

Messenger and Visitor

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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 Mr. N. B. and P. E. I. should send 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, 1892. 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 till 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.

ARTHUR K. DEBRIEN.

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 96 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, 4,656 other meetings held, 12,196 pages of tracts distributed, 16,089 religious visits made, 734 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 \$805 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:

Table with financial details for the Convention Fund, including N.S. Western Association, N.S. Central Association, etc.

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

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 those 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 those 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 pass 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.

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 some time 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 Hills of 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.

W. B. M. U. Motto for the year: "As the Father has sent Me, even so I send you."—John 3: 17.

Theme for the year: "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 Him."—1 Cor. 13: 3.

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—Psalm 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. Borden, 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 Vizianagaram; 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."

Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Robinson'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 is 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 Askelon. *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 go to 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, Kor-dofan, 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 most probably was 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 retaining 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 ambition, 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 a queen, 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. 5: 17; Esther 7: 7). Of these treasure-houses this eunuch was the custodian.

II. SEEKING LIGHT FROM THE WORD OF GOD. 27. *Had come to Jerusalem for 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 promise 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 despising, 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 (judice) 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? Is it ineffable! for He is 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 (the eunuch) the glad tidings, literally, Announced to him the glad tidings.* 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.

VI. FAITH IN THE CHRIST. 36. (Into a certain place) the eunuch is absently identified with an 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 its visible disciples of the Lord. *What doth hinder me to be baptized? Faith within and water without were ready.*

37. *If thou believest, 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. CONFESSOR 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, to simply immerse a congregation in an 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 clothes the soul.

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 what he had found.* In his new-found treasure, in his conscious possession of Christ and His salvation. Nothing else in the world could bring so much joy.

A Joyful Missionary.

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 had 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 body 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-fulness, 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 crates, bales, and cases 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 wagons 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 doorway—engine-driver, and the American "boxes" are assigned 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 orders."

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 degree of your own popularity until an occasion like this kind, when they combine to give you a "send-off," often going so far as to hire a tug and an "Eyestalian" 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. Some friends by mere cordial wishes and cheers, 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 give you 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 and to and fro, the old timers, 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 deck and without taste, there is no difficulty in swallowing RADWAY'S PILLS: mild and gentle or thorough in their operations, according to the dose, they are the favorites of the present time. They cure all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Costiveness, Indigestion, Dyspepsia, Bilelessness, Fever, Inflammation of the Bowels, Piles, and all the derangements of the Internal Viscera.

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— "Was totally cured of very bad boils by less than half a bottle of Burdock Blood Bitters. It cannot be excelled."

JESSE JOHNSON, Rockwood, Ont.

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.

— Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world who use it to restore and keep the hair a natural color.

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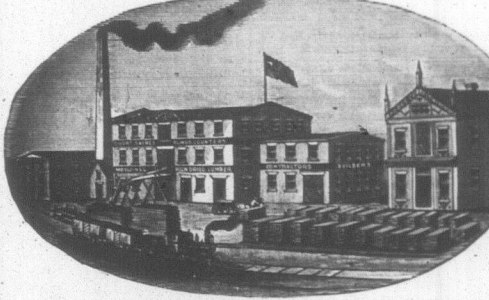
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At Horton Academy the registered attendance for the year was 73. Nineteen completed the course and received certificates entitling them to matriculate into the university. A building has been erected for the Manual Training department and a competent teacher secured.

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.

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.

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.

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. Fosbury, (of Yarmouth, and in the evening by Rev. B. N. Noble, of Gibson, N.B., and in the afternoon, in the Presbyterian church, by Rev. C. H. Martell, of Fairville, N.B.

provisions had been modified or perhaps so, but we are not criticising. The general impression are sure that Bro. Grant's preacher whose grand aim is to sensation, but a genuine man grand 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 fully believe that he made a grand sermon on the Convention, and we hope to see him again, he will be warmly welcome from his brethren.

Messenger and Visitor.

WEDNESDAY, AUGUST 31, 1892.

THE CONVENTION.

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.

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.

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 arrangements 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.

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., though 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 his 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.

It is proposed to make the study of the Bible a part of the college course, and also to establish a four-year's course in Theology, leading up to degree of B. Th.

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

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-year's 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 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

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. Boals 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 poorer 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 attract 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 criticised 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. Rev. Alex. Grant, of Winnipeg, was introduced by the president, and very briefly addressed the Convention.

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 to 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 cloak 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 will; 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."

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

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 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: 1-7; "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 . . . no 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-

pression had been modified or perhaps so, but we are not criticising. The general impression are sure that Bro. Grant's preacher whose grand aim is to sensation, but a genuine man grand 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 fully believe that he made a grand sermon on the Convention, and we hope to see him again, he will be warmly welcome from his brethren.

The remainder of the Convention given to a Young People's Association. Rev. G. R. White, of Yarmouth, brief but earnest address, speaking of 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 continent. Rev. G. O. Gates followed in most eloquent address, speaking of the deep spiritual interest which pervaded the great religious assembling 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, contributed much 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 from the Principal of St. Martins Seminary inviting the Convention to hold another 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 read and accepted. Discussion of the report of the Board of Governors of Acadia University resumed, and the cause calling attention to the financial situation read.

Dr. Sawyer called attention to 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 "yes" on go and get it dinner. The record of the college from Convention of 1892 as compared with 1880 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 meet 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. Gauche, son F. Browne, A. T. Dykeman, Fosbury, 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 the 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 truth 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

provisions had been modified or perhaps so, but we are not criticising. The general impression are sure that Bro. Grant's preacher whose grand aim is to sensation, but a genuine man grand 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 fully believe that he made a grand sermon on the Convention, and we hope to see him again, he will be warmly welcome from his brethren.

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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.

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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 get it done. 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 Bro. J. S. Triton, E. L. 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.

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.

E. K. GANONG.

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. Hatt 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.

AUSTEN T. KEMPTON.

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.

O. W. WHITE.

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 15, I baptized two converts and gave them the hand of fellowship into the First Calais church. Others are enquiring the way.

F. S. TODD.

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.

W. C. CLARY.

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 last 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 efficient 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 unfeigned 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 30 years old, the oldest ever baptized here. Thus we are 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!" AUSTEN T. KEMPTON.

WEST JEDDORE.—The Rev. D. W. Crandall's pastorate of the Jeddoire 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, next, at their meetings all day. 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. C. H. HAVERTON, K.

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 from the churches in the County 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. W. E. McINTYRE, Secy.

The next session of the York and Sablebury 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. C. H. HAVERTON, Secy.

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, Centreville, 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 Band 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 Finger Fastenings, we will send each new customer one pair of 4-button French Kid Gloves, one Embroidered Handkerchief, the initials of your name, one patent Glove Fastener, one small edition of "How to put on a Kid Glove," one Key Ring, and 32 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 Pithcoat-unbreakable and perfectly-fitting Corsets—no stays, no bones to hurt or pull out; the work is all solid cord—and a correct highly recommended by the medical faculty.

Offer C.—\$2.00.

SPECIAL.—Notwithstanding our enormous local sale of Pithcoat 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 Pithcoat-unbreakable and perfectly-fitting Corsets—no stays, no bones to hurt or pull out; the work is all solid cord—and a correct 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. Messinger and Victoria.

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

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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 McLeellan for a nice set of carpenter's tools.

In behalf of committee, I. B. OAKES.

Wolfville, August 25th.

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 "

Acadia University. The next Session will open on THURSDAY, September 29. Matriculation Examination on Wednesday, at 9 a. m. For Calendars giving more particular information apply to the President, A. W. SAWYER. Wolfville, N. S., August 24, 1892.

Save \$49 on your CALIFORNIA. Two Days Quicker than any other Excursion. WANTED—Good wide-awake agents to sell for the Funtall Nurseries of Canada. Good pay and regular and constant employment to the right men. No dresses need apply. We have 700 acre under stock, every department fully equipped. Address, STONE & WELINGTON, Temple Building, Montreal, J. W. BEALL, Manager. Name this paper.



W. M. 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 & scalding them. It gives the sweetest, cleanest clothes, and the whitest. READ the directions on the wrapper.

THE TWO BROTHERS. In Palestine, long years ago— So runs the legend old— Where Kedron's sparkling waters flow Across the sands of gold...

will do. I have grub enough for, over night. Bring as much as you can; and I will pay you well as soon as I get this bill changed. Don't tell any one that I am here, though. Keep that to yourself...

The Stars Unnumerable. A reader says, 'I am thankful for the pointing out recently of even a few of the heavenly bodies to be seen, and he then asks in evident surprise: 'Was not the editor of the Orange Judd Farmer 'way off' in saying there are only about a thousand stars visible in the heavens on the bright evenings now—when we have any such?'

AN EVERY-DAY HYMN. In every heart are faith and hope, Which God to man has given, And charity, that precious gem, Which makes of earth a heaven.

The Coffee Plant. Perhaps no article of household consumption has ever been so universally popular as the little berry contained in the capsule of the coffee plant.

Ayer's Pills. Ayer's Pills are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients, their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young.

Are the Best. Unlike other cathartics, the effect of Ayer's Pills is to strengthen the excretory organs and restore to them their regular and natural action.

Ayer's Pills. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Every Dose Effective.

INTERNATIONAL S. S. CO. DAILY LINE FOR BOSTON. COMMENCING JULY 31st and continuing until September 30th, the steamers of this company leave SAINT JOHN for Boston...

THE HOME. Persons with sensitive complexion experience considerable suffering from sunburn, and the sunburned skin is very apt to become chafed and irritated.

THREE RUNAWAYS. My acquaintance with Indian Bill was of brief duration, and ended as abruptly as it began. One day he came to my door with a story, which he told me as if it were a good many other such legends—as far as I am concerned, at least.

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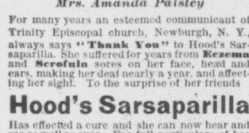
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Eastport, Portland and Boston. MONDAY, WEDNESDAY, THURSDAY and SATURDAY Mornings at 7.25 (standard); for Eastport and Boston.

Intercolonial Railway. 1892 SUMMER ARRANGEMENT. 1892. ON and after MONDAY, the 27th day of JUNE, 1892, the Trains of this Railway will run Daily (Sunday excepted) as follows:



Mrs. Amanda Paisley. For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., she died on the 27th of August, 1892.

Hood's Sarsaparilla. Has effected a cure and she can now bear and see as well as ever. For full particulars of her case see our testimonials, Lowell, Mass.

Fountain Syringes. We will send POSTPAID our first quality Fountain Syringes at the following low prices:

- 1 Quart. - - \$1.25. 2 " - - 1.45. 3 " - - 1.65. 4 " - - 1.75.

ESTEY & CO., St. John, N. B. DEALERS IN Rubber Belting, Packing and Hose, and Rubber Goods of all kinds.

SPRING 1892. Our Travellers are now showing complete lines of Samples of STAPLE AND FANCY DRY GOODS for the Spring Trade.

DANIEL & BOYD, Ltd. BUCKEY BELL FOUNDRY. Bessemer Bell Metal, Copper and Brass Castings, Moulding and Foundry Work.

Baltimore Church Bells. Since 1864 celebrated for superiority over others made only of Purest Bell Metal.

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Baltimore Church Bells. Since 1864 celebrated for superiority over others made only of Purest Bell Metal.

Why don't you go out there again? 'Why don't you go out there again? how you stand it in this mean old country, after having such times.'

will do. I have grub enough for, over night. Bring as much as you can; and I will pay you well as soon as I get this bill changed. Don't tell any one that I am here, though.

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Pills
with the view
and adaptability
of the purest
Their delicate
rich readily dis-
much, preserves
value and makes
either by dry or
tation, dyspep-
and BOWELS;
and fevers, Ayer's
Pills
are the best

Pills
The effect
to strengthen
and restore to
and natural ac-
where prescribe
immense compo-
sitions, maintain
family medi-
demand now
They are put up
and whether
Ayer's Pills
they have

Pills
L. S. S. Co.
BOSTON.
Persons with
and continuing
of this company
and Boston
MORNING, THURSDAY
MORNING, for East-
Boston
MORNING, at Portland
railroad, due
11 a. m.
with Steamer for St.
10 p. m.
passenger tickets can be pur-
through from all Boston
and on board steamer
St. John, Digby, and
Bridgewater at ex-

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Bridgewater at ex-

August 31.
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.
And if there's people there,
What likeness do they bear,
Up in Mars?
Please tell us you grope
Around with telescope,
Are there human beings there
Exactly as we are,
Or other kind?
Do tell us, do you find
That life there is a "grind"
All the year?
Do people toil and fret,
Worry, groan and sweat
Same as here?
Please tell us 'bout the mountains,
The valleys and the fountains
In the stars.
Are the ice-caps really melted;
Are the rocks there being smelted,
Up in Mars?
Canals there!—are they trouble?
Are the public having trouble
With their cars?
'Bout the "cable" and the "trolley"?
Are the people mad or jolly,
Up in Mars?
Do tell us if the fact is
That Mars, upon his axis, is
Going slow!
That Phobos sails around him
So fast as to astonish him,
Is it so?
—Fitz-Nigel in Albany Evening Journal.

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 best unguent for this purpose is a cold cream made of almond oil or of sweet olive oil. A simple camphor ice rubbed over the face is also efficacious, and a single application will often bring relief in a night.
Where one is certain to be exposed to a strong sun in riding or rowing, it does no harm to make some preparation for it. Do this in exactly the same way that you protect your face from the wind in winter. Rub the skin with a simple cold cream, and if you wish powder it well. Wipe off any surplus powder or oil, and when you come in, cleanse the complexion thoroughly with warm water and a little pure Castile soap. If it does not irritate your skin, a simple cream, made of olive oil in a case like this to all, as certain complexions are especially sensitive to some ingredient which is soothing to others. Glycerine is extremely irritating to many complexions because of the bromine that can be put upon the skin. This may be partly overcome by mixing it with a certain amount of rose water. But a simple cold cream, the recipe for which was given in these columns, is one of the most suitable and harmless things that can be put upon the skin, furnishing the pores as it does with needed nourishment, and there are very few complexions, except oily ones, with which it does not agree. Oily complexions need no lotion of any kind, but they should be wiped with cold cream dusted with some simple powder to remedy this defect, which becomes a painful disfigurement in warm weather.
It is a great mistake to expose the complexion unnecessarily in summer. All the tonic effects of cold air, which life may be enjoyed without parching the skin or turning it brown with tan. The positive injury done to the skin in a single season by carelessness does more to increase wrinkles and turn the individual old before her time, than all the harmless lotions in the world will remedy. The rule in all cases is care. An ample hat or sunshade which protects the face is an essential part of the summer outfit.

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True Hospitality.

In the art of entertaining our friends we are more apt to err in the observance than in the breach. There is no method of rendering even the most self-consequential individual so uncomfortable as by over-obsequious attention, and to a great visitor such trained courtesy becomes a positive pain.
It is not true hospitality to depart from our regular mode of living when we receive a guest, or surround him by a strained punctilio, which is uncomfortable alike to receiver and giver. There is a good old homely saying in the term "pot-luck," which indicates that the guest is to share our bread, to be one with us, and partake of the goods that may be provided. If we all of us live true lives, lives which we are not ashamed to have the world see and know, if we did not have poor wretched skeletons heading in our closets, which we have not heart or bravery enough to clear of our houses, we could receive our guests into our very homes, and not turn our dwellings into a hostelry for his reception.
That wretched thing, which, for a better term we call pride, but which is really the true demon of covetousness, and covetousness are home tope-tutty creating wretched makeshifts to make an appearance of an over-luxurious board, when we ought to be proud of the simple and homely good fare which we are able to have. How many women possessed of dainty rag carpets, well and tastefully made, over which the sunshade can play forever without any danger of fading them, long anxious for tapestry carpets, and shut out all the sunshine when they have got them, for fear they may be faded!
It is just this spirit that goes through the whole household, the spirit of dissatisfaction with all the homely surroundings—a desire to introduce show and glitzy and false makeshifts of every kind, which does more to break up family happiness and destroy all chance of extending true hospitality to our friends than anything else. If we

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. They will appreciate the old scriptural adage: "Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith."
She indeed is the truest hostess who makes her guests feel most at their ease, who, in the plain old Saxon, can make them at home. The opening of a dusty shut-up parlor, which smells of moth-eaten carpets, the parade of the best china on the table with trembling care lest a piece be broken, the setting forth of so elaborate a menu that it tends to glutony, will never make our friends "at home." If our parlors are always open and we have no bric-a-brac too fragile to be admired by all the family, if no part of the house is too good to be made use of whenever necessary, if in short we sacrifice entirely that gloomy sepulchral room, which is still maintained in many old families—the state parlor—we shall live much more natural, easy lives.

We can then receive our friends into the living room, make them at home as the best that we have for ourselves, and we may always be satisfied that it will please them better than any effort of strained hospitality. She learns to be a true hostess who gives her guests their freedom, ever watchful of their wants, yet never allowing them to be aware of that watchfulness.
Health and the Skin.
We must consider shortly the influence of general health on the skin. That it does act there can be no doubt; the examples are innumerable; but rather medical, and young ladies who find their complexion becoming yellow, or a sort of pale green, or too red, should consult their doctors, for depend upon it these sorts of things, as well as if it is put right local treatment of the skin is useless. To take a familiar instance; it is always said that flushing of the face after meals is a sign of indigestion. No doubt the liver and the stomach greatly influence the skin. A person, for instance, with diabetes is subject to carbuncle. Naturally, any poison circulating in the blood will affect the skin, especially if it is removed by the skin.
As regards diet in relation to the skin, it is difficult to lay down general rules for all cases, but no diet does more greatly influence the skin; for instance, a man eats shell-fish and has an attack of nettle-rash. It is extremely advisable in skin disease to avoid all shell-fish (except oysters), goose and pork. All strongly spiced things, such as high-seasoned soups, pickles or curries. A mouthful of currie will cause many a person to perspire profusely about the head and face. Beer is extremely bad for most skin diseases. In all skin diseases over fatigue and weakness are bad, and the skin is apt to grow coarse, pallid and relaxed when the body is ill nourished. Therefore, a nourishing and digestible diet is often of great importance, but it is impossible to prescribe general rules for all persons. A good breakfast is generally important, both as a sign of health and to give the body strength for the day. The Duke of Wellington, Sir Walter Scott, and many other great men depended much on their breakfast. Doctors know these facts, but well that in some eruptions the patient has no local treatment whatever, and cases are brought to a successful issue by diet and internal medication alone.
That sudden changes of temperature are detrimental to the skin is well known, and we have merely to appeal to such familiar facts as chaps and chilblains to impress the fact; but what is not thoroughly realized is, that sudden change of temperature without reaction is deleterious, but that if reaction is established, as in the glow after a cold bath, no harm is done.
Fresh air and exercise are extremely important to those who wish to preserve the complexion. Some persons have a horror of the "dairy maid" style of cleanliness, and prefer the die-away, fading flower style. Do not listen to them. Depend upon it, a properly treated skin will be able to enjoy fresh air without being made rough or coarse; and remember that health is a terrible price to pay for an unwholesome and transient fad. Remember, young ladies, you may be mothers some day, and will assuredly transmit your follies and your frailties to helpless children. Look at the pale child of the slum, and take a warning. Exercise in the fresh air is one of the most potent makers of a good complexion.
Finally, avoid all irritation of the skin, especially scratching, which is often a mere habit. If your skin will not bear lanced next time, wash it well.
Lastly, if your relations with your best friend are a little strained, on account of the natural superiority of her complexion, do not put on any wash, but try these rules and consult your doctor. Finally, remember that beauty is a skin deep, but personal cleanliness is a virtue capable of immediate repair whenever it shows the least sign of decay.—Cassell's Family Magazine.

THE FARM.

See Larvae for Fish Bait.
Anyone having a choice lot of young chicks he wishes to force and make houghty to give them the drone larvae. After cutting out the drone comb I shave off the caps, and by tapping the larger side of the piece the young drones easily drop out. The hens will begin by eating, and showing the chicks how to eat the white ones; but after awhile they will take them when they are most numerous enough to crawl out of their cells. If there can be anything more nutritious I should like to find it. Moth worms are also good. Both of them make the best conceivable fish bait. If you are near a trout stream or lake, don't give it away, and your friends will wonder why you are catching all the trout. At Oakland, Md., boys send their Saturdays looking for hornets' nests, and sell them for 50 cents and \$1 a piece. In 1888 a party of three fished in Browning's Lake three days without ninety fish trout. We had other bait, but as soon as the larvae gave out the fish refused the other bait. I would have given a dollar then for a handful of drones. Trout refuse the larvae after the wings are formed.—Gleanings in the Woods.

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 best unguent for this purpose is a cold cream made of almond oil or of sweet olive oil. A simple camphor ice rubbed over the face is also efficacious, and a single application will often bring relief in a night.
Where one is certain to be exposed to a strong sun in riding or rowing, it does no harm to make some preparation for it. Do this in exactly the same way that you protect your face from the wind in winter. Rub the skin with a simple cold cream, and if you wish powder it well. Wipe off any surplus powder or oil, and when you come in, cleanse the complexion thoroughly with warm water and a little pure Castile soap. If it does not irritate your skin, a simple cream, made of olive oil in a case like this to all, as certain complexions are especially sensitive to some ingredient which is soothing to others. Glycerine is extremely irritating to many complexions because of the bromine that can be put upon the skin. This may be partly overcome by mixing it with a certain amount of rose water. But a simple cold cream, the recipe for which was given in these columns, is one of the most suitable and harmless things that can be put upon the skin, furnishing the pores as it does with needed nourishment, and there are very few complexions, except oily ones, with which it does not agree. Oily complexions need no lotion of any kind, but they should be wiped with cold cream dusted with some simple powder to remedy this defect, which becomes a painful disfigurement in warm weather.
It is a great mistake to expose the complexion unnecessarily in summer. All the tonic effects of cold air, which life may be enjoyed without parching the skin or turning it brown with tan. The positive injury done to the skin in a single season by carelessness does more to increase wrinkles and turn the individual old before her time, than all the harmless lotions in the world will remedy. The rule in all cases is care. An ample hat or sunshade which protects the face is an essential part of the summer outfit.

True Hospitality.

In the art of entertaining our friends we are more apt to err in the observance than in the breach. There is no method of rendering even the most self-consequential individual so uncomfortable as by over-obsequious attention, and to a great visitor such trained courtesy becomes a positive pain.
It is not true hospitality to depart from our regular mode of living when we receive a guest, or surround him by a strained punctilio, which is uncomfortable alike to receiver and giver. There is a good old homely saying in the term "pot-luck," which indicates that the guest is to share our bread, to be one with us, and partake of the goods that may be provided. If we all of us live true lives, lives which we are not ashamed to have the world see and know, if we did not have poor wretched skeletons heading in our closets, which we have not heart or bravery enough to clear of our houses, we could receive our guests into our very homes, and not turn our dwellings into a hostelry for his reception.
That wretched thing, which, for a better term we call pride, but which is really the true demon of covetousness, and covetousness are home tope-tutty creating wretched makeshifts to make an appearance of an over-luxurious board, when we ought to be proud of the simple and homely good fare which we are able to have. How many women possessed of dainty rag carpets, well and tastefully made, over which the sunshade can play forever without any danger of fading them, long anxious for tapestry carpets, and shut out all the sunshine when they have got them, for fear they may be faded!
It is just this spirit that goes through the whole household, the spirit of dissatisfaction with all the homely surroundings—a desire to introduce show and glitzy and false makeshifts of every kind, which does more to break up family happiness and destroy all chance of extending true hospitality to our friends than anything else. If we

lines is the rule of the house. The pertinacity of flies has been celebrated by Homer, and an Englishman, taking advantage of this trait, has just invented a curious kind of window-pane, which is a successful means of driving flies out of the room, as well as preventing their ingress. It is well-known that flies climb upward from the bottom of the pane to the top. This summer window-pane has the top cut off about an inch, so that when the fly crawls up he naturally goes outdoors. In order to prevent the ingress of flies by the same plan, a small piece of pane coming down from the top overlaps this space, but does not touch the pane below, leaving just room for the fly to crawl up and out. To come in he must crawl down the pane, which a fly seldom or never does.
It is not intended that the permanent window-pane should be arranged in this way, but that a window-pane with frames of this kind should be substituted for summer use. As a preventive of flies, the wire window and door frame has certain advantages, but it excludes the light and air to some extent as well as flies, and is altogether an ugly contrivance.
A certain fat old rooster cannot run very fast and is too heavy to fly, but he is ambitious and voracious and does not like to have a rapid old hen get ahead of him at feeding time—hence he grasps her tail feathers in his bill and pulls back while she waves her wings and drags him along after her.
Plenty of men have good land and are good farmers in other respects, and take pains to keep their farms free from weeds, but let the fence-corners and roadsides remain unsightly, scattering weed seeds over their own and neighboring farms. Even in sections, as in this, where time on the road tax is allowed for mowing the roadsides, many do not take advantage of it. What is needed, in justice to neighbors, is a strict enforcement of the law compelling the cutting of all noxious weeds before seed has formed.
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