

Messenger and Visitor

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 16, 1895.

—SIR OLIVER MOWATT has returned from his trans Atlantic trip, which was undertaken with the double purpose of arguing before the Privy Council the question of the right of the provincial governments to prohibit the manufacture and sale of spirituous liquors and of visiting his relatives in Scotland. Of course Sir Oliver has been "interviewed" since his return. He has told the newspaper reporter that, contrary to recent reports, his health is excellent and that he has no excuse on that ground for laying aside the cares and responsibilities of office. He has also delivered the opinion that the settlement of the Manitoba School question will have to be by way of a compromise, but as to what the terms of the compromise will or should be declined to express an opinion.

—THE blood and treasure which have been expended by France in the war against Madagascar are set down at 5,000 men and \$20,000,000, and a former French governor of Tonkin who knows Madagascar well is quoted as saying that "nothing will really have been gained to make the French situation there any improvement over what it has been for the past ten years." At last accounts the French General Duchesne was within 50 miles of the Capital city, Antananarivo. The native forces have not so far made any stand against the invaders, nor is it probable that they will be able to offer effective opposition. Still it is possible that the French will have to do more hard fighting and expend a good deal more money before their purpose in Madagascar shall be accomplished.

—THERE are two or three facts which should be known and borne in mind by persons who send matter through the mails for publication. 1. Such matter can be sent in an unsealed envelope or in a package open at the ends, at the rate of one cent per two ounces. 2. The envelope enclosing such matter must be marked "printer's copy," or something equivalent to indicate the character of the contents. 3. No correspondence of a private character can be enclosed with such matter. If these regulations are violated additional postage is charged the person taking such letters from the office, and if he does not choose to pay it, they are sent, we presume, to the dead letter office. Newspaper correspondents will therefore do well to observe these regulations, otherwise they are likely to be disappointed in the fate of their communications.

—KAMA, Batwen and Sebele, three South African Chiefs, are on a visit to England. Kama, who appears to be the principal man of the three, has business with Mr. Chamberlain, the Secretary of State for the Colonies. The African ruler desires that his country shall not be placed under the government of any company nor of Cape Colony, but that it be governed directly from England. Respecting missionaries, Kama testifies that they have been a great blessing to his people. Their influence has tended to civilisation, making the men industrious and elevating the women. All three of the Chiefs are Christians, and Kama had risked death at the hands of his father for refusing to participate in sorcery and other heathen practices. They all denounce the liquor traffic and Kama is reported as saying: "The white man's drink is a worse foe to my people than all the weapons of the Lobengula. I have long been a total abstainer, and I have fought and fought to prohibit it in my country, but what can I do when the white traders bring it in and the Government makes it?"

—THE following impressive paragraph is from Dr. Herron's book—"The Larger Christ": "He who was crucified in the world's behalf loved and trusted men more than all others, and the race has always been loved most by those who have suffered most by his hands. Those hearts which are richest with the sympathy that holds and heals, God takes into his own hands and places their preciousness into the cup of Christ which he forever passing to the earth as the remedy for all its ills. The hearts that are profoundest with the power to love, he baptizes with Christ's baptism that they may love purely and unselfishly. We cannot manifest the love of Christ toward men in our lives, apart from sacrifice and suffering in their behalf. The luminous path of our Lord, while it issues in the throne of God, will lead up through wildernesses, through Gethsemane and across Calvary. But if we follow on to do his bidding, continuing his saving, loving life in our words and deeds, the light of love will never go out to leave us in darkness and misery of selfishness. And our character will unfold in personal labor with the beauty of God's holiness."

—No doubt that in every State of the Union things are permitted—and some of them under the protection of the law—which are not morally better than prize fighting. The fact does not make prize fighting virtuous or save it from being a most brutal and degrading business, with accessories which perhaps are still more degrading. It is therefore gratifying to the moral and Christian sentiment of this Continent that the two champion boxers, whose names have been so prominent in the sporting columns of the daily papers for months past, can apparently find no place in Texas, where they will be permitted to settle their contention. Louisiana and Florida, once hospitable to men of pugilistic fame, have barred their doors against them. Texas has rather unexpectedly, but quite emphatically, followed their example. Governor Alford, whose bowels of compassion are believed to yearn toward criminals, draws the line at pugilists, it seems, and sternly warns the fighters that they must expect no quarter in Illinois. The Cherokees, it is reported, refuse to admit them to their nation, and President Diaz, of Mexico, will have none of them. If North America has discovered that it has no further use for the prize fighter, it is to be congratulated upon the fact.

—THE following remarks of the *Journal and Messenger* relate to an important subject and seem to be worthy of consideration: "No more difficult problem is presented to the average pastor than to determine just what are his duties and how far he ought to go in direct efforts for social and moral reforms. Of course, the heart and the sympathy of every worthy minister of the gospel lie on the side of the highest morality, the greatest attainable purity, in society and in the State. But just how far he may step aside from the work to which he professes to have been called, in order to promote these reforms, is the perplexing question. There are pastors who have, so far, been content to confine themselves to work in their own parishes among the people of their own immediate congregations, and leave all these questions to be settled by others. On the other hand, there are those who seem to forget that they are anything else than moral reformers, ready to engage in any enterprise, and consent with any one promising to improve the condition and the character of the greatest multitude, for this present life. No Christian man or woman would have his or her pastor ignore every effort of moral reform, and yet it ought not to be forgotten that the only hope of permanent moral reform is based on a living faith in the Lord Jesus Christ, and he who wins a soul to Christ has done more for the betterment of society in years to come than has he who has won a dozen or a score to merely external reformation. He who buds or grafts a tree, is doing more for its future than he can possibly do who ties the desired fruit upon the non-producing branch. A regenerate heart is the best reformer of men. Let the minister of the gospel never forget that he is set for the winning of men to Christ."

—THE Baptists of Maine have just closed their anniversary meetings, which were held at Oldtown. The Rev. J. A. Ford, of Eastport, preached the annual sermon before the Missionary Convention from Rev. V. H. Zion's 34th volume, "It was a thoughtful, helpful sermon, and had its rightful place as the opening service of the Convention." The Committee on "The state of religion in the churches," reported that 1,348 members were added by baptism, being the largest number in any one year for 18 years. The total membership for the State is 19,406. The amount of benevolent contributions for the year, as reported, were \$22,291.92. Says the report, "We are all thankful that these contributions are as large as they are, but should we not ask ourselves in all seriousness if they represent anything like the amount which the Lord has a right to expect of us as His stewards? ... There is no doubt that these benevolent contributions represent sacrifice on the part of many members, who delight to give, and who denied themselves in order to do so. Their names are written on high and they have their reward. But there are also many whose names are written in our church books who, it is to be feared, are guilty of the sin of covetousness, which is idolatry. Only the Great Searcher of Hearts can tell infallibly who are His and who are not, but judging from the teachings of the New Testament there is great doubt as to the genuineness of that religion which does not result in self-sacrifice in the form of giving. When we reflect how many church members there are whose gifts are in such insignificant proportion to their means, it is to be feared that their profession is vain or else that they will at the last be saved as by fire instead of having an abundant entrance ministered unto them into the Kingdom of our Lord and Saviour. It may well be questioned whether or not the duty

of giving according to one's means, as taught in the Bible, is set before our people from the pulpits, as forcibly and as frequently as the occasion demands. This is an interesting reading for our own people. One might almost suppose that he was reading the report of the committee on "The State of the Denominations to the Convention." Perhaps our pastors will make a note of the suggestions. There is need of improvement. How to reach many of our church members that they may become regular contributors to our denominational work, is a grave question. Great grace and wisdom and push and pluck on the part of pastors is needed.

—In our issue of Sept. 11th, there appeared a paragraph, quoted from the *Watchman* of Boston, which criticized rather severely the methods employed for raising money by Rev. Dr. Simpson and "the Christian Alliance people," at Old Orchard Beach. Respecting the alleged facts, the *Watchman* said: "We have not taken these statements from the daily press; we have waited to have them confirmed by trustworthy witnesses." A correspondent now sends the following from the *Christian Alliance* newspaper, which in justice to Dr. Simpson we are asked to publish:

"We are sorry to notice in the columns of one or two religious papers, an attempt to misrepresent and caricature the great meeting of the Alliance at Old Orchard Beach, and the mission offering on the closing Sabbath. The statements have been somewhat recklessly made that the offerings on that day were not bona fide, at least in some cases, but were misapplied. One gentleman, it is said, offered some securities worth a thousand dollars on their face valuation, and the leader of the meeting put them down at two thousand, and asked the congregation if they had faith to believe that they would be worth two thousand, and so they were recorded. Now this is a ridiculous and wholesale falsehood. The face value of the bonds in question was five thousand dollars. The gentleman who offered them hesitated to put an exact valuation on them, and the bonds were put down at one-half their face value—twenty-five hundred dollars—which was done. The next day, however, the donor called and stated that this was far below their value, and the fact today is that these bonds are probably worth at least ten thousand dollars, and our critic, if he desire to be fair, should add eight thousand to our estimate. Another misstatement and misrepresentation is that the leader of the meeting pledged a large amount, stating at the same time that he did not have anything in his own right, and that he made this pledge in faith. The critic should have added that the leader stated that last fall, he had pledged a certain amount which he expected to receive from outside sources, and that he had been able since to pay double that amount into the treasury, and that he now made a similar pledge, which he expected to secure from parties outside the ordinary channels of the work, and he was quite certain that as in the past he would be able to make this good. Indeed, since that pledge was made, a considerable portion of it has been uniformly released, and the announcement was made at the time by the financial secretary of the Alliance, that so far from these pledges being mere extravagant and reckless promises, they had been conscientiously kept, and in most cases a larger amount had been actually given than the amount promised. It is uncaudal as well as unkind to attempt to turn aside the reality and power of such a manifestation of Christian love and faith, as the great offering at Old Orchard Beach, and to say, knowing that the statement will be borne out by the thousands that were present, that the offerings of that morning were bona fide, and we believe that they will be more than made good."

Ventilation.
Without pure air no one is ever at his best. Whatever your labor, either mental or physical, it can never reach its best estate while you work in an atmosphere whose stagnation excludes the best breathing property and encourages the rapid development of poisonous gases. Yet, it is exactly under such circumstances that constant efforts are made to perform the most important of all labors, and one very tangible reason why this same labor so frequently comes far short of its holy purpose is clearly revealed in the fact that the work shop is provided with absolutely no means for rational ventilation.

In many of our communities there is hardly a dwelling house that illustrates the principle of true ventilation, while the meeting houses are likely to have peculiarly good facilities for retaining the impure air and carefully protecting themselves from anything like a good breath from the outside. To worship in

such a sanctuary (?) is hard enough at any time. Even in mid-summer, when the heat may compel the opening of the windows, said windows are usually raised from the bottom, which sends a lot of cold currents across the floor without disturbing the exhausted air that fills most of the building. But in winter, when a minority of every congregation entertain an almost mortal terror of a single draft from out of doors. The poorly windows are kept tightly closed, and when an ice storm spreads a crystal covering over every air hole, while the doors are carefully shut, the interior comes so near being air tight that it is more like a sardine box or a fruit can, than the proper place for intelligent people to receive the message of an inspired sermon, or for a poor minister to attempt the delivery of such a message. Especially if, as is often the case, the noxious vapor into which air is changed after the life has been quite breathed out of it, has its deadly qualities reinforced by a liberal escape of coal gas from overworked stoves or unscientific furnaces.

On a clear January day, when the sky is intensely blue, and the ground of the purest white, while the sunlight, shining through a perfect medium, presents every object with almost startling distinctness, if you enter an audience room of the above description after most of the congregation has assembled, the place seems filled with a sort of blue mist. You are in your seat but a short time before the unrest, which appears to possess nearly everybody else adds you to the list of its victims. If this steam, which has been expelled from a hundred pairs of lungs, does not happen to be overheated, you are not likely to realize the true cause of your inattention to the service. You may think that it is your own fault, or the fault of those near you. But most likely you will conclude that the sermon is too dull and uninteresting to claim the attention of one who knows so much about doctrine, Bible history, etc., as you may conclude to be the case with your conscious self. In such a situation such of these views is likely to be right. When breathing requires the double of an ordinary effort, it is impossible for one to be very spiritually minded, and when you cannot keep still yourself and observe that everyone else is equally nervous and fidgety, it will be a marvelous sermon indeed that can force you to become an attentive listener. And when the poor minister, from his elevated position has to take doses of foul air, which are about twice as strong as those which you are breathing in, it is hardly to be expected that he will do his best work. Clearly, of all places, the meeting house ought to be the most carefully ventilated. The supreme importance of the work makes it necessary that both speaker and hearer should be in the best mental trim. No one can be in the best mental trim whose body is not sustained by plenty of pure air. If you wish to see the glory of God in the evidence that your labors are approved by the Master, among many other things be sure that your church building is provided with the very best means of ventilation.

ADDISON F. BROWN.

Studies on the Holy Spirit.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2: 32, 33). In this quotation from Peter's sermon we find: Christ exalted in glory, at the right hand of the Father, and the Holy Spirit manifest in his work to saints and sinners alike in Jerusalem. How peculiarly the matter adjusts itself! God sent forth His Son into the world, who said concerning his own mission, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the works," (John 14: 10). Concerning the work of the Holy Spirit Jesus said: "Howbeit when he, the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak." Jesus came into the world and revealed the Father. The Holy Spirit came into the world and reveals the Son. In studying the divinely ingenuous narrative contained in the opening chapters of the Acts of the Apostles, we ask ourselves what new principle of spiritual life had entered into Peter and James and John since their Lord's resurrection, that held them chained to that upper room, after his ascension, with these companion prayers and waiting and expecting and praying. At the burial of the Lord Peter went fishing. The week before the crucifixion James and John had been

disputing with the other disciples as to what should be greatest. During those ten days of prayer and expectancy there seems not to have been one jarring element, one sordid thought, to disturb the urgent flow of prayer or mar its efficacy. When the Lord was present with his disciples they leaned on a power extraneous to themselves. When the promise of the Holy Spirit had been fulfilled, his presence could no more be doubted, than could the former presence of Jesus in the flesh, but now the power was within themselves. The tongues of fire rested upon them; they had passed through the baptism that was to be infinitely greater than that of John; they had become temples of the Holy Ghost. With what rapturous joy must the One Hundred and Twenty have welcomed the coming of the Paraclete! The Gospel was a real thing now—something the mind could comprehend. Their position with reference to it was as clearly defined as sunlight. They were to be vessels for the conveyance of the glorious truth in the power of the Spirit. Selfish plans could no longer enter into the plan of life. Here is our model. If we have not yet received what the Apostles received; what the Samaritan Christians received; here we begin to guess at the reason.

Ordination.

In accordance with a request from the Baptist church at New Annan, a council convened at East New Annan, Oct. 8th, at 9 o'clock P. M., in the home of the proprietor of setting apart Bro. J. T. Dimock to the work of the gospel ministry. The following delegates were present: Rev. H. F. Adams, of the 1st Baptist church, Truro, Rev. W. F. Parker, of the 2nd Baptist church, Truro, Rev. J. D. Spidell and Deacons M. J. Staples and John Gunn, of the Onslow (West) church, Brethren A. Sellers and G. Sellers of the River John church, Rev. F. Adams was chosen Moderator and Rev. T. B. Layton Secretary. Bro. John Smith, J. Slade and C. M. Dickson were invited to a seat in the council. The Great Village, Fortapiscque and Upper Economy, Brookfield, Oxford and Eggenash churches, who were invited to representation in the council, sent no delegates nor reply to the invitation. By request of the council the candidate gave a full and clear statement of his conversion, his call to preach and his views of Christian doctrine. Letters of commendation were read from Pastors W. W. Reese, of Newport, and M. W. Brown, of St. Margaret's Bay, with whom Bro. Dimock had labored in the ministry. It was also learned that the H. M. Board recommended Bro. D. to the New Annan church, and are supplementing his salary. The candidate informed the council that he proposes to take—within the next five years—at least one year of study at some theological school. On motion the council advised the church to proceed with the ordination service. Services were conducted in the evening as follows: Sermon by Rev. H. F. Adams, presided over by Rev. T. B. Layton, right hand of fellowship and charge to the candidate by Rev. W. F. Parker, charge to the church by Rev. J. D. Spidell, benediction by the Rev. J. T. Dimock. Bro. Dimock has been for ten years a teacher in our public schools and holds a first class license. He was also connected with mining operations for some time, and as manager of such works has a good knowledge of men. His sound teaching talent and experience in the world's work, together with his undoubted piety and zeal in the cause of Christ, have already won for him a large place in the confidence and esteem of the people of all denominations among his hearers and laborers. He has three churches under his charge and a large field to cultivate.

T. B. LAYTON, Sec'y.

Truro, N. S., Oct. 11.

Conference of P. C. Baptists.

The general conference of the Free Christian Baptists held its 1st session on Saturday the 6th inst., in Woodstock, N. S. Van der Meulen was elected moderator, and Rev. Jos. T. Parsons the secretary. From the secretary's report we gather the following items which may be of interest to our readers. This conference is divided into seven districts, varying in size according to population, and number of churches in them. Some are larger and some smaller. The resident membership of the body as reported is 6,285, whose contributions for local expenses including pastors' salaries were \$21,495.21. Two new churches were organized during the year and of the 118 churches reporting '94 has pastoral care. The total number of baptisms was 281. Rev. J. K. West represented the N. S. conference, and Rev. Thos. Kinney, of the Maine State Free Baptist Association. The report of the committee on the Union Baptist Seminary emphasizing the moral obligation resting upon the Free Christian Baptists to contribute their share of the liability incurred in the building and management of the seminary. The present indebtedness as stated was upwards of \$29,000. The general feeling was that the indebtedness should be met.

The imports of sugar into the United States for the first nine months of the calendar year have been about 2,600,000,000 pounds, valued at about \$50,000,000. It is estimated at the treasury that, if the price continues to stiffen, it will be worth several million dollars to the Government in the increased duty which can be collected under the ad valorem system.

W. B. M. U.

PHOTO FOR THE YEAR
We are laboring together with Him.

Contributors to this column will please address Mrs. J. W. Manning, St. John, N. B. PRAYERS FOR OCTOBER. That the power of the Holy Spirit may accompany the Message of our President to the people. For a sick one on the Home and Foreign Field.—John 11: 3, Mark 8: 36.

"They're gathering homeward from every land one by one"

Another of our faithful and devoted Mission workers called to her reward. We were all greatly surprised to hear of our dear sister Porter's sudden death; present at our annual meetings, mingling her prayers with ours and participating in the work of the hour, we can hardly realize that we shall see and hear her no more. Mrs. Porter was an illustration of what can be accomplished by a very busy woman whose life is wholly given to Christ. So many plead as an excuse for not engaging in mission work "they have no time." Not many of us carry heavier burdens or lead more active lives than this sister, yet she always had time and strength for the Lord's work. This had a first place in her thoughts and affection. Her attendance at the meetings was regular, her prayers were constant and fervent, her contributions were generous and regular. We feel that the mission cause has sustained a great loss and the W. B. M. U., of Fredericton, and the deeply afflicted family. May their mother and father's God bless their support and guide all through life.

Fredericton, N. B.

At a regular meeting of the W. M. A. S., held Oct. 8, the following resolution was passed:—

The members of the Woman's Missionary Aid Society in connection with the Baptist church, Fredericton, feel very deeply the great loss they have sustained in the death of Mrs. T. H. Porter, who, during the twenty five years of her residence among us was unwearied in her devotion to the cause she so dearly loved. She had been Vice-President of the Society for some length of time, and at the last annual meeting was elected President. We hoped to have her for many years as a co-worker, but our Heavenly Father ordered otherwise, and He knoweth best. We shall miss her kindly presence, her helpful words and her earnest work among us; but still we feel the inspiration of her Christian life, wholly devoted to the Lord. To the bereaved family we tender our deep sympathy in their great sorrow.

On behalf of the Society,
E. L. S. Sec.

At the annual meeting of the W. M. A. S., held Aug. 13th, the following resolution was adopted:—

Resolved, that while we deeply deplore the resignation of dear Mrs. Spidell from the office of President of our Society, which she has filled so acceptably for twenty five years, we accept with gratitude to our Heavenly Father for her long continued health and strength which has enabled her to devote so many years to His service. And further resolved that we request her to become our Honorary President.

E. L. S., Sec.

Kings County, N. S.

We are glad to report that the work of the Woman's Missionary Aid Societies of Kings Co. N. S., are gradually progressing. In July a new Society was organized at Morrisville with nine members. It has since gained new strength by adding six more to its membership. Another was formed at Woodville, Sept. 26th, with seven members. We bespeak for these new societies the prayers of our sister churches.

Two Mission Bands have also been organized during the summer, one at Harmony in June, the other at Greenwood in September. Both Bands are now doing good work.

In the month of September, eight Aid Societies were visited by the County Secretary. These Societies are, with few exceptions, small, but consist of devoted workers who are nobly endeavoring to promote this missionary enterprise. A general effort is to be made on Crusade Day to enlarge the membership.

Kindly remember us at the throne of Grace, that the Master's work in this county may be honored with a largely increased number of consecrated workers.

NETTIE GULLISON,
Tremont, Oct. 5. Co. Sec.

W. M. A. S. of Weymouth, N. B.

As this is the twenty fifth anniversary of our W. M. A. S., it is only fitting you should bear an echo from Weymouth, as our society was organized at that time by Miss Norris, since then we have been reorganized twice, but about one third of our membership now, were members of that first society. We have an average attendance of ten members, out of a total membership of fifteen, at our monthly meetings, which are deeply interesting. Circumstances prevented us from observing Crusade Day; but on Lord's day evening, June 30th ult., we held a public missionary meeting. Addresses were given by our Pastor and Mr. Grenier, of the Grand Ligne Mission. Recitations, readings and music by members of the society. Collection at the close in aid of Home Mission. We also gave this year \$1.00 to Pringle La Prairie church. We have had some additions to our number the last year, and these have cheered our hearts. We wish to thank God and begin this new missionary year with renewed energy, and more love for the Master. "More love to Thee O Christ, More love to Thee" is our prayer.

A. SADDON, Sec.

Sabbath School. BIBLE LESSONS. Adapted from Peabody's Select Notes. FOURTH QUARTER. Lesson IV. - Oct. 27. 1 Sam. 3: 1-13. THE CHILD SAMUEL.

GOLDEN TEXT. "Speak, Lord; for thy servant heareth." - 1 Samuel 3: 9. THE FACTOR includes the first six chapters of 1 Samuel. THIS BOOK OF SAMUEL - 1. The two books of Samuel, like the two books of Kings, originally formed an undivided whole. All four were called by Jerome "The Books of the Kings."

EXPLANATORY. SAMUEL CALLED OF GOD - Vs. 1-10. 1. "And the child Samuel grew up, and he was in the temple of the Lord, where he was ministered unto by the high priest." (1 Sam. 1: 9) 2. "The time of the year was now winter, and the doors of the temple were shut, and the high priest was not yet come, and Samuel was lying down, and he was asleep."

3. "At that time, when God was about to reveal himself to Samuel, the remaining words of verses 2 and 3 form a parenthesis, and describe the circumstances under which Samuel's call took place. "The Lord was laid down" to sleep. It was in the night. (3) "His eyes began to wax dim" from infancy and age. Hence, when Samuel heard a voice calling him, he naturally thought his aged friend needed assistance. (3) "When the lamp went out, he went out." The golden candlestick with its seven lamps was to be trimmed and lighted every evening (Lev. 24: 2-4), and it continued to burn through the night. Hence, the time was toward morning. (4) "In the temple" the sacred tabernacle of Moses, with the buildings around the court. (5) "And Samuel was laid down to sleep," in one of the rooms around the court, not in the tabernacle proper.

6. "That the Lord called Samuel." By an audible voice, pronouncing his name. In the Septuagint version, the name is repeated twice: he "called Samuel, Samuel," and he answered, "Here am I." The regular answer to one calling; literally, "Behold me."

7. "Now Samuel did not yet know the Lord." He did not recognize his call, he did not know how God communicated his will to his prophets. This was his first experience, as is stated in the last part of the verse. 8. "FALLING TO RECOGNISE GOD'S CALL." "The witness of the spirit in the hearts of the faithful is often thus mistaken, by which means they lose the comfort of it; and the strivings of the Spirit with the consciences of sinners are likewise often mistaken, and so the benefit of their convictions is lost: "God speaketh once, yes, twice, but man perceiveth it not" (Job 33: 14).

McLean's vegetable Worm Syrup. Worms destroy the whole system. Mother Graves Worm Extirpator... Give men mountain-moving faith without love, and every mountain would be standing in the wrong place.

name." God calls (1) by his Word; (2) by his love, attractive, charming (3) by his grace, done for us in Jesus Christ; (4) by the influence of the Holy Spirit; (5) by various providences; (6) by conscience; (7) by Sabbath and religious services; (8) by the invitation and influence of friends; (9) by the living water which satisfies every thirst of the soul; (10) by the attractions of goodness and of heaven; (11) by warning, and the fruit of a life of sin.

EARLY PRY: Like Samuel, we should answer God's call by, "Here am I." (1) It is easier to be a Christian in youth. (2) Then it gives us a much longer time in which to serve God. (3) We may not live to be old, and thus by putting off our duty we may fall altogether. (4) We escape many evils and dangers. No one can sow wild oats in youth, and not reap a harvest of evil. There are some spiritual blessings which come only to those who have grown up in the Christian life.

THE LORD SAID TO SAMUEL. "And the Lord said to Samuel, whom Eli loved, God sent a terrible message, similar to one which he had previously sent by a holy man (1 Sam. 2: 27-30), but which did not have sufficient effect to enable Eli to compel his sons either to live a different life, or to leave the pure service of God. "Which both the old and the new shall tingle." With horror and alarm. As a loud, sharp, discordant note thrills one's ears with pain, so the wiles of devilry of Israel's will in the judgment about to fall on Eli's house would shudder all Israel.

15. "All things which I have spoken." By the mouth of the man of God, as recorded in chapter 2: 27-36. When I call, I will also make an end." I therefore will go through with the performance from first to last. It was twenty years before God fulfilled his warning. Thus giving abundant time in which both Eli and his sons might repent, and avert their punishment. Like all God's warnings, these were the messages of infinite love; they were warnings in their downward course; they were angels of mercy entreating the sinners to turn back.

16. "I will judge his house for ever for the iniquity." See above under heading III. "He restrained them not," and therefore he was in a measure responsible. It is probable that he trained and disciplined his boys soundly when young. And now the wild and selfish young men were too strong and impetuous to be restrained by the infirm old man, without a faith and courage he did not possess.

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18. "I will judge his house for ever for the iniquity." See above under heading III. "He restrained them not," and therefore he was in a measure responsible. It is probable that he trained and disciplined his boys soundly when young. And now the wild and selfish young men were too strong and impetuous to be restrained by the infirm old man, without a faith and courage he did not possess.

B. Y. P. U. OUR COURSE. The motto of the young people their increased spirituality their stimulation in Christian service their education in spiritual knowledge their instruction in biblical history and doctrine their training in missionary activity through existing denominational institutions.

OUR PLEDGE. All Young People's Unions and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is our common faith, in the full affirmation of whose teachings we are one people with our kinsmen. Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B. Prayer Meeting Topics for Oct. 20. B. Y. P. U. Topic - "Am I About my Father's Business?" Luke 2: 47-49. C. E. Topic - "Christian Patriotism what does it require of us?" Isa. 62: 1-12.

Monday, Oct. 21. - "Moab overwhelmed with disaster," Isa. 15. Compare Jer. 48: 1; Ezek. 25: 9-11. Tuesday, Oct. 22. - "Inhospitality one cause of defeat," (vs. 4-6). Isa. 16. Compare Judges 8: 4-9; 13: 17. Wednesday, Oct. 23. - "Chastisement restraining the conscience," (v. 7). Isa. 17. Compare Mic. 7: 9; Jud. 5: 4. Thursday, Oct. 24. - "Jehovah's an- nouncement in Egypt," (v. 8). Isa. 18. Compare Isa. 11: 12; 31: 9. Friday, Oct. 25. - "Future consummation of salvation," (v. 25). Isa. 19: 25. Saturday, Oct. 26. - "Threats against Israel's world-wide alliance," Isa. 20. Compare Isa. 30: 1-3; 31: 1.

THE CONQUEST COURSE for October will be read with interest by all students of church history. What a pity that the good work early begun in Africa has not been carried on in the same manner. The simplicity of the church organization is not a defect. Man made changes have never advanced the best interests of the church. THE SACRED LITERATURE COURSE is opening splendidly. What a feast in store for those who give thought to the scriptures to this great preparation. We hope our pastors will leave no stone unturned to make this winter's course a success in their respective churches. We are pleased to hear from societies and we hope our column will, every week, have reports of what is being done in our young people's organizations. The report from one society will stimulate another.

ST. MARTIN'S, Sept. 30. - The Baptist Union, Halifax, held its annual meeting for election of officers Friday evening, Sept. 30. President, Robert Lewis; Vice Pres., E. A. Tins; Sec., Ralph E. White; Cor. Sec., Mrs. A. W. Foster; Miss Ollie Love. Mrs. A. W. Foster, Cor. Sec. The B. Y. P. U. of Queens County N. B., held a rally at Milton, Sept. 19, in connection with the B. Y. P. U. Association. President, Enos D. Ford, Milton; Vice-Pres., J. M. Trueman, Greenfield, Littleville, Fort Medway; Sec., Irene, Emily K. Brown, and papers by Mrs. L. E. Wolfe, of Milton. There were four Senior Societies and one Junior in the association. The meeting closed with a concert service, and all went home with a new incentive for work. E. K. TRUUMAN, Sec. Milton, Sept. 28 '95.

At our monthly consecration and business meeting, Friday evening, Sept. 27, the first resolution as it reads in the B. Y. P. U. of the Messenger was adopted, to wit: "Resolved, that we have formed a class in the B. Y. P. U. course, with our pastor as leader. For 'special work,' the church has given to us the work of collecting for the evening; more than the average number were present and there was a general feeling that our Union had reached low water mark and that the flood had set in. 'Forgetting those things which are behind and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God, in Christ Jesus.'"

LESLIE HALEY, Sec. Yarmouth, N. B., Sept. 30, '95. Mr. Editor, as it is customary for our B. Y. P. U. to send a report to the Messenger and Visitor, I might say that our Union is progressing as well as can be expected in proportion to our workers. We have no pastor at present which keeps us from progressing as well as we might, and we have no young men active members at all, but we hope, however, to have a pastor and a number of young men. Mr. Davis, who was President at the first of the quarter, but has since gone

away, and Miss T. O'Brien was appointed President in her place; also, Miss Ada Douglas; Treas., Miss Evangeline Kelman; Yarmouth, N. B. BERTHA V. CAMPBELL, Cor. Sec. St. George, Oct. 2nd, '95. Maritime Unions.

"Up and at it," is the motto. This is the fourth year of Christian Culture Course and we are going to have examinations May next, let us say 1000. Why not? What is there to hinder? One thing is sure, that unless we pull a very strong card along the line, Pen- sylvania will take the banner. Gen- eralman from Philadelphia, who attended the B. Y. P. U. convention, congratulated the president on the Maritime Union holding the banner three years, but said, "Congratulations is after you; we are organizing." Now, if you are a Banner in so much, yet the honor of winning it four years in succession is a great deal, and the only way to bring the banner back is for every one to make the course, and report your progress and send the papers into headquarters at the appointed time, and then we run no risk, we will have done our part in helping and if we lose we will still uphold ourselves of record. We must bring the matter back, "up and at it." Now enough said on that point. Organization. What we are glad to report over one hundred Unions, and twenty-seven new ones, and yet there is so much to be done. It is impossible to get any correct knowledge as to our strength, until all our Unions respond to the call for statistics and fees. The secretary reports only 48 reported statistics before the annual meeting. We cannot believe that the remaining Unions are not in full fellowship, in harmony working together, no, no, some one has hindered in not sending in their reports. Now, we need you who are officers, that is all. In order that 400 Unions shall be organized this year the convention resolved to mail organization literature, and by this mail we send you a package, in this we say "up and at it," and at once start on the C. C. C. by ordering the October number of the paper. Remember our younger boys and girls are important people in this work, and to lose sight of them means to rob our organization of a large measure of service and strength. Hence we would emphasize the work organize junior unions, begin now. Our convention is passed and every one now to work. You who attend the convention meetings, encourage your young people to report their statistics and set upon them, heartily and promptly. Yours in the work. GEO. A. McDONALD, Mar. Pres.

Hints on Organization. "What is worth doing, is worth doing well," is an old and true proverb. The work of the B. Y. P. U. worth doing? What is its work? From Article II. of its Constitution we learn that its work is to secure the unification of our Baptist young people; their instruction spiritually; their education in biblical knowledge; their instruction in Baptist doctrine and history and their enlistment in all missionary activity, through existing denominational organizations. Surely this is a work whose import is as high as heaven, and whose benefit is as far reaching as eternity. Now if a Christian is to do his best work he must be "thoroughly furnished unto all good works." The Christian life is a warfare, and the Christian should be armed with the best weapons. The Christian life is a workshop. The Christian needs the best tools to work with. For work to be done well, it should be done intelligently, systematically, and when at work on a project in the work, it should be done unselfishly. Organization is necessary to the best possible development of intelligent, united, systematic work. The question is often asked, "How shall we organize?" Dr. Wilkins, in his catechism on organization, gives some wise suggestions along the following lines: 1. Consult with your pastor. Don't rush hastily into the matter. Get your pastor's opinion. Dr. Wilkins says, if your pastor is not posted in the movement, or out of sympathy with it, make up a purse and send him to the next convention. The next convention is in Milton, and he will be ready. Some one suggests that you send him whether he is in sympathy with the movement or not. A wise suggestion truly. 2. Consult with the leading members of the church. Don't antagonize the church. Don't antagonize the church. Union, is better than a divided church with one. Better wait a year, and have harmony, than rush on, and have friction and disintegration. 3. Convene your young people well. Treat at all times. Don't stir up party feeling. Get the opinion of all that are eligible to join. Let the movement be a hearty and unanimous one. "United we stand divided we fall." 4. Look up the literature bearing on the subject, well. Become thoroughly posted in the workings and aims of the movement. Send to the Book Room, Halifax, or Head Quarters, Chicago, for samples. Take the Baptist Union, which gives helpful suggestions and reports on the movement in the "Christian Culture Course." 5. Adopt the Constitution as provided by the B. Y. P. U. A. It is doubtful if you can make a better one. 6. Be careful in the selection of your officers, and choose of committees. The success of your organization depends very largely upon their earnestness and efficiency. Finally, I would say, "Be watchful, be prayerful, be the God of peace and salvation will make your young people's society a powerful auxiliary to the church, and a means in His hands, of honoring and glorifying His name." signed A. T. DYKMAN.

THE Elixir of LIFE. The evidence of eternal life is in the sense of enduring youth which the spirit ever feels. It is only in the reaction from physical impressions and traditions of inevitable decline and decay that the mind is overwhelmed with the dread of falling powers. There is,

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when the years mount up, a slow-growing fear, often a sad realization, of lessening mental and bodily activity which are increased if not, in a measure, created by a false idea of necessity. Normally considered, the accumulating years should bring larger wisdom, goodness and blessedness, and the door of exit would open to ripened, never to decaying powers. The fact that all growth stops as soon as we cease to appropriate and assimilate the nourishing food required to sustain both physical and mental life, is in itself explanation of what ever necessity of change and decay our human thought recognizes. The mind, alert, as even in its interests and desires is never likely to weaken or dull with the rust of inactivity. It is the settling down and backing in the straits of past opinions and beliefs that impoverishes the life of the soul, and cripples one with mental rheumatism. It is ever the out-reaching love for the ever-unfolding truth that feeds with the elixir of life. It is only when we relinquish the desire for growth that the blood ceases and decrepitude of old age shuts down on our human use - Christian Work.

Literary Notes. THE TREASURY OF RELIGIOUS THOUGHT for October appears with increasing strength and beauty, as it enters into the new season. He is a true and an excellent portrait of the Rev. J. Bacon Shaw, D. D. pastor of the West End Presbyterian Church, New York, whose sermon on Manly Integrity strikes the keynote of the month of the illustrated articles are, The McAll Mission in France, by the Editor; Beginnings of the Church, by Rev. C. H. Small; Impressions of Hawaii, by Rev. G. F. Draper; Hawthorne as a Preacher, by R. G. Moore; and Sketches of Prof. W. D. Mackenzie, of Chicago, and Prof. Marcus Dods, of Edinburgh. Mr. Small's article is the first of a series on Denominational Characteristics, which will extend through the season. Prof. T. W. Hunt, of Princeton University, contributes thoughtful article on Human Limitations of Divine Grace, and will begin in November a series of Literary Life Sketches with an article on Francis Bacon. Rev. G. B. F. Hallor continues his suggestive topics for the Hour of Prayer. The "Timely Occasion" for the month is The Harvest Home, and all the minor departments of the magazine are maintained with carefulness. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher. 5-Cooper Union, New York.

Maritime Baptist Headquarters FOR THE B. Y. P. U. Literature Baptist Book Room, 120 GRANVILLE STREET, HALIFAX, N. S. ORDER AT ONCE - and begin the C. C. C. Studies. The Baptist Union, \$1.00. (Clubs of 5 or more, \$1 a year.) The Dawn of Christianity, by Rev. H. C. Veider, 50c. Short History of the Baptists, by Rev. H. C. Veider, 50c. Constitution of Local Unions, 50c. State of Province, 50c. Invitation Cards, 50c. Pledge Cards, 50c. Topic Cards, 50c. Booklets, including Daily Readings, 1.00. Junior League Constitution, 1.00. Topic Cards, 1.00. Pledge Cards, 1.00. Annual Proceedings of International Convention, each, 50c. Bible Readers' Circle Cards, 50c. Badges, Seal Pins, each 25c. The publisher's Net for 1905 will soon be ready. We have a few copies. Write for copy mailed for \$1.10. Just Out - A Brief History of the Colored Baptists of Nova Scotia, 1825-1884, by P. E. Kerrow. Paper edition 25c; cloth 75c.

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McLean's vegetable Worm Syrup. Worms destroy the whole system. Mother Graves Worm Extirpator... Give men mountain-moving faith without love, and every mountain would be standing in the wrong place.

AYER'S Hair Vigor. Restores natural color to the hair, and also prevents it falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray, and after the use of one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition." - Mrs. H. F. FENWICK, Digby, N. S.

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Acadia College! The next Session will open Wednesday, Oct 2nd Tuesday, Oct. 1st, IN THE LIBRARY, 9-12 A. M. Applications may be addressed to A. W. SAWYER, President, Wollville, N. B., June 26, 1895.

Horton Academy! WOLFFVILLE, N. S. The Autumn Term Opens September 4th, 1895. The Course of Study is framed in conformity with the best of a century's leading work, and is especially adapted to meet the requirements of the following classes of students: 1. Those preparing for college. 2. Those wishing to qualify for the various grades of Provincial Certificate. 3. Those who require a Practical Education, that is to say, who intend entering upon Commercial, Mechanical or Agricultural life. Provision is made for the study of Short-hand and Typewriting. It is the only Academy in Eastern Canada that has a Fully equipped Manual Training Department, and its students attend the Nova Scotia School of Horticulture which is free to all. For Calendar, giving further information apply to L. B. OAKES, Principal. 25 710

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCT. 16th, 1895.

CHURCH LOTTERIES.

Our remarks in a recent issue respecting church lotteries have proved displeasing to our esteemed contemporary, the Antigonish Casket. The Casket stands for all that is Roman Catholic, and those who inspire its utterances on ecclesiastical subjects have felt themselves in duty bound, it seems, to take up the cudgels in defence of "the church's" practice in respect to lotteries. The writer in the Casket is certainly to be credited with a large measure of ability in the way of evading the point of a criticism and throwing dust in the eyes of his readers. But we need to think that the Casket will have need to exercise to the full all its resources in that direction if it is to succeed in getting Christian people who venture to do any thinking of their own account to accept the doctrine that the lottery, or any other form of gambling, under ecclesiastical sanction and direction stands for a legitimate and praiseworthy method of advancing the cause of religion. The Casket quotes us saying that,

What is essentially wrong and corrupting to public morals, when it takes place in connection with every-day life and business, does not become right and harmless when done within the walls of a church building or under a church's sanction.

and then (charging us with begging the question) proceeds to argue that the lottery is not wrong essentially,—that is intrinsically or per se.

Now the Casket very well knows that neither in common parlance nor on the best dictionary authority is the meaning of the word essentially restricted to its strictly etymological or philosophical signification. Another word might have been used without invalidating the force of our argument. Altogether apart from the question whether gambling is immoral per se, we hold that what is "corrupting to public morals" is "essentially wrong" in a perfectly legitimate sense of the term. If the Casket wished to employ its dialectical skill a little further in the same direction, it might perhaps succeed in convincing its readers that taking what belongs to another without his consent or even against his will is not, under all circumstances, to be condemned as immoral; or it might be able to establish with much plausibility the proposition that to deceive another may under certain conceivable conditions be justifiable. What, then, does the Casket think that the church might, without blame give its sanction to theft, robbery and lying, under certain limitations, for the advancement of its own interests. Our contemporary goes a little out of its way to assure us that to drink wine is not a sin per se. Would it then advocate after the example of Dr. Hainsford, of New York, that the church take the solemn under its fostering and elevating influence? But if the church may rightfully use the lottery for its pecuniary advantage, why not so use the saloon. Is the character of the former essentially better than that of the latter?

There is no necessity, so far as our criticism of church lotteries is concerned, for casuistic discussions relating to the intrinsic moral character of the lottery or any other form of gambling. The position which we took was that the lottery business was placed under the ban of the civil law of Canada "as being inimical to the material and moral interests of the people." And, such being its admitted character, it is essentially bad and to be abhorred and denounced by Christian people. The moral character of the lottery is to be known by its fruits, and in view of the terrible results which the passion for gambling inflicts, a passion which is fostered—more perhaps than by any other means—by the lottery, are we not justified in expecting that any institution which claims to be a church of Christ shall manifest, by example as well as by precept, that it has only abhorrence for a vice which so strongly tends to the degradation of manhood and the unhappiness of society. We find it impossible not to express indignant surprise that a religious body, claiming for itself the sole right to call itself the church of Christ, should desire to be exempted from the application of the

criminal law in regard to lotteries, and, taking that evil institution under its own patronage, should use it for its own supposed advantage and thus lead to the principle and practice of gambling the sanction of its authority.

We believe that whatever appeals to the gambling spirit in human nature and encourages men in the endeavor to get something for nothing is a temptation of the devil, through whatever channel it may come, and it is all the more seductive if it come through a channel by which only good should be expected. Moreover, in view of the relation between the legalized gambling within the church and the illicit gambling outside its pale, it is surely a vain contention that the lotteries over which the protecting wing of the church is extended, are devoid of evil influence. With what effect can a Roman Catholic parent warn his son against the iniquities of the bucker shop, the gaming table or the race course, when the son can turn to his father and say—"There is no moral wrong in these things. The Church has set the seal of her approval upon the principle involved, and what she encourages us to do for her advantage cannot be wrong when done for our own amusement or in the hope of gain."

Notwithstanding the sanction which the Roman Catholic church gives to the lottery and the zealous defence of it in influential quarters, we are much inclined to believe that within that communion there is a growing sentiment against it and that a great many Roman Catholics feel that the church lottery is not to be defended on ethical grounds and that in practice it is opposed to the real interests of religion.

THE LIFE WE LIVE.

Is life worth living, men ask. And the answer must surely be—Yes, in the name of God. But what life? Not all life that men live, for some so spend their days and years as to make the conclusion seem inevitable that it had been good for them not to be born. There is life which is base and miserable in itself and which tends to degrade and make miserable the society which it influences. That human life in which the brutish and sensual instincts and appetites overbear and trample down all the noble and god-like attributes of manhood, that life which is a mere embodiment of sensuality, selfishness, cowardice and cruelty, which knows nothing of reverence, of noble purpose, of self-restraint, of self-sacrifice and strenuous effort for the good of others,—such life is lived on so low a plane and sees so dimly, if at all, the nobler possibilities of living that it cannot be expected to conceive any very exalted idea of its own value and destiny. The soul to which sees the grand possibilities of life, which feels the impulse of a divine life upon its own and hears the call to noble living, but disregards the vision and the impulse and the voice, that soul is likely to be troubled with misgivings as to the value of the ultimate results of life.

But life is not necessarily such as that; and its value must be estimated by its grandest and noblest, not its basest possibilities. To those who are wise to see and to grasp the good which life presents, it brings opportunity for the highest self-culture in intellectual and spiritual mastery over all that is brutish and sensual; it gives opportunity for the exercise of reverence, patience, faith and love, fellowship with the divine heart of the Universe revealed in Christ, and, in that fellowship, the assurance of immortality. It gives opportunity and power to labor for the advancement of that kingdom in which righteousness and peace shall forever dwell and every subject shall be blessed. He who, with honest heart and steadfast faith, aims for the highest things in life, finds all things work together for his good. When the life is consciously and lovingly united to God then the divine life flows through the human, energizing and making it fruitful in all good things. As Frederick Robertson has said: "Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you." "It is," says Carlyle, "a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us all, have an end." And it is a glorious thought that that influence, of even the meanest man in the world's esteem, may live and grow through all ages for the blessing of the world.

Disastrous floods have devastated the northern districts of Dominica, the centre of the island's resources. The industrial works have been ruined. There has been occasional seismic action at the sources of the rivers, probably volcanic. Dominica is a British West Indian island, a colony of the Leeward Islands. It is twenty-nine miles long, sixteen miles wide and has an area of 291 square miles. The population is 30,000. Volcanic rocks and hot springs abound, and there are large deposits of sulphur. The island is well timbered, well watered, and the arable parts are very fertile. Sugar, molasses, rum, coffee, cocoa and copper ore are exported.

A Thousand Miles Through the Rockies.

BY REV. C. W. WILLIAMS, NO. 11, THE Cliff Dwellers.

"A haunted home of ancient mystery."

The Uses of the locality will not go near the Cliff Dweller ruins that are scattered through the canons of the plateau country of South Western Colorado, New Mexico and Arizona. True their occupants disappeared so long ago that there is not even a tradition concerning them. Yet perhaps from some half instinctive, half remembered sense that his enemies once dwelt there, the wandering son of the forest regards these rock-eries as "uncanny," and holds aloof. This is natural enough if the people who ate and drank, lived and loved and fought and died within these strange abodes, were, as seems almost certain, the ancestors of the present Mexican Indians or Pueblos, and their incorrigible enemies were the ancestors of the present Utes. It also accounts for the fact that the ruins are so well preserved and were so late in being discovered by the white man. But though it is only to the Indian that they seem "haunted" in any evil sense, for as all they are haunted by the spirit of ancient mystery. So inaccessible are they and so like the cliffs in which and of which they are built, once discovered, they are not always easily found again. Some of them are very small and of but one story, a single cell, and only a quick eye can detect their place in the sheer wall. Others, where the rock recesses are larger, consist of many rooms, and are flanked by towers for observation and defence; but the galleries they occupy are hard to reach, the rough steps chipped in the rocks by the circle tool of long ago, and the doubling paths almost baffling the most painstaking search.

The great Mesa Verde (green plateau—8,600 ft.) is triangular—like an arrow head broken off just below the barb—and lies in South Western Colorado, pointing towards the corner of the state. To the north east are the snow capped peaks of La Platte range, thrust south from the main San Juan system. On the other sides are Montezuma valley and the great plain of the San Juan valley. The plateau is intersected by great canons of the Mancos, (thirty miles long) and its lateral canons. "Probably more country stands on edge in the San Juan mountain section than any where else beneath the sun," and here to the south-nature—in her winter ploughing has driven the glacial "share" through its deepest furrows, for the canon cliffs are 2000 feet high. A marked tendency to vertical fracture has characterized these cliffs, forming great slopes of later (debris), which extend perhaps one third of the way up the cliff. Then there is a perpendicular wall of light yellow sandstone to the wooded top. In this sandstone wall some strata, softer than the others, have been worn away by the elements, leaving immense galleries or caves. It is in these almost inaccessible retreats that the Cliff Dwellers built their homes. A "labyrinth of canons," the Mancos region has been called, and anyone who has tried at all to traverse it, need never again consult his dictionary for the meaning of either "cañon" or "labyrinth." Unwilling to count my "circle trip" complete without a visit to the ruins, I wheeled three miles from Mancos station to the noted Wetherill Rancho, where I was fortunate enough to learn that I could become one of a "party" that had just started. Two of us were soon in the saddle, inspired by a common purpose. As we galloped over the plain, in jumping one of the many ditches that cross the trail, my comrade lost his six-shooter. Not missing it until later, he was loth to return for fear the delay would result in my meeting with disappointment. I urged however, and my insistence was rewarded, for when he returned he had my note-book, which he found near his revolver, and I had not missed until after he had started back. Both rejoiced, we hurried on; but when we reached the camp where the rest of the party were in waiting, a shower had come up, and the clouds looked so threatening as to destroy all hope of further progress that day. So back over the eight miles we rode, ate as we should have, and slept as soon as possible, for the setting sun, "by the bright track of his fiery car" had given "promise of a goodly day to-morrow."

Three o'clock next morning found us astrid, though it was five before breakfast and we were off again. "It is neither night nor morning," but the air is balmy itself as the stars fade away in the east "amidships of the dawn." Across the river we center, up the sage hill, across the Mesa plain, the sunrise clouds resting upon almost the whole circle of surrounding hills. On, while the gold over Lookout Point brightens to silver, until the sun, creeping above the hill behind us, casts our shadows far ahead over the plain, and throws its brightness full upon the plateau ridge tops are nearing. Then up the ridge, an exhilarating climb through the grand old pines, for "the look of those woods and mountains and the rare sweetness of them renews our blood," up and up

until we see far over the tops of the hills that surrounded us below. Then down from Lookout Point into the shadow of Moencian Canon, where soon we start retracing to the advance guard in camp. It is just 8.45 when, fresh horses having been corralled and lariat-ed, we start again and the sun has just found our canon. There are five of us including Alfred Wetherill our guide. We climb the banks on the farther side until we look over Lookout Point (itself 8,400 feet) into the Montezuma valley lovely in its different shades of agricultural and native green, every cloud photographed upon it by its shadow. The once encircling hills seem like sand heaps, the vales like wrinkles, the lake a tiny pond. Still up amid scrub-oak so thick that our stumps continually push it aside, now close to the sheer wall of the cliff, now down again into another fork of the canon, picking our way through huge boulder piles. Up again around curves and along ridges, and where the trail follows the edge, it proves fully as exciting to look down more than a thousand feet from the saddle as from the car window. From the highest point of the plateau we see Ute Peak to the south, stern and still, one of those old volcanoes that answered for America, the fire signals on Alpine and Himalaya heights so long ago. But the marvel of outlooks is toward the east—the great San Juan plain. The atmosphere gives a mirage effect that makes it seem the ocean. That ridge upon which we are Blomford, where "the sea fogs pitch their tents and mist from the mighty Atlantic," and that little archipelago behind it the Five Islands. That other island they call "Ship Rock," but to me it seems a veritable Gibraltar. We are sweeping a horizon 60 miles from us and can look into Arizona and New Mexico. Down we go again into one of the forks of Cliff Canon, and soon we halt for dinner at Soda Spring, the one solitary spring since we left camp eight miles back. After dinner there is somewhat the same experience, though the last part of the remaining eight miles is easier, the road passing through a pretty doll-like canon and then up a sandy hillside where nothing grows but the pine and juniper, and the scene greatly resembles the pictures of Florida forests. But then what matters it, for where could not Wetherill's horses go? None of us would have been surprised to see one of them walk straight up a precipice, holding his rider in the saddle with his teeth. At last we halt, and from a ledge that juts out into the canon we see, built under a domed roof 90 feet high that Nature has reared, the strangest of "white cities," the greater part of its walls and towers still standing. This is Cliff Palace, once the home of a community of some hundreds of its ancient people. It appears to full advantage through the afternoon sun striking in through doors and windows and over the dismantled walls. Our cheers as we first caught sight of it, soon gave place to a feeling akin to awe as we faced its mystery. It is 470 feet long, three stories high in front with an added gallery at the rear, 80 feet deep in the center, and contains 140 rooms, all arranged with more or less symmetry about central rooms built in circular form and used for councils and religious exercises and called "Estufas." In these rooms are fire places, and the ruins reveal a good system of flues and view regard for ventilation, which was the easier since the walls of the building did not seem quite up to the roof rock, where the walls join, they form true right angles, and the masonry (hewn, yellow sandstone, cemented with a clay mortar) is excellent. I count myself fortunate to have seen this finest Cliff Dweller ruin, and to have visited it with one of the Wetherills, for Mr. B. K. Wetherill, and his sons Richard and Alfred, are the best versed people in these antiquities. They have themselves discovered all the more important ruins, and have spared no pains to preserve the relics found in them and systematize the knowledge gained. When Baron Nordenskiold, of Norway, spent months in special study here, he had with him of the Wetherills; and his elaborate work, a thing of beauty both in literary style and illustrative art, bears emphatic testimony to their invaluable aid.

The mystery in connection with this ancient people bids fair to be mystery still. Their period must antedate by several centuries the Spanish conquest, for when the Spaniards first passed through this region, early in the 16th century, they found the Pueblos, whose communal houses have the towers and estufas that characterize many of the Cliff dwellings, and of whom the Cliff Dwellers were presumably the ancestors. It seems probable that the people of these rocky retreats, driven from their former homes on the plains, made themselves as comfortable as possible in their impregnable fortresses, until, prevailing against their foes, they ventured down once more to the plains, building the "pueblos." They were an agricultural people, peacefully inclined but determined, excelled in the art of making and ornamenting pottery (of which many fine specimens have been found), and had some knowledge of weaving.

Their weapons were the bow and arrow, stone battle-axe and sling. The skulls found in the ruins compare well with those of the Mexican Indians of the present day. The interesting museum at the Wetherill rancho contains the most complete collection of these relics in existence.

We stood upon the dismantled walls, looked out of the narrow windows of the forsaken towers, wandered around the rustic circles, peeped into the little walled gallery—the fourth story away back in the gloom, and then left the wonder to the solitude that loves it, and to the sun who faithfully visits it each day in grateful memory of the time when this was the noblest structure it could look down upon in the northern half of this western world. The dense darkness of night was in the canon deep before the camp fire at Soda Spring flashed us a cheery welcome. We had ridden 32 miles in the saddle that day. We would ride 16 to the rancho on the morrow, and then again it would be "Westward Ho!" by the 10.30 p. m. train on the Rio Grande Southern.

Denver, Colo.

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Opening at Acadia.

Work in the College was resumed Oct. 1st. The Freshman class will probably be as large as usual, and the other classes are well attended by eager students. It has become a custom to have a public lecture, by one of the Professors, delivered near the opening of the term. On Monday evening, 7th inst., Prof. R. V. Jones, Ph. D., gave the opening address for this year, on "Words as an instrument of mental culture." The lecture was a learned, suggestive and stimulating treatment of a subject of much importance.

The audience appreciated the effort. Among those present were: Bliss Curman, one of Canada's poets. Rev. T. A. Higgins, D. D., Rev. I. Wallace, Rev. C. H. Martell, Rev. A. Martell. Prayer was offered by Rev. Professor Trotter.

An outline of the lecture by Dr. Jones would fall to do it justice, and of course it was too long to be given in full. A few of the many points may be noted.

Wherever man exists we find language. It is one of his most distinct and marked characteristics. Since God made man in His own image it is difficult to believe He made him languageless, or, at least, with only sufficient inventive genius to supply his needs. It seems far more probable that speech was at first as pure and noble as those that used it, and that as the taint fell upon man, so it passed upon speech. If so, then both man and language had their Paradise. For as Adam was a perfect type of created humanity, so he must have been endowed with all that was essential to life. Learning says: "God was too good to have withheld from his poor creature, perhaps for centuries, a gift like speech." "Any one," says Steinthal, "who thinks of man without language, thinks of him as one of the brutes." Nor is it incompatible with this theory to admit that language has been enlarged and enriched by sound imitation. To illustrate, our interjection ah! probably has in its Greek also, a gang, Sanskrit aka, Anglo-Saxon aacan and so our words ache, anxious, anguish and agony. Adopting, then, the theory of the divine origin of speech man may probably be styled the articulate speaking animal. This faculty of expressing thought either somewhat imperfectly or in all its depth and clearness must have its roots in divinity. The mysteries of human thought suggest a superhuman origin.

Man may also be called the Thinker. Carlyle asks believably "if the greatest event is not the arrival of a Thinker in the world." If not the greatest it is certainly a great event. It is this power of thought "wandering in paths untraced by the culture's eye and where nature is mute in the sight of God," far beyond sun and star, that stamps man as a marvellous creature.

But there is not only the mystery of thought itself, but the mystery of its transmission—"thought leaping out to wed thought." This phenomenon fails to awaken wonder because of its perpetual occurrence.

Dr. Jones then discussed the relation between words and thought, and the theories in regard to this relation. Words are the natural vestment of thought; they are the fortresses of thought.

should have a message for the scholar, a message at once definite and quickening. The beauty and the richness of the message—imparted to the patient, loving sympathetic soul. The necessity of knowing the precise meaning of words was fully illustrated. The quality of our ideas depends upon our fitness to use words. It takes a lifetime to grow up into the largeness of an idea. Who of us has yet got an adequate conception of what the word College or University represents? Only to a few has the light fully come. Our fathers builded better than they knew. There was an idea in their hearts bigger than their minds ever conceived. The infinity of the idea stirred their spirits. They yearned after what to them was unattainable. With the eye of their faith they saw the halls of our College thronged with the youth of our land. It is poverty of ideas that makes and keeps us poor. In this matter you may foster and quicken seed already sown. It is ours to learn the realities by searching into God's thoughts and making known the vision obtained. The mental culture to be obtained from this study of language is great and must have its use in life here and hereafter.

Foreign Missions.

At the last meeting of the F. M. B. it was decided to authorize the return of Rev. R. Sanford to his work in India. It is known that the Board felt grave doubts as to the wisdom of such a course and had reached a conclusion the very reverse of this. But at the recent session of the Convention, the feeling of many of the brethren was so strong that Bro. Sanford should be returned, provided his health would warrant it, that the Board proposed to reconsider their decision if a certificate from two medical gentlemen of standing could be secured as to Bro. Sanford's health and ability to stand work in the trying Indian climate.

The opinion of three physicians has been received, two of them quite pronounced as to his being able to do effective work for a term of years at least, and the third says that Bro. Sanford is fifty per cent. better than he was a year ago when he examined him. This relieves the Board greatly, and so if the money can be raised the desire of Bro. Sanford's heart can be realized, and the mission staff, so sorely in need, can be re-inforced. It is the question of money now. The treasury at the present time is overdrawn to its utmost extent. The present indebtedness is upwards of \$5,000. The friends of missions are earnestly appealed to for help at this trying time. The need is great. The call is urgent and the claim is imperative. May the response be prompt.

J. M. MANNING, Sec'y-Treas. F. M. B.

Quarterly Meeting.

The Carleton Victoria and Madawaska Counties Quarterly Meeting convened with the Wakefield Baptist church on Friday evening, the 11th inst., at 7.30. The opening sermon by Rev. J. H. McDonald, Subject, "The Sources of Power." The sermon was well thought out and very inspiring. Prayer meeting on Saturday morning, annual business meeting at 10 a. m., at which the following officers were elected for the ensuing year: Rev. C. Currie, President; Rev. J. H. McDonald, Rev. C. Henderson, Deacons James Wright, Vice-Presidents; the writer, Secretary-Treasurer. Committees were appointed in connection with the work of the quarterly meeting. At 2.30 p. m. conference meeting, in which was experienced by much of Divine power. It was good to be there. The Missionary sermon was preached in the evening by Rev. I. B. Morgan. It was a strong plea for missions. Excellent papers were read by Mrs. J. B. Morgan and Mrs. W. S. Saunders, and an address by the writer. Sabbath morning prayer service at 10. The quarterly sermon was preached by Rev. G. Currie, at 11. It was the old gospel, full of Christ and saving power. The service at 2.30 p. m., was in behalf of the young people, led by the writer, who delivered the first address. Rev. J. B. Morgan presented the nature and claims of the B. Y. People's organization and work. W. S. Saunders of Woodstock delivered a very appropriate address on the same line. Prayers were offered by Rev. F. S. Todd, of Calais. Preaching in the evening by Rev. Bro. Worden. The subject related to the transfiguration of Christ, and was delivered with energy. The writer preached at Victoria Corner for the F. C. Baptist. The following ministers were present at the quarterly meeting: Revs. J. C. Blakney, Benjamin Jewett, J. H. McDonald, J. B. Morgan, C. Currie, H. Worden and the Secretary. The attendance was large. The services impressive. The good people of Wakefield sustained their former reputation for kindness and hospitality. The next meeting was appointed with the Albert St. Baptist church, Woodstock, on the third Friday in December. Collections for H. and F. Missions \$13.30. Treas. Todd, Sec. Treas.

Woodstock, Oct. 3, '95.

PERSONAL.

Rev. D. E. Neat, having resigned his charge at Shelburne, has accepted a call to the Hantsport church, beginning his labors the 1st Sunday in November. We trust that the union thus formed may be richly blessed.

Bro. H. N. Porter, who spent the summer very acceptably with the church at Tanook Island, has relinquished work upon that field. Some days ago he was called to Fredericton by the sad news of his mother's death. His address for the present is Fredericton, N. B., where correspondents will please address him.

For Billionaires—Minnard's Family Pills. Since last report on my field, at Hantsport, N. B., I have had the pleasure of visiting the Rev. Mr. Jesse Shears, who comes to us from several cities who following soon. Sept. 17.

T. M. G. A. Beecher. On Friday night, C. A. of Acadia Union to students, at Hall. After we had an large song with all Jackson, the press and spoke some come. We appreciate we know they of heart. The address of w stated, was vigorous formation; just as welcome to the pleasure us Acadia a for.

Now the chairman mittens each gave their duties each expected from students. At the close, Mr. Trotter, and full as possible with friendliness sentences. We have just been work at Acadia, as loving Father for His christian workers God specially to be day night and Sunday meetings. We a special privileges for into noble manhood things that even s Please ask our Les finally awake to those on the hills at a debt which nothing

Queensbury S.

The Quarterly Queensbury Parish, vened at the Spring Sept. 24th. The oing, conducted by struck a good key harmony of both superintendents a pression to deep year or clear expri but deep spiritual all. President H. the chair gave a dress. The report an encouraging nat overlooking the por or improvement. "The imp School work" mak suggestions. "How Parish Convention very suggestive and Mr. Other Morgan discussed by Ed. Mr. George Howland ms gave us a brief on of the 8th and He impressed the Christ's steward an discussed by Ed. It was a profitable ing session opened by Rev. L. W. Con do for our scholar was spoken on by and the chair gave a An address by H. "The influence of Leaders," was of said a leader must order to have trave have representatives we will be diligent permost thoughts w love to man. The W. Conman was "and Glick." He sho of drawing the int The Convention cha Upper Queensbury December next.

Upper Queensbury.

B. School The Kings Co. Ba met with the Bapt Sept. 19th. A larg and delegate wer very interesting see morning session w tional exercises, in cusion of papers. evening sessions w reading and discus S. work, all of whic

North Kingston.

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Y. M. C. A. Reception at Acadia.

On Friday night, Oct. 11th, the Y. M. C. A. of Acadia University gave a reception to students, new and old, in College Hall.

After we had sung a number of College songs with all our might, Mr. C. W. Jackson, the president, took the chair and spoke some earnest words of welcome.

We appreciated them because we knew they came right from the heart. The address of welcome, by Dr. Keirstead, was vigorous, free and full of information.

Now the chairman of the several committees each gave a short address, stating their duties and the support that each expected from the common body of students.

At the close of these remarks our pastor, Mr. Trotter, gave us a talk, as brief and full as possible, and yet throbbing with friendship in every well-chosen sentence.

We have just begun a grand year's work at Acadia, and are looking to our loving Father for His blessing. Hope all Christian workers and pray we will not drop specially to discontinue on our Wednesday night and Sunday morning prayer meetings.

We "Ninety-niners" have special privileges for development either into noble manhood, or weak, jellyfish things that even shooting will kill.

Queensbury B. S. Association.

The Quarterly Convention of the Queensbury Parish S. S. Convention convened at the Springfield Baptist church, Sept. 24th. The opening prayer meeting, conducted by pastor E. C. Jenkins, struck a good note for the spiritual harmony of both sessions.

The friends of missionary appeal to help us. The need is great, and the claim is imperative. Sec'y-Treas. F. M. B. Seeley.

S. School Convention.

The Kings Co. Baptist S. S. Convention met with the Baptist church, Canning, Sept. 19th. A large number of pastors and delegates were present and three very interesting sessions were held.

From the secretary's report we learn that 36 schools had forwarded reports to the convention showing 2,977 pupils enrolled, 175 teachers engaged, and an average attendance of 1,708.

The officers for the ensuing year are: Pres., S. S. Strong, Kentville; 1st Vice-Pres., R. Killam, Berwick; 2nd Vice-Pres., G. H. Wallace, Wolfville; Sec'y, W. Wallace, Nelly, North Kings; Treas., C. W. Roscoe, Wolfville; Managing Committee, J. H. Eaton, Rev. L. J. Tingley, Rev. R. E. Gullison, C. W. Roscoe and Rev. J. W. Bancroft.

W. WALLACE NAILY, Sec'y. North Kingston, Oct. 8.

DENOMINATIONAL NEWS.

All money from Nova Scotia contributors, for denominational work, or any part of it, to Home Missions, Foreign Missions, Acadia College, Ministerial Education, Ministerial Relief and Aid, North West and Grande Ligne Missions, except what is contributed to A. Societies, should be sent to Rev. A. Coburn, Treas. Denominational Funds, Wolfville, N. S.

Since last report I have baptised six on my field. At Rockland three young women, viz., Miss Mabel Matthews, Ethel McKenise and Maude Hudson.

At St. John's, I have baptised three young men, viz., Miss Robert, Heber Robert and Ellison Allen. The Spirit and Word seem to be moving the people. To God be all the glory. I. W. CARPENTERS.

At St. John's, we had the pleasure of visiting the baptismal waters again last Friday morning, to bury in baptism Mr. Jesse Shears, another young man who comes to us from the Presbyterians, and who has been studying the question of baptism for some time. There are several others whom we expect to be following soon. W. A. STRILLING, Sept. 17.

CHARLOTTEVILLE.—Baptised brother Wellington Lusher Oct. 6.

The Lord still throws signs of favour. The city is being greatly blessed by the inspiring addresses of Miss Florence Bea O'Neil, the converted Jesus of the Jerusalem of Christian Union Mission. May it be the favored lot of many of our churches to hear her. She is creating new interest in God's ancient people.

MALDENHAM ROAD, KENT CO.—For twelve days I have been at this place aiding Bro. Byrnes in special work. The church has been greatly revived, precious souls saved. Yesterday four believing trusting souls were buried with their Lord in Christian baptism.

MILFORD, ANnapolis Co., N. S.—Yesterday Oct. 6, was a day of rejoicing for the little church here. In the morning at 10 o'clock six young women followed their Lord in baptism.

St. Mary's.—The N. B. Convention has conferred a favor upon our weak churches by sending to their assistance Bro. S. D. Irvine, who for the last three weeks has unreservedly labored for the upbuilding of the Master Kingdom here.

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I began a series of meetings at East Jordan, assisted by Bro. Irad Hardy, of Acadia, who has been doing a very successful work during his vacation, under the direction of the Shelburne county quarterly meeting.

The Kings County quarterly meeting will convene with the church at Central Norton on Friday, 18th, at 3 p.m. Delegates coming by rail will find it but a short distance from Bloomfield Station to the place of meeting.

The next session of the Digby County Quarterly meeting will be held with the Little River Baptist church, October 30. The County B. Y. P. U. meeting on the 29th, at the same place. See notices in B. Y. P. U. column. Will all who are interested, or who ought to be interested in the work of the county, please put forth an effort to be present.

WANTED.—1. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '43 and '46. 2. Minutes of the Eastern N. B. Association, for 1850 and 1855. 3. Any copies of the Eastern, Western and Southern N. B. Associations that have been published since 1881 apart from the Year Book. 4. "Contending for the Faith", a sermon preached by Bro. S. DeLisle, at Acadia, N. S., in 1824, connected with which the Minutes of the N. S. Association for 1814 are found. 5. "Baptist Missionary Magazine of N. S. and N. B.", for April and October of 1838, for 1829, and for Jan. 1832. 6. First, second, third, and seventh Annual Reports of the Woman's Baptist Missionary Union. 7. Reports of the Canadian Baptist Telegraph Mission for 1887, '88, '89 and '91. 8. Any pamphlet containing histories of Baptist Churches or Associations in the Maritime Provinces. The stamps necessary for transmission will be forwarded if names and addresses of senders are given. Address: Rev. A. C. CHUTE, Halifax, N. S.

At the Oct. meeting of the Executive Committee of Halifax County Sunday School Association all S. S. superintendents were made ex-officio members of the Committee. The meetings are held on the first Wednesday of each month, at the Baptist Book Room, Halifax, at 4.30 o'clock, and the Executive will be pleased to welcome there any Sunday School superintendent or worker.

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Advertisement for Pearlina Soap. Includes illustration of a woman washing clothes and text: "She who Runs may read, No woman, if she can read, can fail to know about Pearlina. Then, if you're worn out with hard work or find your clothes going to pieces, you've only yourself to blame. You'll have to choose your own way of washing. You can use soap and the washboard, and tire yourself out and rub your clothes to tatters. You can use so-called washing-powders, imitations of Pearlina, and have easier work, though they're eating up the clothes. Or you can use Pearlina, wash in the easiest way, and be absolutely certain that there isn't the slightest harm. Send it Back. Peddlers and some unscrupulous grocers will tell you "this is as good as the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back. JAMES PYLE, New York.

Advertisement for Surprise Soap. Includes illustration of a woman and text: "Why Don't You Use Surprise Soap? It does away with hard work, doesn't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper.) It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Wash lightly with Surprise Soap—the dirt drops out. Harmless to hands and finest fabrics. Send your name and address and we will mail you (in a few weeks) a very convenient Calendar for 1896. The cheapest Soap to Use. 181 THE ST. JOHN ROAD ST. JOHN, N. S.

Advertisement for Fraser, Fraser & Co. New Clothing Store. Lists items like Ulsters, Overcoats, Reefers, Suits, Pants and Vests, Men's and Boys' Shirts, Collars, Cuffs, Ties, Shirts, Drawers, Suspenders, etc. Address: 42 King St., St. John, N. B.

Advertisement for Fraser, Fraser & Co. Feather-bone Skirt Bone. Text: "We will be pleased to have your patronage. Our prices are as low as they can be marked and are extra good value. Try us. 'FRASER'S' are well known. FRASER, FRASER & CO., 42 King Street.

Advertisement for The Karn Piano. Text: "THE KARN PIANO HAS ATTAINED AN UNPURCHASED PRE-EMINENCE. Which establishes it as Unrivalled in TONE, TOUCH, WORKMANSHIP AND DURABILITY. Every Piano Fully Warranted for Seven Years. THE KARN ORGAN 'Best in the World.' Over 25,000 of these Celebrated Organs in use. For Catalogue, Price, etc., address: D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

Advertisement for John Chamberlain. Text: "JOHN CHAMBERLAIN, FUNERAL DIRECTOR AND EMBALMER, 164 MILL ST., ST. JOHN, N. B. For the convenience of the South End of the City we have opened a Branch Store at 125 Charlotte St., where all orders will be kindly received from all who will favor us with their patronage, and the work done with neatness and dispatch day or night. We have in stock all the latest designs from which to select from. Fine Hearse and beautiful drives in all Conventions. We are well equipped for the business in every particular. Satisfaction guaranteed on all orders. Charlotte St. Telephone No. 97. Night Telephone 164 Mill St. No. 97.

JOHN BRADFORD'S INHERITANCE.

BY WILLIAM F. CHAMBERS. As John Bradford seated himself at the supper table his wife observed his preoccupied face, but before questioning him...

and there isn't a single trace of a gentleman in Nat Wingate's make up. If he is still living, as you say, I wonder he is not in the penitentiary. I can die much better satisfied believing my property will descend to an honest man...

THE STORY OF LITTLE JOSEPH.

BY MARY WINGLAND. One charming spring evening, nearly nineteen centuries ago, a Jewish woman stood before her straw-dabbed boat...

TRIN PLACES. BY HOPE LINDAARD. "There! my dancing is done for this week; every hole is mended." "And the thin places?" "Thin places! Why, auntie, I never look for thin places. There are always holes enough to keep me busy."

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Hood's Cured Others Failed. Scrofulin in the Neck-Burches All Come Now. Hood's Cures. Intercolonial Railway. PATENTS. MANCHESTER, ROBERTSON & ALLISON. KITCHEN FRUIT. WOODILL'S GERMAN BAKING POWDER.

October 15. The master carefully selects... When a ph... suddenly ap... head in con... order to ask... shall we pres... being as the... one the cert... into thin vap... her who an... half an hour... the thoste u... who told us... ed highway... and what bu... and whither... half an hour... The new w... posed to be a... tion and adv... pared to mal... her privileg... fair standin... whatever fell... her conviction... she is suppo... disfavor on... with a chip o... fashion, yet... woman's nat... row world of... we learn th... marriage, rec... half an hour... above the old... and matrimo... the destiny o... be opposed t... after of chil... gifted socie... down boye... man may do... etele fancy l... setting her f... liquidated m... the myth of... protection by... ation of the... of all wom... queently dig... and kne... headsh... Our questio... personage so... onused, but... ought? Sh... rooms, yes... yielding m... ease, the flav... makes the in... ple with one... and stimula... life, and num... numera... which come... from the pul... The woman's... physician, is... E. and... in the work... ter, clerk, w... man equ... known to the... or gown, or... tings of the... able, our wo... what their w... were—since... dayling, in... being. "Go... match the s... makes them... change in a... The new... even in the... beyond the... neighborhood... stions, life... No, in the... Southern co... gentle presen... honeyed ap... kingdom into... the most of... devoted kn... services. Go... where... exists only... here after a... wearing the... able to live... discretion the... falls in love... will never t... mother card... the school-r... a gown, or... else winces... woman, fu... on womanh... indosted... CHEMICAL. The "cric... a setback... balances of... ing. A d... Raters Army... Fifty men's... days' march... in their ha... tablets of h... of coffee a... imagined, t... the bulking... usual form... fluid three q... bled up w... crgans out...

