

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 31, 1892.

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We are requested by President Sawyer to state that Acadia Seminary will open September 7, and that the public exercises in connection with the formal opening of the new building will take place September 15.

The name of Dea. S. Selden was inadvertently omitted from our notice in last week's issue of the report of the committee on Obituaries presented to Convention. The report contained appreciative reference to Mr. Selden's life and the services he rendered to the denomination.

PRINCIPAL OAKES calls our attention to a typographical error in his communication under the heading Manual Training Fund, in our issue of Aug. 17, in the sentence, "The committee will need over \$10,000 to expend in equipment of the new department, etc." Instead of "\$10,000," read \$1,000.

In order to give our readers as full a report as possible of the proceedings of the Convention, the space usually devoted to other matters has been curtailed in this issue as much as possible. Still we have been unable to complete the report this week, and the proceedings of Monday evening, Tuesday and Wednesday, as well as a further account of the Y. P. Union and the Institute are held over to another issue.

We would call the attention of the treasurers of our churches and others who forward money for Convention fund to the notice given by the secretary of Convention in another column of the action of Convention in the matter of finances, whereby a change is made in the treasurers. Instead of sending money to Dr. Day, as has been done for many years, it will be sent to Rev. J. W. Manning, St. John, and churches in N. S. to Rev. A. Cohoon, Hebron, N. S.

The universal feeling among the delegates appeared to be that the recent session of the Convention was among the most pleasant and profitable in its history. Several things conspired to this end. The weather, which has so much to do with the comfort—and consequently with the conduct—of such a body, though pretty hot for the first day or two, became cool and comfortable, thus enabling the delegates to sleep at night and to come rested and refreshed to the meetings. An excellent spirit prevailed from the first. The connection of the Young People's Union with the Convention appeared to be most helpful to its spiritual tone. The early morning meetings were marked by deep interest and spiritual power. Prayer was requested by pastors on behalf of themselves and their churches, and by others on behalf of their friends. At least one soul was brought from darkness to light during these meetings, and there were others, doubtless, who received deep impressions. There was manifest a strong desire to seek divine guidance in all the business of the Convention. As at other Conventions, there were matters to be dealt with in respect to which differences of opinion were known to exist, and the discussion of which it was feared might produce friction, but through all these discussions a spirit of harmony and Christian fellowship was preserved. Brethren who came to us from the West—especially Rev. A. Grant, of Winnipeg, and Dr. Wilkins, of Chicago, added not a little to the interest of the meetings. Some familiar faces were missed, especially that of the late Mr. Selden, of Halifax, who had for so long been a constant attendant upon our annual gatherings. J. March, Esq., of St. John, treasurer of the F. M. Board, was unavoidably absent, for the first time, as we are informed, in 35 years. A good many pastors, too, were absent who were missed by their brethren and who would doubtless have derived enjoyment and profit from the meetings had they been present. President Gordon guided the business of the Convention with tact and ability, discharging the difficult duties of his office with courteous impartiality. The secretary, on whom so much depends, was, as always, prompt and efficient in the performance of the most valuable services which from year to year he renders the Convention. Too much credit cannot be given to Pastor Young and his people for their indefatigable and most successful efforts to entertain the delegates and to render their visit to Bridgetown as agreeable as possible.

Stanley told his hearers at a recent donkey and pony show in London that his chief reliance in passing through one of the most savage districts of Africa was a donkey named Mirambo, which used to bay in the most stentorian manner at the word of command, to the great consternation of the natives. This recalls an old proverb and might suggest a new one.

A WORD FROM THE BUSINESS MANAGER.

We wish to take all the subscribers of the MESSENGER AND VISITOR into our confidence for a little, and talk business with them. The treasurer's report of the last year's work shows a few facts in which all the Baptists of these provinces are interested. The cash expenditures of the year by the company were largely in excess of the cash income, and this not because the expenses of the year were so much in excess of former years, though the MESSENGER AND VISITOR had been greatly improved; but because there had been a falling off in our receipts of more than \$1,000 from our subscribers. In short, while we had done more work and business for our patrons, we had received less money from them. Making all due allowance for the hard times which are upon us, we see that we are confronted with something worse. The indebtedness of subscribers to the MESSENGER AND VISITOR has largely increased during the year, though all reasonable means have been taken to collect. This trend must be arrested or the business of the paper is ruined.

About one-half of our subscribers pay promptly in advance. About 1,000 have not paid us anything since January 1, 1890. Special agencies must now be employed to collect these arrearages. Will all our friends do their best to assist us? During the year more than five hundred names have been dropped from our mailing list. All in arrears have been billed, besides the figures on the labels told every week just the date to which your paper is paid. That the MESSENGER AND VISITOR may do its best service our list must continually be enlarged. As we can afford it we have it in our hearts to improve its efficiency.

Will not all our pastors speak a good word for us from the pulpit? Will not all the leaders in our several denominational enterprises do what they can to increase our circulation, as we are doing so much to assist them in their work, and so do much to help forward their own particular departments? Will not our young people, just now entering upon a glorious career, permit us to assist them as we purpose to do, and unite with us in making the MESSENGER AND VISITOR the best family paper and the model journal of the Maritime Provinces? We are assured that such united endeavors as we suggest will meet the approval of our Lord and bring great blessings to our churches.

The St. Martins Seminary.

For a long time I have been impressed with the idea that the schools of the Maritime Provinces do not sufficiently emphasize the value of correct manners and deportment. I find that the lack in this respect is becoming more and more apparent to the people, and especially to parents. In seeking to supply this deficiency in our own school I have met with singular good fortune, as the following announcement will indicate.

Miss Fitch, lately of Paris, has consented to give lectures and practical drill in Etiquette and Deportment, and will also give lessons in French. Miss Fitch for several years conducted a high-class school for young ladies in St. John. She afterwards visited France, and taught both in Normandy and in Southern France. Among three hundred applicants she was chosen to take charge of a school in Paris, of which the Princess, of Wales was the patroness. She also, and for some time, gave private instruction to the children of Mme. de Witte, the daughter of Guizot, the historian. Miss Fitch is a brilliant lady, of broad culture and eminent ability.

Some weeks ago I spoke of Miss Tucker, B. A., our new preceptor. Since then I have received the following testimony from the president of Wellesley College: "Our professors give to Miss Tucker their unqualified commendation. A certificate from her to the effect that an applicant was prepared for Wellesley would admit the applicant without entrance examinations at the college." Perhaps no more emphatic word of commendation could be spoken; I therefore select this amongst the multitude of testimonies which I have received. The same letter continues: "Miss Tucker's pleasing presence, her successful experience, her superior qualifications, and her strong, earnest character will give her a prominent place in the noble army of teachers."

One of the best known and most successful educators in New Brunswick said to me the other day: "I firmly believe that you now have at St. Martins the very best school of its kind in the Maritime Provinces."

Announcements with regard to the "St. Martins Seaside Summer School" will be made at an early date. Plans and arrangements are now maturing.

ATKIN K. DEBON.

THE CONVENTION.

(Continued from fifth page.)
MONDAY AFTERNOON.

The reading and discussion of the Home Mission report were resumed. The report, which is very full and comprehensive, discusses the work according to associations, and is accompanied by a tabulated statement giving particular information as to the different fields, the missionaries employed and their labors, with information as to the number baptized on each field, salary raised on the field, amount given by the board, &c. This report is printed in a pamphlet form with the intention, we presume, of its being freely distributed. It is unnecessary therefore to attempt to give here any account of the work in detail. The report recognizes the goodness of God in preserving the lives of the members of the board and of its missionaries. The mission fields have for the most part enjoyed a good degree of prosperity. Work undertaken in new fields has been especially encouraging, and some of the old fields that were in a feeble condition have wonderfully changed for the better. The work of the year is summarized as follows:

"Two general missionaries have been at work all the year. Of the 66 fields counted as mission at the beginning of the year 37 have had continuous ministerial labor for all or nearly all of the year. With one or two exceptions the remainder have had some attention, either by general missionaries or student supplies. The reports received show 2,171 weeks of labor, 238 stations occupied, 5,912 sermons preached, 4,696 other meetings held, 12,196 pages of tracts distributed, 16,089 religious visits made, 724 baptisms, and 157 received by letter and experience. Four churches have been organized and 3 houses opened for Divine worship. The work of the corresponding secretary is not included in the above. During the year he has visited mission fields in Yarmouth, Shelburne, Queens, Lunenburg, Kings, Halifax, Colchester, Cumberland and Pictou counties in N. S.; and in Westmoreland, Northumberland, York, Kings and Queens counties in N. B.; has preached 105 sermons and given a large number of addresses on home missions and other departments of our work."

Legacies amounting to \$305 have been received by the Board during the year, and the Women's Missionary Union has contributed to its funds \$750. In the Church Edifice department of the Board's work there had been appropriations during the year to the amount of \$142, and a loan of \$50. It is stated that there should be an income for work in this department of at least \$1,000. In this connection a letter was read by Rev. S. Langille from the church at Clyde River, N. S., showing, on account of the opposition of unfriendly persons, the Baptists of that place had felt impelled to secure a place of worship for themselves and appealing to the Convention for aid. Rev. T. M. Munro, pastor of the church, confirmed what had been said. A collection was called for and resulted in the raising of \$132, which was placed in the hands of the H. M. Board to be used in aid of the building.

In reference to a sentence in the report expressing regret that so many of the independent churches of the N. B. Western Association were pastorless, Rev. B. H. Thomas asked what was the ground of distinction between dependent and independent churches? Secretary Cohoon replied that the question was not easy to answer. But it might be said there were a number of churches which were not able, or were not disposed, to raise more than \$400 for a pastor's salary. Yet if these churches were aided it would bring censure upon the Board, as it was generally believed that these churches were able to support themselves.

The report showed that Manitoba and the North-west have sixteen pastors and four others about to settle. Their liabilities are \$2,363. The Maritime Baptists have contributed nearly \$2,000. The demands of the great West are very urgent.

Rev. Alex. Grant was asked if settlers in the North-west were coming and going. He replied that the experimental period had passed. The people are more settled in the North-west than in the Maritime Provinces. Delegations were continually coming from the States. They say that the best advantages are in the North-west.

Rev. J. A. Gordon, president of Convention, lately having made a visit to the North-west, said he met a half dozen delegations from the United States. He corroborated what Mr. Grant said—streams of people are coming from the States.

In the absence of Prof. Tufts, who also had lately made a visit to the North-west, Dr. Sawyer referred to the very favorable opinion which Prof. Tufts had expressed to him in respect to the country and its resources.

A committee was appointed to confer with the delegates from the North-west and Grand Ligne in reference to the proportion of denominational funds to be devoted to these interests.

One clause of the report noted the fact that young men wishing to enter the ministry were in some cases assisted by the Board to prosecute their studies—certain pledges being in such cases required. On enquiry it was learned that one of the pledges given was that students so assisted should remain for a time unmarried. This did not appear to meet with universal favor. A lively and rather amusing discussion took place on this point, but the Convention sustained the Board.

The report of the treasurer of the Home Mission Board was presented:

Receipts, including balance,	\$6,392
Expenditures,	8,377
Deficit,	1,985
Other monies received reduces deficit to,	91

The treasurer of the Convention Fund reported the receipts of this year about \$2,500 more than last year. Foreign missions has had more than all the gain. Eighty churches did not contribute to the Convention Fund:

N. S. Western Association contributed,	\$4,500 85
N. S. Central Association,	6,994 26
N. S. Eastern Association,	3,805 47
African Association,	20 95
Miscellaneous from N. S.,	1,600 98
Total from N. S.,	\$16,822 51
N. B. Western Association,	2,154 07
N. B. Southern Association,	2,428 63
N. B. Eastern Association,	2,202 18
Miscellaneous from N. B.,	374 25
Total from N. B.,	\$7,159 13
P. E. Island Association,	\$1,066 58
General receipts,	1,862 96
Grand total,	\$26,554 96

Other amounts have come in since the books were closed, which would make the grand total larger.

Home Missions,	\$5,955 13
Foreign Missions,	7,594 59
Educational Institutions,	2,128 19
Ministerial Aid & Relief Fund,	432 46
Ministerial Education,	407 84
Grande Ligne,	1,425 90
W. B. M. U.,	6,988 67
Memorial Fund,	1,492 85

The Back Seat Problem.

These back seats in the prayer and conference room; why are they so much sought after? Many people seem really disappointed when they come to the prayer-meeting and find them all taken up. True it is, those who are fortunate enough to find them empty compel their neighbors to do what they themselves were unwilling to do, take a seat further up. Have these seats more grace than others? We fear they have less. A more pitiable sight in the house of the Lord is hard to find than to see forty or fifty Christians crowding each other on the back seats, while there are from six to twelve empty seats between them and pastor's desk. We are told that the spirit runs from heart to heart as oil from vessel to vessel, but surely not over empty seats. One reason why we have so many dull prayer-meetings is that the Holy Ghost is powerless to work in such meetings. There is not a Sunday-school teacher in all the land who could successfully teach a class separated from them by the space of ten or twelve empty seats; but that same teacher will expect his or her pastor to conduct a lively prayer-meeting on Wednesday evening, while they complacently sit separated from the leader by twelve empty seats. In such a meeting the pastor is shorn of much of his strength, and Christ, his Master, is robbed of a united, warm-hearted service. There is nothing in all my pastoral duties that has so saddened my heart as this God-dishonoring habit. It appears to me the very angels must feel sad if they hover over such a meeting. Then these poor sinners, who do possess the genuine publican humility, and would drop into a back seat to catch some word of cheer, but the back seats are all taken. Experience tells you he can't go to the front, so he turns to the world to drown his sorrow. Christians! leave these back seats for the publicans and prodigals or you will answer it in the day of judgment.

I have asked a number of pastors of late what their experience in this matter is, and I have received answers as follows: "It is sad"; "My heart is pained"; "You can't do anything to help it." I have gone in private and asked individual members to come up; I have scolded, I have entreated for Christ's sake, I have called for the front seats to be filled before I would open the service; I have shamed them, and I have begged over it, but the evil still exists. Some have suggested that we take our Bibles and go down to the people, if they will not come up to us. At the

battle of the Alma, in the Crimean war, one of the ensigns stood his ground when the regiment retreated. The captain shouted to him to bring back the colors, but the ensign replied: "Bring the men up to the colors." Now, to go down to the back seats with your Bible in your hand is too much like becoming a partner of the evil you wish remedied. "Bring the men up to the colors."

But at this present, when the young disciples of Christ are so nobly coming to the front, would they not do honor to their saviour by making it a bye-law of each society that the front seats in the prayer meeting shall be filled first. It is not pride nor conceit to take the front seat in the prayer meeting, it is only loyalty to Christ or a holy boldness, such as characterized Peter and John when before the council. Pride and conceit, if there be any, sit to-day on the back seats at the prayer meeting, and on the front seats at the show, the concert, and the lecture. I have not said all I could on this subject, but will pause to hear from others—pastors, laymen, or those who occupy back seats. It may be they have reasons for so doing, of which we have never heard. We have heard a great variety. A PASTOR.

Dedication.

It is always an event of interest and importance to a community when a house of worship is opened and dedicated to the service of God—one more centre for the radiation of light and dissemination of truth. It was the writer's privilege to be present and participate in services of this kind on Sunday, August 14, when the Baptist house of worship was opened in Marysville, N. B. Through the earnest and successful labors of Pastor Nobles a comfortable, commodious and handsome edifice now stands practically free of debt in the flourishing town of Marysville, where the Gospel according to the faith and polity of Baptists will be promulgated. A little more than a year ago Bro. Nobles held his first service in this village. The people came out in large numbers to hear him, and urged him to continue coming. In a short time the little rented hall was too small to accommodate the people who wished to attend the services. Bro. Nobles looked carefully and prayerfully into the matter, and concluded to "arise and build." He discovered that in the village there were in the neighborhood of two thousand people, and church accommodation for less than one thousand. There were many people who were not attending divine service anywhere, and he felt that the Lord had opened the way for him to make provision for some of these who were not living in the enjoyment of Gospel privileges. The next question which confronted Pastor Nobles was, where would the money come from to build such a place? He first made a very generous subscription himself, and thus, in a practical manner, showed his own confidence and interest in the movement. Having done this, he then called on Bro. A. F. Randolph, of Fredericton, who is always so ready to assist every good work, and told him his plan. Said Mr. Randolph, "Your plan is good and I will cheerfully give you two hundred dollars." Bro. Nobles then drove to the house of Bro. Asa Dow, and told him what he was desirous of doing. Bro. Dow gave him five hundred dollars. These gifts gave the movement a grand start, and every person who was interviewed in the matter cheerfully responded. When the building was completed and furnished the cost was about two thousand dollars. Of this amount there remains a debt of about two hundred dollars. About one week before the dedication a Miss McGee called on Bro. Nobles and told him that her grandfather (Rev. John McGee) was the first Baptist minister to preach the gospel on the Nashwaak, and she would like to make a contribution to the church. When her letter was opened it contained one hundred dollars, which, by the donor's request, was used in the purchase of an organ for the new church. After Pastor Nobles had secured sufficient contributions to enable him to begin operations, he began to look about for a site for the new house. He went to Mr. Gibson, who owns all the land in Marysville, and told him what he wanted. Mr. Gibson said, "Yes; he would give him a piece of land for that purpose." The site proposed by Mr. Gibson was not considered suitable for the house, and for sometime Bro. Nobles was troubled. He felt that God had led him in this movement so far, and had put it into the hearts of the people to subscribe largely, and now it seemed likely to be defeated for the want of a proper site; but it was not long until the difficulty disappeared. A number of years ago a man had bought a pretty knoll in the heart of the village, expecting some day to erect thereon a dwelling house. This was just the spot for a church—beautiful for situation. Bro. Nobles interviewed the owner of this delightful spot and succeeded in purchasing it for his new house. Thus the last difficulty vanished, and the Bible Mount Zion will, we trust, prove to be a joy to the whole earth, and especially to

the people of Marysville. The house was packed with people inside and outside (if a house can be packed outside) at 3 p. m. on Sunday afternoon, who had come to attend the dedicatory services. On the platform were the Revs. B. N. Nobles, Dr. Day, P. R. Knight, and W. J. Stewart. The sermon was by the writer; text—Eph. 2: 19, 22; prayer by Dr. Day. The other services were conducted by Bro. Nobles and Knight. The music, instrumental and vocal, under Bro. M. S. Hall's leadership, was inspiring. The people were deeply interested in the exercises throughout and showed their appreciation by a collection of some seventy dollars toward the debt. In the evening Rev. Dr. Day preached an admirable sermon to a full house, and this closed a day of great interest to the people of Marysville and to the Baptist cause in general. Bro. Nobles is entrenched in the affections of his people, and is doing a grand work for the Master in the community where he resides.

W. J. STEWART.

W. B. M. U.

MOTTO FOR THE YEAR

"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR SEPTEMBER

That God will open the hearts of our church members to give liberally to His cause, and especially that those to whom He has entrusted wealth may feel compelled by it to glorify His altar.

Mass Meeting.

At 2:30 on Saturday afternoon a large number of delegates and friends gathered for the platform meeting, which was a grand gathering. Marked interest was maintained throughout the session. The meeting opened by singing "Joy to the World the Lord has come"; scripture reading—Psalms 2 and Romans 10—by Mrs. Crandall; prayer by Miss Emma Hume.

Mrs. J. W. Manning, president of the union, in an opening address spoke of this centennial year of missions as a depository into which the past is pouring its treasure, and urged strongly the duty of enlargement; increased benevolence, circulation of missionary literature and enthusiasm, dwelling with earnestness upon the duty of faith in God and reliance upon the Holy Spirit.

Mrs. Sanford, recently returned from Hindupatam, India, expressed her great pleasure in meeting the sisters at home, and contrasted feelingly the civil and religious privileges of our Christian lands with the condition of life in the far east.

Mrs. Bordette, of the American Baptist Mission, also recently returned from work, spoke on "Women's Work for Women" in that land, giving a vivid description of Indian house-life.

Farwell addresses by Miss Wright and Mrs. Archibald, who are about to return to India, were listened to with the deepest interest. These women go forth again, notwithstanding the shadows of missionary work.

In well chosen words the president spoke a few words of farewell to our lady missionaries, who are to leave us in a few days—assuring them of the bond of unity and sympathy existing between us, and that they would ever be followed by our prayers. Mrs. Martell offered prayer, committing them to the loving care of our Father in heaven.

The claims of the North-west were presented with earnestness and power by Mr. Grant, of Manitoba. The vastness of the field and the varied nationalities of the rapidly increasing population render the spiritual needs of the territory difficult to meet.

A letter was read from Mrs. W. V. Higgins, of Chicago, by Miss Chipman by request.

This meeting closed by singing "God be with you till we meet again," and prayer by Mrs. J. F. Kempton.

The delegates of the union remained to dispose of some items of unfinished business—votes of thanks to the sisters, at Bridgetown for their most generous entertainment of the delegates of the W. B. M. U., the pastor and trustees of the Methodist meeting house, where all our meetings were held except the 67th Executive Board meeting. The corresponding secretary was also requested to convey to Bro. and Sister Morse our sympathy with them in the sorrow which has befallen them, and pray that the tender Shepherd, who has folded their little one in His own arms may Himself comfort their hearts.

Before separating several gave expression to the inspiration received by attending the Convention. After spending a short season in a heart-to-heart talk, all feeling that in very deed the Holy Spirit had pervaded each session, and the precious memories shall be a continual aid, the meeting closed.

The following resolution was adopted at the meeting of Friday afternoon: "Whereas our Foreign Mission Board has not yet sanctioned the school at Viazanaram; therefore resolved, that we write Miss Gray the union think it would not be advisable for them to appropriate money for the school until the decision of the F. M. Board is made."

I. THE INQUIRER. 26. A man (angel) of the Lord. Who appeared in some visions to Philip towards communication.

27. And he arose and went. He went directly across all the land from Jerusalem to Gaza.

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CONDITIONS OF CONVERTING POWER IN PUBLIC RELIGIOUS SERVICES.

(Second Paper)

If it be true that, through the riches of grace the Lord's people may have if they will in their sanctuaries serve their divine energy which shall make them victorious in bringing the unsaved to Christ, we are met with the question: Upon what is this great privilege conditioned?

1. It involves the obligation on the part of every Christian professor of undeviating attendance on every occasion of religious worship, where such is possible. The point thus named is one of immense importance; and the great issue under discussion, we have often marked with heavy heart the facility with which the duty specified is ignored. A common notion in regard to this matter seems to be, that while the pastor is charged with no avoidable cause be absent from the sanctuary, the individual member may suit his own convenience in the matter. The position cannot be invalidated, that every church contributes to the religious service as present at every service of his church as his minister, and whatever reason would excuse the one would relieve the other also. The question as between the two is solely one of difference of function amongst a company whose every member is under obligation to take his particular place. When a man joins the church he thereby enters into a solemn compact to use the new relationship for all it can be made to serve, in the way of bringing the world to Christ. Convocation for religious exercises is a supreme factor in promoting this purpose of God. The very fact of the presence in our congregations of so many of the unsaved, is one of the strongest reasons that why we should be there to contribute all we may to the overmastering power of active devotion and faith, that so the erring and sinful may be won for Jesus. But it is impossible for us to contribute to a religious service, what is due from us of life and power if we are willingly absent there. Nay, more—the church is the Lord's militant host, in which every member is enlisted for active service, and its very constitution and organization is a call to our regular and united battle for the Lord. The sustained efficiency of every soldier is bound up in the drill which such conflict imparts; while present victory depends upon his faithful strife.

2. But while the required condition of success in an assemblage for worship cannot be supplied in the willful absence of the members of the church convened, the mere attendance of these may not furnish the necessary condition for securing the victorious character which such services are designed to carry, the members must be in the power of the Spirit of God, with hearts aflame from the start with zealous devotion to Christ.

"A truce, oft repeated," may be the mental reply of some reader to this sentiment. But do we really rate the saying at so great worth? That large numbers of unsaved people have become so used to our regular gospel methods that they have hardly a fear of being disturbed by them, our experience proves. That very many professed believers who frequent the Lord's house entertain hardly an expectation of the conversion of souls through the ordinary methods of Sabbath and week-day services, seems to be true. That the unconverted portion of our communities will not "come within the range of the gospel" service, they formerly did, the consciousness of statement of Christian workers on such lines confirms. To meet these conditions it is evident that the tendencies of our times towards the employment of revival agencies and new agencies and sensational methods—in short, we are substituting devices of our own for the Spirit of the Lord of Hosts, who will never "give His glory to another nor His praise to graven images" for nothing better than given images shall all human instrumentalities prove until the breath of God give them life. The writer pens these lines under strong conviction that, as professed disciples of Jesus Christ, we have need to return to the first principles of the Christian religion, and of all success in soul-winning is that individually we "become saturated with the Holy Ghost." It would be trifling at once with the common sense of man and the faithfulness of God to entertain a doubt that such a realization of divine power in the individual life of the disciples of Christ would result—and without any intervention of novel agencies—in both thronged attendance on the Lord's house, and the triumph of His saving power there. When the "sound as of a rushing of a mighty wind" was heard throughout Jerusalem on the day of Pentecost, it brought the people quickly to the place of that ten-day prayer meeting, and where the "tongues parting asunder" like as of fire, fell upon each one of "the animated witnesses, and we know with what saving results. It will be so still. God has never changed this method of working. We want in this age, above all things, the Holy Ghost in the hearts of men—stirring their brains, thrilling their tongues, glowing in their countenances, vibrating in their actions, and fusing all their attachments and capabilities into a burning stream. Let this baptism come upon us, and thousands of men and women who up to this day have been weak and commonplace, such as might go through life without bearing any mark or sign that they have ever lived, would become burning anoints, whose lights would burn at us, as if we had been made afire; and we should wonder, not at ourselves, but at the grace and power of God that could so transform the nature of every soul who will yield to receive it. Other consequences bound up in this accomplished baptism must not divert me from my

objective point—the relation we sustain as the servants of Christ to the unsaved people about us. What stronger incentive will any soul need that has ever felt the spell of Christ's love to seek after this holy anointing, than that of the power for efficient working for God which it will impart? The force that shall make the whole mill of spiritual activity shake from top to bottom, and ring with glorious praise, is awaiting right above our uplifted hearts. Let us only consent to receive it, and what a glorious change should come over our sanctuaries? To an extent that would amaze us and confound the enemies of Jesus, we should triumph over the unbelief that now so chills the atmosphere of our religious gatherings; we should believe down unbelief, and force our way over it by the sheer might of our God-given momentum. It is a grand sight—such an element of power in the midst of a company of believers sweeping along the unsaved, as the rushing train sweeps forward the autumn leaves that gather between the rails! Paul draws in striking lines such a gathering, and another when "there come in one unbelieving or unlearned, he is reproved by all, he is judged by all: the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

Will every dear disciple of Jesus who reads these lines ask himself the question—where is the blame to be placed if to my church the Lord is not adding "daily such as are being saved?" "In the Lord's hand shortened that it cannot save, or His ear heavy that it cannot hear."

When the followers of the Saviour place themselves in honest heart submission before the throne of grace, when we become "what we are supposed to be, what we are required to be, what we profess to be, when we see to it that every religious service with which we should be identified bears the imprint of our faithful, consecrated, believing, attendance, then shall be witnessed a repetition of the triumph spoken of by our victorious King when he said, "I beheld Satan as lightning fall from heaven." J. S. C.

Windsor, N. S., Aug. 11.

Sketch of the Baptist Church of Windsor Plains.

This church has no available record of its history. The sketch I have to present is, therefore, necessarily brief and imperfect. No imagination, however fertile its resources, can make history; which must be the record of facts, not fictions.

During the war of 1812 numbers of colored people came from the United States. Some of these were placed on the back and barren lands of Windsor Plains. These lands were finally deserted—some going to other parts and some to the Windsor people, which the most of them afterwards purchased. With these came Sargent Priole and wife and mother-in-law and Edward Priole from the Southern States of the United States. These were the first colored people who came. Their faith and zeal survived all the shocks of adversity. They transferred their allegiance to an earthly sovereign, but the Lord Jesus continued to be the sovereign of their hearts. There were no colors of kindred spirit in the community, but they began holding religious services on week days as well as upon the Sabbath. The Lord blessed their efforts, and the number of disciples was so greatly increased that Rev. W. Johnson, the present pastor, the last survivor, William Priole, passed away to his reward about six years ago. John Crawley, another of the original sixteen, was licensed by Elder Burton, who was a man of prayer and a diligent student of the Word. His discretion in the treatment of difficult questions was worthy of admiration. On a certain occasion he was speaking of the Jews as a doubtful and unreliable class of disciples, and he said, "Why do you call the Jews rather than the Gentiles? I can't answer that question. There is proof from the scriptures that they were chosen. We will not scrutinize this question any further, but pass along." It would be well for some of greater pretensions to follow that example, and, instead of floundering in their vain speculations, to find the plain pathway of revealed truth and "pass along."

These people, early in their history, built for themselves a place of worship, that should also do duty as a school-house. A contention in consequence arose with the trustees of the Episcopal church, who claimed the right to control the teachers and to control the schools. When the owners of the house wished to repair it they were required to obtain the consent of the teacher. Each party held for a time a key, but the colored people in the end triumphed, and from that time forward held their property in peaceable possession. These were the days of vested rights, conferred upon the Church of England by the crown in the settlement of these new lands. Happily this state of things has passed away. The church's growth from that first was slow but steady. The Windsor brethren were accustomed to give friendly counsel and help when needed, their pastor visiting the place from time to time, preaching and baptizing their converts.

The Rev. David Shaw, of Falmouth,

labored among them with much acceptance. He took a deep interest in their welfare and baptized a number—this was about the year 1820. Other preaching succeeded, among whom were Pastor Wallace Lucas, of Lucasville, and James Thomas, of Halifax. During their ministry sixteen were added to the church. In 1826 they were able to report a membership of 40.

Bro. William Priole became leader after the death of Mr. Williams. He was succeeded by Bro. J. W. Johnson, who had been baptized by Elder Thomas a number of years before. Through the efforts of these brethren the interest was maintained. They always welcomed the ministers of the gospel and gave their cheerful assistance.

The church had suffered so greatly from emigration that in 1881 their membership had diminished to fifteen. At that time the Rev. A. W. Jordan, the present pastor of the Cornwallis street Baptist church, who was studying at Wolfville, spent the summer months at the Plains. His pastoral services were held in the month of September, 1883. During that time he gave them every Sabbath. He baptized five persons, one of whom—the Rev. J. W. Skerret—is pastor of a large and influential church in South America, and who has held in high esteem among the people.

After Bro. Jordan's departure the church licensed Dea. J. W. Johnson to preach the gospel; and at his request, in July, 1885, he was ordained to the ministry of the word. Pastors H. P. Fosdy, of Windsor; W. Lucas, of Lucasville, and A. W. Jordan, of Halifax, were a large number of delegates, composed the council. Bro. Johnson is still their pastor. He has done a good work, and held in high esteem among the people. He has also labored at Lucasville, Sackville and at the pine woods in Kings Co. In the latter place fifteen were baptized as the result of his efforts.

There are at present twenty families connected with the church and congregation. Their present membership is thirteen. Formerly many attended their services from surrounding sections that now have meetings of their own. The Salvation Army has done their best, and we may reasonably expect that the contemplated structure will soon be completed to gladden and encourage their hearts.

When the African Association was formed, the Windsor Branch preferred to continue their connection with this Association. As one of the weaker members of the body, it has special claims upon our sympathy. We may well honor them for their fidelity to the truth. We have no objection to their being the condition, here they may still do effective service for the Lord.

M. P. FREEMAN.

Guard the Conscience.

Let it be your most earnest endeavor to keep your moral instincts right and true. Never let them be disguised by flattery, nor by the flattery of self-indulgence; never let them be sophisticated by lies. Do not think that flight words and careless thoughts about them will be indifferent, and will leave you unaffected by them. Character is not in marble; it is not something solid and unalterable; it is something living and changing, and may become diseased, as our bodies do. You learn here, in season and out of season, and we may reasonably expect that here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man. You know that this teaching is right and true, and that in time and eternity your happiness depends thereon. Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and misery. Oh, choose your side in the battle of life, and be not on the wrong side. Abhor that which is evil, cleave to that which is good. For as you have heard the sin and its curse, so in very few words hear its punishment. Let us not be as the heathen, who are as rottenness, and their blossom shall grow up as dust; because they have cast away the law of the Lord of Hosts and despised the word of the Holy One of Israel. How powerful is the metaphor! The rose by its own fragrance, how often have we seen the rose tree shriveled, withered, blasted, producing nothing but mouldering and loathly buds. Why? Because there is some poison in its sap, or some canker at the root. Have you never seen it?—Archdeacon Farrar.

—As a man thinketh in his heart, so is he. We do not often enough realize that as we think of others, so are we to them. It is not our words, and being, instinctive to recognize and have insincerity. Nobody is in the end deceived by expression that is merely outward and profane. Our inner character is revealed by the words we speak; if it is a true life it has no need or desire of concealment. To think the loving thoughts of each other that God thinks of us all; to harbor no malicious, no ungenerous feeling toward others, and to leave Him in judgment of their wrong unkindnesses to us—this is not only our human duty, but our divine privilege. And a life of good-will to men is also the only life of peace on earth.—Lucy Larcom, in the "Unseen Friend."

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

Evidence for the Royal Commission.

In 1855 the Hon. S. L. Tilley was a prominent prohibitionist; since that he has been Finance Minister of Canada, a position that requires to be filled by the ablest financier in the country. For several years he has been Governor of New Brunswick. This is his statement of evidence respecting prohibition.

In 1853 Sir Leonard Tilley stated publicly that "no Finance Minister would remain long in office who would in this day propose a scheme for raising a revenue of five million dollars that would cost ten millions to collect!" He said that "it cost the people of Canada more than twenty million dollars to provide the five million for the government." He said: "It is not a question that, embarrassed as we might have been struck off all we obtained, in the last three years, of revenue in the Dominion of Canada from intoxicating beverages and still have had a surplus." Said he: "Talk about revenue in this connection! The increased consumption of dutiable goods following the discontinuance of intoxicating drink would very soon pay the government nearly all the revenue it lost from that source."

Sir A. T. Galt is undoubtedly a great statesman and a great public servant. He is not generally considered a prohibitionist. We will now submit his public statement of evidence respecting prohibition.

I think it was in 1883, speaking to a large audience in Sherbrooke, Quebec, Sir A. T. Galt said: "Now it will be observed that it is not the amount of revenue that is raised upon these articles which is the measure of their cost to the country—very far from it—that is only the proportion which is taken by the government. That amount must be multiplied at least by four to ascertain the real cost of those articles, especially that of spirits. It represents a consumption, and that may, with scarcely an exception, a useless consumption of at least sixteen million dollars per annum. While I am speaking on this subject of the revenue derived from these beverages, I may remark that though the amount is not so large as it was stated last night, when it was put at six millions, it is quite large enough, for it is four and a half millions, and that is one of the difficulties which have in the future to be met with in advocating public prohibition."

But to return to the question of the cost to the country of the consumption of ardent spirits and other strong drinks, I have stated that the loss in actual consumption cannot be put at less than sixteen million dollars, but all the more painfully known—that the direct cost represents but a very small part of the indirect cost. The indirect cost is in its influence upon society infinitely greater, infinitely more onerous, than the direct charge. I would gladly see the whisky of the sixteen millions thrown into the St. Francis river if I could be sure that in doing so we had wiped out the infinite evils that arise from the consumption of these articles.

"If we had that one particular cause produce enormous waste to the country, an enormous waste of money, an enormous waste of energy, and I am sorry to say, an enormous destruction of intellect, then I say it becomes the duty of the government to take every possible step to do their best to diminish that waste and correct those evils."

He goes on to say, "Another objection is often raised on the ground that the nation has no right to interfere with the vested interests. In reply, I affirm that there is nothing in the manufacture or sale of liquor which in any respect differs from any other branch of commercial industry. We see sugar refineries, cotton and woolen factories and all other mechanical industries exposed to hazard and loss by changes in the fiscal system of the country; but no one ever dreams of their owners having any claim for indemnity, and I wholly refuse to discover anything in the cause of a distiller which entitles him to different and more generous treatment. His investment must share the same risks that are encountered by every other member of the community. The conclusion is, that if any man has arrived from a somewhat lengthened consideration of this subject, it is that the only ultimate safety is undoubtedly to be found in the perfect carrying out of the views of the Dominion Alliance."

lies, and, in addition, to bear the burden of taxation and ruin they impose?" "The luxury trade is absolutely by law. Nothing but law can take it away. It yields entreaty, eloquence, logic and prayer to very soon."

"The rum shops are a constant immoral nuisance polluting and hindering our moral suasion."

"Where comes this cry of 'moral suasion is sufficient'? The cry comes mainly from a class of men who have never stirred hand or foot to free the enthralled victim from the chains that bound him; whose whole lives, energy and ingenuity have been devoted to making liquor, selling liquor and inducing people to drink liquor. It comes from the distillers, brewers and rum-sellers of Canada; from the Ontario trade benevolent association and its advocates. The cry is as hollow as it is dishonest. From no pulpit, platform or paper have these men attempted to use that moral suasion which they profess to believe in. The whole time has been given to the cruel and relentless pushing of a traffic whose dark and dreary history is full of human degradation, human misery and human woe."

"Moral suasion doesn't punish them, but has the stripes laid on their victims; doesn't make them pay for the trouble they cause, but lays it on the taxpayers. So they love moral suasion as compared to legal suasion."

"The atmosphere of the bar-room is bad; its associations are impure and degrading; its teaching power, tending towards ruin and utter vice, is simply incalculable."

"It is not tyrannical or un-British to look after and preserve the good of the greater number, even though the gains or appetites of the few be interfered with."

"Which would be the greater tyranny? That the few thousands of madmen and sellers of alcoholic liquors in Canada should be deprived of this particular way of making money, in order that the real interests of the millions of the people be conserved; or that the interests of those millions should be sacrificed to the gain and greed of the few thousands?"

"This bug-bear of 'tyrannical and un-British' is a mere catch cry which can only have effect with the ignorant and the uneducated."

He has long been considered very high authority upon subjects respecting the financial interests of the country. I believe it was in 1872 that he introduced in the Dominion Parliament a prohibitory law for the North-west territories. The measure was passed. In referring to the difficulty of legislating upon the question of temperance, he says: "It is because of the vested interests that lay behind the manufacture and sale of intoxicating liquor."

For Scrofula

"After suffering for about twenty years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Benjamin Lopez, 275 Commerce St., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism. Being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a speck for a long time."—E. T. Hamblough, Elk Run, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, Price 51¢ in bottles, \$5.

Cures other ailments, will cure you

Characteristic.

It is characteristic of the House to have only the very best, and never deal in what is known in the trade as cheap instruments. It is characteristic of the House never to ask fancy prices (as some dealers do, and come down if they have to). Every instrument is marked in plain figures at actual selling price, which is always the lowest consistent with quality and a fair living profit.

By these and other strict commercial methods, I have built up one of the largest, if not the largest retail Piano and Organ trades in the Dominion.

I was awarded a special diploma at the late Provincial Exhibition for the best exhibit of Pianos, consisting of Chickering, Knabe, Bell, Dominion, Mason & Risch, and Newcombe, which means

THE DIPLOMA of the exhibition in the Piano line.

Don't fail to write for Price List.

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Of the Highest Quality and Purity. Made by the Latest Process, and Newest and Best Machinery, not surpassed anywhere.

- LUMP SUGAR, In 50 and 100 lb. boxes.
'CROWN' Granulated, Special Brand, the finest which can be made.
EXTRA GRANULATED, Very Superior Quality.
CREAM SUGARS, (Not dried).
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SYRUPS, Of all Grades in Barrels and half Barrels.
SOLE MAKERS, Of high-class Syrups in Tins, 2lb. and 5lb. each.

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Sabbath School.
BIBLE LESSONS.
 THIRD QUARTER.
 STUDIES IN ACTS OF THE APOSTLES.
 (Condensed from Peabody's Select Notes.)
 Lesson XI. Sept. 11. Acts 8: 26-40.
PHILIP AND THE ETHIOPIAN.

GOLDEN TEXT.
 "He that believeth on the Son hath everlasting life."—John 3: 36.

EXPLANATORY.
 I. THE INQUIRER. 26. And (the better, an) angel of the Lord. Whether he appeared in some visible form, or by some inward communication, or by vision, is not revealed, and is a matter of small consequence. But in any case it was a real messenger bringing a real message from God. *Spoke unto Philip.* The deacon, or evangelist, not the apostle. This message came to him doubtless while he was somewhere in Samaria. *Arise, and go towards the south.* Which would lead him directly across all the roads that led from Jerusalem to Gaza. But the particular one is immediately described so that he can recognize it. *That goeth down.* For Jerusalem was on high land, and any road toward the coast must be a descending one. *From Jerusalem unto Gaza.* Gaza was the chief of the five cities of the Philistines, 50 miles southwest of Jerusalem, three miles from the Mediterranean, and 10 miles from Ascalon. *Gaza (i. e. strong, a fortress)* is one of the oldest cities of the world. It was the scene of Sampson's exploits. *Which. The way, not the city. Is desert.* "Thinly inhabited, and unfit for tillage."

27. *And he arose and went.* Apparently not knowing the purpose for which he was sent. "He walked by faith not by sight." "He was not disobedient to the heavenly vision." "If, like Jonah, he had looked for excuses, he would have found them in abundance." When he had obeyed, then the reason was made evident to him. Let us learn this, that they who unhesitatingly do God's command, to whom does He reveal His will the more fully. *A man of Ethiopia.* In the largest sense the term Ethiopia was applied to all the African lands south of Egypt; more definitely, it included the northern Nubia, Senaar, Kordofan, and part of Abyssinia. Its inhabitants were black in color and large in stature. Their land appears to have been one of wealth, and to have maintained some commercial relations with Palestine. "This man was not, as some have suggested, a Jew who lived in Ethiopia, but must probably have been a heathen convert to Judaism, and now was returning home from a pilgrimage to the chief shrine of his adopted religion. We know that at this time there were many Jews in Ethiopia. *A eunuch of great authority.* The word, although meaning a chamberlain or a servant of the bed-chamber, denoted, as now, the condition of a man who was chosen to watch over the women's apartment in great houses. Such persons, deprived of family ambitions, were thought more trustworthy than others, and often held high offices. *Under Candace.* Not the name of an individual, but of a dynasty. *Queen of the Ethiopians.* The kingdom of Meroe was governed at this time by queens, who bore the title of Candace, as the king of Egypt had that of Pharaoh, and the emperors of Rome that of Cæsar. *Charge of all her treasure.* Treasure-houses were common in the East, where not only money but also important documents were kept (Exod. 32: 17; Esther 4: 7). Of these treasure-houses this eunuch was the custodian.

II. SEEKING LIGHT FROM THE WORD OF GOD. 27. *Had come to Jerusalem to worship.* He had learned about the true God from the Jews of his own country, and about his temple and worship at the religious capital.

THE SINCERE INQUIRER. This Ethiopian was a notable example of a sincere inquirer. (1) He realized the intimate value of religious convictions. (2) He did not wait for the whole way to be made plain, but as fast as he saw the way opened before him, he walked in it. (3) He did this at whatever cost, amid the most unfavorable circumstances. (4) He sought earnestly for more light. He went to church. He studied the Word of God. (5) He was not discouraged although the full light did not come at once.

III. AN UNEXPECTED INTERPRETER. 29. *Then (and) the Spirit (the Holy Spirit of God) said unto Philip, i. e. by a prompting from within.* God leads us, as He did Philip here, by inward impulses not only, but by judgment, providence, sound sense, his Word applied to hearts made tender by the Spirit. It is a great mistake to imagine that God's will within us comes wholly through impressions and impulses. *Go near, and join thyself to this chariot.* No doubt this royal treasurer had a numerous retinue, and a single traveler on a desert road would be doing what was natural in attaching himself to a train of people who were journeying in the same direction. Philip would therefore be able to approach and hear what was read without being deemed an intruder.

30. *And Philip ran thither.* Swiftly, eagerly, obeying the divine monitor. *And heard him read.* Philip walked or ran alongside the chariot while the Ethiopian was reading aloud. *And said, Understand thou what thou readest?* The very question would lead the Ethiopian to feel that Philip was one that could help him; and hence the invitation to come up into the chariot was natural.

31. *How can I, except some man should guide me?* The passage in Isaiah was a very difficult one for a Jew to understand. It seemed almost impossible to put together the idea of Christ as a sufferer, as despised and slain, and the promise that he should be a glorious king, triumphing over the world. Only the facts could solve the problem. *And he desired (besought) Philip.* This is stronger than merely telling him to do so. The humility and thirst for instruction of this great courtier are very remarkable, and the instance of the joint use of the written word and the living teacher is noteworthy.

IV. NEW LIGHT FROM OLD SCRIPTURE. 32. (Now) *The place of the Scripture which he read was this.* He was led as a sheep to the slaughter. The essential truth taught here by the figures of the

sheep and lamb, is the quiet non-resistance with which Christ submitted to all the indignity just upon Him. But the context in Isaiah clearly indicates that there is also implied the truth that the Messiah should fulfil by His own death the type afforded by the slaying of sheep as sacrifices under the Old Testament dispensation. The chapter from which it is taken contains no less than eleven distinct references to the vicarious character of Christ's sufferings.

33. *In His humiliation His judgment was taken away.* His judgment,—the judgment (justice) due to Him. His rights of justice were withheld by His enemies. See the account of the trial of Jesus. *Who shall declare His generation?* Schaff renders it as follows: "But though so lowly, so mean, so poor was His semblance on earth, who shall declare His generation? If is ineffable! for He is the eternal Son of God, begotten for Him the eternal Son of God, begotten from everlasting of the Father." *His life is taken from the earth.* The Hebrew admits of no other meaning than that the sufferer was hurried to a violent death.

35. *Then Philip . . . began at the same scripture.* Which was fulfilled in Jesus, and has been fulfilled in no other. *And preached unto him Jesus.* Literally, *Announced unto him the glad tidings, Jesus.* Philip showed the strange and marvelous correspondence between the many descriptions of the Messiah in the prophets and the then well-known life of Jesus in Nazareth. He placed Jesus in His life, death and character, beside the picture of the Messiah which the prophets had painted, and all could see that the picture was a portrait of Jesus.

V. FAITH IN THE CHRIST. 36. *Into a certain town of the desert he abatedly with it any existing spring or wady are almost necessarily fruitless, since not even the road, much less the location on it, is known with any degree of certainty.* *Behold water* as if already, his mind filled with light and his soul set free, he was eagerly looking out for the first water in which he might seal his reception of the truth, and be enrolled among the visible disciples of the Lord. *What doth hinder me to be baptized?* Faith within and water without were ready.

37. *If thou believed, etc.* This verse is wanting in the best manuscript, and was probably inserted from some marginal note made to keep readers from error. But the words are exactly true, and are found in other Scriptures, and are implied in the fact of baptism. It is precisely that believing with all the heart which is the condition of a profession of faith. "I believe that Jesus Christ is the Son of God. He believed with his mind and his heart. He believed in Him as his Master and his Saviour. Such faith, leading to love and obedience, is salvation."

VI. CONFESSION OF CHRIST. 38. *He commanded the chariot.* He ordered the chariot-driver to stop, and of course the whole retinue would see what took place, and they may certainly be regarded as the nucleus of a congregation to be established in Ethiopia. *He baptized him.* Without waiting further to instruct him, or delaying for a public ceremonial. Baptism is the divine mode of confessing Christ. No better, nor simpler, nor more expressive way of confessing Him has ever been found or imagined. As soon as one becomes a true Christian he naturally desires to confess Christ. Confession strengthens the character and confirms the faith.

39. *The Spirit of the Lord caught away Philip.* The words clearly relate a supernatural disappearance of Philip. But in what way is not stated. *He went on his way.* Through Gaza, and Egypt to his Ethiopia. *Rejoicing in his new-found treasure,* in his conscious possession of Christ and His salvation. Nothing else in the world could bring so much joy.

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 Henry Martin was not only a man of great talent, but his mathematical and linguistic attainments were almost unrivalled; but all the dignity to which he aspired was for Jesus' sake to be the servant of those in India and Persia among whom he labored. "I do not wish," he said, "for any heaven upon earth beside that of preaching the Gospel of Christ to immortal souls."

It was, indeed, to him, a most joyous work, and he was one of the most joyful of Christians, though sometimes he has been represented as otherwise. When he was about to set out for Persia, Sir John Malcolm, of Bombay, gave him a letter of introduction to Sir Gore Ouseley, the British ambassador in that country. Sir John introduced him as "altogether a very learned and cheerful man, but a great enthusiast in his holy calling. I am satisfied that if you ever see him you will be pleased with him. He will give you grace before and after dinner, and admonish such of your party as take the Lord's name in vain; but his good sense and great learning will delight you."

The writer of this letter was right in his estimate of this eminent missionary and of his influence. The British Minister in Persia and other leading foreigners, and also natives in high positions, were greatly pleased with him and became his firm friends, and some of them were much influenced for good by him. During his whole illness at Tabriz, the ambassador from England and his wife tenderly nursed him, and when he recovered and completed his translation of the New Testament, Sir Gore Ouseley presented a copy of it to the king of Persia, who publicly expressed his approval of the work.—*Spirit of Missions.*

Rev. Isaac Baird, Presbyterian, Templeton, California: "I am glad to say that K. D. C. has acted like a charm with me. The old feeling of oppression and over-fullness, with the accompanying pain and distress, is gone, and I now enjoy my meals as I have not done for many years. Stomach, dyspepsia and indigestion would not be without this remedy if they only knew its beneficial effects. Having suffered so many years from indigestion and having been so greatly relieved, I would be glad to have all others who suffer similarly give this plain, simple, and safe remedy a fair trial, for I am confident that they, too, would receive a like benefit."

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Off for Europe.
 A sailing day at the docks of any of our huge ocean-going boats is an interesting and amusing occasion. The dock itself is nothing more than a long shed stretching out several hundred feet into the river, with two offices, one on either side, and littered all over with cases, bales, and casks of merchandise, either uncalled for from the last steamer in or waiting for the next out-going vessel. And the baggage! It comes down on the transfer waggon and on the hotel buses and carriage foot-boards—mountains of it. Some of it is labelled "Cabin," but most of it is "Hold," and you see it run up the baggage gangway and swing out over the open hatchway. There is a rattle and crash at the docky engine, and the baggage "boxes" are consigned to the depths below. Next in importance is the hand baggage, and this consists not only of bags, but overcoats, rugs, and wraps of every conceivable description. The experienced traveller has been told that they weigh all the trunks in Europe, and charge accordingly, so he loads himself down with bundles and boxes galore, forgetting that the first principle of a successful going abroad is to travel in "light marching order."

It is surprising, too, how much enthusiasm may be kindled in the breasts of your friends when you are going abroad. In fact, you never can tell the way in which your own popularity will be increased on this kind of thing, when you combine to give you a "send-off," often going so far as to hire a tug and an "Ectestian" band of music to accompany the party going abroad as far down the bay as the chartered steamer can keep pace with the Cunard, White Star, Guion or Inman liner, or what is more to the point, when the "send-off" party reach a few of the white-caps and the inrolling swell; from the lower bay. Sometimes by the way, you will see and cheer, others lachrymose and full of sighs. And there by the rail is a party of five, silent and constrained amid so much light-heartedness and hilarity. It is mother and father and two sisters; the brother is leaning against a pile of steamer chairs, and the wandering eager look, that brilliant sunken eye, and hectic flush on the pale wan cheek tell why he, when too late, is going abroad. And how many times some people will kiss each other, and take their last messages, and frequently, too, commissions which mean an infraction of Uncle Sam's custom laws at the end of the return trip, are exchanged at the last moment.

In the midst of all this turmoil and crowding and pushing to and fro, the old times, with their record of many voyages, look on in amused disgust, and wonder why some people can make such a fuss about such a little thing as going abroad.

A fortune, too, is spent on flowers. Huge baskets, set pieces, wreaths, bouquets, and cut flowers ad infinitum cover the tables of "Social Hall," and make the already close atmosphere of the steamer more oppressive and stifling than their sweet perfume. To me this floral extravagance means a ridiculous waste of money. In a day they have wilted and drooped, and are thrown overboard.

Here comes an excited group up the companion way, and a crowd of men and women about keys left on her bureau, and you are conscious she has left the keys of her steamer trunk behind. The man fairly shoots down the gangway, leaps into the nearest tub, and swims away for those keys. Meanwhile the woman haunts the entrance to the gangway, and five minutes after the man is gone she finds the missing key securely stowed away in her pocket-book. Her troubles going abroad are beginning early.

Now that ponderous whistle deafens the ears of all on board. There are final tears and smiles and embracings, a rush down the gangway by the well-dressed mob, and then some climb on the deck by cases or gather on the outer end of the dock to catch the last glimpse of the ship. Handkerchiefs are tied to canes and parasols; there is much cheering and last farewells. One young man calls out in a stentorian voice: "Give my love to Mary!" whereat there are cheers and laughter. And now at the far end of the dock there is a rattle and rumble, and two cable cars tearing along—one contains a belated passenger, who has just had time to scramble on board; the other, the man who went after the key. And as the lady holds up the missing article, a conciliatory smile upon her face, that man sinks back upon a bale of goods, looking unutterably things. The key to the situation is plain to everybody. Now the "planks" are down, and slowly and silently the huge black ship, that seems so high out of the water that she looks like a great warehouse afloat, backs out of her dock, and is soon in midstream. Slowly yet she swings around, and finally squares away, her bow pointing for the Narrows. A moment she seems to hang, and to be taken aback by the tide, then forges ahead. The flag is dipped, and then hauled down from the flag-pole on the dock, and those on shore are at last going abroad.—*Harper's Weekly.*

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The European sparrows among us have been caught murdering young swallows, eating the eggs of the martin, stealing the nests of other birds, snatching the worm from the bill of the laborious robin, driving her away and even killing her. Yet the war of extermination against this noisy, unimpaired foreigner should be tempered by mercy, as it is better to suffer the results of his bad character than to allow our children to develop habits of cruelty in attempting a general slaughter of the intruder.

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WEDNESDAY, AUGUST 31, 1892.

THE CONVENTION.

SATURDAY AFTERNOON.

The Convention met at half-past two o'clock, and the first half-hour of the session was given to devotional exercises, under the charge of the Y. P. Union. Rev. E. Daley, of Berwick, presided. The half-hour was most profitably spent.

The committee on Credentials and Correspondence reported that two parties, each claiming to be the Dorchester church, had again sent separate letters and delegates to the Convention. The report expressed regret that a settlement of the matter had not been reached, especially since an agreement was entered into by representatives of both parties, at the recent meeting of the N. B. Eastern Association, to adjust the unhappy difficulty on what the committee had been led to regard as a very reasonable basis. The committee further advised that the adjustment of the difficulty did not come within the province of the Convention, and recommended that the brethren at Dorchester be advised to carry out the agreement above referred to. It was further recommended that the delegates from both sections be invited to seats in the Convention, and that the letters be laid on the table. This report was adopted without discussion.

Rev. C. H. Martell reported on behalf of a committee on Articles of Faith, appointed some years ago, explaining the reason why there had been delay in completing the work of the committee, and asking that vacancies which had occurred might be filled up. This was done, and the committees appointed in this matter by the associations were included in the Convention committee.

At this point a number of visiting brethren from a distance were invited to seats in the Convention. Revs. Prof. Trotter, of McMaster University; Dr. Wilkins, of Chicago; A. E. St. Dalmas, and Dr. E. Hooper, of Toronto, being introduced by the president, briefly addressed the Convention.

The principal business of the day was then taken up and the report of the Board of Governors of Acadia University was read by the secretary, Rev. S. B. Kempton.

The report recognizes the Divine blessing which has rested upon the institutions at Wolfville during the past year. Mention is made of the fact that negotiations between the Board of Governors and the senate had been made necessary by the new charter, and of the warm interest manifested in the affairs of the college by many of the younger graduates. The report also records the lamented death of a much esteemed member of the Board, H. H. Chute, M. P., of Bear River, N. S.

There have been 120 in attendance at the college during the year. Twenty-six, having completed the prescribed course of study, graduated in June last. Of these ten have the ministry in view, and some of them are already settled as pastors. It is expected that the matriculating class will not be less than that of the previous year. The class of '92 presented the university with a fine portrait of President Sawyer, which has been placed among other portraits which adorn the walls of College Hall.

A few changes have taken place in the staff of instructors. Rev. W. H. Young, Ph. D., who for two years past has done efficient work in English Literature and Homiletics, has closed his connection with the college. Mr. E. W. Sawyer, a teacher of reputation, has been appointed instructor in Classics; he will also do some work in the department of English Literature. Mrs. F. R. Haley, Alumni professor of Physics, has returned from her studies in Great Britain and Germany, and will enter upon his work at the opening of the college year. Mr. H. N. Shaw, at his own request, has been released from his engagement as instructor in Education and Gymnastics, with a view to the acceptance of a lucrative situation in Toronto.

On account of a yearly increasing deficit in its annual accounts, and the failure to receive the proposed percentage from the Convention Fund, the Board called the attention of the Convention especially to the financial condition of the college.

At Horton Academy the registered attendance for the year was 73. Nineteen completed the course and received certificates entitling them to matriculate into the university. A building has been erected for the Manual Training department and a competent teacher secured. The building is the generous gift of Chas. Young, Esq., of P. S. N. S. The special needs of the institution are a building for class room purposes and an endowment fund.

For Acadia Seminary the year has been one of marked prosperity. The number in attendance has been the largest in the history of the school—101 in all, of whom 64 were resident in the seminary. The large new building and the strengthening of the teaching staff will add to the facilities and efficiency of the school for the coming year. A large number of the pupils are consistent, earnest Christians. Three have made public profession of faith in Christ during the year. The formation of an Alumni Society of the seminary last June, is a step which indicates progress and from which good results are expected.

The report expresses sympathy with the seminary at St. Martins in its struggles, and the hope that better days are in store for it, for it recognizes the importance of having the education of the young conducted under Christian influences, and concludes with saying: "That perfect harmony in spirit and in effort may reign in the denomination in regard to our educational and other enterprises is our sincere wish, and shall be our constant aim."

The report received for discussion and taken up clause by clause, several clauses were passed without discussion, until a clause was reached which declared the intention to make the study of the English Bible a feature of the regular Arts course, and also proposed a four years' course of study combining instruction in Theology with other studies and looking to the degree of B. Th. For convenience of discussion this clause was divided by the Convention into two sections, and both sections called forth discussion. The proposal to introduce the study of the Bible into the Arts course met with warm commendation, and there appeared to be no one who was not in hearty sympathy with it. Some thought that this step should have been taken long ago. But it was shown in reply to this by President Sawyer, Prof. Keirstead and others, that though the Bible had not hitherto been made a text-book in college, yet its study had not been neglected; the professors had devoted time to Bible instruction on Sundays, and the students who went from Acadia to Newton were acknowledged to stand at least as well as those of any other colleges in this respect.

The section in reference to the establishment of the proposed B. Th. course drew out a greater variety of opinion. Rev. S. B. Kempton spoke in favor of the plan. We cannot expect, he said, to make Acadia a purely Arts college. The institution must meet the demands of its constituency. There is a demand for theological instruction at Acadia. Young men in search of theological training are knocking at our doors. Such elementary instruction in theology as Acadia has given to students has given them a desire for more, and they have gone elsewhere to complete their studies.

Rev. A. J. Kempton expressed the opinion that such a course of training in theology as would be given in the proposed course would not satisfy students, and that it would be to the general advantage that the college should put its strength into the Arts course.

Rev. A. Cohoon said that the idea of theological education at Acadia had been under discussion for a long time, but the plan now before the Convention is new. He was not the author of it, though he had been credited with it, but was prepared to endorse it. He did not see any hope of having a regular theological department at Wolfville, nor did he see any hope that men who had gone abroad to study at theological seminaries would return to become pastors of our poorer country churches. The great demand is in connection with the ministry of these churches. We cannot supply this demand by our college graduates. Many of our graduates go to the States. It is very well to help our brethren in the States in all their endeavor to evangelize this continent. But we must consider our own needs and take steps to supply them. If we can educate our young men at home we may keep them with us. S. McC. Black held that it was a legitimate and important function of the college to educate ministers for our own churches, both because of its original purpose and the present need. The course of study proposed was no doubt in itself a good one, but there might be a doubt whether its practical result would be to hold young men at home. There were two things to be considered. Would students for the ministry take this course in preference to the B. A. course, and, if they did, would they be less likely afterwards to go abroad either for post-graduate study or for more advantageous settlements than our country churches can afford? Unless these questions could be answered in the affirmative it would seem better to concentrate our efforts on the Arts course, and make it as complete and efficient as possible.

Rev. D. H. M. Quarré did not believe that the course of study proposed would solve the difficulties. He considered that it would be less valuable to a ministerial student than the Arts course, and believed that if pastors and others would seek out young men of ability, and persuade them to go to college the lack of ministers would be supplied.

H. Y. Corey believed that students for the ministry would find it to their advantage to take the course outlined for the B. Th. degree.

Rev. F. H. Beals thought that the wisdom of those who had outlined this course of study could be trusted, and held that if the provision were made there would be those who would avail themselves of it.

Rev. P. S. McGregor said that the financial question had a good deal to do with the problem of supplying our churches. If our smaller churches could offer pastors a salary of \$700 and a parsonage as Presbyterians did, they could command the services of men graduated at the theological seminaries. He favored the course of study proposed.

J. F. Parsons said the churches hardest to supply with pastors were not the poorest churches. These were cared for by the H. M. Board. But there are a good many churches not able to raise a salary of more than \$400 or \$500, and these cannot obtain graduates of Newton, Rochester, etc., for pastors. The sustentation plan adopted by some other denominations is good. It is desirable to have our own men as pastors. How to obtain them is the problem, and in his opinion the proposed course offers a means of solving it.

Rev. C. P. Wilson was glad that it was proposed to establish such a course of study at Acadia. Men could not all be educated in one mould, and he believed that this course would be of value to men who could not take the B. A. course.

Dr. Sawyer said that this discussion suggested anew a question which he had found it difficult to answer. What is this Convention? Is it any kind of an organism with continuous life and purpose, or is it a mere crowd of people who meet and talk over things and then go their way and forget what has been said and done? Who takes pains to keep up the continuity of things? Who has taken the trouble to call up the history of the matter before us? We have tried to settle this matter a dozen times. Why cannot we settle it? Three years ago, at Fredericton, a brother said the time had come when something should be done to establish theological instruction at Acadia. What came of it? There was much enthusiasm in the meeting, but it seemed quickly to have melted away, as the attempt to raise necessary funds resulted in disappointment. The matter came up again at Yarmouth. A course of instruction in theology was arranged for. Some men came in response to the provision made, but they had desired to have something which would give them academic recognition. Hence the proposal to establish the B. Th. course. That this plan should be criticized to-day, was not to be expected because we are Baptists and this is a Baptist Convention.

Dr. Parker said the doing away with our theological department at Acadia that our students might go to McMaster had been a mistake. We have been giving to the college with the understanding that it was to educate ministers, and it ought to do that work. The college had been unfairly dealt with in the distribution of the Convention fund.

Dr. Day believed that theology should be taught at Acadia, and that it was a mistake to remove it to McMaster. He was in favor of the proposed course of instruction, but if it was adopted the policy should be persevered in.

The clause of the report calling attention to the financial condition of the college was, on motion of President Sawyer, referred to a special committee for consideration and advice.

Dr. Alex. Grant, of Winnipeg, was introduced by the president, and very briefly addressed the Convention.

SATURDAY EVENING.

This session was devoted to a platform educational meeting. A large audience was present, the speeches were of a high order, an excellent spirit prevailed, and altogether it was voted one of the most successful and enjoyable meetings of the Convention. The speakers were Revs. President Sawyer, of Acadia; Prof. Trotter, of McMaster; Dr. deBlois, of St. Martins; Dr. Saunders, of Halifax; and Dr. J. C. Morse, of Digby Neck.

President Sawyer said the subject upon which he should address the Convention was "The Unity in Our Work." This Convention is not engaged in any child's play or enjoying a picnic excursion. A commission is given us to attend to certain objects and provide for them. We have our work under many names and we are met to determine how we may best advance these interests solemnly entrusted to our hands. It is not then a question of what some individual may say as to some particular department of work, but each member of this Convention is bound to take into serious prayerful study the whole work in which we are engaged. If this is true our work involves some things we are in danger of losing sight of. We cannot turn our hand to any one work without taking in others. It is said by some

that the foreign mission work is the church's grand work. It is better to say that the church is kept in existence for the promotion of the Lord's work. Our endeavor to give the Gospel to the heathen will not succeed apart from other departments of our work. How shall there be a successful foreign mission work without preparation among the Christians at home? The training of the young people is important, and the speaker bade them God-speed in their endeavor to put their developed powers into the Lord's work. It would indicate a narrow view to say that ministers only need education. We need educated laymen. We need for the renovation of the world that the young be educated under broad Christian influences. Then our pastors must be provided for. When the men whose pouring their lives out for the churches pass on into old age or become broken down by disease, what more natural and Christian than that they and their families should be provided for? If, then, we crowd out any of our denominational interests we weaken all. The history of our public work in the cause of God began with our educational institutions. Almost at the same time foreign mission work was entered upon and enlarged measure adopted in our home mission work; and it will be found that any of our churches which has faithfully served one of these interests, has devised liberal things for all. If the views presented are sound, then our pastors and leaders need to keep them well in mind and impress them upon the churches. The distinctions made on our envelopes as to different objects and interests are in a sense arbitrary. The work is one. The foreign mission spirit is nowhere stronger than in Acadia College. What is the distinction between foreign and home mission work? The Grande Ligne and North-west work is a department of home work, and even in India our mission work is carried on under the British flag. We have had growth, but not very rapid growth, in our work, and there is no better way to promote growth in our work than to get hold of this larger view that all our denominational work is in the service of the Lord, and that every department of it has vital relations to every other. In conclusion the hope was expressed that the time would come when Christians in our churches would generally come to devote a fixed part of their income to the Lord's work; when pastors should not feel it necessary to cloke a call for assistance to any denominational object by calling it a contribution to foreign missions; and when our sisters will so enlarge their sympathies as to take in all the work at home as well as the work abroad.

Prof. Trotter alluded to his meeting with the Convention at Wolfville sixteen years ago, when the late Dr. Armstrong was in the chair, and Dr. Cramp and Dr. Crawley were still among the honored leaders. He had at that time spent a year in the province engaged in Home Mission work. He had become acquainted with the names and faces of many of the ministers and had also come to know something of the work of the denomination. Though not present as a representative of the Baptists of the Upper Provinces, he was glad to speak of the educational work being done there. Some of us in the West, he said, are disposed to think that but for Acadia, McMaster would not have come into existence. Among the men in the west who have wielded the wisest and best influence, several Acadia men have been foremost. Two years ago the Arts department of McMaster University had been launched, and it had now accomplished two years of successful sailing. The prospect is that by the end of four years there will be a very respectable number of students in attendance and that 75 per cent. of them will enter the ministry. Prof. Trotter spoke of the trials through which the theological department of the university had passed in consequence of the death of able and beloved leaders, but a year ago all vacancies were filled and the work of the past year had been highly successful. He said that he was not there to persuade young men to go to McMaster for their theological training. If he were a member of the Convention he would vote for the B. Th. course which was proposed to establish at Acadia, but McMaster could offer good advantages to young men who were seeking a theological training, and he held that there were some good reasons why the ministers of this country should be educated in Canadian institutions and under Canadian influences.

Dr. A. K. deBlois felt grateful that in speaking to the Convention for the first time he did so as a representative of the Seminary at St. Martins. He was glad to know that the Lord was laying on the hearts of His people the work of Christian education. Acadia College was dear to him as his life, and if he was profoundly interested in the work at St. Martins, he was none the less loyal to Acadia. Christ had been with Acadia. He had also been with St. Martins. St. Martins had been heard from as a school in affliction, but also as a school where victory had been won. It has a

strong staff of teachers and all're Christians, seeking the spiritual as well as the intellectual welfare of the students. He desired that on every heart might lie the responsibility for our institutions, that our schools may be centres of holy force. He had come of late, as he had labored in the interests of the seminary, to have a deep conviction of an overruling divine purpose in the matter of Christian education. In speaking of the work of St. Martins he desired to speak of it as a part of the work of the Convention. Fine educational advantages were offered at St. Martins, but it is desired especially that Christ may reign in the hearts of the students. The vexing and disturbing social and political questions that are reaching us must be answered by men and women educated and trained under Christian influences. The evil things in this world must be met and conquered by the power of the Holy Ghost. It is this power which has been in all great Christian movements, and in all our educational work and religious enterprises. It is the power of the Holy Ghost that we need in our schools.

Dr. Saunders desired to speak in the interests of Horton Academy, but not in opposition of those of St. Martins. He said he believed in St. Martins Seminary, and that God had a purpose in connection with it. If it had been otherwise, considering the difficulties with which the school had been beset, it must have perished long ago. He described, in a graphic manner, some of the circumstances connected with the founding of Horton Academy 64 years ago, and some of the men—Fathers Manning and Harding and Dr. Crawley—who were active in that enterprise. All our educational institutions had grown out of the work begun in Horton Academy 64 years ago. It would have done its founders good if they could have looked forward to this time and heard the words of Dr. deBlois expressing his conviction that God is in this work, and that the great need of the schools is the power of the Holy Spirit. Dr. Saunders dwelt particularly upon the Manual Training department about being opened in connection with the academy, explaining briefly the objects had in view and the methods of instruction. He spoke also of the ability of the instructors, and of their earnest Christian character, and commended the school as well worthy the support of the denomination.

Dr. J. C. Morse was the last speaker on the programme. We cannot undertake to summarize this address. Nothing short of a verbatim report would do it justice, and even that would fail of reproducing the spirit and the personality which gave to the words of the speaker their unique charm. It indicates the high esteem in which Father Morse, as he is affectionately called, is universally held that, though the hour was late and four excellent addresses had already been listened to, almost all in the house remained to hear the last address; and the few who did not, had reason to regret that they missed one of the best things in a Convention which was remarkably rich in good things. The subject upon which Dr. Morse spoke was "Intelligence, Character, and Culture necessary to the minister's success." The golden thread that ran through it all was the thought of a man's right relation to God. Until a man knows God as his Saviour and his Father, he cannot know himself or his fellowmen or his aspiration of God's aright; but when he has received that gracious revelation of God, then all the works of the Divine hand come to have a new meaning to him. Until a man's soul has become wax to receive the impress of the Holy Spirit he can have no truly noble character. Until he enters into fellowship with God he can take on no real culture. Reminiscence and personal experience were woven into the address in a way to give it a tender and a sacred interest. The occasion was one not soon to be forgotten. The man as he stood before us, his cheeks furrowed and his head whitened, but his form still tall and erect in spite of his four and seventy years, will be long remembered. Never was it more apparent that what gives force to any human utterance is the man who is back of the words spoken. It was a happy thought of Bro. Gates, of St. John, that the congregation should give expression to its feelings at the close of Dr. Morse's address by singing—which it did with a will—"How firm a foundation, ye saints of the Lord."

SUNDAY MORNING.

The meetings of Sunday and the remaining days of the Convention were held under most favorable conditions as to weather. The sky remained overcast through most of the day on Sunday, but no rain fell. After the heavy showers of Saturday the air was delightfully cool and wholesome and the large congregations present at all the services suffered no discomfort.

At ten o'clock the Sunday-school met in the main audience room of the church and the lesson for the day was taught in an interesting and instructive manner by Rev. G. O. Gates, of St. John. This was followed by addresses from Principal Oakes, of Wolfville, on the "Importance of the Co-operation of Parents in the work of the Sunday-school," and by

J. F. Parsons, Esq., on the "Importance of Singing in the Sunday-school." Besides the services in the Baptist church there was preaching in the Methodist church, Bridgetown, in the morning by Rev. J. H. Foshey, of Yarmouth, and in the evening by Rev. B. N. Nobles, of Gibson, N. B., and in the afternoon, in the Presbyterian church, by Rev. C. H. Martell, of Fairville, N. B.

All the neighboring Baptist churches were supplied by ministers from the Convention. A very large congregation was present at the morning service. Revs. Dr. Morse, E. J. Grant, and W. Smallman, with the pastor of the church, participated in the exercises. The sermon was by Rev. Prof. Trotter, of Toronto. The text was John 1: 1-4 and 14.

The preacher happily combined many things in the sermon which go to make up ideal preaching. There was grandeur and vital importance in the theme, lucidity in argument, freshness and exaltation in thought, eloquence in language, simplicity in expression, directness in aim and earnestness and sympathy in manner.

The preacher followed in the first part of his text—vs. 1-4—five leading thoughts. 1. Christ's relation to time. 2. His relation to God. 3. His relation to the material universe. 4. His relation to life. 5. His relation to men. All these lead up to the more vital and more precious thought contained in the 14th verse, which is the New Testament conception of Jesus Christ as "God manifest in the flesh"—the eternal Word made flesh and come to tabernacle with men for their redemption. We have not space here for a summary, which, after all, could do no justice to the discourse, but we have a full promise from the preacher that sometime the readers of the MESSENGER AND VISITOR shall enjoy the pleasure of reading the sermon in full.

SUNDAY AFTERNOON.

A very large congregation, filling every available seat in pews and aisles and the standing room about the door, assembled to hear the Convention sermon. The preacher was Rev. Sydney Welton, of Main street church, St. John. The text was Luke 24: 48-49; subject, "The Function of the Church and its Equipment for its Work." The subject was presented with ability. As we presume the sermon will be printed in full in our columns no attempt is made to outline it here. On

SUNDAY EVENING.

The congregation was, if possible, larger than that of the afternoon. Revs. W. H. Richan and I. E. Bill took part in the service. The preacher was Rev. Alexander Grant, of Winnipeg. The text was Isaiah 6: 1.—"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." The text does not seem, at first glance at least, very promising in a homiletic sense, but the sermon which followed was no way lacking in richness and power, nor did any one feel disposed to question its legitimate connection with the text. The story of Uzziah's life—his long and successful career, and his fatal presumption in usurping the function of the high priest, was adduced to show that the Gospel minister and all who aspire to be servants of God have got to get down and to keep down. The cases of others who were eminent servants of God were cited in proof of this—Moses, who with all his learning and all his aspiration to be the deliverer of Israel, could do nothing until he had spent forty years as a shepherd and had met God at the burning bush; Joshua, who with all his zeal for the Lord, was unfit to lead the hosts of Israel until he had recognized the supremacy of Him who appeared to him as captain of the Lord's hosts; Job, the theologian, who is so confident of his ability to present his cause before God, after he has heard the answer from God, confesses, "I have uttered that I understood not. . . . now mine eye seeth Thee, therefore I abhor myself and repent in dust and ashes." Peter must also get rid of his self-sufficiency before he could become a useful minister of Christ. It is the vision of God that all His servants need. This vision not only humbles human pride, but puts a divine spirit and power into their souls, making them invincible and causing them to endure as seeing Him who is invisible. It was the train of Jehovah—the skirts of His robes—that Isaiah saw filling the temple. The Jew thought that the temple was the house of his God—the place where the Lord abode. But God is greater than all temples—all churches, denominations, creeds. He is God. "No man can see God and live." Then let us die that we may have that vision. Paul said, "It is no longer I that live but Christ liveth in me." It is well that self be annihilated that we may have that wondrous vision of God.

Mr. Grant pays little attention to conventional lines in preaching. His way of presenting the truth is his own. He does not despise any commonplace, or even slangy expression if in his judgment it lends force to the utterance. There were those amongst us who thought that the sermon would have been all the better if some of these ex-

pressions had been modified or perhaps so, but we are not to criticize. The general impression are sure that Bro. Grant's preacher whose grand aim is to sensation, but a genuine man and able preacher of Bible—a man who has himself seen and learned, through personal experience, something of the truth we declare, and who is mighty in his Master's cause. We can feel that he made a grand impression on the Convention, and we hope he may come again, he will be warmly welcome from his brethren here.

The remainder of the Convention given to a Young People's Association. Rev. G. B. White, of Yarmouth, brief but earnest address, speaking his attendance upon the Convention and the deep impression upon his mind by what he had heard and seen. Dr. Wilkins, of Chicago, spoke at length, explaining much particularly the mode of operation and the work of the union, and also upon the history of the nation and the position of it which it had attained on this point. Rev. G. O. Gates followed in neat and eloquent address, speaking the deep spiritual interest which pervaded the great religious assembly this year in different places, and general revival; urging the greater dependence upon the Spirit, and of renewed consecration.

The choir at this, as at many meetings of the Convention, conformed to the interest of the service. MONDAY MORNING.

After a profitable session of devotional exercises, Convention opened with prayer by Prof. J. M. secretary read a communication of the Principal of St. Martins Seminary inviting the Convention to hold an annual meeting with the Seminary invitation having been authorized by unanimous vote of the directors was referred to the committee on resolutions, and at a subsequent session the favorable report of that committee was accepted.

Discussion of the report of the Board of Governors of Acadia University resumed, and the clause calling attention to the financial situation read.

Dr. Sawyer called attention to the fact that this clause demanded consideration. The Board, in their best efforts, report a balance accumulated against them of \$6,000, and the Convention should some more than vote "yea" on go and get it dinner. The record of the college from Convention 1892 as compared with 1880 showed a shrinkage of more than \$1,000, had been some extension of the college, but the means for it come from the benefactions of individuals. If Convention met to the college, "The blessing Lord be upon you"; "Depart warmed and filled," and get the things needed, what profit in that? He would move that a committee of seven men, not members of the Board, should be appointed to consider this clause and report.

Addison F. Browne seconded the motion. The committee was appointed consisting of Revs. J. E. Gauchon, F. Browne, A. T. Dykeman, Foshey, E. J. Grant, J. W. Bancroft, A. Allaby, and Brethren J. S. T. J. Walker and M. S. Hall.

When the clause of the report to Acadia Seminary was read the suggestion of Rev. Dr. St. Miss Alice M. Fitch, one of the in the Seminary, being presented, invited to address the Convention interested of the school. In response Miss Fitch said that she was public speaker, her ambition was to be a strong, Christian teacher, felt proud that the Baptists of the inces are doing so much for education for the education of women, thanked the Board of Governors increased facilities provided for on the work of the school, and assure the Convention that the building was not a piece of extravagance as some people said. The past year had been one of progress, and the expenditure was demanded by expansion of the school. Miss Fitch appealed to the ladies present to urge they could to advance the interests of the Seminary.

Dr. Jones said the Seminary not have a better advertisement that which had just been presented spoke of the vital connection the denomination and its educational institutions. Their prosperity isary to our advancement as a denomination. Instead of 64 young ladies seminary from the country at it should have at least 150 in attendance. C. B. Whidden, Esq., expressed pleasure with Miss Fitch's address was true, as she had told, the building was not an extravagance. It had been when the first building was that it was too large. But now larger building was required and been provided. In fifteen years

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The remainder of the evening was given to a Young People's meeting. Rev. G. R. White, of Yarmouth, gave a brief but earnest address, speaking of his attendance upon the Detroit convention and the deep impression made upon his mind by what he had there heard and seen. Dr. Wilkins, of Chicago, spoke at length, explaining with much particularity the mode of operation and the work of the unions, dwelling also upon the history of the denomination and the petition of influence which it had attained on this continent.

Rev. G. O. Bates followed in an earnest and eloquent address, speaking of the deep spiritual interest which had pervaded the great religious assemblies held this year in different places, indicating perhaps the approach of a great and general revival; urging the need of greater dependence upon the Holy Spirit, and of renewed consecration to God.

The choir at this, as at many other meetings of the Convention, contributed much to the interest of the service.

MONDAY MORNING.

After a profitable session spent in devotional exercises, Convention was opened with prayer by Prof. Jones. The secretary read a communication from the Principal of St. Martin's Seminary, inviting the Convention to hold its next annual meeting with the Seminary, this invitation having been authorized by a unanimous vote of the directors. This was referred to the committee on Nominations, and at a subsequent session, on the favorable report of that committee, the invitation was accepted.

Discussion of the report of the Board of Governors of Acadia University was resumed, and the clause calling special attention to the financial situation was read.

Dr. Sawyer called attention to the fact that this clause demanded serious consideration. The Board, in spite of their best efforts, report a balance accumulated against them of nearly \$6,000, and the Convention should do some more than vote "yea" on this and go and get it dinner. The receipts of the college from Convention fund for 1892 as compared with 1886 showed a shrinkage of more than \$1,000. There had been some extension of the work of the college, but the means for this had come from the benefactions of private individuals. If Convention merely says to the college, "The blessing of the Lord be upon you"; "Depart, be ye warmed and filled," and gives not the things needful, what profit is there in that? He would move that a committee of seven men, not members of the Board, should be appointed to consider this clause and report. Rev. Addison F. Browne seconded the resolution. The committee was appointed, consisting of Revs. J. E. Goucher, Addison F. Browne, A. T. Dykeman, J. H. Foshee, E. J. Grant, J. W. Bancroft, E. A. Allaby, and Brethren J. S. Tritter, L. J. Walker and M. S. Hall.

When the clause of the report relating to Acadia Seminary was reached, at the suggestion of Rev. Dr. Saunders, Miss Alice M. Fitch, one of the teachers in the Seminary, being present, was invited to address the Convention in the interests of the school. In responding Miss Fitch said that she was not a public speaker, her ambition was rather to be a strong, Christian teacher. She felt proud that the Baptists of these provinces are doing so much for education and for the education of women. She thanked the Board of Governors for the increased facilities provided for carrying on the work of the school, and could assure the Convention that the new building was not a piece of extravagance, as some people said. The past year has been one of progress, and the increased expenditure was demanded by the expansion of the school. Miss Fitch appealed to the ladies present to do what they could to advance the interests of the Seminary.

Dr. Jones said the Seminary could not have a better advertisement than that which had just been presented. He spoke of the vital connection between the denomination and its educational institutions. Their property is necessary to our advancement as a denomination. Instead of 64 young ladies at the seminary from the country at large, we should have at least 150 in attendance. C. B. Whidden, Esq. expressed his pleasure with Miss Fitch's address. It was true, as she had said, the building was not an extravagance. It had been said when the first building was erected that it was too large. But now a still larger building was required and had been provided. In fifteen years time, he

predicted, another wing would be needed for the building. The new building is in every way creditable and adapted to the needs of the school.

Dr. E. Young, U. S. consular agent at Windsor, spoke of his early experience at Horton Academy, and his long continued interests in the institutions at Wolfville. Their influence for good had been great, and they should be in the hearts of all the people.

J. F. Parsons, Esq., said that the expense of supporting a student at Wolfville was about \$200 per year. There were many parents who thought they could not afford to send their children to Wolfville, but by good planning and economy they might be able to do so, and they would get better returns for their money expended in this way than in any other.

Dr. Sawyer announced that the governors had made arrangements for a formal opening of the new building about the 15th of September.

The remainder of the session was occupied with the reading of the first part of the report of the Home Mission Board by the secretary, Rev. A. Cohoon, the report being discussed and dealt with clause by clause as the reading proceeded.

(Continued on first page.)

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

ADVOCATE HARBOR.—Bro. J. B. Morgan, B. A., has filled out pulpits the last two Sabbaths with much acceptance. Bro. Morgan has publicly expressed his intention to devote his life to the work of the gospel ministry. We bid him God speed. We must all rejoice to learn that a young man of such wealth of intellect is about to enter our ranks.

BUTTERNET RIDGE.—Our pastor, Rev. A. F. Brown, preached one of his powerful sermons on Sunday morning, Aug. 14; text—Eph. 6: 11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Bro. Brown is a man of great ability, very earnest and a good church worker. Prospects for the future look bright.

MILL VILLAGE, QUEENS CO., N. S.—At the invitation of the church I came here on the afternoon of August 21, and baptized three young men into the fellowship of this church. They are very promising as Christians. Since then another brother has come out. Bro. Hitt has labored with this church for the summer months, but now returns to his studies. They really want a pastor here now. Rev. A. W. Bars is some improved and was able to be with me and assist at the Lord's table on Sabbath. May the Lord bless them.

GRAND LAKE, QUEENS CO., N. B.—I came here on a visit last spring. After laboring with the brethren on this field for about four weeks, was taken seriously ill; kept my bed for nearly six weeks. We held service last Sabbath for the first since my illness. I start to-day for Nova Scotia. I feel very grateful to my friends at Grand Lake for their kindness during my great affliction, and also to Dr. Earle for his kind attendance without charge. May the Lord abundantly reward them in my prayer.

MILLTOWN, ME.—I commenced my labors with this and the Baring church first of July. The kind people provided a bountiful supper, and gave my family and myself such a reception that we were made to feel at home at once. The churches and parsonage are beautifully fitted up, which is certainly a great credit to the earnest Christian workers. Our meetings have been deeply interesting. August 1st I baptized two believers and gave them the hand of fellowship into the First Calais church. Others are enquiring the way.

BRIDGEWATER, N. S.—I closed my pastorate of two years and three months with this church August 14. It is my purpose to resume theological studies at Newton Centre. It is much harder than I anticipated to take leave of a devoted people. Many pleasant recollections of kindness and assistance I still carry away with me. The field at Bridgewater is not large, but it is compact, and has much promise. They have provided their pastor with one of the best homes in the Convention, and are willing to cooperate with him in every good work. I feel that the great Shepherd will guide all.

SPRINGFIELD, KINGS CO.—We close our labors here on the last Sunday in August. Circumstances over which we had no control prevented us from accepting the invitation to remain another year. Owing to poor health, work has been a drag instead of a pleasure, yet we have much to thank God for. Congregations have increased instead of falling off; our relations with the church have been most harmonious on the whole; and we take pleasure in saying of our deacons that they have been most kind and sympathetic. During the winter we held special services in the church. One young man was baptized; but on the whole, the visible results of our labors have been very small indeed. We comfort ourselves, however, with the thought that the results belong to the Master. These churches have excellent Sabbath schools; also W. M. A. S. and flourishing Mission Bands. The Mission Band of the First church, under the wise and godly leadership of the sisters, have raised this last year the sum of \$31 for foreign missions. Great praise is due Mrs. W. S. Perkins for her persevering labors in connection with the Sabbath-school, and missionary cause. Dear old Father Crandall (now in his 98th year) is still with us, but gradually sinking. For the last year he has been confined to his bed most of the time. Last Sunday evening I called upon him, and in response to my enquiries he said: "Tell my friends that I am happy in my mind. Jesus comes and suffers increase my comforts abound. I see nothing in myself but depravity and weakness; but in my all-glorious Lord I behold my sanctification and re-

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demption. All the divine perfections of Jehovah harmonize in Jesus. As he held me by the hand and gave utterance to his unfaltering trust in Christ, I thought how true are the words of the Psalmist: "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." W. G. C.

MILTON, QUEENS CO., N. S.—On Sunday, August 21, I had the joy of baptizing two men into the fellowship of this church, and receiving a sister (the wife of one of the men) on her experience. It was an event to be remembered. One of the brothers was over 80 years old, the oldest ever baptized here. Thus are we being blessed. My work in the church closes the last Sunday in August. I have resigned so as to pursue my studies at Newton Theological Seminary. To the kind people I ever knew, "the Lord be with you!"

WEST JEDDORE.—The Rev. D. W. Crandall's pastorate of the Jeddores church will cease during August. In referring to this on a previous Sabbath, the pastor very affectionately spoke of his labors with the church and the deep feelings of regret he had in severing his engagement with them, as they had labored so earnestly together. Finance seems the only cause in severing our pastor's connection with us. To seek other fields of labor. We trust good has been done and seed sown which will yet bear fruit fit for the Master's kingdom. We have enjoyed blessed seasons, having sat together in heavenly places in Christ Jesus. The church expects soon to own a parsonage, when it will be much easier to have regular and stated preaching of the Word. We believe Bro. Crandall to be a faithful servant of God, and churches needing a pastor would consult the interest by addressing him at Wolfville, where he will be located after leaving here. P. W. M., Clerk.

NOTICES.

The members of the New Germany Baptist church, Lunenburg Co., N. S., will celebrate the 50th year of their organization on Wednesday, September 21st, at Millville, N. S. Those interested are invited to attend.

Delegates intending to be present at the N. S. Eastern Association, meeting at Pugwash, on September 9, will please forward their names to the undersigned not later than September 1, stating whether they intend coming by train or private conveyance.

The next session of the Queens Co. quarterly meeting will be held with the Upper Newcastle church, on Friday, Sept. 9th, beginning at 7.30 p. m. Delegates may call on Saturday morning, and will be met by teams at Newcastle wharf. A Woman's Aid Society meeting will take place on Sunday at 2.30 p. m. All the circles of the county are requested to send delegates.

The next session of the York and Sableburg Counties quarterly meeting will be held (D. V.) with the 1st Canterbury church, at Canterbury, on the 2nd Friday in September, viz. the 9th, at 7.30 o'clock p. m. The opening sermon to be preached by Rev. C. Currie, Rev. P. R. Knight his alternate. Rev. B. N. Nobles was appointed to preach a missionary sermon. As this is our annual meeting a large representation is desirable.

The next session of the Carleton, Victoria and Madawaska counties Baptist quarterly meeting will be (D. V.) held with the Baptist church, Jackson town, on the third Friday in September, at 7 p. m. Preaching by Bro. Estabrook; missionary sermon by Rev. A. H. Hayward; quarterly sermon by Rev. C. Currie. As this will be our annual meeting officers will be appointed for the ensuing year. We hope there will be a large attendance of ministers and delegates present. THOS. TODD, Centerville, Aug. 15. Sec-Treas.

At the late annual meeting of the Baptist Convention of the Maritime Provinces, held at Bridgetown, N. S., August 20-24, 1892, it was resolved that hereafter the secretary-treasurer of the Foreign Mission Band be the treasurer, or receiver and disburser, of the money from the churches of New Brunswick and Prince Edward Island; and the treasurer of the Home Mission Board be the same for Nova Scotia. In agreement with this action of Convention all moneys for Convention Fund contributed by churches in New Brunswick and Prince Edward Island should hereafter be sent to Rev. J. W. Manning, secretary-treasurer of the Foreign Mission Board, St. John, N. B., and all moneys contributed by churches in Nova Scotia should be sent to Rev. A. Cohoon, secretary-treasurer of the Home Mission Board, Hebron, Yarmouth County, N. S. E. M. KRISTEAD, Secretary of Convention, Wolfville, N. S., Aug. 25.

—Did it ever occur to you to take Hood's Sarsaparilla, the best spring medicine? Try a bottle this season. It will do you good.

GLOVES!

4 OFFERS—EACH SENT PREPAID TO YOUR HOME.

Offer A.—\$1.00.

SPECIAL.—To induce new customers to try our \$1.00 Foster Lace Gloves, made in all shades, with Buttons and Patent Leather Fastenings, we will send each new customer one pair of 4-button French Kid Gloves, one Embroidered Handkerchief, with the initial of your name, one patent Glove Fastener, one small edition of "How to put on a Kid Glove," one Key Ring, and 22 other useful articles (12 kinds). For Foster Lace Gloves (with this offer) send 10c. extra in stamps, but with receipt order \$1.00 will always bring other fastenings.

Offer B.—\$1.00.

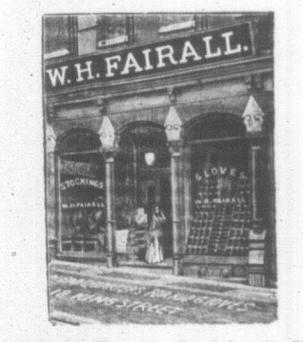
SPECIAL.—To open up new correspondents, and put our \$1.00 Gloves upon the hands of new customers, we will send each new customer one pair of our 4-button French Kid Gloves, one pair of beautifully finished Ladies' Brackets, one Key Ring, one pair of our \$1.00 Pithoid unbreakable and perfectly fitting Corsets—no stays, no bones to hurt or pull out; the work is all solid cord—a most highly recommended by the medical faculty.

Offer C.—\$2.00.

SPECIAL.—Notwithstanding our enormous local sale of Pithoid Corsets, we want to introduce them to the readers of this paper, hence this offer. One pair of \$1.00 4-button Kid Gloves, one pair of beautifully finished Ladies' Brackets, one Key Ring, one pair of our \$1.00 Pithoid unbreakable and perfectly fitting Corsets—no stays, no bones to hurt or pull out; the work is all solid cord—a most highly recommended by the medical faculty.



Offer E. 1.25. SPURGEON'S LIFE.—With the determination of introducing our Ladies' First Choice French Kid Gloves, as sold on co-operative principles at manufacturer's prices, and to build up a continuous postal order trade with ladies who, living at a distance, often find it hard to get just what they want, we have resolved, until further notice, to give away with each first pair of Gloves a beautiful volume (English edition, bound in cloth) of Dr. Spurgeon's Life by G. H. Pike. All orders will be filled in rotation as received. For the bona fide genuineness of the offer we have liberty to refer you to the office of this paper, or if desired, orders may, for safety and assurance, be sent direct to Messrs. W. H. FAIRALL, 18 King St., St. John, N. B.



W. H. FAIRALL, Dry Goods Importer and Glove Agent, 18 King St., St. John, N. B.

Received for Manual Training.

J. C. Dumaresq, Halifax, \$5; W. A. Spinney, Newton Centre, \$10; Prof. J. F. Tufts, Wolfville, \$50; H. H. Crosby, Hebron, \$5; Rev. W. F. Parker, Truro, \$5; O. T. Daniels, Bridgetown, \$5. The amount needed for equipment is not \$10,000, as incorrectly stated two weeks ago, but \$1,000 at least. Will not the friends of our educational work here help the committee within the next few weeks to raise this sum? Let a many respond as possible. The thanks of the committee are tendered to Hon. David McLeilan for a nice set of carpenter's tools.

In behalf of committee, I. B. OAKES.

Wolfville, August 25th.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

ARE NOT a Pur-gative Medicine. They are BLOOD BUILDERS, and restore the system, as they supply in a condensed form the substances actually needed to form the blood, curing all diseases coming from poor and watery blood, and also VITIALIZED HUMORS in the blood, and also invigorate and build up the blood and system, when broken down by overwork, mental worry, disease, excess and indigestion. They have a Specific Action on the SEXUAL SYSTEM, and restore LOST VIGOR AND STRENGTH IN NEURALGIA, BRUISES, INFLAMMATIONS AND SUPPURATIONS.

EVERY MAN Who finds his mental faculties dull or failing, or his physical powers sagging, should take these PILLS. They will restore his lost energies, both physical and mental.

EVERY WOMAN Who finds her system broken down by overwork, or who is afflicted with any of the ailments mentioned above, should take these PILLS. They will cure her, and restore her lost vigor and strength.

YOUNG MEN Who find their systems broken down by overwork, or who are afflicted with any of the ailments mentioned above, should take these PILLS. They will cure them, and restore their lost vigor and strength.

YOUNG WOMEN Who find their systems broken down by overwork, or who are afflicted with any of the ailments mentioned above, should take these PILLS. They will cure them, and restore their lost vigor and strength.

For sale by all druggists, or will be sent upon receipt of price (25c. per box) by addressing THE DR. WILLIAMS' MED. CO., Brockville, Ont.

New Spring Goods

NOW OPENING, IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trouserings, in all patterns & prices, which will be cut & made in good style. Perfect satisfaction given or money refunded. ALSO, A FULL LINE OF MEN'S FURNISHINGS

ALWAYS ON HAND AT—CRANDALL'S - CLOTHING - EMPORIUM, 34 GERRISH STREET, WINDSOR, N. S.

Union Mutual Life Insurance Co.

Portland, Maine.

INCORPORATED 1848.

Assets, Jan. 1, 1892, - \$6,301,040.8
Surplus, estimated by the American Experience Table of Mortality with interest at 4 1/2 per cent., \$713,000.00.
Payments to Policy-holders since organization of the Company, \$25,813,432.94.

LIBERAL TERMS TO GOOD AGENTS.

C. B. WELTON, Manager, 103 1/2 PRINCE WILLIAM STREET, ST. JOHN, N. B.

SAVE YOUR WRAPPERS.

To the lady sending us the most "Sterling" wrappers from August 1st, 1892, to August 1st, 1893, we offer the following Cash Premiums, viz:

- First, - - \$50.00 in Gold.
- Second, - - 25.00 "
- Third, - - 15.00 "
- Fourth, - - 10.00 "

Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

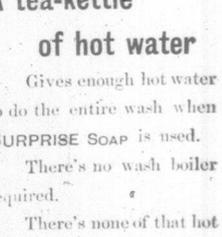
WM. LOGAN,

ST JOHN, N. B.

A tea-kettle of hot water

Gives enough hot water to do the entire wash when SURPRISE SOAP is used. There's no wash boiler required. There's none of that hot steam about the house on wash day.

This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest.



READ the directions on the wrapper.

with the view to adaptability of the purest Their delicate rich readily dis-

Best Pills

effect to strengthen and restore to and natural ac-

Pills

and continue until for of this company

and Boston

Monday, Thursday Morning

Monday Morning

at Portland Railroad due 11 a. m.

Railway

ANGEMENT. 1892

RAILWAY

ANGEMENT.

Church Bells

Importantly over others

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.

QUESTIONS ABOUT MARS.

Dear Astronomic Man, Please tell us all you can about the stars.

THE HOME.

Persons with sensitive complexions often experience considerable suffering from simple sunburn. The remedy in such cases is care in protecting the complexion in midday, and the use of some simple lotion to heal the blistered and irritated skin.

THE FARM.

Anyone having a choice lot of young chicks he wishes to force and make happy, ought to give them the drone larvae. After cutting out the drone comb it is put in the same climate as the young drones easily drop out.

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live true lives, we can bring our friends home at any time that we choose to invite them, and we need not apologize for the simple fare.

There are a lot of little common sense ideas," continued the dealer, "that must be used in the proper care of a piano. If it is an upright piano stand it across the corner of the room.

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NEW ROYAL CLOTHING STORE. OUR GREAT HALF-PRICE SALE. CLOTHING CLOSING ON THE 31st INST. We do not wish to carry any over the season.

The St. Martins Seminary. Bath-rooms, Hot and Cold Water. Perfect Heating, Ventilating & Drainage Systems.

Acadia Seminary. THIS SCHOOL FOR YOUNG LADIES will open in the next year with greatly improved accommodations.

Boys and Girls, Read This. WHISTON'S Commercial College. STANDS among the first schools in the Dominion.

WATCH THIS SPACE. GRODER'S BOTANIC DYSPEPSIA SYRUP. IT IS RESERVED FOR THE "AD" OF

GIRLS who are seeking for a superior School of Music and Education, should send for a circular to the St. John Conservatory of Music.

HORTON ACADEMY. WOLFVILLE, N. S. THE Annual Term of this Institution opens September 7th, 1892.

DR. CRAWFORD, L. R. C. P. (London, England), Late Clinical Assistant Royal Ophthalmic Hospital, London, Eng.

JAS. C. MOODY, M. D., PHYSICIAN, SURGEON & ACCOUCHER. OFFICE AND RESIDENCE: 101 GUY STREET, WINDSOR, N. B.

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