his present sickness that, if he should live, would render his prospects different from what he expected. The loss of his eldest son who died in June, has changed his life prospects very much, and now his eldest daughter, Lizzie B. Hughes, who sailed for Maulmain, Burma, on the 24th, missionary under the American Board, is very trying under the present circumstances. During all this time he wishes to say, he has received a great many tokens of kindness from his brethren in the ministry and others for which he feels very grateful, and still requests the prayers of the Lord's people that he may be reconciled to his lot.

The man who a year ago weighed 190 pounds, is now so reduced in flesh persons seeing him would scarcely believe the change could be so great. The last time he was in a meeting house was the first Sunday in the present year. He is kindly and tenderly cared for by his wife and daughter, and wishes to say to those who have so kindly sent messages to him by letter or otherwise, that he has not been able to write them a personal reply, but trusts they will accept this as recognition of their kind remembrance of him. It was his intention to have moved from the seaside to an inland locality, but his physician and other friends discouraged the attempt, so should he live he will be obliged to remain here till the coming summer, and hopes then to try and make a change.

FROM ONE WHO VISITS HIM OFTEN.

DENOMINATIONAL NEWS.

Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of denominational funds. Rev. A. Cohoon, Wolfville, N. S., is treasurer of Maritime Convention funds for Nova Scotia. Rev. J. W. Manning, St. John N. B., is treasurer of Maritime Convention funds for New Brunswick and P. E. Island. J. S. Titus Esq., St. Martins, is treasurer of the funds of the N. B. Convention.

KINGSTON, P. E. I.—Pastor Higgins baptized two at this branch of the North River church, Oct. 25th. One of them was a young man who had been led to this step by a recent sermon by his pastor.

PARRSBORO, N. S.—Good time here; church is being quickened; backsliders returning to the fold and sinners turning to God. Rev. Warren McLeod has been with us since last Tuesday. His appeals are full of Holy Ghost power.

E. H. HOWE.

UPPER LOCH LOMOND, (Lakeview Baptist church.—I have the pleasure of contributing these few lines in regard to the work that has been done here. We feel that our pastor is being rewarded for his earnest labors and interest here, as he has had the honor of baptizing James Smith, of Damascus, a man 78 years of age, who lately considered it his duty to give his heart to God, and as a result many cold hearts were warmed. The interest that our pastor, Rev. T. W. Keirstead, has in this church is greatly felt by all, and we pray that his labors may be greatly blessed.

JOS. STACKHOUSE, Jr., Ch. Clerk.

LOWER ECONOMY, N. S.—The Clerk of the Lower Economy and Five Island Baptist church, very much regrets that through being overtaxed with work and business since Oct. 1st, and laid aside with sickness, he has found it impossible to reply promptly to the ministering brethren and pastors who have very kindly offered to visit this church to supply us, or with a view to settlement as pastor, but now wishes to say to all these dear brethren that Bro. M. E. Genge, of Prince St., Baptist church, Truro, has this day taken charge of our vacant parsonage to serve us as pastor for the winter, his first charge of a Baptist church since coming into the denomination.

JOSIAH SOLBY, Church Clerk.

Oct. 24.

MAHONE BAY.—I have just entered upon the fourth year of my pastorate here. We have had three years of hard work with some fruit each year. The church has abounded in kindness to us. This summer we were given a vacation of six weeks in which to attend the Northfield Conference for christian workers. It was a rich feast to a hungry pastor. While away from them, the church carried on its own services without any outside help. On Friday evening, at the close of the prayer meeting, I was given another handsome surprise in the shape of a very valuable fur coat, accompanied with many good wishes for pastor and family. We desire to take this opportunity of publicly thanking them for all their kindness to us. We are praying for a good time this year in church work. HARRY S. SHAW.

CLEMENTSVALE, N. S.—While we can not report baptisms during the last month or more, we can say that of late our prayer meetings are fairly well attended with increased interest, and our people are beginning to enquire concerning the revival power of God. The W. M. A. S. is doing a good work. Crusade Day closed with a grand concert, consisting of readings, papers original with our members, recitations, and singing, giving to our congregation a good degree of missionary intelligence. Our Society numbers about 50; we have the people to do a good work if we only had the money. We have 12 weekly prayer meetings, (including Sundays) seven Sunday Schools on the field, these together with four conference meetings, and eight preaching stations require a great deal of pastoral care. Most of our Sunday schools will soon go into winter quarters, just at the time when the people can better spare time in the long winter evenings for the study of the lesson, and God alone can tell how many of our young are going in to eternity without a practical knowledge of Christ and his cause. S. LANGILLE.

MILFORD, ANNAPOLIS CO., N. S.—On Sept. 28, ult., we went over to Milford, to engage with Bro. A. F. Newcombe, Lic., in special services. Soon a glorious work of grace began. God's people were awakened; they felt a great need of Christ and his work. Sinners began to come to Christ. Backsliders returned rejoicing. On Oct. 1st and 2nd I baptized two, one lady 65 years old, who came from another denomination, and we had to return home on Oct. 5th, as Bro. White, of Annapolis, went out and baptized four, and still the work went on. On Oct. 11th we returned, Bro. Newcombe still holding the fort. After afternoon service we baptized six. On Tuesday morning Bro. Newcombe felt he must return to his studies at Wolfville. On Wednesday the 14th inst., we baptized ten. On Tuesday we had to leave, leaving two others received for baptism. One was received by letter and one by experience, making twenty-four added to the church. Wednesday, 14th, was a happy day with this people. Among those baptized were five little girls from nine to eleven years of age. As we led them off together all dressed in white, we heard remarked from the shore, "the angels in Heaven could not look more sweet." Bro. Newcombe has proved himself a faithful laborer, and has much endeared himself to this people. May the blessing of God be with him. Here is a large field that ought to sustain a good man. May the Lord direct the right man and make the people feel they can support him. S. LANGILLE.

NOTICES.

Churches or individuals entitled to share in the distribution of the Year Books, who have not received any, will please inform me. B. H. EATON, Halifax.

There will be a meeting of the Board of Governors of Acadia University, in the library of the College, on Wednesday the 18th of Nov., at 9 a. m.

S. B. KEMPTON, Sec'y Board.

Dartmouth, Oct. 31.

The next meeting of the Annapolis Co. Conference of Baptist churches will be held at Paradise on Monday and Tuesday, Nov. 16 and 17. Dr. Keirstead is expected to be with us at the first session on Monday evening. Rev. J. H. King will give a paper on Church Covenants. Tuesday morning, followed by reports from churches and business. We expect this meeting of the Conference to be of unusual interest.

J. W. BROWN, Sec'y.

Nictaux Falls, Oct. 30.

The district meeting of Kings Co., N. S., will convene Nov. 16 and 17. Gospel service Monday evening, sermon by Bro. Porter of Kentville. Tuesday morning will be occupied with reports and discussion of important subjects. The afternoon meeting will be for the edification of believers, when Pastor Trotter, of Wolfville, will give an address on the Sonship of Believers, and Bro. A. Cohoon will speak on Christian Service. The service in the evening will be evangelistic and Bro. Hutchins, of Canning, will preach (D.V.) and be followed by others with short addresses. M. P. F., Sec'y.

Maine apples are being shipped to England wrapped in tissue paper and packed in half barrel cases.

Delegates to the Berwick Convention will be interested to know that the group picture taken by Mr. Dodge proved a success. The photo shows many of the faces familiar to all who attend our denominational gatherings. For this and other reasons such a picture is valuable. If you were in it you will want one. If you were not so fortunate as to be included you will still wish to have in attractive form the souvenir of a most profitable and representative gathering. The size of photo is 10x12, mounted on board 14x16; dull finish $1.00, burnished finish 75 cents, mailed to any address, on receipt of price, by

H. O. DODGE, Middleton, N. S.

Geo. W. Martin, one of the best known physicians in Maine, died at Augusta on Monday, aged 62.

"Washing made graceful."

(After a sketch in New York Truth.)

We want to show it, because this seems to be a woman who uses Pearline (use without soap). She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearline (use no soap) and water, which is about all the labor required.

The washboard we don't understand—unless she's washing it. Women who use Pearline (use without soap) don't need a washboard. They don't have that tiresome, wearing rubbing over it. But for cleaning washboards or wood work or paint or anything of the kind, then they want Pearline.

Washing can't be made graceful unless it is made easy. Of all the ways of washing that are perfectly harmless, the easiest, quickest, most economical, is with Pearline. 466

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best and cheapest.
See for yourself.

"A SPECIAL PROVIDENCE."

BY WILLIE WALKER CALDWELL.

Evelyn Rainsford lingered in the cloak-room until all her friends grew impatient and left her, so that she walked homeward along the quiet streets of the pretty surburban town alone.

A few bright tinted leaves tumbled down from the maple trees, caressing autumn sunshine shone slanting through their bright boughs, and a flock of twittering swallows skimmed through the air above her. But Evelyn's heart was closed to these pleasing sights and sounds, and she did not even smile at the pretty picture of a bright-faced, curly-haired baby girl who stood on the bottom step of a house she passed trying to sprinkle salt on a sparrow's tail while her mother beamed upon her from the doorway.

Evelyn was thinking, and though but sixteen years had passed over her sunny brown head, she had learned how to think.

Not that Evelyn was brighter than many girls of her age who have not acquired this accomplishment, but there had been circumstances in her brief life calculated to develop her thinking faculties. Ever since Evelyn could remember there had been a shadow in her home.

At first it was no more than a mist in her mother's eyes, a cloud on her dear face, which fled before a sunshiny smile as she found the wondering gaze of her little daughter fixed upon her.

Later it grew into long, dreary days when mother shut herself up in her room or went about with a heartbroken look on her face, and when father was sick in the morning, and morose and irritable in the evening.

Still later, after Evelyn was ten years old, there had come a dreadful time, which even now she dared not recall.

After that her father had gone away, and her mother began the long struggle with poverty in which Evelyn had been so powerless thus far to help her.

But the kind Heavenly Father in whom Mrs. Rainsford so mightily trusted had not failed her, and many blessings still remained to them.

Mrs. Rainsford had inherited a limited sum of money, which her father had wisely left in trust for her, and they owned their little home.

Through the kindly offices of old friends she had secured from a big firm in the neighboring city a contract for all the work she did in an elaborate embroidery stitch, which she had learned in other days, expecting to use it only in beautifying her own home.

With the addition to her income procured in this way Mrs. Rainsford had been able to give her children every comfort and many advantages.

Her sweet serenity and unfailing patience under all her sore trial, and her unfaltering trust in God had hardly been understood or appreciated as yet by her children. Even Evelyn who was thoughtful and unselfish beyond her years, took mother's goodness for granted.

"Mother dear, do put up that work and take a walk with me," she would plead almost every bright afternoon.

"No, daughter, not to-day," her mother would answer, smiling fondly at her. "I am so much interested in this intricate design I want to work it out before tea, so that I can do the simpler part which won't try my eyes this evening. But you must go, dear; you need the exercise after your day in the school-room."

Now and then, after tea, a fresh magazine, loaned by a kindly neighbor, tempted Mrs. Rainsford to lay aside her work, and Evelyn, studying her lessons on the opposite side of the table, was pleased to see how keenly she enjoyed her one diversion.

Evelyn did not mean to be selfish, and her mother would have vehemently denied that she was so. Indeed, she had never felt before day that she had been acting thoughtlessly, if not selfishly.

This morning, for the first time her eyes had been opened to the fact that her mother's life was one of hourly, never ceasing self-sacrifice for her sake. Small wonder that the revelation had made her thoughtful and heavy-hearted during the remainder of the day.

Evelyn's classmate and chum, Lucy Walton, was the daughter of a banker who was in very comfortable circumstances, and often she took Evelyn driving, or invited her to go with her on some pleasant excursion.

Evelyn had reached the school building a few minutes early that morning, and as she stood on the steps looking at the crimsoning leaves of the maple trees, Lucy and her mother drove up in their carriage.

When Mrs. Walton rode off smiling and waving her hand at the two girls, Lucy said with a sigh, "I wish my school days were over, and I could have a good time like mother."

"A good time like mother?" repeated Evelyn in surprised tones; "I did not know mothers ever had a good time."

"You absurd girl," putting an arm about her and laughing merrily. "My mother has a splendid time. She just drives about every pleasant morning while Jack and I are at school, and goes to teas or has company in the afternoons. Nurse takes care of Mabel most of the time, or else mother takes her and nurse out in the carriage."

The school bell rang just then, and the two girls hurried to their desks but the sunshine had gone out of the morning for Evelyn.

"To think," she said to herself as she bent over her history lesson, "that my dear, patient mother can hardly ever find time for a short walk, and seldom spare an evening for reading."

Evelyn was not a girl, however, to fret needlessly. One of the first couplets her mother had taught her was the following, and she thought it a good rule for a Christian to live by:

"If there's a remedy, try to find it,
If there is none, never mind it."

As she walked home that afternoon she was thinking busily, trying to devise the remedy for the overwork in her mother's life.

Turning the corner, she met Dr. Williams, the beloved old pastor of the church which Evelyn had joined not long before.

"What are you thinking of, my serious little maid?" he said, extending his hand with a cheery smile.

"I am trying to settle a question of duty, Dr. Williams," Evelyn replied. "Maybe you can help me."

"I will try, my dear," he answered kindly; "what is it?"

A long, earnest talk followed, and as they parted at the front gate, Dr. Williams said, clasping her hand with a warm, sympathetic pressure: "A sacrifice made for the sake of others, a burden assumed that others' burdens may be lightened—that is to follow in Christ's footsteps. If he is leading you along the pathway he once trod, be sure he will sustain and help you. See to it, Evelyn, that you walk bravely and cheerfully. Watch daily for his special mercies; and do not be surprised when they come. He holds the widow and the orphan in his tender keeping, and a sacrifice, such as you contemplate, making in his dear name, he delights to accept."

"Mother," said Evelyn, as she drew a low chair up beside her, "I want to discontinue my music lessons."

"Discontinue your music lessons, my dear? I do not understand," said Mrs. Rainsford, in great astonishment. "I thought you loved your music, and wanted to make yourself very proficient."

"So I did, Mother," quietly responded Evelyn, "but I was talking to Professor Koeber this afternoon, and he says I will have to work for at least four more years, and that I ought to have one or two sessions at a conservatory in order to become a good musician, or be able to command a lucrative position as a music teacher."

"Well, my dear, I have been thinking of that, and I have been trying to lay aside a small sum each year for that purpose. Beside, if it is really necessary, I can use a part of my principal. I want you to be well fitted in some direction, and you seem to prefer music."

"No, mother," replied Evelyn, resting her head against her mother's knee, "you have sacrificed enough for me already. It is time I was beginning to help you instead of being an increasing expense every year. I want you to let me give up my music and other studies and take lessons in phonography and typewriting. I can learn in one year, and after that I can at least buy my own clothes, and perhaps help you to educate Tom and Mary. I long for the time when I can see these dear hands folded in your lap sometimes."

"You are a sweet daughter, and my joy and comfort," said Mrs. Rainsford, taking Evelyn's face between her hands and kissing her, while tears filled her eyes. "And you shall do as you like about the music lessons. It's God's Spirit leading you, dear, and I'd rather have a noble, unselfish daughter than a talented or accomplished one."

Evelyn kissed her mother and thanked her, then stole off to have a good cry—for it was no small sacrifice to give up the music lessons which she enjoyed so much, and in which she felt herself to be making excellent progress.

The lessons in phonography and typewriting were tedious and uninteresting at first. But determination and perseverance overcome most obstacles, and before the half-session was gone her teacher commended her warmly.

In a most providential way, and partly through the help of her teacher, she secured a position just one week before the year's lessons were ended. That afternoon she flew home with swift steps and radiant face.

"O mother!" she said, entering the room like a sunbeam, "I have got a position as phonographer and typewriter in Mr. Parkin's law office at a salary of $500 a year. Isn't it splendid, mother?" she continued, as she clasped her about the neck and kissed her rapturously.

"It is, indeed, my dear," answered Mrs. Rainsford; "but look! you are mussing my work!"

"I don't care," answered the happy girl; "you shall not stoop over such work in the afternoons any more. I can send Tom and Mary to school and clothe myself, too. Oh, we shall live in luxury in future!

"Here, mother, put on your cape and cloak and come with me. We are going to take a long walk together—it's lovely out of doors this afternoon. We can stop to see Dr. Williams, too—I want him to know, the very first one after you, about my good fortune."

"Very well, Evelyn, I'll go with you," said Mrs. Rainsford, putting up her work. "I think the occasion warrants a holiday, but you must let me go to my room and put on my best gown if we are going to make a call."

"This is one of the special providences Dr. Williams said I might expect," whispered Evelyn to herself, "and she waited for her mother; "and my sacrifice has not been a very great one after all."—The Examiner.

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PURE, HIGH GRADE
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on this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

OPPORTUNITY.

Miss Abigail Meeker walked up the gravelled path to the porch with the western exposure, on which was seated her friend, Mrs. Brewster.

"How d' do?" she called as she drew near. "I don't wonder you like to be outdoors. I thought there was a real child in the house, which is no more'n's to be looked for late in September. But when you get out in this mellow sunshine—my!"

She panted as she seated herself, giving a pleased glance about her.

"Well, I've said it time and again, and I say it yet, that if there's one place that seems to get more o' the real fall tints than another, it's them maples o'your'n. Look a' them reds and purples! Solomon in all his glory, sure enough."

"Abigail," said her friend—and the tone brought Miss Abigail's eyes at once to her face to meet a look which caused a sudden cloud to fall on her own.

"What's the matter, Jane?"

"Has there been anything heard from Susan Pettit?"

"Not as I know of. I didn't know anybody expected to hear from her."

"No, that's it."

Mrs. Brewster set her lips, and shook her head.

"What is a troublin' you, Jane?"

"Do you know when she was expected home?"

"Why, no. I don't know as anybody knew. Did they?"

"I s'pose not. That's it."

"What on earth's the matter, Jane? You fairly make me creep, lookin' so woebegone. What is it? Anything wrong about Susan Pettit? I didn't know you knew her well enough to take it hard if there was."

"Yes there 'tis again—I didn't," said Mrs. Brewster, in a deeply pained voice. "Abigail, wasn't her initials S. J.?"

"Like enough they was. Let me see—yes—I remember wonderin' what the J. stood for when she put down her name for a quarter on the subscription paper to send Jerry Day to the hospital. Susan Pettit never did give much, but what she did give she always gave willin'. But what—"

"Have you seen this?"

Mrs. Brewster held up a copy of the weekly edition of a newspaper in the nearest large city.

"No!"

"An awful railroad accident. One car jumped right into another, and crushed people's lives out. A dozen killed, and plenty more wounded. Now listen: 'Killed, S. J. Pettit.'"

The two neighbors gazed into each other's eyes.

"Could it be a mistake?"

"It ain't a common name. 'Twas a train—see—" Mrs. Brewster leaned over with the paper, and pointed to some lines in the short chapter of the tragedy, "comin' this way. This was why I wanted to know if you knew she was a-comin'. But—" Mrs. Brewster's voice broke into a sob, "nobody knew."

"You don't mean it!" said Miss Abigail, taking the paper with a little air of desperation. "I can't believe it. Dead! I can't seem to sense it. Such a chipper little creature she was, in spite of her lameness. Always had a pleasant word and a smile for folks, and all the children loved her. Well," with a tremble in her voice, "if I had it to do over again, I'm free to confess I'd do different by Susan Pettit."

With another huge sob Mrs. Brewster covered her face with her hands, and cried.

"All the time that woman's lived here amongst us," she presently began, "I've had it on my mind that when I got round to it I'd try to make things a little easier and pleasanter for her. How long is it since she came?"

"Six or seven years, I guess—"

"Yes. And there was some of us that felt to lay it up agin her that she was niece to old Jacob Hart, that was always suspected of that mortgage fraud. And when she came here to take care of him when he was dying, and then lived on in that little mite of a house he'd left her, why—if I haven't done a neighbor's part by her, which I haven't—may the Lord forgive me!"

"You needn't talk," said Miss Abigail. "Many and many's the time I've went by there, and see her sittin' alone, lookin' out in such a kind of a pitiful way—like she was longing for some one to come in and be a little sociable with her. I thought I hadn't time, and I hadn't—much—but I might 'a' made time, and been none the worse for it. O me! It was an opportunity, and now it's gone from me! She was a stranger, and I didn't take her in!"

Left to herself an hour later, Mrs. Brewster sat face to face with her lost opportunity, and with every thought the sting of self-reproach grew deeper.

"She was so poor, and I didn't hold out a hand to her. I might have stopped for her as I drove to church, when I knew she was often kept at home by her lameness. I meant to send her apples and things and I didn't. I thought sometimes of sending her my religious paper when I'd done reading it—and I let the time slip."

There was a shiver of excitement as Miss Abigail Meeker pressed through the village on her way home, telling her startling news.

Does any life go out among us—poor, careless procrastinators that we are—without leaving behind its train of bitter thoughts of what we might have done, and did not do? Of the words which might have been spoken to ears now closed, of acts which might have brought comfort and cheer? May we be pitied in our aching for a sound from dumb lips in acknowledgement of blessing which should have been bestowed—in our craving for time, time in which to do the thousand and one things which never now can be done.

More than one turned with dimming eyes toward the window from which the patient face had looked out.

"I meant to carry some o' them flower seeds to her. She'd a' liked 'em—she set such store by flowers."

"I could 'a' stopped and plowed up her bit of a garden just as well as not."

"Why didn't I invite her to my quiltin'?"

"I might—" "I could have—" "I meant to—" "I wish I had—" "Why didn't I—?"

Miss Susan Pettit was brought home to the little house for the funeral. Crushed and broken—the plain, sealed coffin borne reverently among those to whom the awful thing came as the excitement of a lifetime. Hysterical sobs and wailing were heard as flowers were piled over the still form.

"I didn't bring one of 'em," said Mrs. Brewster, pointing to them in half-indignant agitation. "No, I didn't. I've read a piece of poetry about layin' flowers on folkses graves—and—" Mrs. Brewster choked—"never layin' deeds of loving kindness onto their lives. And have you read the piece about her in the paper? All about the sweetness and loveliness? Queer, hain't it?" with a gasping laugh, "that nobody never seemed to find it out till—no—you don't catch me carryin' flowers to her grave. They might 'a' comforted her livin'."

The house was shut and locked after the funeral, its closed blinds bearing a mournful look to those who passed. It was said that it had fallen to a distant connection of Miss Susan, but no one knew certainly.

Three weeks later an unpretentious, shabby-neat little figure left the afternoon train and walked with limping steps up the street of the small village, followed by wide, staring, wondering eyes.

"Hey?"

"That ain't Susan Pettit!"

"Well, if she wa'n't dead I'd say 'twas."

"But she is dead—"

"I don't care—its her anyways."

Miss Susan went quietly up to the door of the little house, still dreary with its closed windows, took the key from her pocket, and opened it.

"It was all a mistake," she said, her face beaming in appreciation of the cordiality with which the amazed neighbors crowded about her.

"I wasn't hurt a mite, but they got names mixed up. And I didn't try to set things right, because, you see, there wasn't anybody it would make any difference to, except the folks belongin' to the poor soul that was dead. And they don't know yet who it was in that—ah me!"

Miss Susan shuddered at the dreadful memory.

"O Susan, it does—it did make a difference," cried Abigail Meeker wiping her eyes. "Where have you been all this time?—as it seems pretty sure you aint been in heaven."

"I've been with a lady that got hurt. I took care of her that night," Miss Susan closed her eyes with another nervous shudder, "and the next day, when she came to, nothing would do but I must go with her. She's gettin' well, now; so I come home."—Sidney Dayre.

Baron Edmond de Rothschild has established another colony in Palestine. The new colony, which is situated in Galilee, not far from Damascus, consists of a village of 8,000 acres, with numerous springs, and the sources of the River Jordan. This settlement, which will be colonised by fifty farm laborers of tried experience, will be interesting as an experiment in home rule.

For Publication.

A PERMANENT CURE.

A Letter that Proves the Value of Paine's Celery Compound.

A Medicine That Makes People Well and That Keeps Them Well.

Fergus, Ont., Sept. 22, 1896.

Gentlemen:

The following testimonial, relative to your Paine's Celery Compound, will no doubt interest all who remember my testimonial given more than two years ago.

This long interval has afforded me ample opportunity for judging of the effects of the medicine.

I have always valued the duration of a cure more than the temporary relief. It is difficult, if indeed it is possible, to get a medicine that will produce a permanent good effect, so much being dependent on right use and dietary regulations. We must help Paine's Celery Compound; we must consider the *quantity* as well as the *quality* of the food we eat. I am convinced by experience that, if this medicine be properly used and afforded fair play, it will do good work.

I am past seventy; yet, since I took the Paine's Celery Compound, I feel as well as an old man can feel. For this condition of health I can thank no other cause than use of the Compound. I am, gentlemen, Yours thankfully,

JOHN IRELAND.

Wells & Richardson Co.,
Montreal, P. Q.

The Month for Coloring and Recreating.

Diamond Dyes Make Old Thing Look Like New.

This month thousands of women will be coloring dresses, shawls, coats, vests, pants, knitting, yarns, carpet rags, sheepskin mats, etc.

The dyeing operation is an important one, and demands much care. The great essential is to get the right dyes—colors that are pure, bright, and fast to washing and sunlight.

The Diamond Dyes—the only guaranteed dyes in the world—possess all the important virtues that make perfect colors. The popular Diamond Dyes have such an extended sale that unscrupulous dealers have made efforts to imitate them. Avoid all such imitations. If you would have your goods and materials colored richly and permanently, use only the "Diamond." Refuse all dyes that your dealer tells you are *just as good* as the "Diamond." The "Diamond" are the best in the world and he knows it well.

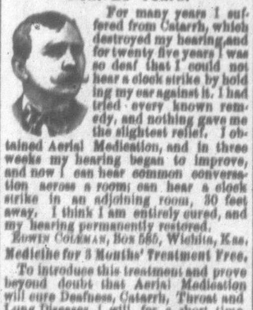
SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night.
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessing,
Send the children to bed with a kiss!

For some day their noise will not vex you,
Their silence will hurt you far more;
You will long for the sweet children voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,
You'd give all the world just for this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!

—Selected.



FREE! We direct special attention to the following remarkable statements:

Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eye caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud. Have used Aerial Medication eight weeks, hearing is fully restored, roaring and pain gone, and catarrh is entirely cured. I do not see why any one should suffer from Catarrh or deafness when there is such a good cure as this. Miss Carrie Bowers, Rouseville, Pa.

Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing and for twenty five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Box 585, Wichita, Kas.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. MOORE, M. D., Dept. B. 1, Cincinnati, O.

HOW A BOY MEASURED A TREE.

He is not a boy in a book; he lives in our house. He seldom says anything remarkable. He eats oatmeal in large quantities, and tears his trousers, and goes through the toes of his boots, and loses his cap, and slams the doors and chases the cat, just like any other boy. But he is remarkable; for he asks few questions and does much thinking. If he does not understand he whistles—an excellent habit on most occasions.

There was much whistling in our yard one summer. It seemed to be an all summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously.

"No'm; I just found the length of the shadow, and measured that."

"But the length of the shadow changes."

"Yes'm; but twice a day the shadows are just as long as things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the tree would be just as long as the tree, and that's thirty three feet."

"So that is what you have been whistling about all summer?"

"Did I whistle?" asked Tom.—Bright Jewels.

I was cured of painful Goitre by MINARD'S LINIMENT.
Chatham, Ont. BYARD MCMULLIN.

I was cured of Inflammation by MINARD'S LINIMENT.
Walsh, Ont. MRS. W. W. JOHNSON.

I was cured of Facial Neuralgia by MINARD'S LINIMENT.
Parkdale, Ont. J. H. BAILEY.

This sample of "English as she is written" is copied directly from a notice posted in a local building in Massachusetts, and only the proprietor's name is changed:

"NOTICE."

"Tenants should be careful not to throw cigars or lighted matches about. Otherwise they may set fire to building, and oblige "John Smith, Proprietor."

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of men and women show that Hood's Sarsaparilla actually does possess

Power over disease by purifying, enriching and invigorating the blood, upon which not only health but life itself depends. The great

Success of Hood's Sarsaparilla in curing others warrants you in believing that a faithful use of Hood's Sarsaparilla will cure you if you suffer from any trouble caused by impure blood.

Hood's
Sarsaparilla

Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are easy to take, easy to operate. 25 cents.

Sea Foam

It Floats.

A Pure White Soap

Made of the finest grade of vegetable oils. . . .

BEST for Toilet and Bath.

ST. CROIX SOAP CO.,
St. Stephen, N. B.

Makes Home Happy

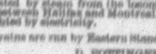
The Cook

Who uses

The Grocer

Who induces his customers to use

WOODILL'S GERMAN BAKING POWDER



Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct., 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	13.10
Express for Sussex	16.35
Express for Quebec and Montreal	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 20.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Express from Montreal and Quebec (Monday excepted)	10.30
Express from Moncton (daily)	10.30
Express from Halifax	16.00
Express from Halifax, Pictou and Campbellton	18.30
Accommodation from Moncton	24.00

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager

Railway Office, Moncton, N. B.,
8th October, 1896.

CANADIAN PACIFIC RY.

FAST EXPRESS leaves St. John, N. B. at 4.10 p. m. week days, for Montreal, Quebec, etc., connecting at Montreal (Sundays excepted) for Toronto, Ottawa, Winnipeg and points West, Northwest and on the Pacific Coast.

For rates of fare and all other information apply at Offices, Chubbs Corner, and at Station.

D. McNICOLL, Pass. Traffic Man., Montreal.
A. H. NORTMAN, Dist. Pass. Agent, St. John, N. B.

GATES' INVIGORATING SYRUP. SUPERSEDES ALL PILLS. The Best CATHARTIC.

LAGRIPPE CONQUERED.

DARTMOUTH, Sept. 24th, 1895.

MESSRS. C. GATES, SON & CO., Middleton, N.S.

This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took Eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicines and never think of being without them in the house.

I am willing to make oath to the truthfulness of the above statement.

Yours very sincerely,
HENRY ARCHIBALD.

Sold everywhere at 50 cents per bottle.

C.C.C.

The Three C's.

Mothers, this is the season of the year for that Croupy Cough which often alarms the anxious mother in the dead of night. Be prepared! Have a bottle of

Chalmer's Croup Cure

in your house, and when your little ones have a Cough or a Cold use as directed.

It has been tried and proven. It is the best best thing to the family doctor.

If your local dealer does not keep this article

Send 25 cents to

S. McDIARMID,

47 1-2 and 49 King St.,

ST. JOHN, N. B.

and he will send you a bottle.

the doctors

approve of **Scott's Emulsion**. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. **Scott's Emulsion** is cod-liver oil with the fish-fat taste taken out.

Two sizes, 50 cents and $1.00

SCOTT & BOWNE, Belleville, Ont.

Printing

BECAUSE you are not located in St. John is no reason why we should not do your PRINTING. We are doing work for people all over the Maritime Provinces. Everybody is pleased with our work. We honestly believe that no other printer can do better for you than we can. We want an order from you—no matter how small—just to get acquainted and let you see what we can do.

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PATERSON & CO.,

Masonic Temple,

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For Your Health

DRINK **Real Fruit Syrups**

STRAWBERRY,
RASPBERRY,
LEMON,
LIME FRUIT,
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Made only by

BROWN & WEBB,

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27 and 29 King Street,

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DRY GOODS, MILLINERY,

CARPETS, HOUSE FURNISHINGS,

CLOTHS AND TAILOR'S TRIMMINGS,

WHOLESALE AND RETAIL.

Manchester, Robertson & Allison.

Send your name for a Souvenir of the Works of Eugene Field.

FIELD AND FLOWERS

The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the sole contribution of the great artists this book could not have been manufactured for $1.00. For sale at book stores, or sent prepaid on receipt of $1.00. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet.

Eugene Field Monument Souvenir Fund,

180 Monroe Street, Chicago, Ill.

THREE MEDS REGISTERED.

BARLEY CRYSTALS

New Diuretic, Renovator of Urine Carrel, Endorsed by physicians in cases of Gravel and irritable Digestive Organs, and Kidney Diseases. Constant sufferers, painfully. Discriminating. Includes stages of revolt. PERMANENT CURE GUARANTEED. Pamphlet on Urinary Diseases FREE. Prepaid to American Patentees. Ask Dealers, or Write to Farwell Rhodes, Watertown, N. Y., U.S.A.

If God sends us a rod, let us ask him to make it blossom and bear fruit.

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

THE HOME.

THE DRAWING-ROOM.

The term drawing-room, formerly the room to which company withdrew from the dinning-room, is a much more appropriate term in its origin than the more common parlor, which was the room in which the sisters of the old nunneries met to gossip and parley. It has been the practice of late to decry the necessity of a separate room in an ordinary dwelling house for the reception of company. In a large house, where there are plenty of servants to look after the house and control the depredation of children, there is really less need of a special room than in a plainer home where the mother and housekeeper does her own work. The plea which some housekeepers make, that they must have one room that is kept in order, free from the inroads of dust, and which will always be in readiness for the reception of the casual guest, is founded on reason. It is not possible for any woman with a large family, and one who does her own work, to keep every portion of the house in that ideal state of order which can be attained with sufficient and capable household help. She does not care to display the necessary makeshifts of her housekeeping to the critical eyes of casual friends. It is not necessary that this "company room" should be so elegantly furnished that the rest of the house is bare and uncomfortable. It may be simply and tastefully furnished at a comparatively small expenditure of money. A simple matting, with a few bright rugs of tastefully chosen rag carpet, makes a more desirable floor covering than a gaudy tapestry Brussels. Any carpet in an apartment which is not in general use is likely to be attacked by moths. Cotton draperies are now found in most attractive colors in "velvets" and tapestries, as well as in sheer colored muslins and Madras cloths in stained glass effects.

These tapestries and hangings, in the designs of the English art decorators, are no more expensive than the showy, cheaply made chenilles, and will last much longer, either as furniture covering or as drapery.

An open fire is an agreeable feature of a room of this kind. If one lives near the mountains, pine cones and knots of pine supply a beautiful fire, readily kindled when needed. If one lives near the seashore a supply of driftwood can be easily obtained, and it is unnecessary to rehearse the beauty of this opalescent flame. A few simple vases of bittersweet and fluffy swamp-grasses, ferns ripened to a golden hue and bleached a ghost-like white, supply the most beautiful decoration. Good casts of masterpieces are even cheaper than good photographs, and both are to be preferred to inferior oil paintings.

COMFORTABLES AND BLANKETS.

The first cool days of fall, and even the days of late summer, frequently call for warmer bed-clothing. Nothing is likely to be more serious than a night chill, such as is frequently brought on by insufficient protection from the cool night air. The sudden changes of this season are too well known not to warn every one to be cautious. Flannels of light quality and warm cashmere stockings are as much needed now by infants and invalids as heavier flannels are in the depth of winter. Where expense is of no moment, blankets of soft wool are the first choice, but a vast number of people are forced, from necessity, to use comfortables.

There is really very little choice on the score of economy if the comfortables are purchased all ready-made, as a good light one that is properly made costs almost as much as a pair of blankets of the same warmth. The ready-made comfortable is, moreover, seldom put together so that it can be laundered.

It is a very simple matter to make a good-sized comfortable at home, if there is a quilting frame in the house. It is very difficult to find ready-made comfortables of proper size for a double bed. "Double comfortables" are usually too short and always too narrow. A comfortable can be made at home for less than $1.25 that is three yards square, though two yards and a half by two yards and a half is a very good size. Use the patent cotton, which is much softer and lighter than the cheap "batt" that require spreading. Tack the comfortable with Germantown yarn, and finish it on the edge with a buttonhole stitch in Germantown yarn. Such comfortables are easily ripped up when they are soiled. Do not attempt to wash the cotton, as it does not pay. Wash the outside and use fresh new cotton.

THE WINTER DOUGHNUT.

There is some difference of opinion among cooks as to which variety of fried cakes should be called a doughnut. The term is usually applied by descendants of the Dutch to a rather rich, sweet cake of raised dough, usually made in the form of a ball with a raisin or some other dainty sweet often concealed in the centre. These cakes were called by the dames of New-Amsterdam cleykooks, because they always cooked them in lots fat or oil. The descendents of these ancient housewives still preserve the old rule, but call their cakes doughnuts. The rule given is one of these recipes: Beat a cup of butter to a cream, with two cups of sugar; add half a teaspoonful of salt and two eggs well beaten, and finally two cups of scalded milk cooled until it is blood warm. Now add a cup of yeast and flour enough to make a batter as stiff as you can stir it. Beat the batter hard and let it stand over night, well covered, in a warm place where it is at an even temperature. It should be about three times its original bulk before it is rolled out. Roll out the dough, using a little flour with a dredger to prevent its sticking. The dough should be as soft as you can handle. When it is about an inch and a half thick cut it into balls with the top of the tea caddy, or any cutter, about an inch and a half in diameter. Let the balls rise for half an hour, then fry them for ten minutes in hot fat, smoking in the centre. If you wish them in perfection, slash each one to the centre, put in a seeded raisin or a small spoonful of cranberry sauce, or any preserve, and moisten the edges and seal up the doughnut. Let it rise. If this has been properly done, and the doughnuts are turned about three minutes after they are put in hot fat, they will not split, but remain in perfect balls. Drain them and roll them in powdered sugar, and lay them away. They will keep a week or longer, but are excellent the day they are cooked.

Miss Parloa, using the New England momenclature, applies the term doughnut to a rather plain cake raised with baking powder, or with any substance for lightening the dough. This distinction is observed at the West among descendants of New-England families. For this species of "doughnut," called in New York State universally a cruller, takes a quart of milk, two cups of sugar, half a cup of butter and two eggs. Mix the butter and sugar, add the eggs, well beaten together, and finally the milk. Sift six cups of flour with two generous teaspoonfuls of cream tartar and one of soda, or with four heaped teaspoonfuls of baking powder. Repeat the process three times, and stir the flour in with the other ingredients. It should be a very stiff dough. Dredge it with flour, turn it out on a floured board and cut it into rings about three inches across on the outside. Fry them in hot fat. These cakes are served in many sections of the country with coffee. A genuine cruller is a richer, sweeter fried cake, if the Holland cake by that name is to be the criterion.—N. Y. Tribune.

BULB WINDOW GARDEN.

This is the proper season to plant a window garden of bulbs. Few plants give so much pleasure for the pains bestowed upon them and there cost as a box of winter-blooming bulbs. Hyacinths are among the first choice. These now come in all shades of red and pink, as well as pure white, and the old-fashioned porcelain blue and purple, and in yellow and shades of violet and blue so dark that they are called black. A group of pink, black, purple and yellow, or of yellow, blue and white makes a lovely group for a single pot. There will always be a prejudice among genuine lovers of old-fashioned flowers in favor of the single hyacinths. The best earth to pot hyacinths is composed of equal parts of well-rotted cow's manure, leaf mould, turfy loam and clean sand. Turfy loam is the soil found directly under sod. Sift all these materials together and pot the bulbs carefully, taking care not to cover the crown of the bulb. The best effect is obtained by massing several bulbs together in the same pot. A charming window garden may be arranged from a mixture of tulips, Roman hyacinths, daffodils and narcissi.

Hyacinths are especially attractive grown in a glass. It is not universally known that crocus can be grown in a low platter in sand and water.

All bulbs for winter flowering should be put in a dark place where it is quite cold to form their roots. This will take from five to six weeks. When the pot is full of roots, and not till then, bring them up to the light. Expose them by degrees to the light of a sunny window. The spike of flowers, or the single flower, will soon make its appearance, and when this is well developed, the green leaves. If the leaves show at once the flowers will not come to perfection.

THE FARM.

SHALL WE GRIND OUR GRAIN FOR FEEDING?

Recent discussion of this question in a prominent agricultural paper by two well-known writers makes it one of greater importance than is usually supposed. From experience and reason I can but answer the question in the affirmative. The plea of the one who feeds whole grain to his hogs is that the swine need exercise, and the mastication of the corn supplies it. Also that saliva is better mixed with the food when pulverized by the teeth. My answer is that a much greater quantity of saliva is required in this case, because it is swallowed in a crude form. The flow of saliva is no doubt greatly increased, but it cannot be well mixed with the food because of the imperfect mastication. The saliva is an important digestive fluid, and many have attempted to secure its greatest service by feeding grain without wetting. With me this is not satisfactory, as I find in feeding it to fowls that they do not relish it. The avidity with which farm stock eat anything that is placed before them is an excellent criterion of its value as a food. Most all stock like their food best in a succulent condition. This is the secret of the high feeding value of ensilage. We know that hogs like their corn best finely ground and either cooked or nicely mixed with swill. The one who makes the hog his own miller is placing a severe tax upon the animal and a drain upon his income.

Digestion is weakened by improperly prepared food. Our mills are the teeth's first assistants. They place our grain in a form that enables the woman to prepare many toothsome dishes for the family, and the farmer to place before his stock an easily digested ration. The hog is appropriately named, and possibly the name was given from his manner of eating. Seeing that he hogs his food, it behooves us to place it in as easily digested form as possible. To make him do his own milling, in order that it be taken slowly, is placing too much confidence in his hoghood, for he will surely shirk the task, especially when his molly stones get tired and sore. All of us have seen whole kernels, halves and quarters evacuated by the hog when fed on whole corn, and the hens will bring the waste to our notice by their efforts to save it. How do eggs made from this kind of food strike you as to palatability and healthfulness? The evacuations of any animal are not calculated as food for another, but as food for the soil. Where digestion is perfect, any attempts of this kind will not often occur.

An animal having poor digestion is not a healthy one, and from a hygenic standpoint the hog that does not perfectly digest its food is not fit for human consumption. Fowls, perhaps, masticate and digest their food better than most farm stock as they have no teeth to become sore, and are supplied with a scraper and plenty of millstones in summer. It has been found that even with hens quicker returns may be had from ground than from whole grain. Swine that are forced by hunger to the unnatural alternative of a second eating are unquestionably unfit for food. Instinct teaches them to avoid their own excrement, and when they go so far as to eat it there is a great mismanagement somewhere.

The general trend of opinion among our best dairymen is that both grain and stover to be fed to cows should be well fined before feeding. If better results can be had from feeding dry corn fodder uncut, thus wetting it with the saliva, why prepare it in a succulent condition in the form of ensilage. There is too much theory connected with the matter of salivary aid in digestion and the method of applying it.

A gentleman, with whose method of applying it, I am well acquainted seldom has any grain ground for any farm stock. Asking him one day how much corn it took to fatten two large hogs, he replied, "Not over fifty bushels of ears." The hogs had plenty of skimmilk in the time. I leave it to the judgment of intelligent readers if this is not a large amount of corn to only fairly fatten two hogs. He feeds whole oats to his cows, and the hens spread the manure, not on the land, but in the stable, in search of the whole grain.—C. M. D.

TREACHEROUS ANIMALS.

A few years ago the famous Jersey bulls, One Ton 2,000 and Marius 760, stood side by side in my stable, and were both regarded as altogether safe and harmless. One attendant had entire charge of both for several years, and their uniform docility caused the man to grow careless and off his guard. One day while leading Marius by a strap he turned upon his attendant furiously, and quick as a flash tossed him high in the air; then with eyes like balls of fire he waited his opportunity for a second attack. Circumstances favored escape, and the man received but a few bruises, together with an indelible conviction that bulls in general were treacherous, and this one particularly so. It was noticed, however, that the staff, so long unused, was thereafter employed when the bulls were to be led out. The little incident was more potent as a reminder than volumes of advice and warnings which had from time to time been given. Marius soon after that was ignominiously chained to the rear of a cart and sent to the butcher.

One Ton continued a model of gentleness for three or four years. Nothing had been observed in his everyday life to cause the slightest suspicion that he, too, was tricky. Charles S. Dole bought him, and about the first thing the bull did to distinguish himself at Crystal Lake was to astonish his keeper by hoisting him skyward, and that he was not murdered outright was no fault of the bull. Rumor said that a strap was used instead of the staff in this case also, but of this I am not in a position to speak. One Ton had cost Mr. Tole over $300, but that circumstance was no barrier to the giving of immediate orders that the bull be killed. It was doubtless change of surroundings and attendants that caused the trouble, but it is none the less a warning to watch with vigilance the "gentle bull."—George Jackson in Breeders' Gazette.

A LESSON OF WIDE APPLICATION.

Mr. Hiram Howard, of Marshall, Mo., called at the Tribune office last week and showed the editor of this department three ears of dried corn 14 inches in length, and weighing one pound and eleven ounces each. He said they fairly represented the average crop of a field of 104 acres, and he had picked many ears weighing two pounds each. About forty-seven ears make a bushel, and he produced from 90 to 100 bushels to the acre. Mr. Howard said that there was nothing remarkable about the soil of his farm, or peculiar in his method of cultivation. He attributes the uniformly large production of his "Pride of Saline"—as he has named his corn—to careful selection of seed year after year. Eighteen years ago he procured a supply of seed corn from Illinois, an ordinary variety of the dent. In the fall he saved for seed the largest ears and those growing lowest on the stock. It continually improved for eight years, and for ten years has remained about the same. He has sold seed to many farmers in the West, and where the same care has been exercised that brought the corn to its present condition, it has maintained its character; but where it has been allowed to mix with inferior varieties, or where the best ears have been sold or used for feed, and the "nubbins" were considered good enough for planting, deterioration has followed quickly. This corn seems to be well known in Missouri, having taken prizes at the World's Fair at Chicago, and at many State and county fairs, but the subject seemed worthy of this brief notice, for the importance of seed saving is not as fully appreciated by the average farmer as it should be. Mr. Howard claims to have had no special "luck," and he is not aware of any extraordinary virtue in his land. He thinks that any farmer can do what he has done with any crop adapted to soil and climate. It costs no more in labor—except in harvest time—to raise 100 bushels to the acre than twenty-five.

In making cheese for the British markets particular attention should be given to neatness in outside appearance, so as to give the buyer a good impression. All cheese should be neatly boxed and branded. Then the quality inside should be perfect. No one wants a dry, hard cheese, but one that is meaty and fine flavored is always in demand. A dealer once said that selecting cheese was very like selecting a wife. First, they should be rich; second, they should be mild; and, third, they should be good-looking.

STRAIGHT TALK.

Get a good start in life; have a thorough business training in "real business" methods. My school affords the best facilities for the best, quickest and most thorough business training. Full course, three months, $25.00. If you need more time than it and pay $20.00. Handsome catalogue free.

S. G. SNELL, Truro, N.S.

Trust What Time Has Endorsed

Since A. D. 1810.

There is not a medicine in use today which possesses the confidence of the public to so great an extent as JOHNSON'S ANODYNE LINIMENT. For more than eighty years it has stood upon its own intrinsic merit, while generation after generation have used it and transmitted the knowledge of its excellence to their children as a valuable inheritance. The best evidence of its value is the fact that in the state where it originated the sale of it is steadily increasing.

I. S. JOHNSON, Esq. My Dear Sir:—Fifty years ago this month your father, Dr. Johnson, called at my store and left me some Johnson's Anodyne Liniment on sale. I have sold it ever since. I can most truly say that it has maintained its high standard and popularity from that time to this.

JOHN B. RAND, North Waterford, Maine, Jan., 1891.

I have used your Johnson's Anodyne Liniment for more than fifty years in my family. Have used it for colds, coughs, sore throat, stings, cramps, sore stomach, rheumatism, lameness, colic, toothache, neuralgia, etc., and found it always good every way. I would not let my house be without it. I am a man 71 years old. Johnson's Liniment is my family remedy.

THOMAS CLELAND, Sr. Robbinston, Me.

This certifies that Dr. A. Johnson, whose name is signed to every genuine bottle of Johnson's Anodyne Liniment, in the month of Jan., 1840, first left at my store some of the same. I have supplied my customers with it ever since, (over fifty years) with increasing sales. I have used it in my family for sprains, coughs, colds, lame back, and consider it the best.

JABEZ KNOWLTON, Newburg, Me.

The Doctor's Signature and directions are on every bottle.

If you can't get it send to us. Price 35 cents; six $2.00. Sold by Druggists. Pamphlet free.

I. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

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

Who'd Wear Two Coats...

when one is warmer? That is if the one is interlined with **Fibre Chamois**. It gives such a wholesome comforting warmth without adding weight or bulk, that you can enjoy outdoor exercise or labor as much again as if you were all muffled up. Besides you know it is only a matter of time till the piercing wind gets at you even through three ordinary coats, while neither the frostiest winds, nor rain, nor sleet can penetrate this invaluable **Fibre Chamois**. See that it is put in your ordered clothing and find the **Fibre Chamois Label** on every ready-to-wear garment you buy. Then you're sure of perfect satisfaction.

SELLS FOR 25 CENTS A YARD.

If you are not a happy Christian something will happen if you try to be a useful one.

RELIEF IN SIX HOURS.

Geo. Scales, a Well-known Contractor of Niagara Falls, Completely Restored by the Great South American Kidney Cure—Thousands More Can Bear the Same Testimony.

I was a great sufferer for years with acute kidney disorder and pain in my sides. When almost all other known remedies had been fairly tried and had failed, I was advised to take South American Kidney Cure. One bottle did me so much good I purchased two more. I am now completely restored—feel better than I have for five years. It's a great cure; will give relief in six hours, and I delight in recommending it to others.

Applying at headquarters—"I beg your pardon," said the passenger in the skull cap, leaning over and speaking to the young man in the seat immediately in front of him, "but are you not just returning from college?" "Yes, sir," replied the young man. "I am one of the graduates. In fact, I was the valedictorian."

MIRACLES TO-DAY.

William H. White of Portuguese Cove, Racked by the Tortures of Rheumatism Is Quickly Relieved and Permanently Cured by the Great South American Rheumatic Cure.

"I was a martyr to acute rheumatism for years. All the known remedies and best doctors were given a trial, but nothing ever gave me any permanent relief until I tried your great South American Rheumatic Cure. It has done so much for me that I gladly give my testimony, that other sufferers from the agonies of rheumatism may take my advice and try the great remedy. I am satisfied it will cure them as it has me."

A little boy was taken by his father into a cafe for dinner. As they were eating their dessert, the father handed the waiter a bill, which that worthy carried to the cashier's desk, returning presently with a little pile of change on a silver plate. Robby's eyes grew bright. "O papa," he said, "I'd like a plate of that, too!"

I CAN'T SLEEP.

In the Daily Wail of Thousands of Humanity Who Have Suffered as Wm. Proudfoot of Hunterville Has—Read What the Great South American Nervine Did For Him.

I was greatly troubled with general nervous debility, indigestion and sleeplessness. I tried a number of cures and consulted best physicians, without any benefit. I was finally induced to give South American Nervine a trial. I took it, got relief from my sufferings, and after using one bottle sweet sleep came to me. I slept like a child. Six bottles have completely cured me.

First Moth—"How are the children?" Second Moth—"All well, thank you. We were a little worried about Flossie this morning. She ate too many fresh camphor balls. Somehow, I haven't the heart to deny the dears the delicacies of the season."

HEALTH'S PARADISE

Regained After Twenty Years' Torture From That Dread Disease, Catarrh—Rev. Geo. Taylor of Scranton, Pa., Tells the World What Dr. Agnew's Catarrhal Powder Has Done For Him.

I was a martyr to catarrh for twenty years—tried every known remedy, but got little or no relief. Was troubled with constant dropping in the throat, terrible pains in my head, and my breath was very offensive. I was induced to give Dr. Agnew's Catarrhal Powder a trial, and the result was magical. The first application cleared my head instantly. I persisted in its use, and today I am a cured man, and it affords me pleasure to lend my testimony.

Mother—"Elsie, your sister tells me you took a second helping of pudding at Mrs. Brown's today." Little Elsie—"So I did, mamma." "Do you think that was right, Elsie?" "Yes. You know you have often told me not to contradict any one; and Mrs. Brown said, 'I know Elsie will have a second helping of pudding,' and I couldn't contradict her, could I?" Mamma smiled, and said nothing.

BETWEEN LIFE AND DEATH.

For 35 Years, Says Mrs. J. D. Stoddard of Ashbury Park, N. J., and Two Bottles of Dr. Agnew's Cure For the Heart Restored the Lost Treasure.

For twenty-five years I have been a great sufferer from heart disease, palpitation, dizziness and severe headaches. I saw Dr. Agnew's Cure for The Heart advertised, and determined to try it. Two bottles have done wonders for me. The dizziness and palpitation are gone, the headaches have disappeared. I never cease telling my friends the wonderful benefit this cure has been to me, and I cheerfully recommend it to any and everywhere.

One day Millais was engaged in painting his famous picture, "Chill October," among the reeds and rushes on the banks of the Tay, near Perth, a voice came over the hedge, "Man, did ye never try photography?" "No, never," replied Millais, painting slowly. A pause. "It's a hantle quicker," said the voice." Yes-es I suppose so." Another pause. The final thrust was, "An' its mair liker the place."

PILES CURED IN 3 TO 6 NIGHTS.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures Tetter, Salt Rheum, eczema, Barber's Itch and all eruptions of the skin. 35 cents.

THE BEST BRINGS THE BEST OF THE BEST

THE BEST MOUTH TONIC IN THE WORLD

Odoroma

THE PERFECT TOOTH POWDER.

DRUGGISTS 25 C.

THE BEST OF THE BEST BRINGS THE BEST

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

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Dominion.

Forty five employes in the public works department at Ottawa were dismissed on Thursday.

Mrs. Gifford, a Moncton boarding house keeper, fell Wednesday, breaking her left arm at the wrist.

Stipendary Fielding, Halifax, has decided that A. B. Sheraton must pay his $25 subscription to the carnival fund.

Hazen Campbell, working at the Saint George granite quarries, had one of his eyes put out by a chip of stone striking it.

The Nova Scotia Grand Division, Sons of Temperance, elected W. H. Fitzpatrick, of New Glasgow, grand worthy patriarch.

At Moncton, Thursday, John Bishop was committeed for trial for discharging a shot gun at John McDonald some weeks ago over a land dispute.

The argument in the Goodwin-Soulanges canal contact case was concluded in the Exchequer Court at Ottawa on Wednesday and judgment was reserved.

Hon. Dr. Borden intends to place a sum in the estimates next year for the purpose of bringing out an English artillery team to compete with the Canadians.

John Conroy, who was sentenced to 14 years imprisonment by Judge Stevens for poisoning cattle near St. Stephen, has been pardoned, after having served three years.

Joseph Thibedeau, of St. Norbert, Weldford, Kent county, had his barn and contents destroyed by fire Tuesday night. The barn contained seven head of horned cattle, one horse, ten tons of hay, besides straw, sleighs, sleds, farming utensils and other stuff.

An English expert sent to investigate the Cape Broyle gold fields in the interest of a Baitish syndicate reports very favorably upon the fields. Fifty square miles are covered by licenses to search for gold. The prospects are good for extensive opertions next spring.

Miss Sarah Miles, while passing along Biamingham street, Halifax, was furiously attacked by a dog. It sprang at her throat three times and finally fastened on her arm, biting her severely. Had the animal given her such a bite on the throat the consequences might have been fatal. The attack was entirely unprovoked.

Con. Geo. A. Chesley, who runs on the day freight between St. John and Moncton, probably has the heaviest train crew on the road. The combined weight of the conductor and brakeman is 820 lbs., made up as follows: Con. Chesley, 190 lbs.; D. Hannigan, 220 lbs.; W. Capson, 210 lbs., and John McLeod, 200 lbs. —Moncton Times.

The *Sun* was presented yesterday with some large ripe raspberries picked in the garden of R. A. Courtney, Douglas avenue, yesterday morning. Nearly a quart was picked the other day in the garden, and Mr. Courtney and family had the extreme pleasure of enjoying these for tea. It is a question if any person in the provinces ever had native raspberries so late in the season on their tea table.—Friday's Sun.

Hon. Mr. Tarte, while in the North west, intends to study the Red river with the view of making it navigable. The banquet given to the minister of public works in Winnipeg on Monday evening was a great success, and those present included all the prominent Liberal leaders of that section of the Dominion. Nothing new was said as to the settlement of the Manitoba school question.

Dr. Grenfell, superintendent of the British mission to deep sea fishermen, operating in Labrador, sends to St. John's appalling accounts of the destitution which prevails on that coast. Owing to the failure of the fishery hundreds of persons are on the verge of starvation, living only upon the flour which Dr. Grenfell and other philanthropists are able to dole out to them. They must perish within a couple of months unless the government send prompt relief.

St. John citizens may soon receive an unexpected surprise. A movement is now on foot to administer it in the form of the return of the car works to this city. Since they have been located at Amherst it has been found that railway rates and many other things made the expenses much higher than when they were in St. John. Representatives of the company which owns the works, have lately been in this city looking for a suitable site, and it is said that the transfer may be made within a very short time.—Telegraph.

Mr. John E. Stackhouse, of Bloomfield, Kings Co., N. B., who was so seriously injured in St. John about a month ago, we are pleased to know is able to be about again. Mr. Stackhouse is a brother of James Stackhouse of St. John, and of Rev. W. T. Stackhouse of Vancouver, B. C. It will be remembered that he was found on the railway track, a short distance from the depot in an unconscious condition and seriously injured. He had boarded a late train for home and remembers passing from one car that was full to the platform of another. What occurred after that until he regained consciousness is a blank to him. Mr. Stackhouse believes that he was mistaken for another person and was struck by some one on the car platform and knocked from the train. One of the wounds on his head appeared to have been made with a knife.

Half a Cent

for a baby! The cost of the few drops of Ayer's Cherry Pectoral that will cure croup, whooping cough and any other cough, if administered in time is perhaps half a cent. It may prolong baby's life,

Half a Century

United States.

Fire Monday afternoon, in one of two immense grain elevators of the Chicago and Pacific Elevator Company at Chicago destroyed over 1,250,000 bushels of grain.

By an explosion of gas Thursday afternoon in No. 8 shaft of the Lehigh and Wilkesbarre Coal Company at Wilkesbarre, Pa., six men were killed and two injured.

P. J. Tynan, the alleged "No 1" of the Dublin Phoenix Park murderers, arrived in New York on Monday evening. He refused to discuss the purpose of his visit to Europe, but stated his mission was entirely successful.

A special from Guthrie, O. T., says a cyclone and cloud burst Wednesday night, twenty miles east of there, devastated a section of the country one hundred yards wide and several miles long. Seven persons were killed and many badly injured.

Dinah Williams, colored, was arrested at Brooklyn, on Thursday charged with killing Mrs. Charlotte Saunders. Dinah confessed. She said Mrs. Saunders was old and weak, and for that reason she thought she would be better off dead. It is believed the prisoner is crazy.

The United States Grand Jury, Thursday afternoon, reported an indictment against Thomas A. Bram, mate of the barque Herbert Fuller, for the murder on the high seas of Capt. Nash, his wife, and Second Mate Bramberg. The date on which he will be allowed to plead was not announced.

Mrs. Andre Berube, of Fitchburg, Mass., died on Monday, aged 109. She was the oldest person in the city. She was born in the province of Quebec, and had lived in Massachusetts since 1837. She had over fifty children and grandchildren. Mrs. Berube retained her faculties to a marvellous degree. Her oldest child was 87 years old.

The city of Chicago may well point with pride to her enormous registration of 377,000 voters and a probable vote of 340,000. The *Times Herald* of that city points out that only thirteen states of the Union cast a larger vote than this in 1892. It is almost twice as large as the combined vote of Colorado, Idaho, Montana, Nevada, and Wyoming. It is as large as the combined votes of Tennessee and South Carolina, of Florida and Georgia, of Louisiana and Mississippi, of California and Oregon. In one ward the registration is greater than the total vote of Idaho in 1892; in three wards the registration is larger than the vote of Wyoming, and fourteen wards easily eclipse the vote of Nevada, the home of free silver.

British and Foreign.

A number of important arrests have been mape by the Turkish authorities in Constantinople. All the prisoners are described as "notorious revoluntionary Armenians."

Terrific storms have prevailed upon the Portuguese coasts. A fishing boat foundered in the bay of Setubal Wednesday night and the crew of fourteen men drowned.

The military commission appointed by the Sultan to investigate the recent riots in Constantinople estimates that the number of Armenians massacred was 2,250, and that 400 Mussulmans were killed.

The Marquis of Lansdowne, secretary of state for war, speaking at Leeds on Tuesday, expressed the belief that the Venezuelan question would soon be dealt with by an arbitrator or by an amicable compromise.

Some of the pavement in use on the streets of Vienna is composed of granulated cork with asphalt and other cohesive substances. It is compressed into blocks of convenient size. Its advantages are cleanliness, durability and economy.

Suicide has come to be about as common among Russian physicians as duels in German universities. The London Lancet explains the epidemic by the statement that fees are tragically low by reason of the presence everywhere of heavily endowed dispensaries. It often happens that only 20 kopeks or six cents are charged for an office consultation, and even that small sum is hard to collect.

On October 6 in a London police court, a well-dressed man, who gave the name of William Shakespeare and described himself as a phrenologist, was charged with being drunk and annoying passengers in an omnibus at King's road, Chelsea. The *Daily News* says that "the prisoner's appearance and make-up presented an extraordinary resemblance to portraits of the 'Immortal Bard,' and occasioned considerable amusement in court. He was fined 10 shillings, which he couldn't pay, so he went to jail for a week."

MARRIAGES.

DAY-RUSHTON.—At Springhill, Oct. 29th, by Rev. J. W. Bancroft, Andrew Day to Mrs. Jane Rushton.

DONCASTER-TRERICE.—At West Leicester, Oct 7, by Elder P. D. Nowlan, James A. Doncaster to Bertha M. Trerice.

WHEATON-HAMPTON.—At Carleton, N. B., Sept. 30, by Rev. G. W. Schurman, John A. Wheaton, of Fairville, to May Hampton, of Carleton.

HENDSBEE-ARMSWORTHY.—At Canso, Oct. 27th, by Rev. F. H. Beals, Barnabas Hendsbee, of Half Island Cove, to Eliza Armsworthy, of White Head.

WRIGHT-MILNER.—At Victory, Oct. 21, by Rev. S. Langille, Archie G. Wright, of Clements, to Annie Bell Milner, of Victory, Annapolis Co., N. S.

BONNELL-BROWN.—At Coal Creek, Chipman, N. B., on the 15th ult., by Rev. W. E. McIntyre, Charles, Bonnell, to Lena Brown, both of Chipman.

DOYLE-ELLIOTT.—At the Baptist parsonage, Pugwash, Oct. 25th, by Pastor C. H. Haverstock, Wm. E. Doyle, of Tidnish, to Minnetta E. Elliott, of Pugwash.

HOLLOWAY-WARD.—At 28 Kent St., Halifax, on Tuesday, Oct. 27th, by Rev. A. C. Chute, B. D., William Holloway, Jr., to Mrs. Agnes Ward, all of Halifax, N. S.

STEEVES-GODDARD.—At Petitcodiac, Oct. 29, by Pastor H. G. Estabrook, Robert A. Steeves, to Clara H. B. Goddard, both of North River, Westmorland Co., N. B.

BETTS—PHILLIPS.—At the Baptist parsonage, Pugwash, Sept. 2nd, by Pastor C. H. Haverstock, David T. Betts, of Maccan, N. S., to Ethel E. Phillips, of Wentworth, N. S.

JONES-GRAY.—At the residence of Allen W. Shams, Middle Simonds, Oct. 21, by Elder Sprague, David S. Jones, of Bristol, to Dora F. Gray, of Pembroke, both of Carleton Co.

FAIRWEATHER-RICHARDSON.—At Waterside, Oct. 21st, by Rev. Truman Bishop, Harding A. Fairweather, of Portland, Maine, to Lydia Richardson, of Waterside, Albert Co., N. B.

LANGIN-FLEMING.—At Chipman, Station, N. B., on the 25th ult., by Rev. W. E. McIntyre, Charles E. Langin, to Matilda J., daughter of the late William H. Fleming, of Chipman.

ESTABROOKS-MANZER.—At the residence of the bride's father, Oct. 28th, by the Rev. W. D. Manzer, Herbert W. Estabrook, of Fredericton, to Lily B. Manzer, of St. Marys, N. B.

BAKER-BURNS.—At Wenham, Mass., Oct. 15, by Rev. A. B. Coates, of Beverly, Mass., J. Davis Baker, of Manchester, Mass, formerly of Summerside, P. E. I., to H. Lauretta Burns, of Wenham.

SUTTON-GRANT.—At the residence of the officiating minister, Woodstock, N. B., on the 28th ult., by Rev. Thos. Todd, Thos. Sutton, of Petersville, Queens Co., to Mrs. Eliza A. Grant, of Millville, York Co.

HARGROVE-SOMMERS.—At the residence of Mr. Rodolphus Hepburn, South Musquash, St. John Co., Oct. 21, by Rev. J. D. Wetmore, William Hargrove, of Clinch's Mills, to Edith May Sommers, of St. John.

DEATHS.

TINGLEY.—At Midway, Albert Co., N. B., Hermon, aged 16 years, son of Otis Tingley, Esq.

OGILVIE.—At Woodland, Kings Co., N. S., Oct. 15th, of consumption, Charles Scott Ogilvie, aged 37 years. He felt on his death bed that he could trust in the Saviour's atoning death.

COPELAND.—At Bear River, on the 27th ult., Joseph Copeland, aged 61 years. Our brother was an esteemed member of the First Hillsburgh church. May the widow and relatives be sustained in their bereavement.

DOREY.—At North West, Lunenburg Co., Samuel Dorey. Our brother was the senior deacon of the church and had reached the ripe age of eighty years. He was a great sufferer but had a strong hope of life eternal. We laid him away to rest sorry to part with him but rejoicing in his victory.

HUCHESON.—At Canso, Sept. 24th, of paralysis, Mrs. Jane Hucheson, widow of the late William A. Hucheson, aged 60 years. She had been confined to her home for some time through weakness caused by a previous stroke of the same disease. The end came very suddenly. Her trust was in God.

RAWDING.—At Clementsvale, Oct. 13, after a long, tedious illness, A. Rawding, passed on to his eternal rest aged 66 years. His body was removed to his old home, Northfield, Queens Co., for interment. The large assembly of people at the funeral showed the high appreciation of his life. Funeral sermon was preached by Rev. S. Langille, from Rev. 19: 9; "Blessed are they which are called to the marriage supper of the Lamb.

PINEO.—At Burlington, Kings Co., N. S., Oct. 16, Mrs. David Pineo, aged 73 years. The deceased fell last winter and received injuries which led to her death. She was a patient and cheerful sufferer. She was seriously impressed at four years of age and fully assured of her acceptance with God when only nine years old. At the age of 17 she publicly professed Christ by baptism. She was baptized by Rev. Wm. Chipman and received into the fellowship of the Pleasant Valley church, May 26, 1839. She united with the Burlington Baptist church at the time of its organization. Her faith in God endured to the end.

READ.—At Baie de Verte, Oct. 25, John Read, aged 86. It seemed as if our brother could not bear up against the separation from his life-long companion, whose death was announced two weeks since. Mr. Read was a fine specimen of christian manhood. Bodily well-proportioned, and of handsome features, his mind partook of the qualities of his outward form. He was an intelligent man, he had even gained some knowledge of astronomy and had executed a diagram showing the movements of the planets. He took an interest in all that pertains to the welfare of the cause of God. He loved the church and gave his thoughts and means to her upbuilding. He thought much of the college, and had a picture of the professors. He took great delight in the progress of the denomination with which he in early life connected himself, but was full of charity to all God's people. The visits of the ministers were greatly appreciated; and he was always ready to welcome them and wait upon them. He kept an ever lengthening list of those whom he had entertained during a long life. For more than sixty years he had been connected with the woollen mills at Port Elgin, which he founded and carried on for many years. Just three weeks after the funeral of Mrs. Read, all gathered again at the old homestead to pay the last tribute of respect. Revs. Messrs. Wilson, pastor; James, Methodist; Hardman, Presbyterian, and Steele, assisted the solemn service. The remains were interred in a beautiful cemetery, amid overshadowing woods near his late residence.

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Dartmouth S S, per Miss Newcomb, $6.02; Mrs H H Saunders, for Mr G's support, $2; Mrs Geo R Bailey $1; coll. by W V Higgins, (Turtle Creek, $1.13, Dawson Settlement $2.50, First Hillsboro $8.50, Salem Sec. $3.67, Surrey $8.25, Demoiselle Creek $5.61, Stony Creek $1.01, Waterside $8, Germantown $7.68, First Harvey $11, New Horton $1.85, First Salisbury $4.66, Hopewell $12.40). Mrs John Dann $2; Rev Calvin Currie, support of Mr G, $1; Deerfield, Yar Co, exp. Mr Gullison, $8.31; North Temple, Ohio, exp. Mr G, $3.75; W V Higgins, exp. of Mr G, $5; Miss. Band, Perth Centre, $7; Springfield, Falkland Ridge Sec., $2; coll. Musquash, etc., $2.95; Rev Z L Fash, exp. of Mr G, $5; Miss Band, Westport, exp. Rev L D M, $10. Total, $132.29. Before reported $661.30. Total to Nov. 1, $793.59.

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St John, Nov. 29.

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Literary Notes.

"The Progress of the World," in the November *Review of Reviews*, is largely devoted to the political situation, but also furnishes a convenient summary of the latest developments of the Turkish question and other problems in international relations.

The *Review of Reviews*, in its November number, publishes a series of letters on the political situation in the closing days of the campaign in the great States of the Middle West. These letters were written by fair-minded and trained observers of American politics, and are valuable as giving truthful pictures of one of the most exciting presidential contests in our National history. Professors Folwell, of the University of Minnesota; Ely, of the University of Wisconsin; Henry C. Adams, of the University of Michigan; Dr. Washington Gladden, of Ohio; Mr. N. O. Nelson, of St. Louis, and equally competent observers in Indiana, Kentucky, Iowa, and Nebraska, participate in this symposium. The *Review* discusses the state of the canvass on the eve of election with the editorial candor and perspicacity which its readers have come to expect in such a crisis.

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The Marquis of Dufferin at a banquet accorded to him in Belfast on Wednesday declared that owing to his age and deafness he had definitely retired from official life. The marquis expressed the hope that the United States and England would be the first to practically apply the principal of arbitration to the settlement of international disputes.