

# Messenger and Visitor

THE CHRISTIAN MESSENGER  
VOLUME XLVII.

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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 leaders bring 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 19,606. 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 mislabeled. 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 he has no question that it will be fully met. The statement that people were asked to give without any reasonable prospect of their being able to pay it, is entirely false. The fact is, these pledges have been uniformly released, and the amount 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 uncautious as well as unkind to attempt to turn aside the reality and power of such a manifestation of Christian love and love, as the great offering at Old Orchard Beach, by saying 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 body 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 ingenious 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 companions praying and waiting and expecting and praying. At the burial of the Lord Peter went fishing. The week before 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 Episcopal 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. W. F. Parker, of Brookfield, Oxford and Fugwash churches, who were invited to representation in the council, sent their delegates respectively 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 acquaintance with 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, Brookfield, on the subject of Christian Ministry. Letters 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 broad 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 16th inst., in Woodstock, N. B. S. Vanier 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, 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 bear its 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 that 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 STARTED FOR OCTOBER. That the power of the Holy Spirit may accompany the Message of our President to the people, we pray for His blessing.

For our sick ones on the Home and Foreign Field.—John 11: 3, Mark 5: 35.

"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 Society 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 Praying 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. S. B. 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 - I. 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. This was the age at which Jesus went up to the temple at Jerusalem (Luke 2: 42). "Ministered unto the Lord" (Leviticus) in such services as a child could perform, such as lighting the lamps (v. 8) and opening the doors of the tabernacle (v. 15). He was also the personal attendant and aid to the aged and dim-sighted Eli, as is implied in his sleeping near him and his readiness to respond to his call. "And the word of the Lord was precious, because it was rare. Not the written word, but messages and communications from God. We read of only two prophets in the Bible - Isaiah and Samuel. There was no open vision. "But there was no vision published abroad. There was no publicly acknowledged prophet, whose words came to all Israel."

2. "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. "Eli was laid down" to sleep. It was in the night. "His eyes began to wax dim" from infirmity and age. Hence, when Samuel heard a voice calling him, he naturally thought his aged friend needed assistance. "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, at that time a young boy, in the temple, saw the sacred tabernacle of Moses, with the buildings around the court. "And Samuel was laid down to sleep," in one of the rooms around the court, not in the tabernacle proper.

3. "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."

4. "And he ran unto Eli." Unacquainted with the visions of the Almighty, he took that to be only Eli's call which was really the call of God. Such mistakes we make oftener than we think. In Samuel we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not, he hesitates not. It is to such a child as this our Lord requires us to be like, for of such is the kingdom of God. "He went and lay down." Thinking, probably that he had been dreaming.

5. "And he 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. FAILURE TO RECOGNIZE 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 stirrings 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). 6. "The third time." God kept repeating his call. For he knew it was not from unbelief that he had not obeyed that Samuel did not answer him, but from inexperience. Indeed, Samuel's prompt obedience to Eli's supposed call was the assurance that he would answer God's call whenever he recognized it. Obedience to parents and teachers is one proof of obedience to God. "And Eli perceived that the Lord had called the child." Because there was no other explanation of the repeated call.

name." God calls (1) by his Word; (2) by his own loving, attractive, charming (3) by his own love, or as in Jesus Christ; (4) by the influence of the Holy Spirit; (5) by various providences; (6) by his own voice; (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 PIETY: 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 UNTO SAMUEL," - Vs. 11-13. 11. "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.

12. "All things which I have spoken." By the mouth of the man of God, as recorded in chapter 2: 27-36. When I call you, I will make an end of you. I will cut you off. I 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 their course 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.

13. "I will judge his house for ever for the iniquity." etc. 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. SAMUEL HEARS THE MESSAGE: It was a very hard thing for Samuel to make known to the aged Eli the message God had delivered to him. He was so young to seem to reprove one so old. He would have to give great pain to one who loved him and had done much for him. But Eli pressed and even adjured Samuel to tell him all, and Samuel "told him every word."

14. "And he said unto the young man, How comest thou here? God often lays hand upon us at the very threshold of the new life. They are needful as a test, a revelation and a defence; a test to God and man whether we really have given ourselves wholly to God; a revelation of our true condition to ourselves; and a defence against temptation. A French writer has said that a wise attack is the best defence. The same truth is expressed in the proverb about "carrying the sword into Africa," derived from the defence of Rome against Hannibal by attacking Carthage. So now the best defence of the young against temptation is to set him actively at work for or against God. The best defence against the temptations to any evil is to marshal them to an attack upon that evil. Hence God sets his children to work against evil; he gives them hard duties to perform, hard battles to fight. And this prepares them for their life's work.

VI. THE LOST BATTLE AND ITS CONSEQUENCES. - Chap. 4. Twenty years were given as space for repentance. But every effort to strain these wicked sons of a good man proved fruitless. Then the doom came, sudden and irresistible. The Philistines set themselves in battle array, and defeated the Israelites. Then the people tried to regain their loss by resorting to the forms of religion without repentance and return in heart and life to God. They persuaded Eli's sons to bring the ark of God from Shiloh to the temple of Ebenezer, near Aphek, at the pass of Bethshon, twenty miles southwest of Philoh. Brave and desperate as the Israelites were, they were defeated with great slaughter. God would not defend the Philistines, all because the ark of God was in the possession of the enemy, and that his sons had perished, he felt backward from his seat and was killed by the fall.

B. Y. P. U. OUR COURSE. The missionaries among people their increased spiritual illumination in Christian service their education in scriptural knowledge their instruction in biblical history and doctrine their existing in missionary activity through existing denominational institutions.

OUR PLEDGES. All Young People's Unions in whatever name in Baptist churches 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. - "Hospitality one of the fruits of faith," (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: 23-25. 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 sacred literature of the Bible. 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 their being down on our young people's constitutions. The report from one society will stimulate another.

ST. MARTIN'S, Sept. 30. - The Baptist Union, Halifax, in conjunction with St. Martin's Baptist Church, 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. TRUEMAN, 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. constitution of the Messenger and Visitor, Sept. 11th, was adopted. 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 the evening reports, 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." LIZIE 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- nycuik will take the banner. The gentleman 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, the Maritime Banner is not 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, report every week, 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 necessity. We must bring the matter back, "up and at it." Now enough said on that point. Organization. While we are glad to report over one hundred Unions, and twenty-seven new ones, yet there is still a long way to go. 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 against 144 paid up. We cannot believe that the remaining Unions are not in full fellowship, in harmony working together, no, no. Some one has blundered in not sending in their reports. Now send us your reports, as they are, and we will do our best to get a correct knowledge as to our strength. Hence we would emphasize the work of our Unions, begin now. Our convention is passed and every one now to work. You who attend the convention meetings, please to send your Unions into regular activity, see the Messenger and Visitor for resolutions passed 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 scriptural 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 end is as high as 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. 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 any line, it should be done unceasingly. 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, N. B. on the 11th. 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. A divided church without a 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 B. Y. P. U. Union, Halifax, or Head Quarters, Chicago, for samples. Take the Baptist Union, which gives helpful suggestions on organization, and also the lines 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 mercy, and 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,

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- nycuik will take the banner. The gentleman 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, the Maritime Banner is not 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, report every week, 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 necessity. We must bring the matter back, "up and at it." Now enough said on that point. Organization. While we are glad to report over one hundred Unions, and twenty-seven new ones, yet there is still a long way to go. 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 against 144 paid up. We cannot believe that the remaining Unions are not in full fellowship, in harmony working together, no, no. Some one has blundered in not sending in their reports. Now send us your reports, as they are, and we will do our best to get a correct knowledge as to our strength. Hence we would emphasize the work of our Unions, begin now. Our convention is passed and every one now to work. You who attend the convention meetings, please to send your Unions into regular activity, see the Messenger and Visitor for resolutions passed and set upon them, heartily and promptly. Yours in the work. GEO. A. McDONALD, Mar. Pres.

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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 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 most 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 Rev. G. O. Gates; 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.

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. Vedder, 50c. The Dawn of Islam, by Rev. H. C. Vedder, 50c. The Dawn of Buddhism, by Rev. H. C. Vedder, 50c. The Dawn of Hinduism, by Rev. H. C. Vedder, 50c. The Dawn of Confucianism, by Rev. H. C. Vedder, 50c. The Dawn of Jainism, by Rev. H. C. Vedder, 50c. The Dawn of Zoroastrianism, by Rev. H. C. Vedder, 50c. The Dawn of Christianity, by Rev. H. C. Vedder, 50c. The Dawn of Islam, by Rev. H. C. Vedder, 50c. The Dawn of Buddhism, by Rev. H. C. Vedder, 50c. The Dawn of Hinduism, by Rev. H. C. Vedder, 50c. The Dawn of Confucianism, by Rev. H. C. Vedder, 50c. The Dawn of Jainism, by Rev. H. C. Vedder, 50c. The Dawn of Zoroastrianism, by Rev. H. C. Vedder, 50c.

SPECIAL DEPARTMENT. This contains Music for Christmas, Easter, Bible Day, Children's Day, Missionary, Temperance, Fugues, Male Quartet, Ladies Quartet, Soloists, and Quartets, also songs for Choir and Conventions, songs for Primary and Junior, and all Young People's Services, and Pious and Religious Services. One sample copy mailed to Superintendents and Churches, for examination on receipt of 25 cents in postage stamps. Address: Geo. A. McDonald, Sec.-Treas. Baptist Book Room, 120-Granville St., Halifax, N. S.

McLean's Vegetable Worm Syrup. The original and genuine Worm Syrup. A safe and effective remedy for Worms in Children and Adults; for 25 years acknowledged to be the best and safest remedy. Beware of spurious Worm Syrup. You can obtain the genuine McLEAN'S VEGETABLE WORM SYRUP, sold by nearly every dealer in Medicines. 25 cents a bottle. The original and genuine Worm Syrup. A safe and effective remedy for Worms in Children and Adults; for 25 years acknowledged to be the best and safest remedy. Beware of spurious Worm Syrup. You can obtain the genuine McLEAN'S VEGETABLE WORM SYRUP, sold by nearly every dealer in Medicines. 25 cents a bottle.

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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.

Ayer's Hair Vigor. "Eight years ago I had the varioloid, and lost my hair, which previously was quite abundant. I tried a variety of preparations, but without beneficial result, till I began to use Ayer's Hair Vigor. In a short time, my hair began to appear, and there is now every prospect of as thick a growth of hair as before my illness." - Mrs. A. W. FENWICK, Polymonia St., New Orleans, La.

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Acadia Seminary! A First-Class School for Young Women. BEAUTIFULLY SITUATED. THOROUGHLY EQUIPPED. With a view to the health, comfort and happiness of the students, the Seminary is situated on a beautiful peninsula, overlooking the Bay of Fundy. The LITERARY DEPARTMENT is especially strong. The recently revised Curriculum qualifies students for the Provincial Examinations and the requisite for advanced standing in any Arts College open to women. Courses of instruction in French, Italian, and Violin Music, as well as Drawing and Painting, Sculpture, Physical Culture, Short-hand and Typewriting are also provided. The Fall Term opens SEPT. 4th. For Calendar giving full information apply to A. COBURN, Secretary, Wollville, N. B., June 26, 1895.

Acadia College! The next Session will open Wednesday, Oct 2nd. Matriculation Examinations will be held on 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 the Ministry Education, and is especially adapted to meet the requirements of the following classes of students: 1. Those preparing for college. Matriculation 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 studies include the Nova Scotia School of Horticulture which is free to all. For Calendar, giving further information apply to L. B. OAKES, Principal.

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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 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.

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.

There is no necessity, so far as our criticism of church lotteries is concerned, for caustic 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."

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.

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.

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Diastrophic 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.

A Thousand Miles Through the Rockies. BY REV. C. W. WILLIAMS. NO. II. 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-cries as "uncanny," and holds aloof.

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 anywhere 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 shelves or latus (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.

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 we 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 harnessed, 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 yonder might well be 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 in 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 wind 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 (behu, 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 estufa 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. 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 Carman, 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 creatures, 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 acean 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.

should have a message for the scholar, a message at once definite and quickening. The beauty and the richness of the message are embodied in 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 Carlton 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. Mc Donald, 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. C. 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.

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 Billionesses—Minnard's Family Pills.

On Friday night C. A. of Acadia Union to students, at Hall. After we had an elegant song with Mr. Jackson, the press and spoke some come. We appreciate we know they of heart. The address of our stated, was vigorous formation; just as welcome to the pleasure us Acadia for. Now the chairman minutes each gave their duties as 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 his day night and Sunday meetings. We a special privileges for into noble manhood things that even s. Please ask our Lord finally awake to those on the hills at a debt which nothing.

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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...

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 work specially to glorify Him on our Wednesday night and Sunday morning prayer meetings.

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.

Mr. Oakes, who has been with me for two weeks, has already put on Christ in baptism and more than twenty others are enquiring the way.

Two of the candidates baptized have been hitherto members of the Presbyterian body, one was an Episcopalian, and another Roman Catholic.

ISAAC'S HARBOUR.—Sunday, Sept. 7th, I visited Isaac's Harbour and baptized seven for Bro. Crosby, gave them the right hand of fellowship and administered the Lord's Supper.

From time to time the readers of the MESSENGER AND VISITOR have seen accounts of the work in this remote section.

ALICE LA PARENTE, Sec'y. Upper Queensbury, Oct. 5.

B. School Convention. The Kings Co. Baptist S. S. Convention met with the Baptist church, Canning, Sept. 19th.

From the secretary's report we learn that 36 schools had forwarded reports to the convention showing 2,297 pupils enrolled, 175 teachers engaged, and an average attendance of 1,708.

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, as 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, Treasurer, Denominational Funds, Wolfville, N.S.

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

MOSES RIVER.—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.

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.

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.

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CHARLOTTETOWN.—Baptized 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'Hell, the converted Jesus of the Jerusalem of Christian Union Mission.

MALDENHAM ROAD, KANT 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.

MILFORD, ANNEAPOLIS 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. A. 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.

ELGIN N. B.—We are rejoicing over a wonderful work of grace going on in our midst. Bro. A. F. Baker came home with us from Convention, to help in the Lord's work, and our efforts have been abundantly blessed of God.

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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 Horton on Friday, 18th, at 3 p.m.

The next session of the Digby County Quarterly meeting will be held with the Little River Baptist church, October 30.

WANTED.—1. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '43 and '46.

I wish to acknowledge the gift of a beautiful black mackintosh from the church and people of Kings, also previously, a handsome good watch and a sleigh.

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The Kings County quarterly meeting will convene with the church at Central Horton on Friday, 18th, at 3 p.m.

The next session of the Digby County Quarterly meeting will be held with the Little River Baptist church, October 30.

WANTED.—1. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '43 and '46.

I wish to acknowledge the gift of a beautiful black mackintosh from the church and people of Kings, also previously, a handsome good watch and a sleigh.

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She who Runs may read, No woman, if she can read, can fail to know about Pearline. 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 Pearline, and have easier work, though they're eating up the clothes. Or you can use Pearline, 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 Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back.

Why Don't You Use Surprise Soap? IT does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing.

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.

Men's and Boys' "ULSTERS," \$4.50 up. "OVERCOATS," 3.90 "REEFERS," 3.50 "SUITS," 4.50 "PANTS and VESTS," each 90c.

Men's and Boys' SHIRTS, COLLARS, CUFFS, TIES, SHIRTS, DRAWERS, SUSPENDERS, Etc.

Fraser, Fraser & Co. NEW CLOTHING STORE, 42 King St., - St. John, N. B.

Our Stock is all New Fall and Winter Goods. Started business September 14th, this year.

Fraser, Fraser & Co.

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.

Feather-bone Skirt Bone. A light, pliable, elastic bone made from quills. It is soft and yielding, conforming readily to folds, yet giving proper shape to Skirt or Dress.

For Giving STYLE & SHAPE to Ladies Dresses. The celebrated Feather-bone Corsets are corded with this material.

For sale by leading Dry Goods Dealers.

THE KARN PIANO HAS ATTAINED AN UNPURCHASED PRE-EMINENCE. Which establishes it as Unrivalled in TONE, TOUCH, WORKMANSHIP AND DURABILITY.

THE KARN ORGAN "Best in the World." Over 25,000 of these Celebrated Organs in use.

D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

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 Hosiery and Knit Goods in all quantities. We are well equipped for the business in every particular. Satisfaction guaranteed on all orders.

Charles St. Telephone No. 97. Night Telephone 125 St. No. 97.

MENTION THIS PAPER.

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...

THIN PLACES. BY ROSE LINDA. "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."

When a ph... suddenly appear... head in con... order to ask... shall we pres... being as the... one the cert... into thin vap... her who can... half and a h... the thoste u... who told us... ed highway, ... and what bu... and whither... half and a h... The new w... posed to be a... tion and adv... pared to mak... her privileg... fair standin... whatever fell... her conviction... she is suppo... disfavor on... with a chip o... fashion, and... woman's nat... row world of... we learn th... marriage, rec... half and a h... 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 my... 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, you... yielding m... ease, the flav... makes the in... ple with one... and stimula... life is not... numera... which come... from the pul... The woman... physician, is... E. and... in the wor... clerk, the... woman equ... known to the... or gown, or... tings of the... alive, our w... what their w... were—since... decay, in... being. "Go... match the... makes them... change in a... The new... even in the... beyond the... neighborhood... stanzas, 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 th... falls in love... will never t... mother card... the school-r... a gown, or... else winces... woman, fu... on womanh... indosted."

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

October 15. The master carefully selects... guarantees th... honorably, in... from week to w... worth several ti... the paper. THE... When a ph... suddenly appear... head in con... order to ask... shall we pres... being as the... one the cert... into thin vap... her who can... half and a h... the thoste u... who told us... ed highway, ... and what bu... and whither... half and a h... The new w... posed to be a... tion and adv... pared to mak... her privileg... fair standin... whatever fell... her conviction... she is suppo... disfavor on... with a chip o... fashion, and... woman's nat... row world of... we learn th... marriage, rec... half and a h... 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 my... 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, you... yielding m... ease, the flav... makes the in... ple with one... and stimula... life is not... numera... which come... from the pul... The woman... physician, is... E. and... in the wor... clerk, the... woman equ... known to the... or gown, or... tings of the... alive, our w... what their w... were—since... decay, in... being. "Go... match the... makes them... change in a... The new... even in the... beyond the... neighborhood... stanzas, 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 th... falls in love... will never t... mother card... the school-r... a gown, or... else winces... woman, fu... on womanh... indosted."



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

## Royal Baking Powder

### ABSOLUTELY PURE

#### SUMMARY NEWS.

**Dominion.**  
Hon. J. E. Wood is en route to the Maritime Provinces from Ottawa.  
The date for annulling the Kingston Macdonald memorial is October 24.

The Nova Scotia School of Horticulture re-opens at Wolfville on November 1st.

The Methodist mission board, in session at Montreal, have decided to recall their six missionaries in Japan.

There are 680 men on the payroll of the New Glasgow steel works and the wages last month amounted to \$24,000. In St. John the bakers 2lb loaf sells for 6 cents. In Halifax 2lb loaf is retail at 4 cents,—very good bread, too.

The furthest line steamer Damara sailed from Halifax Saturday last with a full cargo, including 8,055 barrels of apples.

A Yarmouth county man with his children made \$600 by picking blueberries in three weeks. They were shipped to the United States.

James Varner, while engaged in splitting stone at Albany, Annapolis, found twenty-eight snakes under one of the rocks upon which he was working.

Mrs. Silas Morton, of New Germany exhibited at the Bridgewater exhibition 12 lbs. 9 oz. of butter churned from 14 consecutive milkings of one cow.

The latest calculation is that 135,000 passengers crossed the Atlantic to Europe this year, and that they spent \$12,000,000 during the time they were there.

Fifty men, employed on work at Marble Mountain, B. C. About 1000 barrels of lime a month are manufactured, and blocks of marble are also being sawed.

The Grand Trunk Railway has settled for \$2,500 with Mrs. O'Farrell for the loss of her husband, who was one of the victims of the Craig's Road, Que., disaster.

The Duluth Fish Company is suing the Canadian Government for alleged illegal seizure of nets, etc., and arrest of men. The claim is \$12,000, which took place in Canada's waters.

The hardware firm of John Stairs & Co., Halifax, has assigned. The liabilities are not stated, but there are preferences for \$50,000, of which \$40,000 is to the John Stairs' estate.

The Coxhead copper mine and all property appertaining thereto, was sold at sheriff's sale for \$5,100. The purchaser was Isaac P. Craig, a former member of the company.

The game society offer a reward of \$25 to any person giving information that will lead to the conviction of any party killing or having in possession any pheasant or pheasants.

Mr. W. B. Search will be tendered a dinner at the Manitoba Club, Winnipeg, previous to his departure for Ottawa, where he will assume the duties of Deputy Minister of Agriculture.

Vessel owners and forwarders are petitioning the Government at Ottawa, to keep the canal open on Sundays in future so as to facilitate business. The request will likely be granted.

Rev. Messrs. Crossley and Hunter so successful in evangelistic work in the upper provinces and in St. John. N. B. last winter, will spend some weeks in Halifax by invitation of the Methodist Council.

John P. Morse, of Melvern square, raised 100 bushels of mixed grain, consisting of oats, barley and wheat, from a piece of land containing a little less than 11 acres. This shows a yield of 80 bushels per acre.

Another Halifax boy has been appointed to a commission in the British Army. Stewart Lewis has been made captain in the first Battalion Royal Scots, and is now with that regiment at the Chatham barracks.

Ingia P. Goucher, of Melvern square, picked and barreled from six trees of the golden ball variety no less than 86 barrels of good marketable fruit. This tremendous yield, it is almost safe to state, is without precedent in Nova Scotia.

Representations have been made to the Department of Fisheries, Ottawa, from the Eastern Townships that the close season for hump, viz., October 15 to December 1, is too short, and suggesting that it be extended to the 1st of April.

On Thursday Chatham suffered severely from fire,—64 buildings were destroyed, and the loss is estimated at \$60,000. The wind was blowing a gale when the fire started, and it was hard to battle with the flames. 70 families are left destitute.

The receiver general refuses to accept guaranteed notes of the insolvent banks in St. Johns, Newfoundland, in payment of duties. This completely shuts off the circulation of thousands of dollars worth of these notes, causing great distress to the holders.

The son and daughter of Recorder Chesley, Lunenburg, were drowned on Monday evening in the harbor. The son, Robert, was aged 19; the daughter, Agnes 17. They were returning from Richey's Cove. Only one child, aged 5 years, is left to the bereaved parents.

In the local contest of New Brunswick there were elected by acclamation:

Govt.	Opp.
St. John City.....	2
St. John County.....	2
Charlottetown.....	4
Queens.....	4
Northumberland.....	3
Westmorland.....	3
Totals.....	13
Minard's Family Pills are purely vegetable.	

**FERMAN-WENTZELL.**—At the parsonage, Liverpool, N. S., Oct. 10, by Rev. Z. L. Fash, M. A., Nathan Freeman, of Greenwood, to Lily May Wentzell, of Wellington.

**KIRBY-WHITE.**—At the residence of the bride's father, Sussex, Oct. 9, by Rev. E. J. Grant, Arthur Keith, of St. John, to Adele, youngest daughter of George H. White Esq. of Sussex.

**MOLYBON-FREEMAN.**—On Oct. 2nd, at the parsonage, Sable, Shelburne Co., N. S., by Rev. I. W. Carpenter, Finley Molybon, of Lower Port Jull, Queens Co., N. S., to Virta L. Freeman, of Greenwood, Queens Co., N. S.

**DEATHS.**  
**JONES.**—At Wickham, Sept. 21st, Gordon, infant son of Abner and Maggie Jones.

**SCHUBER.**—At Wickham, Sept. 25th, of cholera infantum, Pearl, aged 7 months, daughter of Wilfred and Aurilia Scribner.

**DEWY.**—At Wickham, Queens, Co., Sept. 24th, of consumption, Matilda, widow of the late James St. Dewy, Oct. 1st, Mrs. Joanna, widow of the late Chas. Raymond, aged 95 years. She was born at Hammond River, Kings Co., the first year of the century and had hair to see the end of it but for a fall last spring, since which time she has been confined to her bed, and she died in the true sense of the word. She united with the Baptist church at the place of her birth when thirty years of age, and through all the changes of 95 years never relaxed her hold of the moral law and was earnestly engaged with the cause she lived. Her Bible was a daily delight, and Jesus was her constantly trusted friend, but her day waned, her sun set down, and at the eventide it was light. She sleeps in Jesus.

**RAYMOND.**—At the residence of her son, James B. Raymond, Margerville, Oct. 1st, Mrs. Joanna, widow of the late Chas. Raymond, aged 95 years. She was born at Hammond River, Kings Co., the first year of the century and had hair to see the end of it but for a fall last spring, since which time she has been confined to her bed, and she died in the true sense of the word. She united with the Baptist church at the place of her birth when thirty years of age, and through all the changes of 95 years never relaxed her hold of the moral law and was earnestly engaged with the cause she lived. Her Bible was a daily delight, and Jesus was her constantly trusted friend, but her day waned, her sun set down, and at the eventide it was light. She sleeps in Jesus.

**CHADWICK.**—At East Middle Sable, N. S., Oct. 8, after a very tedious illness, Elizabeth, wife of William Craig, Senr., aged 79 years. Our departed sister was wonderfully sustained in her illness by Divine grace, and is deeply and deservedly lamented by her aged and sorrowing husband, two sons, two daughters and a large circle of relatives and friends.

**GIFFIN.**—At Lewis Head, Shelburne Co., N. S., on the 27th September, Elizabeth, beloved wife of Robt. Giffin, aged 81 years. Our dear sister's sudden death settles a deep gloom upon our church and community. She was a most faithful and devoted Christian and leaves a sorrowing husband, two sons and two daughters to mourn her loss, without hope.

**BLAKESLEY.**—West Jeddore on the 29th Sept., sister Agnes Blakesley, widow of the late Benjamin Blakesley, in the 67th year of her age. Our sister was converted in her girlhood days and lived a consistent life until the end. When the hour of departure came she was, though seemingly weak when in health, proved to be genuine and was triumphant in the trying hour. She was a good neighbor, of the Samaritan sort, and a kind, affectionate mother. She will be missed in this community.

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**BISHOP.**—At Dorchester, Oct. 3, after a lingering illness, Bro. George Bishop passed peacefully to his eternal rest, in the 56th year of his age. Our brother was the oldest of eight children, three children, and his was the first death in the family. He leaves a sorrowing widow, four brothers, three sisters and two sons to mourn their loss. Bro. Bishop professed the Christian faith about eighteen years ago; and united with the Dorchester church. He lived a consistent Christian life until its close. May the Lord bless and comfort those who mourn.

**MENYHON.**—At Seal Harbor, N. S., Mrs. John Menyhon, aged 76 years, died one month and thirteen days. The funeral, held Oct. 5, was attended by Rev. A. J. Vincent, of Isaac's Harbor. Her maiden name was Annie Auoker. She was twice married. Her first husband was William Crocker, and her second husband John Manthorne. She was the mother of nine children, three by the first husband and six by the second. She had more than 60 grandchildren, 106 great grandchildren, and 12 great-great-grandchildren. She resided with her son, John S. Manthorne, of Seal Harbor, and for ten years preceding her death had lain upon a bed of suffering, longing for her release.

**MURRAY.**—At Clyde River, P. E. I., on Sept. 21st, John Murray, aged 76 years, leaving a widow, two sons and a daughter to mourn their loss. He died full of years and rich in the faith. With strong confidence he could look forward into the future rejoicing in the surety of the hope which was as an anchor to his soul. Our brother will be greatly missed in the home, in the community, and especially in the church in which his warm affections were centered and where he rendered such valuable service as Deacon and chorister for many years. He has gone to join the church triumphant, there to reap the reward of faithful service here on earth. The funeral services were conducted by the pastor, assisted by the Rev. C. W. Corey, of Charlottetown. He was the dear old man who died in the Lord.

**CUMMING.**—At Truro, Sept. 25, Beattie Robbins, beloved wife of Selden W. Cumming, Esq., and daughter of the late Capt. Byron Robbins, of Yarmouth. During her five years of married life and residence in Truro, Mrs. Cumming has made many friends whom, by her many admirable qualities of head and heart, she had strongly attached to herself and to whom she is most sincerely mourned. The funeral services were conducted by Ven. Archdeacon Kauback, and an eloquent and impressive address was delivered by Rev. H. F. Adams, pastor of the First Baptist Church. A long procession followed the remains to their last resting place in the Truro Cemetery, testifying to the deep and general respect in which the deceased was held. May Divine grace sustain the bereaved in their time of sorrow.

**WALKER.**—At 30 Victoria Road, Halifax, Oct. 9, by Rev. Arthur C. Chute, Edmund D. T. Snow, to Mrs. Hattie M. Walker, all of Halifax.

**PATRIQUE-BISHOP.**—At the parsonage of the German Street church, Oct. 7, by Rev. Geo. O. Gates, Daniel Patrique to Mary Bishop, all of St. John.

**RICKER-WILSON.**—At the Baptist Parsonage, Hillsboro, N. B., on Oct. 7, by Rev. W. Camp, Norman A. Ricker, to Mary Wilson, of Turtle Creek, Albert Co.

**ROY-SMITH.**—At the parsonage, Liverpool, Oct. 1, by Rev. Z. L. Fash, M. A., Henry Alden Roy, to Sarah Smith, both of South West Port Mouton, Queens Co.

**FREEMAN-HARTING.**—At the parsonage, Liverpool, N. S., Oct. 2, by Rev. Z. L. Fash, M. A., Augustus Freeman, of Greenwood, to Ziba Harting, of LaBelle.

**MORG-WETMORE.**—At the residence of the bride's father, Sept. 25, by Rev. J. D. Wetmore, J. Donville Mott, to Mary F. Wetmore, all of Bolyes Cove, Queens Co.

**PHILLIPS-MATSELL.**—At Little Glace Bay, Cape Breton, by Rev. John Lewis, David W. Phillips to Cynthia J., daughter of Mr. Theodore Mattell, Little Glace Bay.

**STEWART-FILLMORE.**—On the 1st Oct., at the residence of the officiating minister, Rev. J. E. Fillmore, Sutherland Stewart, of Alma, to Mrs. Annie Fillmore, of Brookville, Harvey, all of Albert County.

### THE TURNING POINT

TO HOME COMFORT AND SUCCESS IN CALMED BY THE USE OF



### DIAMOND DYES.

These wonderful Dyes save thousands of dollars annually to happy homes in Canada. A seasonable, faded and soiled dresses, coats, skirts, and men's and boys' suits can be re-dyed, and made to look as well as new, at a cost of ten cents.

Diamond Dyes are the easiest to use; they are the brightest, strongest and most durable. Ask for "Diamond" and refuse all others.

Directions Book and samples of colored cloth free, address

WELLS & RICHARDSON CO., MONTREAL, P. Q.

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**MENYHON.**—At Seal Harbor, N. S., Mrs. John Menyhon, aged 76 years, died one month and thirteen days. The funeral, held Oct. 5, was attended by Rev. A. J. Vincent, of Isaac's Harbor. Her maiden name was Annie Auoker. She was twice married. Her first husband was William Crocker, and her second husband John Manthorne. She was the mother of nine children, three by the first husband and six by the second. She had more than 60 grandchildren, 106 great grandchildren, and 12 great-great-grandchildren. She resided with her son, John S. Manthorne, of Seal Harbor, and for ten years preceding her death had lain upon a bed of suffering, longing for her release.

**MURRAY.**—At Clyde River, P. E. I., on Sept. 21st, John Murray, aged 76 years, leaving a widow, two sons and a daughter to mourn their loss. He died full of years and rich in the faith. With strong confidence he could look forward into the future rejoicing in the surety of the hope which was as an anchor to his soul. Our brother will be greatly missed in the home, in the community, and especially in the church in which his warm affections were centered and where he rendered such valuable service as Deacon and chorister for many years. He has gone to join the church triumphant, there to reap the reward of faithful service here on earth. The funeral services were conducted by the pastor, assisted by the Rev. C. W. Corey, of Charlottetown. He was the dear old man who died in the Lord.

**CUMMING.**—At Truro, Sept. 25, Beattie Robbins, beloved wife of Selden W. Cumming, Esq., and daughter of the late Capt. Byron Robbins, of Yarmouth. During her five years of married life and residence in Truro, Mrs. Cumming has made many friends whom, by her many admirable qualities of head and heart, she had strongly attached to herself and to whom she is most sincerely mourned. The funeral services were conducted by Ven. Archdeacon Kauback, and an eloquent and impressive address was delivered by Rev. H. F. Adams, pastor of the First Baptist Church. A long procession followed the remains to their last resting place in the Truro Cemetery, testifying to the deep and general respect in which the deceased was held. May Divine grace sustain the bereaved in their time of sorrow.

**WALKER.**—At 30 Victoria Road, Halifax, Oct. 9, by Rev. Arthur C. Chute, Edmund D. T. Snow, to Mrs. Hattie M. Walker, all of Halifax.

**PATRIQUE-BISHOP.**—At the parsonage of the German Street church, Oct. 7, by Rev. Geo. O. Gates, Daniel Patrique to Mary Bishop, all of St. John.

**RICKER-WILSON.**—At the Baptist Parsonage, Hillsboro, N. B., on Oct. 7, by Rev. W. Camp, Norman A. Ricker, to Mary Wilson, of Turtle Creek, Albert Co.

**ROY-SMITH.**—At the parsonage, Liverpool, Oct. 1, by Rev. Z. L. Fash, M. A., Henry Alden Roy, to Sarah Smith, both of South West Port Mouton, Queens Co.

**FREEMAN-HARTING.**—At the parsonage, Liverpool, N. S., Oct. 2, by Rev. Z. L. Fash, M. A., Augustus Freeman, of Greenwood, to Ziba Harting, of LaBelle.

**MORG-WETMORE.**—At the residence of the bride's father, Sept. 25, by Rev. J. D. Wetmore, J. Donville Mott, to Mary F. Wetmore, all of Bolyes Cove, Queens Co.

**PHILLIPS-MATSELL.**—At Little Glace Bay, Cape Breton, by Rev. John Lewis, David W. Phillips to Cynthia J., daughter of Mr. Theodore Mattell, Little Glace Bay.

**STEWART-FILLMORE.**—On the 1st Oct., at the residence of the officiating minister, Rev. J. E. Fillmore, Sutherland Stewart, of Alma, to Mrs. Annie Fillmore, of Brookville, Harvey, all of Albert County.

### Weather.

Cold today, warm to-morrow. Truly our climate is as fickle as woman in the proverb.

What is one to do? Ask the wife, mother or sister; after all, they are the ones we are called upon to please—the real jury.

What's the verdict? A fall overcoat? \$7 to \$10. Ulsters are \$5, \$7, \$9, \$11.

Ready now; but we may need a day to make it exactly right in the finer points. That's fair to ask, isn't it? You give your tailor two weeks and lots of money.

The indefinable something called "style" has a distinct value in dollars and cents. It costs a lot of money at a tailor's. It costs nothing here—we throw it in.

Most of the Rothersey school boys are wearing our suits—why not our reefer? Our reefer are as good as our suits, and you know how good that is.

This regulation reefer is made to fit over an under coat—sleeves and armholes are roomy; there's no velvet collar to get soiled, no corded edge to fray out; nothing but good, solid nap cloth all over.

**Scovil Bros. & Co.,**  
Oak Hall, St. John.

### To Make A Rabbit Pie

You remember the old recipe for making a rabbit pie? First catch your rabbit, then kill it by holding it by your hind legs, and finally cook it in a pot. This is a very old and very foolish way of making a rabbit pie. The English fleet is following this method to the letter. It is intended mainly for the purpose of showing the world that the British fleet is the best in the world.

### A BAD BREATH INDICATES A BAD STOMACH WHICH MEANS INDIGESTION

Cleanses the Stomach AND Sweetens the Breath AND BRINGS Solid Comfort.

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are all in, and never before have we shown such good value.

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this season are shown mostly in beaver and golfs, with some chevrots and boucles.

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### THE CHRISTIAN VOLUNTEER

—It is said that Four Gospels in the time of Christ in the convent on the hill by Justinian. If what experts have that the present par within 50 years of the apostles, this interest is Biblical.

—MADAGASCAR is island in the world, and 450 in breadth, eye upon it for some hand upon it, one. The Hovas have the capital entered. —The Prime Minister of the Queen, banished protectore establish Queen is to remain. The Christian world to the attitude of toward the mission, such splendid service.

—A CANAL of sufficient the heaviest iron navy, to connect the Baltic, is to be a stupendous work is 200,000,000 take five years to Riga, its course will that of the Derina, Dnieper, terminating will be lighted by electricity, yet there is a posing, a great highway one of the busiest world.

—CHINA is in a dition. We have no riots. Those in power very slowly to pan. The English fleet is station to be followed practical if it is not schemes that have the (Szechuan Province Amdin boys, Rev. has been asserted in papers of the count of the Chinese has because of the presence in their country. It is against foreigner interior, the mission the only foreigner, the Chinaman in C the foreigner came sacredly cherished ligious and dome Britain and the U will learn a lesson the former by her hateful opium traff and the latter by the men in her own lan the Rockies. We re looks, however, as pire is undergoing p integration—in which will be ready to ha event there is no opening of her gateo some prosecution of

—THE Rev. Dr. of the Congregation in his retiring address, which was, "The Plinism in Christian work of Congregation duty and our privileg nurture of children training for the m providing the p read destitute places, a houses of worship f in touching the r christian hands; in who cry for help, heroic missionaries parts of this world machinery for this nels as seemed to eously opened ar sufficient

alism signifies to u presnacy of the Lo equality of all chris to Him; the respon of brotherhood in The principle of a free and unshackled spiritual forces, as the divine power v church is the hope ty."—And is no stand for to day? policy all along the these great truths tended so valiant "contradiction of forms and ceremon but an inward spir the soul is knit to it this is the prime re He who has this, n anyone else has name he bears.



### Sea Foam

8 CTS. BOTTLES A CAKE.