Messenger and Visitor.

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VOL. IV. SAINT JOHN, N. B., WEDNESDAY, OCTOBER 17, 1888. NO. 42.

—INCOME ENOUGH.—It is said an increased allowance will be asked for the Prince of Wales this autumn. This rumor has led to the publication of the wealth of Queen Victoria. She has an annual income from the funds of the empire of about $2,000,000. In addition to this, she has domains and investments worth over $7,000,000, with the accumulation of the balance of her income over expenditure for many years. The Prince of Wales ought to be pretty well fixed.

—BROWN UNIVERSITY, ETC.—Brown University received $140,000 in donations during last year. The authorities have decided against the admission of ladies, and that the degree of Master of Arts hereafter will be conferred only on graduates taking a special course of study. Vassar College has established its preparatory department, and, nevertheless, has the largest number entering it has ever had. The total attendance will be about 300. Yale has 350 Freshmen; Princeton, 150; Rutgers, 85; Cornell, 400.

—SHARPEUL.—Dr. Bartol, of Boston, one of the most venerable and revered ministers of Boston, describes the treatment he has received at the hands of boys on Boston streets:

"Being mostly a humble pedestrian in my mode of daily exercise, and not lifted in a close carriage above the shot of these Yankee and Irish Arabs, more bold and saucy than any Paris gamins, I have myself, for many seasons, been hooted at, scorned for my looks or dress, called names, affronted for being old; in winter snow-balled, and sometimes, from a dark nook or covert on the sidewalk, struck or kicked by one or another small coward, who would instantly, for concealment or protection, retreat into the intrenchment of a dozen scamps of his own color, obdurate against all expostulation, and who, if their victim said a word or made a motion at the injured party, were ready to renew and rub in the affront."

Scarcely anything more shameful than this can be conceived. It is a sad fact that reverence for the sacredness of age, as well as for other things sacred, seems on the decline in other places than in Boston. Who has not been pained by the exhibitions made of themselves by crowds of young loafers on street corners of evenings in the towns and cities of our provinces? There must be something woefully wrong at the home when this is the product.

—A NEW DANGER.—The opium habit is increasing rapidly in the United States. In Boston 14 per cent. of prescriptions contain opium in some form, while a much larger proportion of prescriptions of this kind are brought back to be refilled. Of those brought back to be refilled the fourth time 80 per cent. are opiates. In the craving for excitement and the shrinking from what is disagreeable, which is characteristic of the American race, pre-eminently, opium using is no common danger. Many who would not indulge in the coarser form of exhilaration, or adopt the more beastly method of drowning trouble which rum affords, will resort to this less noticeable and vulgar way. England may soon no longer need to force opium upon the Chinese, because a ready market for all the opium manufacture of India may be found nearer home.

—RESCUING THE CHILDREN.—Few are aware of the grand proportions assumed in Great Britain by the work of rescuing the children. In Dr. Bernardo's home, in London, are nearly 3,000 children. In Mr. Quarrier's, in Glasgow, there are over 800. In Miss Rye's and Miss Macpherson's there are hundreds more. The children are taken in from the streets, the most utterly destitute being chosen; they are trained for a time, and then sent away to homes, chiefly in Canada. Dr. Bernardo has rescued over 11,000 children, and Mr. Quarrier over 3,000. Of the first over 3,000 and of the last over 2,500 have been distributed through Canada, and are doing well. The work is increasing on their hands. Dr. Bernardo expects to send out 500 this year. There is no trouble in finding the children homes, the demand for children being greater than can be supplied. Dr. Bernardo received last year, by voluntary contribution, the splendid sum of $500,000 within a few dollars, and still the receipts do not overtake the demand for expenditure. There were 75,000 subscribers to this fund last year, from all parts of the world. He has purchased a farm of 9,000 acres in Manitoba. Buildings have been erected at a cost of $15,000, and 100 young emigrants are already there, and more about to be sent.

—MOHAMMEDANISM WAKING.—Prof. Virchow has been on a visit to Egypt, and declares that every race over which Islam holds away is slowly but surely waning. This is due, he declares, to the unhealthy condition of the women. Their veil hinders respiration, and their other clothing transpiration, while their habit of sitting cross legged hinders circulation. The offspring partake of the inferiority of their mothers. Hitherto, new blood and vigor has been infused through their slaves; but the slave trade is about done, and henceforth the race of Islam is likely to deteriorate even more rapidly than hitherto; and the time is not far distant when it will be utterly without influence on the fortunes of the country.

—DEACONESSES.—The Reformed Presbyterian church of the United States has had to consider the question whether it be scriptural for churches to appoint sisters to the diaconate. It came up in the Synod through an appeal from the decision of a Presbytery which had questioned the action of a church in ordaining a deaconess. The Synod, after a long discussion, adopted, by a vote of ninety-three to twenty-four, a resolution that, in their judgment, "the ordination of a woman as a deacon is in harmony with the New Testament and the constitution of the apostolic church." If anyone wishes to see an able discussion of the question of deaconesses, let him read an article by Dr. Galusha Anderson, in a number of the Bibliotheca Sacra, a few years ago. There is much evidence in favor of this office.

—MISSIONS IN BRAZIL.—The Southern Baptist have a mission in Brazil. In less measure than their mission in Cuba, but still in great measure, this mission is also being blessed. The people seem to hunger for the Bible, and the pure gospel it brings. Colporteurs into the interior tell of the thrilling eagerness with which the people read the Word of Life, and listen to the old, old story. At Rio Janeiro and at Bahia conversions are frequent. The missionaries are now rejoiced over the prospect of the final adoption of a freedom of worship's bill by the government. It has passed one house, and only awaits the action of the other to become law. This will relieve the work of some difficulties, and, it is hoped, will be followed by yet greater success in mission effort. The Spanish and Portuguese races have had an unenviable history in their past relation to Protestantism; it is to be hoped the curse of the past is to be changed into blessing.

—"ARRANT NONSENSE"—This is what the youths of the *Progress* call our editorial of last week on dancing. This reminds us of an incident in the life of the late Dr. Fyfe. As all who knew him are aware, he was a prince among men, and a prince among preachers. Once, however, when he had preached a splendid sermon at an association, a youth, who had not outgrown his conceit and impertinence, accosted him with the remark, "You are no preacher." The Dr. turned upon him, and, quick as a flash, extinguished the fledgling with the retort, "You are no judge, sir."

—ENCOURAGING.—From the published reports of the judiciary of Great Britain, there appears to be a gratifying decrease in the number of crimes and criminals. In 1887 there was a decrease of one per cent. in the number of criminals known to the police, and of 8 per cent. in the number of houses of ill-fame. The number of indictable offences reported by the police has fallen by 5 per cent.; and the number of persons sent for trial is 4 per cent. less than before. The total commitments to prison have fallen off by 6,877—in itself an enormous improvement. The number of the known criminal classes are only 28,000 now, as compared with 35,000 ten years ago; and there has been a very notable decrease in the number of female criminals.

—FAITH CURE.—Dr. Cullis, the head of the faith cure movement in America, is in failing health, and has had to leave Boston and go up into the hills of New Hampshire, in hope of regaining it. He has been teaching, by word and pen, that the worst of diseases can be cured by faith alone; but he finds now, in his own case, that other means are necessary. The whole faith cure idea assumes that disease is not one of the divinely ordained means of discipline for believers. It also would withdraw disease from the general law which prevails, whereby God works by means. We add a remark of the *Western Recorder*:

God does cure the disease in answer to the prayer of faith, just as he gives good crops in answer to the prayer of faith, and in avoiding the "faith cure" error, we should carefully guard against the opposite error of making light of faith as a power in the world. Faith is, in truth, the foundation of all high endeavor.

—INGERSOLL AGAIN.—Ingersoll seems to be forgetting more and more that he ought to preserve the outward demeanor of a gentleman, even though he has rejected God and his Word. Not long since, we noticed his meeting with J. A. Cook, and his profanity and threats of violence. Since then, he cursed and raved to such an extent at a hotel that he drove all the guests from the room. The reason was that the landlord was about to introduce him to a clergyman. The Christian sentiment of the land is outraged and indignant. In one respect, such exhibitions are not so much to be regretted. Ingersoll raves at the idea of God contained in the Bible, and pours out upon it all the venom of his evil nature. He declares those who hold themselves subject to such a being cannot be very good. He, at least, is not subject to Him. Such exhibitions as these show how much his boasted superiority over those who acknowledge God amounts to. No regard for public opinion can long suppress the evil and depravity which coexist in a nature which has no place for even the idea of God.

Missionary Correspondence.

BOBBILI, Aug. 29th.

It has been on my conscience for some time that I ought to write something for our paper, but one day has been so much like another that I have not found the proper time to begin. For these last few days the thought of so many of our people being together at our Convention, has been much in our thoughts. And this morning we had a pleasing, and at the same time sad reminder of their being together and of their kind remembrance of us in this heathen land, in the telegram from the secretary, Bro. Keirstead, expressing the sympathy of our brethren and sisters with us, in the great sorrow that has come upon our Bobbili home.

Allow me through the MESSENGER AND VISITOR to express our gratitude to all our brethren and sisters who took part in this kindly act of Christian remembrance. While it cannot take away the sorrow, yet the assurance it gives us, that our brethren and sisters are thinking of us, and that we have their sympathy and prayers, is a great comfort. And this message coming to us while the Convention was still in session, made it seem so near to us. It seemed to me I could almost look right in upon the assembled people, and here and see those who were taking a prominent part. How pleasant it would be to be present in body, as well as in spirit. This telegram bringing us so near is the next thing to it. And now I suppose the Convention is drawing to a close. This will probably be the last day, and no doubt, as usual, many are leaving to-day. How anxiously we shall look for the report of what was done. I hope and trust that it has been a very profitable session, and that the discussions and plans laid for the future will be for the furtherance of our denomination in all that pertains to the building up of Christ's kingdom both at home and abroad.

I sincerely hope that such liberal provision has been made for Acadia college, that it will not in future have to depend so much upon the yearly offerings of our people. Once relieved of this burden on our funds, we might hope that our Home and Foreign Mission work might be greatly strengthened. We are looking and waiting for news of reinforcements for our foreign field. I trust another year will not pass before our number of workers here will be increased. I feel that the affairs of our Foreign Mission are in a very critical condition just now. I trust that better things are ahead of us. As regards our work here at Bobbili, I have not much to report of special interest.

Much of the time since the death of our dear boy I have not been well, and at times quite ill. My voice has been a good deal affected, so that speaking has been an effort, and I have not felt able to do much work in that direction. When I have been out lately I have noticed a difference in the manner of the people. They are very anxious as to crop prospects. There has been but very little rain for more than two months—just a few light showers which have only moistened the top of the ground for a few hours. The early crops have been almost an utter failure.

And now it is high time to transplant the rice crop. But there is no rain, no water in the tanks and a great part of the rice plants have died. There is little work for the people to do, while prices are rapidly rising. I cannot say at present how extensively this state of things prevails, but all this district and a part of the Orya country is suffering. In the neighborhood of Poorie (Juggernath's home) I see that already there is talk of relief measures. Even should rain come at once, there could be but a partial crop, while if it is delayed much longer, there will be terrible want and suffering. Under these circumstances the people are anxious and depressed. They are more inclined to listen to us now as we speak of sin and its punishment. They have a good deal of complaint against government on account of taxes on houses, and especially the very high tax on salt. Whether, if the present distress should continue and increase, it will lead the people to give up their faith in their idols and in the Brahmins, is hard to say. I think it is already having that effect. The Brahmins are in a trying position. They have promised the people plenty of rain and good crops this year, but in spite of all they can do the crops so far are a failure and the rain will not come. They have bathed and anointed one of their idols and are bathing and going through their various performances and have promised rain in four or five days. If it comes they will partly save their credit; if not, I shall have another instance of their ignorance and falsehood to use against them. On Sunday evening we had an interesting and rather amusing time. A Mohammedan took our part against the Hindoos, and showed the folly of idolatry and the rascality of the Brahmins, in a most ridiculous manner. They had little to say in reply. After he got through, we had a long talk with a large number, who listened very well indeed. The next night I had a long talk with some Bellamah men, but they did not care to hear much of our religion. Yesterday, a Brahmin came to see us. I was busy at the time out of doors. He told Mrs. Churchill that he believed Christianity to be true, that he believed in Christ, and wished to be baptized. He promised to come back in the evening, but has not since made his appearance. Whether he was sincere or not, we have no means of knowing, as he does not belong to Bobbili. There does not seem to be any one in Bobbili who is really interested and inquiring. One of our servants (our boy) seems interested and is reading the Bible diligently and praying. We hope he will soon accept of Christ. There is a man at Parvatipoor also, who seems anxious to become a Christian, but is very ignorant of the truth. I have seen him but once and could not be sure of his motives, though he seemed to be honest and sincere. The two men at Palkondah of whom I wrote last January, have taken no step forward so far as I am aware. Mr. Griffin, of the London Mission Society, has taken me severely to task for saying anything to them on the matter of baptism. Perhaps I wrote of this before. By the way, I am anxious to learn the outcome of that controversy between Bro. Weeks and his opponents. From the brief notices in the MESSENGER AND VISITOR, I can only guess at the points in dispute. I suppose the same weary round had to be gone over, for I do not imagine that much that is new can be said on either side. And on the Baptist side I do not see that anything new is needed. The trouble is that so few really know what has been admitted and affirmed by eminent Pædobaptists in our favor. In this respect Booth's "Pædobaptism examined" seems to me unanswerable. But I suppose the discussion will go on awhile longer. How anxiously we look for the MESSENGER AND VISITOR and how we miss it when, as sometimes happens, it fails to come at the proper time.

I am tempted at times to make some suggestions as to how it might be changed a little so as to suit me better. Wouldn't it be nice to have every reader express his or her views and have it made up just to suit each one? But I must stop now. We are fairly well at present and busy day by day. How still and lonely our house seems these days. What an "aching void" can be created by the removal of a childish form and the stilling of a childish voice.

G. CHURCHILL.

On Historic Ground.

BY REV. J. CLARK.

NO. III.

In the two borough towns of Huntingdonshire, during the greater part of the year, the church bells toll out a somewhat mournful peal, commencing at ten minutes of eight o'clock in the evening, and continuing till the clock strikes eight. What may be the significance of this? The answer is given in a line from the poet Gray's inimitable elegy: "The curfew tolls the knell of parting day." The tolling of the curfew bell carries one's thoughts back to the days of William the Conqueror, when the law went forth that the fires on the hearthstones of England must be "covered," or put out at eight o'clock at night. In this nineteenth century it seems a foolish thing to keep up a custom which, happily, has neither force nor meaning, for the law in that respect is a dead letter. But in this, as in many other things in old England, custom is king.

In searching a graveyard, unsuccessfully, for the tomb of the Rev. Wm. Unwin—the poet Cowper's friend—I came upon an object that arrested my special attention: It was a stone coffin lying upon the grassy sod. The lid or cover was gone. Whose was it? No one could tell. It must have been old, very old. Generations, perhaps centuries, ago it had been occupied by one whose name had perished from the earth. Verily "man walketh in a vain show." There was the perfect shape of the human body cut deeply into the stone,—a round place for the head, greater width for the shoulders, narrowing downwards towards the feet. It had probably been exhumed at some period before the out-town cemetery was laid out, to make room for a newer tenant in the narrow house appointed for all living.

A well known name in this country is that of Potto Brown. Potto Brown was a wealthy Miner, of Quaker extraction, whose sympathies broadened out into the general evangelical unsectarianism. His benevolence was large and discreet. It was largely through his purse and preseverance that Finney, the great American revivalist, visited England more than a generation ago, whose preaching caused considerable theological controversy, and led to the awakening of very many of the churches, and bringing numberless souls to Christ. By the same means J. B. Gough was led to cross the Atlantic, whose labors, we might almost say, brought about a new era in temperance work and life. One of the peculiarities of this man was his habit in regard to lending books. He had a good library, and many visitors; often a visitor would say, 'Mr Brown, I would like to read such a book, will you lend it me?' 'With pleasure,' Mr. Brown would say, 'that book cost me five shillings,'—or whatever the price might be—'give me the cost of the book and you shall have it. When you return it I will refund you the money.' Under such conditions the book was prized, and in good time and good condition returned. Not a bad plan, some will say. Mr. Brown's father was noted as a man of generous feelings, and unimpeachable veracity. One day a working man brought something to his house, and was invited to partake of its hospitality. "Would he take some bread and cheese?" The man declined. "Would he take a glass of ale?" The offer was accepted. The ale having disappeared, the man felt as though he would like a bite of bread and cheese after all, and said so. "No," said the Quaker, "thou shalt have none. Thou shalt tell no lies in my house." The man went away. Some time afterwards he had occasion to call again. He was again invited to partake of ale with bread and cheese. Being told that he might help himself, he took up the cheese—a whole one—and asked where he should cut it. The Quaker replied, "Thou mayest cut it where thou pleasest." "Well," said the man, "by your leave I will take it home to my wife and family. Thou shalt tell no lies in thy house." And the man took home the cheese. The Quaker, feeling that he was beaten, made no resistance.

On a branch of the Ouse is a quaint old water mill, now going, or rather gone, to decay. I remember the man who used to "run it." He was getting into years when I first knew him. He had accumulated considerable money, and had no family to spend it on. Splendid opportunities were around him for doing good, but he let them slip. He became very feeble in his old age, and he knew his end was drawing near. He called for his money bags. He must have them in his hands. For days and nights he hugged his bags of gold. He would not allow them to be taken out of his reach. When any one approached him he held his money with a stronger clutch. He actually died with his hands grasping the money-bags. Poor man! his gold could not prolong his days on earth, nor smooth his path to heaven. I recall his name, his face, with pity. "How hardly shall they that have riches enter into the kingdom of God." Alas! for those who have all their wealth on earth—no treasure, no attraction, in the bright beyond. Very different was the feeling of another business man I know. He "handled so much money," he said, "that he hoped he should see money no more when he entered heaven." No; there will be none there; for none will be needed. Whether we have little or much on earth, let it be used for good and for God.

Dakota Correspondence.

The constantly recurring visits of the excellent and ever welcome MESSENGER AND VISITOR, remind me that a contribution to its columns is due from Dakota. Since the last communication from this quarter, several changes have taken place on the field occupied by the Red River Valley Baptist Association in Dakota. At that time some six of the thirteen churches that constitute it were without pastors. Now these are all supplied, four of them having ordained pastors, and the other two are served by lay brethren. Never has this Association been better supplied with workmen in the ministry than at present, and at several points there have been marks of the divine *presence* and *power*. Two brethren have been ordained pastors of churches—Bro. C. W. Richer, a young man of marked promise, who lately came to us from the Methodists, was appointed pastor of the Park River church, successor to our excellent Bro. Peter Grant, compelled by ill-health to remove to the Pacific coast; Bro. Peter Mitchell, lately from Scotland and at one time an elder of the Presbyterian church in "the land o' cakes," was ordained bishop of the Langdon church and appointed missionary in all the region round about that new but rapidly growing city. This brother, who has rare power in illustrating the truth, is being much blessed in his new field of labor. Bathgate, the oldest church in the Association, was for six months or more without a pastor; but it is now happily supplied with an overseer in the person of Bro. H. Probert, a returned missionary from Congo in Africa. He is also cheered by signs of refreshing from the presence of the Lord. Elder G. H. Kemp, the new pastor of the Grand Forks City church, has had some drops of refreshing also from the passing cloud. A number have been baptized in to the fellowship of the St. Thomas church also, by the pastor, your old friend Dr. John Crawford, who has of late been grappling with his old time energy with some of the errors, cranks and foibles of the most sectarian of sects, "the Plymouth Brethren," who here, as elsewhere, true to their instincts, are endeavoring to tear down the sects, in order to build up another. The doctor has very little sympathy with their "Pegganinny Theology," and he tells them so pretty plainly. Here and there, like David's assembly of old in the cave of Adullam, they find the distressed, discontented or bitter of soul, and they gather them into their care and feed them with such food as they have. Every community has more or less of such pious pessimists, as they can find place for; and thus like the submarine creatures that feed on the wrecked food and carcasses from stranded vessels, they subsist on the wrecks of the sects. Well, I suppose, as the Allwise can and does over-rule all things so as to serve wise and good purposes, these "dear people" must serve some important end. It may be to develope the patience and power of endurance of His more reasonable, meek and humble people. I have thought sometimes Mr. Editor, that you who have handled the noisy drumming, jumping and militant Salvation Army "brethering," might, with good effect, give these "troublers in Israel" a little wholesome talk through the MESSENGER AND VISITOR. Yes, do! I will send you a copy of Dr. Crawford's tract, which you may deem worthy of a place in your columns. It may do good elsewhere, as well as here, in setting at liberty some of those "soul-bound" pilgrims, and guarding others against their foibles.

This whole country side, including Minnesota, Dakota and Manitoba and the North West, has been very sorely scourged by the early frost, which visited us about middle of August, leaving the country generally with scarcely one quarter of a crop. The Allwise has, no doubt, a gracious purpose in this; but it will surely be followed by much distress and destitution. At a future time I may speak more fully of this.

A. McD.

Evangelical Alliance.

A very important Conference is soon to be held in Montreal. The Evangelical Alliance of that city after consultation with the parent society in England, has called together representatives of all the Evangelical bodies in the Dominion to consult about some questions that deeply effect the moral and social life of the people. Gen. Sir Robert Phayre, K. C. B., Vice-President of the World's Alliance, has been sent from London as a representative to take part in the Conference.

The programme is the result of much thought and will be seen to be of vital interest and embracing such subjects as Romish Influence, Capital and Labor, Current Unbelief, the Political Influence of the Saloon, Sabbath Desecration and other perils of our national life. Every Christian and every lover of law and order will be interested in this strong manly effort to meet the dangers. Addresses are to be made, opening each discussion, specialists each subject, and representing all denominational connections, some of the foremost men in the United States and Canada, will take part, and such a body of vigorous thinkers have not met together for many a day. There are dangers to the State, to society and the home which are common to all the churches, and a review of the grand army will give courage to those who fear that the foes of evil are too strong for us.

The meetings will be held, three sessions a day, from Oct. 22nd to the 25th. Churches everywhere are urged to cooperate by sending delegates. Certificates for reduced rates of travel can be obtained by any attending the Conference, on application to Rev. W. Jackson, Sec., 58 Fort St., Montreal. Those coming from the United States will procure their certificates by applying to Rev. Josiah Strong, D. D., Bible House, N. Y. Ministers in all the cities and villages are asked to make mention of the meetings in public remarks, and to lead their congregations in prayer for God's blessing upon the discussions. A detailed programme is appended, and it is expected that the addresses will be published in a volume after the Conference. Delegates from ministerial associations and from branches of the Alliance, will be entertained if they will forward their names to the Secretary mentioned above.

—When a Hindu is asked to sign the pledge, he has to make his mind whether he will give up his Juggernaut.

Memorials of the Founders of Acadia College.

BY S. H. EATON, ESQ.

Who was the founder of Acadia college? Having in view mere human agency the question does not admit of answer. There was no one man to whom the honor can be awarded—a matter to be profoundly thankful for. Well, then, who were the founders? They were a great multitude of the early Baptists of this province, whose names even could not be called here within the limits of your patience. It is our pride and joy that from the very outset the great mass of the Baptist people took a profound and practical interest in the college, saw the germs of it in the establishment of the academy, came to see the necessity of it, prayed for it, expected it, waited for it, and when the time came put their shoulders to the work and built and equipped it, yea, and stood by it through rough and smooth thence forth.

Let us rapidly recall the names of some who took largest part in the good work and who have gone to their rewards. I reckon Rev. Dr Cramp among them. True, he did not help lay the original foundations, but he came to preserve and confirm and broaden them and hold them in place for us. His work covered the period from '51 to '69 – 18 years. He came a ripe scholar, an author well and widely known, a preacher of 33 years' experience, an historian. He was as stated in the college report of '51 "well known for his enlarged theological attainments, the rare excellence of his historical composition, his general ripe scholarship, and his business talent and energy." The call had gone to him in 1850. After much consideration he replied in those memorable words, "I respond to your call and henceforth devote myself to the cause of education and religion in Nova Scotia, especially as connected with Acadia College." I witnessed his installation as president, June 20, 1851, in the old Academy Hall and listened to the eloquent address of the Hon J. W. Johnston, who presented him to the assembly and to the authorities present. Dr. Cramp had a place to fill that called for the labors of a giant. True, the college had tided over many difficulties, had come successfully through the terrible contentions and uncertainties of previous years, but yet it was weak in many respects. The financial condition was unsatisfactory. The people were yet poor. The staff of teachers was small. Dr. Cramp set himself resolutely to his work, determined to persevere and conquer all difficulties. His marvellous constitutional energy, his comprehensive scholarship, his tact and wisdom and healthy common sense, his faith in God, all combined to fit him for the place. Was there a vacancy in the faculty? He filled it in his own person if no other resource were available. Did the pulpit or pastoral office of the Wolfville church become vacant? Dr. Cramp was there to fill it. He abounded, flowed and overflowed. From the hour of his coming till age warned him to cease from labor he threw himself unsparingly into the work of the college and of the Baptist denomination. He seemed like a combination of many men of diverse talents, for he took a prominent part in all affairs, great and minute. He managed the internal business of the college, conducted his classes, preached almost constantly, was active in temperance reform, did much journalistic work, conducted large and varied correspondence, watched the great political and religious movements of the day, did battle for truth and right as occasion demanded, was instant in all details of college life and work, even to attending before the local magistrate to defend students from unjust demands. All sided was he. And to the students there seemed no other sun in the heavens, when he shone in his strength. He was in all their thoughts. He was always buoyant and cheerful, a constant tonic to every despondent. Few men could have so bravely borne the terrible disaster of 1852 whereby Professor Chipman was so suddenly taken away. If the question, to be or not to be, arose at that sad juncture he quickly brushed it aside and rallied to renewed exertion. How cordially Dr. Cramp loved and worked with the fathers of the denomination. How he admired and loved Father Harding. How harmoniously he worked with Mr. Barss, one of the main supports of the college, financially and otherwise, through its years of greatest need. Dr. Cramp always held clear and decided opinions. He had great skill to separate fact from fiction and he alway dealt with facts. He had a wealth of honest unequivocal yes and no. There was no mistaking his meaning on any occasion. The long preparation of Dr. Cramp in the motherland and in Canada for this great work before yet the need of him had arisen, is one of the many proofs easily adducible to establish the fact that in all the history of Acadia the great God was watching and working and guiding all.

Having said enough, perhaps, to freshen your recollection of this great and good man, so beloved, so justly honored, so affectionately remembered by all his students and thousands beside, let me next speak for a moment of Prof. Isaac Chipman to whose sudden decease I have already alluded. I was a witness of his sad departure. From the point between the Habitant and Canard rivers my father and I watched the little boat in which Prof. Chipman, Rev. E. D. Very, of St. John, and four of the College students—Benjamin Rand, Anthony Pineo, W. H. King and W. E. Grant were returning from Blomidon with the two men who had charge of the craft. It was the afternoon of Monday, June 7th, 1852. The south-west wind blew a gale. The little sail became unsteady. There was confusion as of men quickly moving from place to place in the boat. A few moments more of anxious suspense and the boat disappeared. All perished except one of the boatmen who gained the shore with difficulty. The news spread rapidly, and cast deep gloom everywhere. Thus Dr. Cramp wrote to the *Messenger*; "I cannot attempt reflections, for I can scarcely think. It is a stunning stroke. God have mercy on the widow and the fatherless, on sorrowing friends, on our churches and institutions so sorely bereft." Prof. Chipman was son of Father William Chipman, so long pastor at Berwick. He will be long held in grateful remembrance for his whole-soul devotion to Acadia College as Professor, as an inspirer of the people in the cause of Acadia, and as the author and conductor of the work of erecting a College building without money. It was indeed a great achievement to have aroused the people to build the College themselves. The Executive Committee of the Nova Scotia Baptist Education Society in their report, June, 1843, thus speak of it: "The Executive Committee feel highly gratified with the opportunity of noticing the noble effort that is now in the course of being carried into execution for the erection of suitable College buildings, by means of the voluntary contributions of the people. During the past winter a sum of between £900 and £1000 was subscribed to be given in labor and materials, chiefly in the counties of Annapolis, Kings and Queens. A large portion of the materials have been already transported to the spot, the foundation of the College is laid, the framing is rapidly proceeding and in a very short time the building will be raised, all by the gratuitous exertions of the Baptist population." "And the Committee could not dismiss the subject without expressing their deep sense of the obligations the society were under to the professors of the College, for the zeal and perseverance they had manifested in accomplishing an object on which the success of the institution was so essentially dependent." Take a short extract on this subject from Dr. Bill's radiant History of the Baptists "The onward march of Acadia College was inwrought into the very texture of his being. A College Edifice became an absolute necessity at a time of such financial pressure that no money could be obtained to build it. Prof. Chipman conceived the idea of erecting the building without money. With this object in view he travelled over mountain and valley, through fine weather and foul, arousing the people, male and female, to embark in this new enterprise. A College Edifice without money, was the watchword, echoed and re-echoed from one hill top to another, and all along the beautiful valleys of Nova Scotia, until there came forth timber, boards, shingles, nails, glass, paint, oil and other materials in sufficient quantity for the work in hand. Then rushed the workmen from East and West, North and South, to put the materials in order and complete the work so well begun. This was followed by a shower of cloth socks and mittens from the hands of the good sisters to help forward the good cause; and thus the wise plan went forward to a successful issue."

Now let us hasten back to the fountain heads, and glance at the work of a few of the most notable foundation layers who have passed from us. Standing at 1828 we see two marvellous trains of events in progress, the one arising away back in the latter half of the last century and gathering elements of strength in ever increasing ratio, the other dating visibly only a few years previous to 1828, both nearing each other, and at length culminating in that year in the foundation of a Seminary of learning at Wolfville, which was shortly to grow into Acadia College. There had come into Nova Scotia in the last century the new light, Henry Alline, who was an Appollos among preachers, who advanced many views which would now be considered unorthodox, but who, withal understood this one matter with undoubted clearness, that except a man be born again he cannot enter the kingdom of God. He went through the land awakening sinners to a consciousness of their sins and leading them to turn from them to God. He aroused great multitudes of the people. One and another rose up to preach the gospel heard from him. These men studied the Bible diligently. They sought the will of the Lord. They felt their way to the light. They were full of zeal. They were self sacrificing. They grew and multiplied, had in 1800 become sufficiently numerous to form an association, and met in that year to compare notes and to confer on all the great subjects which related to their growth and welfare, and the spread of the gospel in the Province. They were in one sense a feeble folk, were among the poor of this world, were mostly unlettered. One book they had in their library, the word of God, and they prayed their way to a correct interpretation of its teachings. Among the ministers who led the Baptist churches that had been established up to 1828, were two aged fathers, whom I mention particularly because I knew them and can testify to what I say concerning them. I think I understood these men, and so thinking venture to attempt an account of them, necessarily, however, very brief. I allude to Father Edward Manning and Father Theodore Harding. I grew up among Mr. Manning's people, often had my youthful head canopied by his great palm, remember him distinctly from 1842, and often between that year and his decease, in 1851, listened to his solemn discourses. I call to mind one in particular in which he placed before the people the great issue of eternal salvation or eternal damnation. He was a man of great stature. These fathers were conscious of having been born again. There had come a time in their lives when the question was, whom shall I serve—God or satan? and they chose to serve God. They surrendered body, soul and spirit to Him. To them, He was not a figure of speech, He was an awful reality. Heaven was a reality; as much so was hell. They believed in man's total depravity, in the atonement of Christ, that this life was the one only opportunity of turning to God. They believed in the immortality of the soul, in the eternal felicity of the saved, and the eternal misery of those who reject God. They believed God works through the agency of man to bring the world to accept and trust in Christ. They accepted that situation. They considered themselves God's ministers. They had the bearing of men in authority. They were in their day regarded as great preachers. They met the needs of their generation. But as they yearned for souls, as they saw the quickening intelligence they had themselves done much to create, they sorely felt the need of education. They longed and prayed that some means might be established to enable young men to acquire the intellectual training necessary to meet the growing demands of a new and progressing country. It was a saying of theirs that whoever followed them would have to stand on their shoulders. They saw further ahead than most of their people. In fact, in the eye of the people, these men were themselves a standing argument against the necessity of institutions of learning. But these leaders knew themselves better than the people knew them.

Turn to another train of events. A few years preceding 1828 the old-fashioned gospel came to be preached in St. Paul's church, Halifax. Men were there coming to what we understand to be conversion. Division in St. Paul's ensued. The Evangelical party seceded, built the stone chapel in Granville street, fell away again, the most of them, into the bosom of the church, left, however, a few who could not go back, who had as they thought tasted a larger life than St. Paul's afforded. These few faithful souls, about 20 all told, bought the stone chapel, and on September 30 1827, a Baptist church was there constituted. Among this cluster were James W. Nutting, John Ferguson, John Pryor, Edmund A. Crawley, Dr Lewis Johnston, James W. Johnston, William B. Kinnear. In June, '28, their number had increased to 40. They sought admission to the Baptist association. Here was a train of events of the utmost importance to the denomination. The fathers had longed and prayed for the establishment of a seminary of learning; but they were unlearned men, what could they do? Here now were the needed elements. Messrs. Nutting, Crawley and Pryor had been educated at King's college, Mr. Johnston in Scotland. They were young and able men. It took them not long after forming their new connections to see the necessity of establishing at once a school of learning in connection with their chosen denomination. And so, omitting details, it comes to pass in 1828 these Halifax brethren came down to Wolfville to join the aged fathers in laying the foundations of the seminary so long and devoutly prayed for. Unanimity prevailed. The prospectus of the seminary was adopted. It appears to have been prepared in Halifax. It had solid and enduring quality in it. Article 13 will show the prime purposes in view in laying the foundations of the institution. It reads thus: 'It shall be the care of the committee to "provide efficient teachers for this seminary, to whose moral and religious character special regard will be had; and it is considered an object in every department under the influence of the society, never to be lost sight of, that the scholars and students, while acquiring information to fit them for their various stations in life, should be led to a knowledge of the true relation of man to his Creator and of that faith in the Lord Jesus Christ which alone can furnish a sure pledge of their good conduct in this world and their happiness in eternity." That was the kind of timber these fathers and brethren put into the new structure.

The work done by James W. Nutting during a long life, for academy and college, was incalculably valuable. Graduated at Kings college in 1810, admitted shortly after to the bar, baptized in Bedford Basin Sept. 30, 1827, "honest, earnest, judicious, kindly," his whole life was spent in doing good. As an officer of the Baptist Education Society and as an editor with Mr. John Ferguson for many years of the *Christian Messenger*, he did noble work for the Horton institutions. The *Messenger* was the organ of Acadia and of the denomination. It was ably conducted. It was one of Acadia's chief founders and was always its strong defender. "It stood four square to all the winds that blew." It overcame all difficulties incident to a new paper, held steadily on its way, and embalmed for us the early history of Acadia and of the denomination. Never let the work of Messrs. Ferguson and Nutting be forgotten.

One other name I must mention at some length, that of the Hon. James W. Johnston, lawyer, Queens Counsel, Attorney General, Judge in Equity; politician, statesman, leader of government, lieutenant governor; learned in law, skilful in disputation, successful as advocate, able as Judge; constant as a friend, terrible as an antagonist, humble as a Christian, loyal to his denomination and to Acadia, a tower of strength to the cause he espoused, a standing menace to all apposing forces. He was a governor of the College from its first inception till his death, having been always re-elected at the expiry of each term of office. To understand the true character and value of his work in connection with this institution it is necessary briefly to recall to your minds the bitter and determined opposition with which Acadia College had to contend from its very beginning, through a period of several years. It had to fight its way into collegiate existence! In 1839 the Legislature was petitioned for a Charter. The petition was vehemently opposed and its prayer was refused by a majority of 2 in the House of Assembly; 24 against the Charter—22 for it. The following year the application was renewed and the Charter granted. The opposing forces were however strong and active. At length a distinct issue came up to be fought out, should there be one College for the whole Province, or should the principle of denominational Colleges prevail? Under these circumstances the burthen of the defence of Acadia rested largely on Mr. Johnston. In 1843, when the opposition to denominational Colleges was at its height, Mr. Johnston, who was then Attorney General, sought election to the popular branch of the Legislature. (He had previously been in the Legislature Council). He was returned member for Annapolis. Occupying now the position of Attorney General and member of the House of Assembly he was able by his character and eloquence and by the strength of his party to obtain for Acadia at least a measure of the justice to which she was entitled. He was the one man in the denomination who was able to meet the exigency of the case. We of this day can look back serenely and even with pleasure upon those years of fierce contention continuing from '39 to '45 and later. It is apparent now that the very opposition which was so persistently carried on, proved the means of cementing together the various elements of the denomination, and rendering irrevocable their determination to extend all possible means to build up and carry to perfection the work they had undertaken. Every circumstance was working together for the furtherance of the College. The opposing parties had no Gamaliel to cite precedents and counsel them to refrain till it should transpire whether this were the work of men or not, and they took no heed to the prophetic utterance of Father Harding at Yarmouth, in '43; "Like Moses in the bulrushes," he said, "it must be preserved. The child must live. It was the Child of Providence; and who could destroy it." These opponents clearly never understood the foundation purposes of the Baptists, else they certainly would have foreseen what ultimately became apparent—the absolute futility of all opposition. In all this period of contention Mr. Johnston was the chieftain on whom the burthen of the day principally rested, and to whom we are mainly indebted for the successful and triumphant issue.

Accumulating manuscript warns me that I cannot venture to continue much further. I have mentioned at length only two of the Baptist fathers. What has been said in general concerning these two would I have no doubt be true of all of them. They were in their day strong men, full of faith and of the Holy Spirit. They all ardently labored and prayed for the Horton institutions. It would have been useless to attempt to build and carry them on without the sympathy and active co operation of the people. That the fathers called into active exercise this sympathy and active co-operation to a wonderful degree is acknowledged by the Education Society in their report of 1832, in which they review the situation thus: "Your committee rejoice to record the warm and cordial support which the propositions presented at Horton received from many friends, and especially from the ministers of the Baptist denomination then present. With the candor of Christian men unincumbered with narrow prejudices, and the experience of faithful servants of the gospel who had toiled with unspeakable pain through the disadvantages attending the defeat of early instruction, they raised a mass of honest testimony to the duty of Christian people to remove those disadvantages, which no arguments can confute and the recollection of which time can hardly obliterate." You see the result of their testimony in the spontaneous rising of the people to erect the college buildings. You see it in the splendid way in which the campaign of 1843 was fought. You see it illustriously in the great Onslow meeting where 200 noble men and women, whom I reckon among the founders of Acadia, held their place from early morn till late at night and stood to be counted on the greensward till they had rolled up a majority of 41 for their cause. "When shall their glory fade! Noble two hundred!" One hero of that battle still remains among us, Rev. Dr. Crawley, who so magnificently met the leader of the opposition on all the features of the great question at issue. But there was another whom I delight to mention and who must never be forgotten—our late friend John King, to whose iron will, keen foresight, unwavering loyalty to Acadia the majority was due. What would the day have been, indeed, without that majority—on the right side?

One cannot follow back the history of these institutions without remarking specially the providential manner in which men fitted to their special work were from time to time raised up. Alongside of this fact we must also always gratefully remember the generous loyalty and co-operation of all the Baptist population.

Among the departed governors of the college whom I have not yet mentioned, let me rapidly recall to your minds Hon. William B. Kinnear, who, with Rev. Dr. Crawley, united with the Granville Street Baptist church by baptism June 1, 1828. He was one of the founders, and long and well he served the cause of Acadia; Rev. William Burton, a man endowed with more than ordinary powers. "For upwards of 40 years, he stood as a faithful watchman upon the walls of Zion, zealously and earnestly contending for the faith once delivered to the saints, and affectionately beseeching men, in Christ's stead, to be reconciled to God; Rev. Samuel Robinson, of whose 34 years of gospel ministry you can judge by these figures: 4241 sermons preached, 1142 persons baptized; Rev. Charles Spurden, D.D., dearly beloved and affectionately remembered, a gentle and sincere christian minister and teacher; Rev. Charles Tupper, D. D., who for constancy of purpose, reliability of guidance, wealth of learning and abundance of useful labors in the service of the Lord had few compeers in his day; Caleb R. Bill, ever faithful and true to Acadia; Nathan S. DeMill, "highly esteemed for his sterling christian integrity," serving faithfully as a governor for fourteen years; Hon A. McL. Seely, who was held in the highest esteem as a christian gentleman and who gave long and valuable service to the College; Rev. James Parker who labored abundantly for Acadia for many years; Rev. Samuel N. Bentley, for some time pastor of the North Baptist Church, Halifax; Rev. A. D. Thompson, so successful in the financial agency of the College; Mayhew Beckwith, one of the solid and reliable men on whom dependence could be safely placed; Rev. J. A. Smith, for more than forty years a faithful watchman upon the battlements of Zion; Rev. John Davis, so long the Baptist bishop of the Charlottetown Church, universally esteemed, affectionately remembered; Rupert Eaton, held in memory for wise counsel, business energy and faithful discharge of duty; Rev. James E. Balcom, dearly beloved minister of the gospel; Hon. Judge McCully, whose work will be gratefully held in memory; Rev. Theodore H. Porter, fondly will his memory be cherished by a wide circle; Avard Longley, than whom no more faithful friend ever had Acadia.

Chosen from different spheres in life, resident in many different parts of these provinces, possessing varied qualifications, these dear departed brethren faithfully and well discharged the responsible office of governors of the College.

While I have thus attempted to refresh your recollection of those whose memory specially deserves to be long cherished by us, I am conscious how many others there are whom my limits only forbid me to mention particularly. Let us praise God for the multitude of faithful men and women throughout these three provinces who, in their day, have so nobly fulfilled their allotted task and gone to their reward, and let us prove our appreciation of their labors by handing these institutions down to succeeding generations more and ever more amply endowed, more generously equipped, more efficiently conducted, more and ever more abundantly fulfilling the purpose of their establishment, than when the fathers delivered the trust to us.

—The *Globe* of Saturday had a letter by a returned missionary, formerly in India, criticising some statements in "Major" Bhai's recent address, as reported in the city papers. This "missionary for twenty five years" writes in no spirit of antagonism to the Salvation Army; but he enters into a mild yet firm protest against the disposition of "Major" Bhai to ignore and disparage the missionary work of the Churches in India. He denies that there is any disposition on the part of missionaries to disparage the intelligence to the native converts, or to treat them with distrust. He intimates that when Musa Bhai represents the whole result of mission work in India as a quarter of a million of "proselytes" he understates the actual number of converts, which was over half a million in 1881, and uses a term of disparagement that he has no right to apply to the converts of other Churches. This writer thinks Musa Bhai is stepping aside from the proper work of a Christian missionary when he decries the hard and efficient labors of those who prepared the ground for the Salvation Army work in India by preaching, as well as by the translation of the Bible and the creation of a Christian literature. The Salvation Army should not belittle the work of those into whose labors they have entered. This missionary critic also denies that it is necessary to adopt the habits of the Hindoos in order to gain access to the natives. He cites one instance, where a little mission that has not so many agents as the Salvation Army, working on the old lines, was instrumental in bringing 10,000 converts from heathenism in one year; and he asserts, instead of Christianity being a "comparative failure" in India, that the success of the first century of missions in India is greater than the success of Christianity in the first century of the Christian era.—*Christian Guardian.*

Things Unlike a Christian.

It is not, says the *Inquirer*, like a Christian to come into church, on the Lord's Day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the prayer-meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to take only two sittings in a pew because you occupy only two, whilst you can afford to pay for four.

It is not like a Christian to subscribe only one dollar for missions when you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God has prospered us.

It is very unlike a Christian to absent yourself from church when a special collection is to be taken.

It is very unlike a Christian to go out of your church when the Supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity in the good work.

It is not like a Christian to give labor and substance to outside societies, when your own church stands in need of your help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government, because they are essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.

My Guest-Chamber.

One of the best things that the revisers of the Old Testament have done for us is to change some of the smaller words. They have taught us that Jesus said, "Where is my guest-chamber?"—not yours, not another man's, not the room for all the travelers who came to Jerusalem at this season, but, "Where is *my* room at this house? And the man shall show you a large upper room furnished and ready; there prepare the Passover." Through all the centuries since, a great procession, never broken, has gone up those outer stairs, and come down richer and stronger for the hour they have spent with Him. This is history for us all. This is experience for all who love Him and trust Him. * * * It is the sad truth that the greater part of the world has not heard His name. It is, perhaps, even a sadder truth that many who have heard His name have been indifferent to His approach. The world is not hostile to Christ. I wish it were. Hostility means life. Men are indifferent, and that is worse than opposition. We can sail the sea in the storm; but what can we do in the fog? The world is preoccupied. Our time is all taken up. We are very busy. Our engagements are made, our life is invested. There seems little place to admit Him—to admit any one who craves not merely entrance, but the large upper room. He has never lessened that demand—the large room, the upper room. The large room may be the palace hall or a narrow cell. The upper room may be one of whose windows open toward Jerusalem, or a dungeon in the ground. It is the largest room we have, the largest and the highest room, where He may find His guest-chamber. * * * O brethren, let us give it, not some spare room for which we have no use, not some Sunday afternoon which is not engaged, not some year when the work of life is over, but the year of thought, of strength, of purpose—the large upper room for the large upper Lord who comes bearing all His blessings with Him. O man, where is the guest-chamber in your life? Blessed are ye on this day, if you open unto Him the large room, and keep with Him the Passover that is the earnest of an everlasting rejoicing.—*Alexander M Kenzie, D. D.*

Work Every One Can Do.

Don't talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself; the next one is the nearest and most needy.

Help the lost sinner first; the weak Christian will get into Heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter; or any good way. Pray for them in private; speak of the meetings, praise them.

Cut and send clippings out of the papers; use your pen; quote apt passages of Scripture.

Introduce the unsaved to some one who will better tell them the way to salvation. Go with the enquirer to the altar or enquiry room. Ask them to your homes; talk and pray with them.

Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and remarks.

Live for Christ in your homes. This is the great need of to-day. Wash dishes, broil steak, make beds, sell calicoes or silks like a Christian. Keep sweet, happy and hopeful. Be a walking sermon. Don't growl with your face. If you are sick, show what grace can do. If you are tired, bear as only a heaven helped man can. If you are in trouble, let the world see in you the peace of God.

Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother.

Ask God to direct you to work, and he will do it inside of forty-eight hours.

Don't quit work until the breath quits the body; then begin service on the other side, in heaven.—*Rev C. H. Yaman.*

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

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With Ayer's Hair Vigor. Its cleanliness, beneficial effects on the scalp, and lasting perfume commend it for universal toilet use. It keeps the hair soft and silken, preserves its color, prevents it from falling, and, if the hair has become weak or thin, promotes a new growth.

"To restore the original color of my hair, which had turned prematurely gray, I used Ayer's Hair Vigor with entire success. I cheerfully testify to the

Efficacy

of this preparation."—Mrs. P. H. Davidson, Alexandria, La.

"I was afflicted some three years with scalp disease. My hair was falling out and what remained turned gray. I was induced to try Ayer's Hair Vigor, and in a few weeks the disease in my scalp disappeared and my hair resumed its original color."—(Rev.) S. S. Sims, Pastor U. B. Church, St. Bernice, Ind.

"A few years ago I suffered the entire loss of my hair from the effects of tetter. I hoped that after a time nature would repair the loss, but I waited in vain. Many remedies were suggested, none, however, with such proof of merit as Ayer's Hair Vigor, and I began to use it. The result was all I could have desired. A growth of hair soon came out all over my head, and grew to be as soft and heavy as I ever had, and of a natural color, *and firmly set.*"—J. H. Pratt, Spofford, Texas.

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January 30, 1888. 6tf

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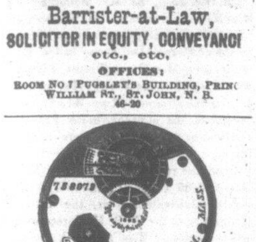

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STOREROOMS—15 SYDNEY STREET.
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Dissolution of Partnership.

THE partnership heretofore existing between Arthur P. Tippet and W. F. Burditt, under the name and style of TIPPET, BURDITT & CO., has been dissolved by mutual consent. Mr. A. P. Tippet assumes all liabilities in connexion with Grocery Commission Branch and will collect all accounts due same. Mr. W. F. Burditt assumes all liabilities in connexion with the Farm Machinery Branch, and will collect the accounts due same.
ARTHUR P. TIPPET.
WM. F. BURDITT.

Referring to the above notice I beg to announce that the business of Manufacturers' Agents and Commission Merchants will be continued under the name and style of Arthur P. Tippet & Co., at the old stand. 3 and 4 North Wharf, and would respectfully solicit for the new firm the same liberal patronage accorded to Tippet, Burditt & Co.
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Referring to the above notice I beg to announce that the Farm Machinery business will continue to be carried on under the name and style of W. F. Burditt & Co., with office and warerooms at 37 to 39 Germain St., and agencies throughout the Maritime Provinces, for the sale of the fullest and best assortment of Farm Machinery. WM. F. BURDITT.

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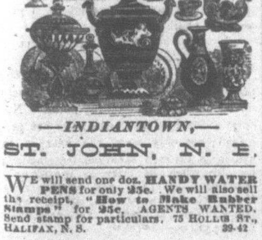

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ST. JOHN, N. B.

WE will send one doz. HANDY WATER PENS for only 25c. We will also sell the receipt, "How to Make Rubber Stamps" for 25c. AGENTS WANTED. Send stamp for particulars. 75 HOLLIS ST., HALIFAX, N. S. 39-42

SABBATH SCHOOL.

Bible Lessons.

Studies in the Old Testament.

FOURTH QUARTER.

Lesson IV. Oct. 28. Josh. 6: 1-16.

THE FALL OF JERICHO.

GOLDEN TEXT.

By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb 11 : 30.

I. ORDERS FROM THE CAPTAIN OF THE LORD'S HOST.—Chapter six should begin with ver 13 of the previous chapter. Verse 1 is a parenthetical clause between the last verse of that chapter and the second verse of this; and vers. 2-5 contain the communication which the Captain of the Lord's host (5 : 13-15) made to Joshua.

It was doubtless the eternal Word of God, who nearly fifteen centuries later was manifested in the flesh. It would seem to have been the main purpose of this manifestation to give Joshua a sensible and vivid impression of his superior officer. To the day of his death, let him never be tempted to think of himself as at the head of the armies of Israel.

1. *Now Jericho was straitly* (strictly, closely) *shut up*. The original expression is peculiar and emphatic. Accordingly the Chal. renders it, "And Jericho was shut up with iron doors and fortified with brazen bolts, so that none came out either to combat or to make offers of peace."

2. *And the Lord:* the Captain of the host of the Lord (5 : 14, 15). After the parenthesis (ver. 1), we have what was said to Joshua at the meeting described in the previous chapter. *See, I have given into thine hand.* The victory was to be manifestly the gift of God.

3-5. In these verses the great Captain proceeds to tell Joshua in what manner this victory should be obtained. The command is given in these verses in a condensed form, in order, doubtless, to avoid continual repetitions.

APPLICATIONS. 1. Every carnal heart is a Jericho shut up; God sits down before it, and displays mercy and judgment in sight of the walls thereof. There is a great victory to be gained over sin in our own hearts. God has a right to rule there. Sin in the heart is a usurper, a tyrant, without a single right. But it is a great work. The difficulty is exceeding great. Of ourselves we cannot conquer. But the Captain of our Salvation has come, and shows how we may subdue this stronghold.

2. The sinful world is another stronghold to be conquered by God's people. It belongs of right to God.

II. THIRTEEN PROCESSIONS AROUND THE CITY OF JERICHO.—6. *Take up the ark of the covenant.* The ark with its attendant priests was the central object of this strange procession. Thus was God honored before both the Israelites and the Canaanites. *Seven trumpets of rams' horns:* rather, horns or trumpets of jubilee; those by which was made the announcement of the new civil year, and of the jubilee (Lev. 23 : 24 ; 25 : 9).

7. *Pass on, and compass the city:* that is, go all around it. *Let him that is armed pass on before the ark:* as a guard of honor and of defence. The principal weapons were the sword, the bow, the spear, the sling, and the shield. As the procession was armed, the people of Jericho did not dare to attack it.

9. *And the rearward came after the ark* A rearward is that portion of an army which, moving behind the main body, gathers up all the stragglers, takes care of any that may faint and fall by the way, sees that neither cattle nor baggage are missing, and protects or covers the rear of the host from the assault of enemies.

10. *Ye shall not shout, nor make any noise...until the day I bid you shout.* No sign of triumph was to be raised, no words of rejoicing over the foe, nor of consciousness of strength.

14. *So they did six days.* We do not, with some, think the proceeding was likely to awaken the mirth of the inhabitants of Jericho,—more likely was it to make a solemn impression upon their minds.

OBJECT OF THIS PLAN OF ATTACK. 1. To impress deeply upon the Israelites that it was the omnipotence and fidelity of Jehovah alone which could give into their hand this fortified city, the bastion of the whole land. 2. To exercise Israel in unconditional faith and patient trust in the power and assistance of God. 3. To show to the wicked inhabitants of Canaan that the victory was from the true God in behalf of his children, and thus to be an invitation to them to become his children, and worship and obey him. 4. The delay also afforded time for the news of this extra ordinary proceeding to spread through all the country around.

III. THE FALL OF JERICHO.—15. *On the seventh day...compassed the city after the same manner seven times.* Now the Israelites begin their march very early, with the dawn, because they have to make the circuit seven times.

16 *At the seventh time...Joshua said unto the people, Shout.* Of course the shouting and the blare of the trumpets had no power to overthrow the broad stone walls of the city; but it connected the people with the miracle in outward form to show that only as they were really connected with it by faith would the work be done for them.

Then the walls fell down flat, and every man went up straight before him. They destroyed every person in the city, except Rahab and her family, burned up all that was combustible, devoted the silver and gold to the Lord's treasury, and thus completely swept the city out of existence.

APPLICATIONS. 1. This was peculiarly calculated to show how easily God can make a way for the accomplishment of his own purposes, and for the salvation of his people.

2. All the people shall shout in order that all may have their part in the victory.

3. By faith the walls of Jericho fell down (Heb. 11 : 30). All the acts of Joshua and of the people were the fruit of faith. So by faith only will Christians conquer the world, a faith manifested in obedience to the word of our Captain.

4. We should never be dismayed at any outward obstacle or hindrance in the way of God's kingdom.

IV. THE JUSTICE AND LOVE OF GOD IN THE CONQUEST OF CANAAN.—(I) In reference to the Canaanites. 1 Their destruction is always presented in Scripture as a judgment of God sent on them because of their wickedness. The heathenism of Palestine and Syria was so foul and degrading that there is no state, even at this time, which would not put it down, if necessary, by the severest penalties. 2. The Canaanites had received repeated warnings and instructions, in the general Deluge, in the destruction of Sodom and Gomorrah, in the holy example of Abraham, Isaac, Jacob, and Melchizedek, and in the slow advance of Israel from Egypt to their borders, attended by miracles which caused them to tremble (Ex. 15 : 14-16). 3. God not only sent them these lessons, but he bore with them many centuries in patience, while they abused his grace. 4. If God had not destroyed them they would have destroyed themselves by their own corruption, but not till they had injured many others by their example and influence. 5. It is impossible to acknowledge God as the moral governor of the earth, and not to admit that it may be right, or even necessary, on occasions, for him to remove, summarily, from his dominions a mass of hopeless depravity, such as these nations had long been. 6 Nor is it any real objection to this view that the innocent children of the Canaanites were indiscriminately slaughtered (Josh. 6 : 17, 21). To say nothing of the practical difficulties which the sparing of infants would involve, when the parents generally were put to death, and to pass by the obvious parallel supplied by the wholesale destruction caused, for example, by an earthquake; it is evident that since God's dealings with men do not terminate with this life, he can redress hereafter inequalities arising out of the acts of his providence here.

(II) In relation to the Israelites. 1. It is objected that in commissioning the Israelites to exterminate the Canaanites, God sanctioned cruelty. But if it be sanctioning cruelty to direct a human agent to execute a lawful sentence against crime, then we are involved in the charge when we elect officers to perform the same duty towards criminals. 2. To employ the Israelites in the execution of the fearful sentence, was adapted to inspire them with horror of the crimes thus severely punished, and to prevent their intimacy with the surrounding heathen and the contamination which intimacy would have produced. 3. Had not the Israelites been thus inspired with detestation of idolatry and its attendant immoralities, they would probably have sunk soon into the most degraded heathenism. Their sacred books would have been destroyed or corrupted.

(III) In relation to mankind. If the Jews had failed, the world would have been lost. The true religion would have vanished, the mission of Christ would have been impossible. In these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended. The Israelites fought not for themselves only, but for us.

Fettered in Love.

Dash was a dog with very short legs, very curly hair, a very stumpy tail and very bright eyes. His nose was so near the ground that when he sneezed it always bumped hard on the floor; and then he would look very much astonished, as if wondering what had hit him.

Dash came late in the winter, and by spring he thought he knew all a dog ought to know. He could bring bones and scatter them about the place, dig deep holes in the newly made garden, and bite the leaves off the green-house plants as soon as they were set out.

When warm days came, grandpa, who had given the dog to Tony and Phil and Tom, brought home one day a thing that looked almost like one of mamma's bracelets.

"It is a collar for Dash," he said.

It was a cunning little thing of nicely stitched leather, with a brass plate on which was marked Dash's name and address.

"Let me put it on him, please," said Phil, and it was passed over to him. Every one was kind to Phil; for he had been hurt in an accident long ago, and had to lie on a sofa all the time.

They brought Dash to him, and he tried to put the collar on. But Dash seemed to have an opinion of his own about collars, for he gave a jump, and rushed out of the room.

When he was brought back after a long chase, grandpa undertook to hold him while Phil slipped the collar on. And then all realized more than before that Dash had four legs and a head, and that they all agreed in a decided objection to that collar, and that they all were very strong for so small a dog. He fought and kicked and scratched until it took the whole family force to hold him quiet enough to lock the tiny padlock with the tiniest of keys.

And the moment he was let loose he sprang away with a sharp little "Wow," and ran around the lawn as if he was crazy. He rolled in the grass, and tried to rub off or scratch off the collar. When he made up his mind that he could not, he hid under a bush, and would not come out, not even when Phil called him.

"Hadn't we better take it off, as he hates it so, grandpa?" asked Phil.

"No, he must wear it," said grandpa. "He would not be likely to live long without it."

"Why, grandpa, how is that?" asked Tony.

"He cannot know we do it to save his poor little life, for he is only dog. To him it is only a fetter, and he hates it."

"I know," grandpa went on in more gentle tones, "a Father who put fetters and bonds on his own children—fetters much more painful to wear than Dash's collar."

"A father? O grandpa!"

"He does it from a far tenderer love than we feel for Dash. He sees in his great wisdom that some danger awaits his dear child, so, to guard him from it, he binds him fast with a fetter of sickness and suffering very hard to bear."

"You mean like me, grandpa?" asked Phil, looking up. "But why should it be only me, and not the others?"

Grandpa pressed the little form closer as he went on:

"Dash can never know why we put a collar on him. But we shall know some day why our Father thinks best that some of his little ones should suffer. And we know already that it is done in love. Dash does not know even that."

After a while Dash crept out of his hiding-place with a very woe-begone look, and stole up to Phil, who had never teased him as the other boys sometimes did.

"Poor doggy!" said Phil, stroking him softly; "don't you know we wouldn't hurt you for anything?"

Dash gave a little wag of his tail, but still looked as if he thought himself sadly abused. But in another hour he was tearing around with Toney and Tom, only once in awhile stopping to give an impatient tug at his collar. And Phil watched them with a new light in his large, thoughtful eyes. Grandpa's little lesson had made him understand better than ever before that it was a loving hand which had bound the fetter upon him.

WORDS FITLY SPOKEN.—There is a very interesting story about an old gentleman who stopped at a public fountain to take a drink of water. A young lady was ahead of him, but she politely served the old man first; as he thanked her, he said, "I hope you have drank at the Fountain of Living Water?" Her face flushed, but she did not make any reply. A year afterward, in a distant city, the old gentleman was called to visit a sick lady, who was not expected to live. She smiled on him as he came into the room, and said: "Do you remember me? You asked me once if I had drank at the Fountain of Living Water. I thought you were rude, then, to speak in that way to a stranger; but I never could forget that question. It lead me to the Living Fountain, and now I am going to Him." This is a true story, and ought to help you and me to understand how easy it is to speak a word for Jesus, if we really want others to serve Him.—*Pansy.*

The Ladies' Favorite.

The newest fashion in ladies' hats will doubtless cause a flutter of pleasurable excitement among the fair sex. Ladies are always susceptible to the changes of a fashion plate; and the more startling the departure the more earnest the gossip over the new mode. Dr. Pierce's Favorite Prescription is a positive cure for the ills which afflict females and make their lives miserable. This sovereign panacea can be relied on in cases of displacements and all functional derangements. It builds up the poor, haggard and dragged-out victim, and gives her renewed hope and a fresh lease of life. It is the only medicine for women's peculiar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded. Read printed guarantee on bottle wrapper.

—"Why," does any one ask,—why does the battle press hard to the very end? Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness?" Because from patience is to come perfection. Because from strife is to come triumph. Because from the dark cloud is to come the lightning flash that opens the way to eternity.—*Orville Dewey.*

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

HEMORRHOIDS.

A gentleman writes: "I desire to place on record the cure of the piles by using MINARD'S FAMILY PILLS and applying MINARD'S LINIMENT externally." Use equal parts of Liniment and sweet oil for applying; it reduces the inflammation and gives comfort at once.

SPECIAL.—"Harvest Concert Exercises." Five hundred Baptist Sunday Schools can be supplied now with "Harvest Concert Exercises." Send 6c. for sample copy. No better time in the year than at present to hold such a concert, when flowers, fruits, vegetables, wheat, etc., etc., are being gathered in. A moderate supply could be obtained for the occasion, and with this exhibitor give the exercise, throwing in a lot of choice music and charging 10c. or 15c. admission. By this way you can replenish your library, or send it as a donation to the Baptist Book Room to aid Colportage work. Who will try?
—GEO. A. MCDONALD, Sec-Treas.

THERE ARE 165 CITIES in the world that contain over one hundred thousand inhabitants, and there are a hundred and one little ailments brought on by an overworked constitution which might be prevented by the timely use of Puttner's Emulsion. It is in diseases of this origin that it has achieved and is achieving such marvelous results. Rev. R. T. Brine, Pugwash, N. S., says: "Being fully convinced that sufferings from exhaustion, brain weakness and rheumatic attacks will gain speedy relief from the use of Puttner's Emulsion. I feel it a duty to make known to such, its remarkable effects on my system." Dr. H. J. Tipot, of St. Peters, C. B., says: "Judging from the results obtained from Puttner's Emulsion in the course of my practice I cordially recommend it to possess all the virtues ascribed to it as a medicine."

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DEAFNESS CURED.—A very interesting 132 page Illustrated Book on Deafness. Noises in the head. How they may be cured at your home. Post free 3d.—Address Dr. NICHOLSON, 30, St. John Street, Montreal. 30

ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers; there is no mistake about it. It cures Dysentery and Diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP," and take no other kind.

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The circular around each box explains the symptoms. Also how to cure a great variety of diseases. This information alone is worth ten times the cost. A handsome illustrated pamphlet sent free contains valuable information. Send for it. Dr. I. S. Johnson & Co., 22 Custom House Street, Boston, Mass.

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PLEASE TAKE NOTICE!!

Believing God's purpose was in it, we have obeyed the call to come and labor at the MARINER'S TEMPLE. Apparently it involves much sacrifice of home and other personal comforts to attempt and obtain SUCCESS. As advised, we shall move our MAGAZINE,

BUDS AND BLOSSOMS

and use it to help us, as heretofore, in the Work. Unless aided by Christians generally, we must suffer financial LOSS. This can be, should be, and will be avoided if advertisers will encourage, and those who read this subscribe. Send for circulars and specimens, and you will see what others think and say about BUDS AND BLOSSOMS.

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This is a richly illustrated magazine, highly recommended, and can be safely introduced to the Home Circle. It is profitable and pleasing to old and young. A record of faith work. Full of the Gospel spirit. Its short stories, temperance sketches and missionary notes, make it bright and cheery. Just the thing for your family. 13th year publication.

☞ N. B.—The Editor's address is changed. Send all communications and payments to Rev. J. F. AVERY, Office, 1 Henry St., Cor. Oliver, off Chatham Sq., New York, C. Forty pages monthly. $1 per year. Send two 3c. stamps for specimen. B. & B.

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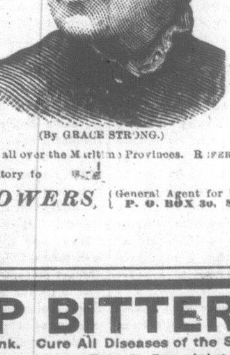

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RELY ON HOP BITTERS.

A WONDERFUL NERVE TONIC. A Medicine, not a Drink. Cure All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, Urinary Organs, Nervousness, Sleeplessness, Female Complaints, DRUNKENESS. It may Save Your Life. ☞ 1,000 Reward paid for a case they will not cure.

Messenger and Visitor.

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All communications respecting advertising should be addressed to E. A. Powers, publisher, St. John, N. B. Rate per line, one insertion, 12 cents; each subsequent insertion, 10 cents.

All other communications and all subscriptions to be sent to Rev. C. Goodspeed, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, October 17, 1888.

THE GROUPING OF THE CHURCHES.

It has been suggested that the plan of grouping the churches adopted by the Convention and the names of the chairmen of groups appointed at the various Associations, be published in the Messenger and Visitor. Believing the suggestion helpful, we publish the plan and names below:

THE PLAN.

For the better working of the Convention Scheme, it is hereby recommended that each Association in this Convention adopt the plan accepted by the last session of the Central Association of Nova Scotia, namely:

1. That the area of each Association be divided into sections having in view the grouping of the churches in each section.

2. That the pastors of each section, together with the delegates appointed, as hereinafter provided, be a committee to carry forward the work recommended by this arrangement.

3. That each church be requested by its pastor, or its clerk in case there is no pastor, to appoint three brethren to co-operate with the pastors of the section in the work they undertake.

4. That one of the pastors in each group of churches be appointed chairman by the Association of the committee for the section.

5. That the special work of the committee shall be the more efficient working of the Convention Scheme, and the fostering of missionary work in the neighborhood of the churches, thereby supplementing the work of the Home Missionary Board.

6. That each committee be requested to hold quarterly meetings in connection with the churches of their respective sections; and that the first meetings be held as soon after the meeting of the Convention as practicable, these meetings having for their special object the efficient operation of the Convention plan, and the general work of the Lord in the vicinity of the churches.

7. That each committee report from time to time in the Messenger and Visitor matters of interest in connection with the work in the several sections, and annually to their respective Associations.

THE CHAIRMEN.

Nova Scotia Western.—Brethren J. T. Eaton, J. L. M. Young, I. E. Bill, W. H. Richan, S. H. Cain.

Nova Scotia Eastern.—Brethren F. A. Kitson, J. W. Bancroft, Pastor of Antigonish church, H. B. Smith, T. Bishop, F. D. Davidson, T. A. Dykeman, J. E. Goucher, D. A. Steele.

New Brunswick Southern.—Brethren C. W. Williams, C. H. Martell, J. A. Gordon, W. F. Parker.

New Brunswick Western.—Brethren C. Henderson, W. M. Edwards, H. Charlton, B. Jewett, J. C. Bleakney, C. Currie, F. D. Crawley, A. B. McDonald, W. G. Corey.

New Brunswick Eastern.—Brethren W. Camp, W. B. Hinson, W. T. Corey, S. J. Archibald, B. N. Hughes.

The chairmen of groups in the N. S. Central and in the P. E. Island Associations have not appeared in the Messenger and Visitor. If the clerks think it wise to send on the list of groups, we shall be glad to publish them.

It is for the chairmen of the respective groups to send the requests spoken of in Section 3 of the plan, giving notice also of the time and place of the first meeting, so that the local committees may meet and help each other and arrange for work. We hope to have the pleasure of publishing many reports of progress and successful work.

AFRICA

The Dark Continent is attracting to itself the attention of the civilized world, as never before. As in so many other cases, missionaries have been the pioneers of discovery and the leaders in the advance of civilization. Little did Dr. Livingstone suppose that his plunge into the depths of Africa was so soon to lead to such momentous results. Stanley plunged in after him, and, what was much more important than finding the heroic old man, in the quiet and intimate intercourse with him, secluded from the rest of mankind, became inspired with something of his nobler enthusiasm. Through Stanley's journey across the continent, through his solution of the enigma of the source of the Congo and the other wonderful information he brought, missionary enterprise was further stimulated, soon to be followed by the founding of the Congo Free State. In the meantime, Great Britian assumed virtual control of Egypt, and the French have extended their dominion from Algiers over a part of Tripoli.

Later, the Germans have taken possession of a strip of land on the west coast of Africa, including the Cameroons country; the Italians have seized Massowah and are preparing to absorb Abyssynia; while Great Britain, never behind in what pertains to trade and colonization, has just extended her control over an immense tract of country north of the territory held by the Boers, isolating them and shutting them in. The latest news is to the effect that a great British company has been formed with unlimited capital, that the country for 250 miles along the east coast has been ceded to them by the Sultan of Zanzibar and the native chiefs, and extending back until it touches the Congo Free State and forming a territory of 50,000,000 of acres. Of course this will be under the protection of Great Britain as was India when held by the East India Company.

The interest which has stimulated such a rage for African possession is due to several considerations. The first is the commercial. The world has awakened to the fact that the centre of Africa is a country of unexampled richness, and teeming with an industrious population. The following, from the *Chicago Standard*, gives some idea of the fertility of the country:

The inhabitants are not all, nor mostly, mere savages. They can be reached as perhaps the aboriginal American never could have been. Lieut. Weissman, writing of a section now embraced in the Congo Free State, says: "The country is densely peopled, and some of the villages are miles in length. They are clean, with commodious houses shaded by oil palms and bananas, and surrounded by divided fields in which, quite contrary to the usual African practice, man is seen to till the soil whilst woman attends to household offices." He describes it as "a prairie region of great fertility, the future pasture-grounds of the world." Although within ten or twelve degrees of the equator, yet owing to the elevation of this favored section the temperature ranges from sixty-three to eighty-one degrees, and sometimes falls as low as forty-five degrees. Another traveller, Dr. Schweinfurth, describing what he found in quite an opposite direction, says: "The way led through a country of marvellous beauty, an almost unbroken line of the primitively simple dwellings extending on either side of the caravan route."

It is little wonder that the various nations wish to secure a strip of the coast so as to have a share in the trade which must be developed, when a country like this is opened up to commerce. It is also the aim, of course, to absorb the country inland from these coast strips, as fast as possible.

But, whether designed or not, another result will follow. The darkness still enveloping the central regions of the continent will soon be dispelled. European traders will soon penetrate the whole area. Channels of easy communication will be opened up. The Arab slave-traders will soon have to decamp and their infamous traffic will be broken up. While it seemed a rash undertaking for Stanley to risk the dangers of the attempt to relieve Emin Bey, whether he perish or make his way out from the darkness which has enshrouded him so long, the result will be the same. It will help to open Africa the more rapidly. Already one of the most influential German journals is pleading for an international expedition by Germany, England, and the Congo Free State, to go to the relief of Emin Bey and Stanley.

What the introduction of civilization will be for the natives remains to be seen. Were it not for rum, there is little doubt that it would be their greatest boon. It may be that rum and the vices of European nations will sweep them away as it has so many native races, although many of the African tribes are of a much higher type of man than the average aborigines.

It will remain, largely, with the Christian churches, whether these native races are to be lifted up or degraded and destroyed. If the religion of the cross really takes hold upon these races, they may yet become prosperous and strong. This should be a great incentive to earnest prayer and effort.

Since the above was written, comes the news that the German colony on the east coast of Africa has been swept away by the infuriated natives. This will lead to greater encroachments by Germany. It seems, however, that no nation can deal with native races as successfully as Great Britain.

THE WEEK.

The rumors of war will not long down. It is now stated that Bismarck has a vast deal on the tapis, and that the young Kaiser's visits are but a part of the programme in carrying it out. It is that there is to be a great partition of the minor states between Germany, Russia and Austria. Each of these powers is said to be pledged to refrain from interference, while the other powers are taking possession of their allotted portion. Germany is to have the delta of the Rhine, Holland, Luxumbury, and a part of Belgium. Russia is to be allowed to possess herself of Constantinople, the eastern Balkans, and all she can grasp in the east. Austria is to have Salonica, Bosnia, and her share of Bulgaria, &c. England is to be left out of the arrangement, against whom Bismarck has an inextinguishable dislike. Germany is to have Holland's colonies and so compete with England as a colonial nation. All the dislike of England aroused in Germany is the pursuance of a plan to dethrone her from her high position. In confirmation of the idea that there is to be a deal of some kind, it is said that the visits of William have been followed, in each case, by greater military preparations, and that the present visit to Italy is to detach her from the English alliance. There is probably as much or as little truth in these rumors as in many others that have had their run. Still this seems to be the talk in Europe, according to Prof. Washburr, of Roberts College, Constantinople. It would not be strange, if these rumors are true, if England and France again join forces. These, with the smaller states, especially if Italy can be held and Sweden gained, would, with Turkey, make a formidable confederacy.

The young Kaiser is on his journeys again. He has made a visit to the Emperor of Austria, and is now in Rome, where he has had audience with the Pope, much to the chagrin of the best friends of Italy. It is said that anarchists had a plot to assassinate him, and that he changed his plans of journey, to evade it.

The colonization efforts made in Eastern Africa by the heavily subsidized German company have collapsed by the recent misfortune, and the territory secured at so much expense has been practically abandoned. The work must be begun over again. Some of the German papers are blaming the British for the mischief, and this adds to the existing feeling of uneasiness as to the relations between Great Britain and Germany.

In the meantime, England is awake to the demands of her commerce and her naval supremacy. She has just annexed the Harvey Group of islands in the Pacific. This is supposed to be in view of the near completion of a canal at Panama, and to provide a station on the line of travel between Australia and the mouth of this canal, to serve as a coaling place, &c.

It is interesting to note that Lord Rosenberry, the prospective successor of Gladstone as the leader of the Liberal party of England, sees the need, in view of the attempts of other nations at colonization, to draw the bonds closer between Great Britain and her colonies. In a speech at Leeds, on the 10th, he favored the appointment of a non-political foreign secretary, who should speak with the united voice of the English people without distinction of party. He said that England's colonial policy was becoming more and more involved with her foreign policy, and that if she wished to retain her colonies she must admit them to a larger share in promoting the influence of England in foreign affairs.

The police are said to have a new theory as to the Whitechapel murderer. He is said to be a man in good social position in the West End, who is living a dual life. This may be sent abroad but to put the real fiend off the scent.

The Mormon church has met with a stunning blow. By a decision of the Supreme Court of Utah, it is decreed that this church as a corporation to hold property is dissolved, and that all its possessions lapse to the government. Already over $1,000,000 are in the hands of a receiver, and more will follow.

And now a little political capital is to be made out of the execution of Riel. A United States Senator has introduced a resolution, calling on the President for information anent the death of this traitor, on the ground that he was a United States subject. This is doubtless to catch the vote of the French Canadians who have emigrated to the United States.

According to the returns of the Board of Trade, the trade between Great Britain and Canada is on the decline, both in imports and exports. It may be due to special reasons, and be but temporary.

Central Association.

HALIFAX DISTRICT.

In accordance with the plan of the Association a preliminary meeting of delegates from the churches in this district, was held on the 2nd of August in the vestry of the First Church, Halifax. Ten churches were represented at this meeting, and after due deliberation a general outline of the work to be undertaken was marked out, and the pastors were appointed an executive committee to superintend the prosecution of the work.

It was subsequently decided by the pastors that meetings should be held first with the churches on the eastern shore of St. Margaret's Bay. Accordingly a visit was made to these churches the first week in October. There are three congregations along the eastern shore of the Bay, that have been accustomed to unite for the support of a pastor, one at French Village, one at Indian Harbor, about nine miles from French Village, and another at Dover, five or six miles from Indian Harbor. There is no separate church at Dover, the twenty or thirty Baptists residing there are connected with the Indian Harbor Church. These congregations are now, and have been for four or five years, without a pastor. Very good work has been done on the field by students in vacation, but the churches are suffering from the want of an ordained minister. They have special need of a pastor at this present time, when the community is distracted by an erratic teacher of the Seventh Day Adventist School. The brethren however sustain their prayer-meetings, and their Sabbath-schools, and hope the time will soon come when they will be no longer pastorless. At French Village an attractive and commodious meeting-house is being erected. The outer part of the house is about completed, and the work is within movingon. The brethren make slow progress with the house, because they have decided to pay as they go. They are not disposed to dedicate the house to the Lord subject to a mortgage.

We held two public evangelistic meetings in both French Village and Indian Harbor, and notwithstanding the stormy weather, the congregations were good. A conference was held with the brethren in each place regarding the work on their own fields, and also with regard to the general work of the denomination. These churches have had no regular method of raising funds for denominational purposes, but expressed a willingness and a desire to do what they can. Accordingly a committee of young women was appointed in each of these places, to call regularly once a quarter, upon the members of the congregation for their contributions to Convention Fund. It was thought, under the circumstances, that this would prove the most efficient method. A collection amounting to one dollar and forty-seven cents was taken at French Village, and one amounting to three dollars and ten cents at Indian Harbor, and these sums, together with three dollars given by individuals, have been forwarded to Dr. Day.

W. H. Cline.

Council at Clementsport.

A council was convened at Clementsport Wednesday, October 10, at 2 p. m., to take into consideration the advisibility of recognizing as a separate church the branches of Clements church situated at Goat Island, Clementsport, and Shore Section. The following churches were represented:

Yarmouth 1st: Rev. H. F. Adams, Dea. W. H. Gridley.

Digby: Rev. J. S. Brown.

Hill Grove: Rev. W. L. Parker, Bro. A. W. Parker.

Hillsburg 1st: Dea. H. H. Chute, Dea. E. Clarke.

St. Mary's Bay: Rev. P. R. Foster.

Annapolis: Des. A. Thomas.

Clements: Dea. D. Potter, Dea. Wm. Long.

The following brethren were invited to seats: Rev. L. B. Gates, and Bros. Jos. Potter, Abner Morse and N. Rice.

The council organized by appointing Dea. H. H. Chute, chairman, and J. S. Brown, secretary.

The clerk of Clements church read a requisition signed by 45 members, requesting that they with others be dismissed for the purpose of becoming organized as a separate church; also resolutions granting said request and proving that the church were a unit in believing the time had come when it was necessary for the well being of the cause of Christ that this large church become two bands.

Bro. F. Williams made a statement on behalf of the brethren and sisters who wished to become identified with the new organization, that they were in sympathy with the Articles of Faith and Practice as held by the churches comprising the Baptist Associations of Nova Scotia. After due and careful consideration of the subject, the following resolution was unanimously adopted:

Resolved, That this council recognize the Clementsport church as a regular Baptist church, and that a public recognition service be held this evening at 7.30 o'clock.

The order of service was as follows:

Prayer: Rev. W. L. Parker.

Sermon: Rev. H. F. Adams. Text, 1 Kings 7: 21, 22.

Reading Articles of Faith and Church Covenant, by the secretary.

Hand of Fellowship to Church: Rev. P. R. Foster.

Benediction: Rev. L. B. Gates.

All regretted that Bro. Archibald, the pastor of Clements church, was not able to be present, having been called from home by the severe illness of his father.

J. S. Brown, Sec'y.

"Lovitt Hall."

A very enjoyable evening was spent at Acadia Seminary on Friday last on the occasion of setting apart or dedicating a room in that building to be known as "Lovitt Hall," from Mrs. J. W. Lovitt, of Yarmouth, a former generous giver to this institution and now a contributor of $100 towards the furnishing of this room.

The teachers of the College and Academy were present by invitation, as well as Rev. Dr. Higgins, Rev. Mr. Rose, Rev. Mr. Adams, of Yarmouth. Tea was served in the pleasant dining room of the building, on which occasion elegant hand-painted cards with appropriate mottoes from the English Classics, were presented to the guests. The selections, we assume, were the work of the accomplished Principal, while the ornamentation gave striking evidence of Miss Harding's skill in water-colors. The enjoyment of the evening was much enhanced by the music, both vocal and instrumental, furnished by the teachers of the Seminary, Misses Sawyer, Wallace, Vaughan and Williams. An opportunity was also afforded to make the acquaintance of Mr. Oakes and Mrs. Oakes, whose duties have just begun in connection with the Academy.

Lovitt Hall was formally inspected during the evening and greatly admired. It is one of the pleasantest front rooms on the second story, and thanks to the exertions of Mr. Adams and the generosity of Mrs. Lovitt it is now a very cosy and attractive library and private parlor for the young ladies. The walls and ceiling were decorated under the supervision of Miss Wadsworth, while the carpet and furniture, including two book-cases 8½ by 7½, were selected by Mr. Adams, who, it is understood, expended $17 in addition to Mrs. Lovitt's donation.

The young ladies of Acadia Seminary have certainly a very pleasant and comfortable home which, added to the conceded educational advantages offered, ought to ensure a large attendance at this institution during the coming winter.

History of Baptist Foreign Missions of the Maritime Provinces.

(*Conclusion.*)

The farewell service was held in Brussels street Baptist church, St. John, and about the last of September, Rev. W. F. Armstrong, Rev. R. and Mrs. Sanford, Rev. Geo. and Mrs. Churchill, Miss Eaton and Miss Armstrong sailed for Burmah.

In 1874, Rev. W. B. Boggs, who for many years desired to labor for the destitute heathen, was added to the number. In 1875, our missionaries found they were not in the right place for work. The Karens of Burmah and Siam, among whom they were to labor, were not found in such numbers as they had been led to suppose. They wrote home for instruction and the matter received due consideration. Truly the hand of God was directing this work, as all subsequent movements have plainly indicated. The Baptists of Ontario and Quebec had just entered upon independent work in the northern part of the Telugu country, and were desirous for the co-operation of their Maritime brethren.

A special Convention was called at Amherst May 12, 1875. The Rev. J. L. Campbell, a representative of the Ontario and Quebec Society, being present, the question was carefully and thoroughly discussed. A resolution was passed "That we unite with the Ontario Quebec brethren to locate our mission in a portion of the Telugu country." The result of this Convention was immediately communicated to the missionaries, and they at once crossed the Bay of Bengal, to labor on a permanent field. One of the missionaries referring to the telegram, said: "This settles the question and puts an end to our anxiety, and I think I am glad the decision is what it is."

From the report of the Foreign Mission Board of 1876, we gather the following information: "Miss M. E. Armstrong having married Rev. G. F. Currie, who is now stationed at Cocanada as one of the missionaries of the Canadian Missionary Society, her useful labors are necessarily transferred to India, where we trust she will be the instrument of much good among the women and children of the Telugus, as she was in Burmah during her residence in that country. Rev. W. F. Armstrong and wife (formerly Miss Norris) are stationed at Kimidy. Rev. R. and Mrs. Sanford are at work in Bimlipatam. Rev. George Churchill being disabled by ill health for active service, is obliged to take a voyage to Australia, during which time Mrs. Churchill remains in Madras. The climate of India proving so injurious to Rev. W. B. Boggs' health, his physicians advised his immediate departure."

This he was obliged to obey, taking with him Mrs. Boggs, (formerly Miss Eaton), one of our most efficient missionaries. Sometime after his return, his health was greatly restored, and he again desired his brethren to send him back to the loved work. But they, fearing his health could not endure the climate of India, thought it inexpedient. In 1878, Mr. and Mrs. Boggs returned under the auspices of the A. B. M. U., and have been laboring most vigorously and successfully all these years.

After Mr. Churchill's return from Australia, the latter part of January, 1877, he went to Bimli and was associated with Mr. Sanford until 1879, after which he moved to Bobilli and established a station.

Mr. Armstrong left Kimidy in 1879. Disposing of the property there, he opened a station at Chicacole, believing this to be a better centre for missionary work. The year following, Mrs. Armstrong's impaired health necessitated their return to her native land; after her incessant toiling in faithful service for ten years.

They are now laboring among the the Telugus, at Maulmain, under the A. B. M. U.

Miss Carrie A. Hammond, recommended by the W. M. A. S., received an appointment from the Foreign Mission Board, and sailed for India Sept. 7, 1879, arriving in Bimli the following December. Here she assumed the responsibility of superintending the school, and taking charge of the work; Mrs. Sanford was compelled to lay aside whilst she regained strength in the home country. In May, '80, Miss H. was transferred to Chicacole, to superintend the Mission until the arrival of a new missionary family. For nearly three years she held the fort here,—when help came. Long and loudly came the cry for reinforcement, from our brothers and sisters in the east. At last the cry was responded to by J. R. Hutchinson, of Great Village, N. S. On Sept. 20, '82, a farewell service was held in Germain St. Baptist church, and the next day Rev. J. R. and Mrs. Hutchinson and child left for India, reaching Bimli December 24. The 1st of January, '83, they went to their destined home in Chicacole, and spent five and a half years, (rough) with success, after which they returned to Nova Scotia. Mr. Hutchinson's connection with the F. M. Board was severed June, '88.

In 1883 another was added to the corps of workers on the foreign field. The report of the F. M. Board for '83 says: "In accordance with the announcement at the last meeting of Convention, the repeated call for reinforcement, which had come from our brethren on the foreign field, was answered by Bro. J. C. Archibald, who, after protracted prayer with the Board, placed himself in their hands as a candidate for appointment to missionary service in India, and was gladly accepted. his qualification for the work having been previously inquired into and satisfactorily ascertained. The farewell service was held in Leinster St. Baptist church, St. John, Oct. 26, '82. At the close of that meeting he was escorted to the I. C. R. depot, where he took the train en route to Quebec, from where he sailed for India, and arrived at Bimli, January 2, '83. Mr. A. went to Bobbli two days after his arrival, and soon resumed the study of the Telugu language, begun under the direction of Rev. A. A. Newhall, on the voyage from England; here he rendered good service, with the intention of making his home, during the absence of Mr. and Mrs. Churchill, in the home-land. But, shortly afterward, Mr. Sanford was compelled to return home for rest, and this necessitated Mr. Archibald's transfer to Bimli.

On Oct. 25th, '83 Mr. Archibald and Miss Hammond were united in marriage.

In '84 the working force was strengthened by the addition of two young ladies. Early in the spring Miss Hettie Wright, of Halifax, was accepted by the Foreign Mission Board. During the summer Miss Wright visited several of the churches in the Provinces, stimulating many of her sisters in mission work.

From the report of the Foreign Mission Board of '85 we take the following: Early in the Convention year, the Executive Committee of the W. B. M. U. recommended to the Board Miss Abbie C. Gray, of New Annan, N. S., as a suitable person to accompany Miss Hettie Wright, of Halifax, who had been previously accepted as a missionary to India. By appointment Miss Gray met the two Boards, gave an account of her conversion, the grounds upon which she determined to devote her life to foreign missionary work, and passed a very satisfactory examination upon doctrinal and other subjects.

On Nov. 2nd, a farewell service was held in the Granville St. Baptist church, Halifax, and on Monday, Nov. 3rd, Miss Wright and Miss Gray sailed for India, and reached Bimli, Jan. 3rd, '85.

Miss Gray took the management of the school soon after her arrival, and Miss Wright spent her time in working among the women. In April, '87, Miss Wright was transferred to Chicacole, to engage in Zenana work, and Miss Gray gave up her school so as to devote all her time to the work among the women.

When Miss Norris found she must wait till necessary funds could be raised to send her to Siam, she conceived the idea of visiting the churches and asking the sisters to organize themselves into a Missionary Society, for the purpose of supporting unmarried lady missionaries. She prepared a constitution and the first society was organized at Canso, N. S., her own home, June 26, '70.

She visited many of the churches in N. S. and N. B. Then came the societies of Amherst, Wolfville, Halifax, St. John and others, making 32 in all.

At that time there were three Central Boards. One in Halifax for N. S., one in St. John for N. B., one in Charlottetown for P. E. I., whose duty it was to foster those societies, receive their money and forward it to the Foreign Missionary Board. In '84, after much discussion, the three Boards were united into what is now known as the Woman's Baptist Missionary Union. Its constitution provides a president, three vice presidents, one for each Province, corresponding sec'y, treas., auditor and three provincial sec'ys, whose duty it is to oversee the work of their respective Provinces, and report at the annual gathering. There is an executive committee of twenty-four members, six retiring each year. Each county as far as possible has a county sec'y, whose duty it is to visit every church in her county, forming a W. M. A. S., and Mission Band, where none exist; supplying all with missionary intelligence when it is necessary, and visiting once a year at least, to stimulate and encourage.

During the month of July she shall make a report of her work, showing the condition of the societies in her county, and forward it to the Provincial Secretary.

The Foreign Missionary Board supply the estimates for the coming year on the foreign field and the Union select from these estimates such items as they deem most suitable for their work.

From the beginning of these societies to the present the blessing of God has rested upon their work. The $43,000 do not begin to show what has been accomplished. The sisters thus engaged have received a missionary education that is felt in every church where a Society exists.

The mission established by the Baptists of the maritime provinces is young, only an infant as yet, but it has accomplished enough for a history. No mission of its age has done more or had greater manifestations of God's approval than this little mission so dear to our hearts. God has spared the lives of all our number, and has strengthened the band from time to time. Converts for Christ have been made and we look for more copious blessings in the near future. He who has promised the "heathen to his Son for an inheritance and the uttermost parts of the earth for a possession," shall perform it.

Mrs C. H. Martell.

—There is no uncertainty as to *what* path the Lord has undertaken to direct; for He has written, "All thy paths." Not only in the dark way, when we are perplexed; not only when the heart is in heaviness through manifold temptations; but also when we tarry in the pleasant shade of Elim's palm-trees, as well as by Marah's bitter waters—yes, all our ways He will direct and guide, as every day's need requires.—*Selected.*

Home Missions.

BOARD MEETING.

The October meeting of the H. M. Board was held on the 8th.

REPORTS

were received from Gen. Missionary Wallace, missionary pastors Cahill, of Summerside, Ingram, of Mascarene, Langville, of Waterville, and Kinlay, of Alberton, and student missionaries Bently, Tiner, Minard, Foote, McNeil, McLatchy and Boggs.

GRANTS.

1. To the St. Francis field, Madawaska Co., N. B., $250 for one year, from Aug. 1, '88, Rev. C. Henderson, missionary.

2. To the Windsor Plains church (colored) $40, for current year, Rev. J. W. Johnson, pastor.

3. To the St. John Mission $250 for one year, from Oct. 1, '88, Rev. A. E. Ingram, missionary.

4. To New Glasgow church $150 for one year, Rev. A. T. Dykeman, pastor.

5. To South Alton and Blue Mountain Mission, N. S., $50 for one year, Mr. G. P. Raymond, missionary, to give one third of his time to these stations.

6. To the Scott's Bay Mission field, N. S., $100 for current year, Rev. D. Trueman, missionary.

7. To the Port Greville and Diligent River churches, N. S., $50 for one year, missionary to be appointed.

8. To the Carleton and Forest Glen churches, Yar. Co., $100 for one year, Rev. E. P. Coldwell, pastor.

LABORERS WANTED.

We shall be glad to hear from brethren who desire fields of labor, "The harvest truly is plenteous, but the laborers are few."

RECEIPTS

from Sept. 8 to October 8:

Canaan, Kings Co. S S Concert	$4 [illegible]
Port George, S S Concert	4 00
Con. Fund, per Jordon River church	4 00
James Strong, Port Elgin	1 00
Alexandria, P E I, S S Concert	13 00
Overplus of N A McNeil, Missionary Cow Bay field	35 16
C E Pratt and wife, St Peter's Bay, P E I	4 00
Legacy, Mrs Harriet Bain, Milton	500 00
	$565 28
Before reported,	69 74
Total,	$635 02

A. COHOON, Treas.

Hebron, Oct. 12.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ALEXANDRA.—Two were baptised at Alexandra on the 5th inst., and there are others who will soon follow. C. E. BAKER.

ST. ANDREWS.—I have resigned the pastorate of the churches on the St. Andrews field, and it is needful that my place remain not long unfilled. The field offers good opportunity for faithful work. One of the country churches was much strengthened by the blessing that came in connection with Bro. McDonald's visit last year. The town interest is small; but it must be remembered that St. Andrews is no longer "dying." It is growing, and is destined, I believe, during the next eight years, to grow faster than any other town in these provinces. Did I not feel that my future usefulness depended, in no small degree, upon my spending the next five years upon a more compact field, I would not think of leaving here at present. I feel that I am leaving a field that promises more to-day than ever before. Any pastor who would think of settlement can, I doubt not, obtain any needed information by addressing Rev. A. Cohoon, or Bro. J. R. Bradford, clerk of St. Andrews church. C. W. WILLIAMS

BEDEQUE AND TRYON, P. E. I.—At the close of a three years pastorate with the above named churches, I beg to refer in the highest terms to the kindness and good will of the people generally, both in the churches and outside. The hearty welcome to their hospitable homes on all occasions, their ready sympathy and co-operation, the promptness with which they have met their engagements and the many valuable donations outside of the salary, all combine to lay us under lasting obligations to them. The Lord reward them a hundred fold for all their kindness to myself and family. With few exceptions, a good degree of unanimity of feeling and action has existed between us as pastor and people, and now that the connection is dissolved by mutual consent, may the great head of the church guide us all as shall be most for his glory and the good of his cause, is my prayer. My address till further notice will be Tryon, P. E. I. I. J. SKINNER.

CARLETON, N. B.—Four swift and joyous months have slipped away since we entered upon our work on the field. The change was made with many misgivings which, however, our experience, in no case, has justified. Hardly a day has been permitted to pass since coming here, without bringing with it fresh proofs of the warm-heartedness and sympathetic co-operation of the people. The congregation, largest at the beginning, has been gradually increasing. They listen to the gospel with an earnestness and attention that is inspiring; and the promptness with which they respond to the best thought of the pulpit, is, of itself, a stimulus to the latter to call forth its highest and best. An earnest band of volunteer workers have been employing themselves for some time in house to house visitation, thereby maintaining a warm current of sympathy between the church and its individual members. The spiritual condition of the church is very hopeful. Earnest prayers are going up for the unsaved. We visited the baptismal waters recently, where a very promising young man put on Christ. There are more to follow. On our return from a brief visit to our home in P. E Island and also to mark our first attempt in the line of housekeeping, a large number of our people collected at our new home, giving us a most agreeable surprise. During the evening a large assortment of useful and valuable articles were presented—nice of the donors bringing silverware of various kinds, including several handsome and costly pieces of plate. Among the other gifts were a beautiful China tea-set, some fine articles in crystal, and a large parlor chair. Before the company retired, Rev. C. Goodspeed, on their behalf, presented the pastor with a very kind address, to which he made a brief response. A few weeks previous Mrs. F. was presented by the ladies of the church with a fine crayon, entitled, 'Wee Elsie,' the work of Mrs. C. Goodspeed. For all these tokens of kindness and affection we are deeply grateful, but above all do we prize the kindly and sympathetic spirit that stands back of it. F.

NEW CANAAN, Queens Co.—Rev. E. Alward came to this place in 1886 and engaged as pastor with us, intending to remain only one year, and then return to his home in Waiheua, Kansas. At the end of his year the people did not seem willing for him to leave, and so he was prevailed upon to remain another year. It seemed like home to him too, as this is his native place, but his father removed to the west with him when he was but an infant, so he could have no recollections of his his father's land or people, only as related to him in after years. However, after being educated for the ministry, and feeling somewhat curious to see the place of his nativity, he visited this place eighteen years ago, preaching at Butternut Ridge and New Canaan. This his first visit was only short. The next one, two years ago, lasted till now, and to many seems nearly as short as the first one. As his work here has been much appreciated by relatives and friends, as well as strangers, on the eve of his departure a small gathering took place at Bro. Benjamin Keith's, and after partaking of a hearty repast, provided by the sisters of New Canaan church, Deacon Allen McDonald called the meeting to order, when a very kind and appreciative address was presented to the late pastor, referring to the success which had attended his labors, and wishing him Godspeed. After a response from Bro. Alward, Bro. B. N. Hughes presented a purse of money in a happy address, and the gathering dispersed. COM.

PORT LORNE AND HAMPTON, ANNAPOLIS Co., N. S.—Three months have passed away since we came here to labor for the Lord. He has blessed us. We have much to be thankful for. We have as much as we can do to preach three times every Sun day, visit the families, conduct meetings nearly every night in the week and find time for study, rest and recreation, besides organizing societies of Christian workers. But we are encouraged, for we have now four Sabbath schools, three sewing circles, adding during three months over seventy good workers to our staff. Two months ago the ladies of the Port Lorne Sewing Circle ordered a church organ from Chute, Hall & Co., Yarmouth, which was paid for in a few weeks. The spiritual condition of the churches was low, but there is a growing interest, which is spreading all over the field. We are looking and praying for a refreshing season from the Lord, and it is coming. We have been holding services at Hampton, and last Lord's day we received four happy converts into church fellowship through baptism. One of the sisters, while coming up out of the water, waved her hand and shouted, "Praise the Lord for what he has done for me." Another sister came up rejoicing, saying, "Bless the Lord, oh my soul." We believe the only way to grow in grace is to work, and truly the work is delightful, for we are workers with Jesus Christ. We find that our system of monthly missionary collections works well up to the present, and we expect to raise a good round sum by the close of the year. Our salary comes in without trouble, which is a good sign. "The more Christians do the more they want to do, and when they do but little the less they are inclined to do."

Oh, ye saints! arouse; be earnest!
Up and work while yet 'tis day,
Ere the night of death o'ertake you!
Strive for souls while yet you may.

Oct. 8th. J. W.

TRACADIE, N. S.—Last Lord's day, Oct 3rd, it was my happy privilege to baptize a rejoicing sister in the presence of a large concourse of people. The day was fair and the scene was very impressive and we felt that the Master was near. All who assembled at the river to witness the administration of the ordinance seemed to be pervaded with solemnity, for which we felt thankful. The church is greatly revived, and we hope that many more may soon be brought by the teaching of the Divine Spirit to see the propriety of yielding to the requirements of the gospel.

"O, let our humble worship be
A grateful tribute, Lord, to thee;
And may these hallowed scenes of love
Fit us for purer joys above."

D. MCLEOD.

BALLIE, N. B.—On the fourth Sunday in September it was my privilege to spend a part of the day in Ballie, where I baptized three young persons, and on behalf of the church extended the hand of fellowship. Bro. H. DeWolfe, Lic., from St. Stephen, has been laboring there during his summer vacation. This people speak in highest praise of our brother's earnest efforts for their spiritual weal.

W. C. GOUCHER.

LUNENBURG.—It is our pleasing duty to acknowledge with thanks the receipt of $5 from Bro. H. H. Reid, M. D., of Halifax. In Bro. March's communication of the 3rd inst., a misunderstanding of mine makes him say that our average per member for local expenses for last year was $9 30, instead of $20, the true sum. We trust that it is the shadow of a great work which the Lord is about to accomplish for us, that has fallen on the hearts of the brethren who have responded to our appeal. We imploringly ask those whom the Lord has entrusted with the means, shall we be disappointed?

Oct. 12. J. W. BROWN.

ST. JOHN.—Some time ago the committee in charge of the City Missions invited the Rev. A. E. Ingram to labor here, and we are glad to say that Bro. Ingram has accepted the invitation and commenced his labors on the first Sunday in October. He expressed himself as being very much pleased with the field and the prospect of the work, which just now is very interesting, as there are inquiring ones who are asking us, What must we do to be saved? The prayers of the people of God are earnestly requested for our brother and his work here in this place, and that the kingdom of our Master may be built up and precious souls saved.

F. W. WIGMORE, Sec'y.

NOTICES.

The Ministerial Conference, Cum. Co., N. S., was postponed; it will now meet at River Hebert, Oct. 23rd, at 2 30 p. m. Ministers and delegates please notice.

I. W. PORTER, Sec'y.

The Digby Co. Ministers Conference will meet at Freeport, on Wednesday, the 24th of Oct., at 10 a. m. Brethren who have subjects assigned them will be expected to present them. The chairman of this Associational district will be present with plans for missionary meetings in all our churches.

Westport, Oct. 10. J. H. SANDERS.

PERSONAL.

Bro. M. W. Brown wishes his correspondence addressed to him at Gaslow, Col. Co., instead of to New Germany, Lun. Co., as formerly.

Marriages.

KINNEY-RICE.—At the Baptist church, Plympton, Digby Co., on the 2nd inst., by the Rev. P. R. Foster, assisted by L. A. Palmer, (Lic.,) Frank W. Kinney, of Weymouth, and Laura Bell, only daughter of the late Wesley Rice, and step-daughter of Alex. McDonald, Esq., of Plympton.

STEEVES-STEEVES.—At Salem, Albert Co., on the 11th inst., by Rev. W. Camp, Henry Bishop Steeves, Esq., to Miss Louisa Steeves, both of Hillsboro, N. B.

CHUTE-ALLEN.—At Hampton, on 23rd of June, by Rev. Josiah Webb, Mr. Ezekiel Chute, of Hampton, Annap. Co., N. S., and Miss Seretha Allan, of the same place.

SABEAN-SANDFORD.—At Port Lorne, on 30th of Sept., Mr. Parker L. Sabean, of Port Lorne, Annap. Co., N. S., and Miss Minnie A. Sanford, of the same place.

FANCY-WALLACE.—At Lunenburg, Oct. 5th, by Rev. J. W. Brown, B. A., Mr Obadiah Fancy, and Miss Lillas D. Wallace, both of Bridgewater, N. S.

HAWK-ALLEN.—At the residence of the bride's brother, the Range, Queens Co., on the 3rd ult., by the Rev. W. G. Corey, Xenophen Hawk, of the Range, Queens Co., to Miss Emily Allen, of Chipman, Queens Co.

DIMOCK-SEAMAN.—At the Baptist parsonage, Oxford, on the 9th inst. by the Rev. T. M. Munroe, Mr. William R. Dimock to Miss Hattie V. Seaman, both of Parrsboro, N. S.

Deaths.

BANKS.—At Cambridge, Mass., Joshua Banks, aged 27 years, leaving a widow and infant child. Interred at Port Lorne, Ann. Co., N. S., Oct. 6th.

COOK.—Isaac D. Cook was the son of the late Jos. Cook, of Portaupique. He spent some time at Acadia College and then became a school teacher at Acadia Mines. Finally he became a stationer there and was appointed a justice of the peace. He early united with the Baptist church and when the church was organized at Acadia Mines became one of its deacons. While a Baptist, he was ready to help on every good work in connection with any of the Lord's people, and was an earnest leader in every movement for the progress of good morals among the people. About a year ago he decided to try a milder clime and went to Riverside in Southern California. His letters indicated that he was fast making friends in that far off country. About a fortnight before his death indications of failing health manifested themselves and a week later he was laid aside. After lingering for some days his spirit took its flight on Monday, the 17th of September. His many friends in his native province will be glad to know that he died as he lived, trusting in his Saviour. While waiting for the summons his voice was often tuned in praise in the words of some choice hymn. A few moments before he passed from earth he sang, "O sing to me of Heaven!" A letter addressed to the writer says, 'There was something inexpressibly sweet in his death. He passed away as a child falling asleep. There was not a sigh or a heavy breath. The only motion in any part of the body was the lifting of the eyebrows and a glad surprised look passing over his countenance while dying." The friends of the deceased in Nova Scotia would like to send their acknowledgments of the kindness shown by the Christians of Riverside to their dear ones in that far-off country, and trust that He who takes notice of a cup of cold water given to a disciple will reward them abundantly in this world and that which is to come. A. B. F.

STILES.—At Lu'z Mountain, on the 10th ult., Margaret, beloved wife of David Stiles, and daughter of the late Peter McFarlan, of Dorchester, leaving a sorrowing husband, four daughters and three sons to mourn their sad loss. Our sister was 44 years of age, and has been a consistent member of the Baptist church at Lu'z Mountain. Her disease was lingering which she bore with remarkable resignation, and died in the triumphs of faith. May the Lord sustain our dear brother in this the greatest trial of his life.

MOFFET.—Suddenly, on the 4th inst., Wentworth S. Moffet, aged 70 years, leaving a wife, three sons and two daughters to mourn their loss.

GRAVES.—At the residence of her son-in-law, Robert A. Smith, Esq., Newcastle Creek, on the 3rd inst, Mrs. Lucinda J. Graves, in the 66th year of her age, leaving three daughters and many friends to mourn the loss of one whose life was above reproach. She being dead yet speaketh. Funeral service was conducted and a sermon preached by the former pastor, Rev. William P. Anderson.

CLAHANE.—At Brooklyn, N. Y., on the 29th of Sept., Mary, beloved wife of John Clahane, aged 58 years. The deceased was a sister of Mrs. Wm. O'Brien, of Yarmouth.

HAWK.—At Grand Lake, Queens Co., September 27, George, son of William Hawk, leaving a wife and four children to mourn their loss. Services held at the Range church.

HOLMES.—Drowned, on the 26th of Sept., Capt. Angus Holmes, aged 52 years, leaving a wife and five children to mourn the loss of a loving husband and father. The deceased was highly esteemed as strictly moral and kind. He professed religion, and was very unselfish. He stayed lashed to the wreck until he saw his men all rescued, and thanked God, then cut himself loose. He attempted to go on a spar to where the heroic mate of the steamer was in position with life preservers to get him into the life boat, but a wave swept him back. His last words were, "Receive my soul." May a kind providence comfort his sorrowing wife and five children.

CAPENS.—At Grand Lake, Queens Co., Sept. 18, Adeline, only daughter of Howard and Mrs. Capens. Her hope was in Christ, her end peace. Years ago she was baptized by the Rev. D. P. Harris, and united with the Range church. Our loss is her gain.

SIMPSON.—At the residence of Rev. J. L Brown, Digby, N. S., Aug. 29th, Elizabeth Simpson, a native of England, G. B., aged 70 years.

WHITMAN.—At Arcadia, Yarmouth Co., N. S., Sept. 29th, Mrs. Gusta Whitman, beloved wife of Thomas Whitman, aged 34 years. Her end was peace.

CLEAVELAND.—At Arcadia, Oct. 8th, Mrs. E Cleaveland, widow of the late Enoch Cleaveland, in the 70th year of her age. She was a mother in Israel.

COX.—Mrs. Ann Cox, widow of the late Ezra Cox, departed this life October 1st, in her 74 h year. Though the call came suddenly, she was ready,—the lamp trimmed and brightly burning. Mrs. Cox made no display of her piety, but her life and conversation were well seasoned with grace. She was a wise and kind mother, and in her home especially, she exerted a strong christian influence. As a proof of this, her whole family by a former husband consecrated themselves to God's service. The writer, a friend of the family, attended the funeral and preached from the words of the dying Stephen: "I see the heavens opened, &c." Such was the experience of our sister. May we also enjoy it. Mrs. Cox's first husband, Captain James Coffil, passed to his reward March 3rd, 1879 aged 65 years. He was a noble christian gentleman, and did much to build up and establish religious influences in his neighborhood. So anxious was he to have the preaching of the gospel, that at his own expense, he built a beautiful meetinghouse and threw it open for the worship of God. In the Coffil family we have an illustration of the Psalmist's words: "Happy is the man that has his quiver full of them," for they were sons and daughters to gladden any parents heart. Out of the nine children only four remain. Of the four sons, sea captains, three have entered into rest. Their memory is precious. May the Comforter enable the bereaved ones to patiently wait the glad reunion. COM.

ARCHIBALD.—At Athol, Oct. 8th, Rebecca J., wife of D. F. Archibald and only child of Edward and Rebecca Baker, aged 44, leaving a husband, four small children, an aged father and mother to mourn their loss. Mrs. Archibald never made a public profession of religion, but it was evident to many, from her daily deportment, that she felt its claims, and loved the Saviour and his cause, of which she gave satisfactory evidence in her dying hour. Her funeral was largely attended. A sermon was preached by Rev. D. McKean, from Jer 15 and middle clause of the 9th verse. Revs. J. F. Miles, J. Murray and G. B. Giles (Wesleyan) were present and took part in the solemn services. K. M.

WRIGHT.—At Fredericton, Sept. 29, in the 15th year of his age, Willie Emerson, beloved son of Zebedee Wright. While tending the circular saw in the planing mill, a flying board inflicted the fatal blow, causing rupture of the bowels, ending in death after five days of suffering. Very many expressions of faith in Jesus and love to his Saviour fell from his lips, for Willie was a true believer, and our sorrowing brother and sister have strong consolation in the sudden but triumphant death of their dear boy.

WIGGINS.—At Wiggins Cove, Sept. 27th, '88, of consumption, Gilbert Wiggins, in the 56th year of his age. Mr. Wiggins for many years was a member of the Methodist church, but took a deep interest in the Baptist church of this place, and also in the building of the house of worship. He was a christian gentleman who was highly esteemed by all who knew him, and bore his sufferings with christian patience, and died trusting wholly in the merits of Christ. He leaves a sorrowing widow, three sons, four daughters and an aged mother to mourn the loss of an affectionate husband, father and son, and the community a good friend and neighbor. A funeral sermon was preached by J. W. Hennigar to a large congregation who sympathize with the bereaved family. Rev. D. P. Harris was also present and took part in the services.

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The Dominion is 21 years of age—has attained its majority, speaking after the manner of men—and yet there has been no good map showing the whole country. The Dominion Government has published a map to show the railways and the political divisions—but this is of little service to the business man—who requires the detail. Maps of different Provinces have appeared from time to time but no publisher has heretofore ventured to undertake the preparation of such a map as is now in hand by Mr. Tackabury—Canada's Pioneer Map Publisher. We cannot perhaps do better than to quote the following from the *Ottawa Citizen*:

It has been said that the best men in every branch of business, the highest intellects, the inventive geniuses, are all born to their calling. Mr. G. N. Tackabury must have been born for a map publisher, and he has filled his calling well. The first really good map that was ever published of this province was Tackabury's Topographical Map of Canada West, published by R. M. & G. N. Tackabury, in 1862, and it has remained the standard map of the province, notwithstanding the many changes consequent on the rapid development of the country. We might speak of Tackabury's map of the British Provinces in North America, published in 1864, and Tackabury's Atlas of the Dominion, published in 1874, but our purpose is to speak of his new commercial, railroad and postal map of the Dominion, which is now going through the press. This new map will show the entire country, from the Atlantic to the Pacific, on a convenient scale, and with far greater minutiæ of detail than has ever before been attempted. It is coloured by counties and townships, and shows all the post-offices, designating money order offices and postal savings banks, telegraph stations, lakes, streams, ports, harbours, railroad stations, etc. The adjacent portion of the neighbouring republic is also shown, extending as far south as the City of New York, thus showing the railroad system of the north part of the American continent. To economize room that portion west of Manitoba is placed above, thus getting the whole on a sheet 5ft. 4in. x 6ft. 6in. On the lower right hand corner is a small map of the Dominion, reaching from the Atlantic to the Pacific at a single stretch, showing all the provinces and territories in proper geographical position.

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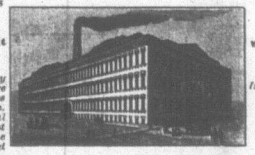

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WORK FOR ALL. $30 a week and expenses paid. Samples worth $5 and particulars free. P. O. VICKERY, Augusta, Maine.

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Christ's Spiritual Temple.

"A beautiful temple, the Lord would erect
On the shore of the crystal sea;
Who will bring a gift for the building?
He is calling to you, and to me."
Not I? Only a pebble—what use
Can the Master make of me
In the beautiful temple He's building
On the shore of the Jasper sea?"

There are blocks of granite and marble,
And pillars so smooth and white,
Set with pearls, and diamonds, and rubies
That flash in the soft, pure light;
While I have only a pebble,
The Master will never use me
In the beautiful temple He's building
On the shore of the Jasper sea.

I was watching the workmen while dreaming,
And standing aside, all alone,
And I saw that they chipped and chiseled
The granite, and marble, and stone—
Preparing them all for the Master;
And I thought, "Can my pebble be
Thus fitted for a place in the temple
On the shore of the Jasper sea?"

And more! I saw the names written
Of each on a smooth, polished stone
Engraved by the Master Workman,
As He fitted them one by one!
I wept, as I cried in anguish,
"No room—no room there for me—
In the beautiful, beautiful temple
On the shore of the Jasper sea!"

I turned, for a form stood beside me,
And He asked in a low, sweet tone;
"Have you brought me a gift, my daughter?
Shall I write your name on a stone?"
"It's only a pebble," I faltered;
Too small and too worthless for Thee,
Thou wilt give it no place in the temple
On the shore of the Jasper sea."

He smiled, as He took the offering
Still wet with the tears I had shed,
"I would like my name written on it,
Though small and worthless," I said.
"Your gift is right royal," He answered;
"A pearl of great price unto Me;
None richer in the beautiful temple
On the shore of the Jasper sea.

"Thou hast done thy best, My daughter,
Love makes no greater demand;
Thy tears have set it with rubies,
It needs not the sculptor's hand;
Thy name shall be written upon it,
As cheerful co-worker with me,
On the beautiful temple I'm building
By the side of the Jasper sea!"

Had I dreamed? My soul was awaking:
"Dear Master," I cried, "O, forgive!
Take me for the hand of the sculptor,
It is all that I have to give!
Though a pebble so small and worthless,
That wilt not reject even me
For the beautiful temple Thou art building
On the shore of the Jasper sea."

—*Mrs. F. Gorton, Ohio.*

Selected Serial.

THE CHESTER GIRLS.

BY ROSE HARTWICK THORPE.

CHAPTER X.

A BLOW AT KING ALCOHOL.

When Colonel Chester returned from the city he found the entire family assembled in the back parlor. They had heard all through Jake. The young people were eager with excitement. Mrs. Randall had a wild dread in her eyes.

Nina had related the whole circumstance for Dyke's benefit, and Florence had added surmises and conjectures of her own. Mrs. Randall alone remained silent, apparently indifferent to their conversation; but with a poignant intensity in the sharp lines about her mouth, which, to a close observer, would have revealed the fact that their words pierced her heart like a keen-edged knife.

It was not until Dyke, in his impetuous, boyish enthusiasm, expressed the desire that Uncle Andrew would "catch the thief and put him where he would never be free to commit such a crime again," that the anguish became too great for silent endurance; but the moan wrung from her lips, by the thought that Dyke was condemning his own father, was drowned in the confusion of Colonel Chester's entrance.

"Did you find him, Uncle Andrew? Say, did you?" asked Dyke, excitedly, before the girls could ask the question which they were as anxious should be answered.

Mrs. Randall lifted her white face appealingly. She thought she was hiding every emotion which tortured her inmost being. She did not know that her heart's anguish was clearly depicted on her troubled face.

Looking past the three enquiring faces, Colonel Chester saw the unusual interest with which she waited in breathless anxiety for his reply. He also saw the glad, thoughtful look which swept, like a mighty wave, over her face at his negative response.

"What was that man to her?" he asked himself, as with a thoughtful face he went out of the room. "There is but one man in the world whose actions could affect her in such a manner," he said.

After breakfast, Colonel Chester invited his sister into the library; and when the door had been closed between them and those curious young folks, he turned to her, and asked:

"Tell me, Mary, what is that man to you, whom Nina saw by the live-oak tree, last night?"

She did not reply, but her face paled under his searching gaze.

"Was he your husband?" he asked, with his eyes upon her face.

"Yes, Andrew, it was my husband; but it was not he that robbed you. However low he may have fallen, he has not reached such depths of degradation as that."

In silence he led her to a chair, then turning to his desk, wrote a few lines, rapidly, and handed the open note to her. It was addressed to the Chief of Police, and read as follows:

I withdraw the charge made this morning. Call in your detectives, and let the matter drop.

ANDREW CHESTER.

"Oh, then, you do believe that he is innocent of that grave offence?" she cried.

"I believe Joe Randall stole the money that I held in trust," he said, decidedly.

Her lips parted in answer; but he silenced her, and continued:

"It will be a serious matter for me, at this time, to raise such a large amount of money. In order to do so, I shall be obliged to sacrifice much; but I prefer to meet the obligation, rather than that your name be dragged before the public, in this affair."

"If he is guilty, he must suffer the penalty of his crime," she replied, in a slow, sad voice.

"I do not shield him for his own sake, Mary; but for your sake, and Dyke's. When did he ever respect your happiness in the past?"

"He loved me, Andrew. It was his fatal appetite, which caused him to be cruel," the woman said, in a pleading voice. She who had upraided him, and reproached him, could not endure that another should blame him.

"Then his love should have conquered his appetite," he said in a hard voice. "I have no patience with that love which denies itself nothing for the sake of the being loved. As I said before, for your sake, and for Dyke's, he must not be brought to justice. It would only be added sorrow to your already heavy burden of sorrows; an added shame to your accumulation of shame on his account. It would be more than this to your boy, Mary. Better, by far, that we go into beggary, if need be, than to cast such a blight upon his hopeful young life, at its very commencement. I have read somewhere, that the sins of the father are visited upon the children; and I know the saying is true."

Colonel Chester did not, at that moment, remember where, within the last few hours, he had read that sentence; but Mrs. Randall, to whom the Bible was as new as to her brother, remembered, and looked up quickly wondering if he too were reading that wonderful story.

He did not notice her glance of silent inquiry, but continued:

"The memory of his father's crime would rankle in his heart. If by any chance he forgot it, do you think the world would do so, or that he would be trusted and respected, with such a blight upon him?"

"And yet, his father committed other crimes. Must Dyke be despised on account of them? Must he be classed among drunkards, because his father was one?"

The world regards that in a different light. It will not expect him to inherit his father's follies—only his actual sins."

"Oh, wise, keen-sighted world," exclaimed the unhappy woman, a vivid red flaming into her pale cheeks. She then added, in a tone of fierce resentment: "Had it not been for the rum-fiend, my husband would to-day be at the head of his profession—an honored, respected physician—whereas he was little better than an imbecile the last few months I lived with him. No one would trust their sick in his hands; and he, whose education and intellect fitted him for higher places, sank to the level of a common day laborer. Now, if the insane frenzy caused by strong drink, he robs another, that stigma will cling to his boy, and the other be excused. Oh, 'wise generation,' when shall this great wrong be righted? Who will undertake the gigantic task of blotting this from a nation's record? What hope is there for our husbands, in their struggles against a mighty appetite—what salvation for our sons, when the strongest, the wisest, and the most respected of men, offer them the drink which has ruined thousands?"

"Mary," said Colonel Chester, solemnly laying his large hand, sympathetically, upon her clasped ones; "you have just cause to feel deeply on the subject. I respect your sorrow, as I do the memory of our dead father. I now promise you, my poor broken-hearted sister, that in no way will I multiply your anxieties. Never again will I offer Dyke a drink of beer, or anything stronger."

"Thank you, Andrew; but as the saloon-keeper says, when urged to abandon his fearful business, if you do not, some one else will. There is no safety for my boy as long as society tolerates it; so long as good men drink it themselves. I might hope to shield him, if only the low and the vulgar were its advocates. Sin is usually hideous in the eyes of the young. It is only when sin comes clothed in respectibility, with its deformity hidden, that the snare is sure to entrap unwary feet."

"I see, Mary, it is a dangerous custom, at best," said Colonel Chester, with bowed head. "Never before did I realize that in my temperate use of wine and beer I was helping to drag your boy, and other mother's boys, to ruin. One never sees these things clearly until they are brought home personally. Mary, hear me. I have not wilfully sinned in this matter. I sinned because I did not see—and I will sin no more. I promise never to taste of it again, except as medicine."

"Thank God, Andrew," she said, fervently."

He looked up quickly. Their eyes met. They did not believe in the existence of God, and yet they had each acknowledged him, or his sayings, during that conversation.

"Tell the children I wish to meet them in the library, at two o'clock," he said, after a moment's silence, during which their minds were busy over thoughts they would not that the other should know.

"I have some little matters of business to attend to," he added. "This," significantly tapping the paper upon which he had just written, "and other things, which will not admit of delay; after that, I want to meet yourself and the children for a few moments."

When he had gone and she was alone, she dropped her face into her hands and wept bitterly. All her resentment for past wrongs was washed away by that flood of tears. Love for her husband, which had drooped, and seemed to have died in the distant desert sands of despair, was revived took root, and grew again, nourished by that warm shower of tears. The star of hope, which, she thought, had set forever, shone down upon her with its steady, unfailing light, as the clouds rolled away, after the rain of tears was past.

"Oh, my husband," she murmured, "if I had gone to you last night, this would not have happened. You were desperate in your disappointment; crazed it must have been; for I cannot believe that you would have done the deed, had you been possessed of your right mind."

She thought over the matter intently for a few moments, then said, with a firm conviction in her voice:

"Wherever that money is to-day, it is not in Joseph Randall's possession. I am sure of this. He never robbed my brother. He is too honorable. Drunkard that he is, he has not lost all sense of shame; and the hand which is shielding, clothing, and protecting his wretched family is sacred in his sight. *I know this.* Therefore he did not take the money. I will go down to my death believing in his innocence concerning this."

At two o'clock they were all assembled in the library, according to Colonel Chester's desire.

A change had come over his genial face, which they all noticed the moment he entered the room. There was a troubled look in his kindly eyes, and an anxious expression in the lines about his mouth.

He sunk into an easy chair as if completely worn out, or utterly discouraged It might have been both; for he was nearly exhausted with his vain night watch. Although he had fallen asleep, his slumber had lasted but a short time; and had been altogether unrefreshing.

"A few weeks ago," he began, "a gentleman in El Paso made me an offer for a ranche, which I own in Western Texas, and also for some property in that town. I refused his offer at that time, because the property is worth many hundred dollars more than he will pay for it. Now, however, I am obliged to raise money, in order to restore what I have lost; and to do this I must sell some property. I have telegraphed to the gentleman in question, and find, by return despatch, that he is stopping at Valentine, and will be glad to meet me at that place. I have made all arrangements to go westward this evening. I may be gone several days, and I wished to tell you of what I have done. No part of my dear friend's money must be lost through me; and as life is uncertain, I have added a codicil to my will, in which I have made known my wish to pay, from my estate, fifteen thousand dollars to the Sander's heirs, in case I do not live to return."

"Do not worry, Nina," he said, seeing her eyes grow large with apprehension "There is no especial danger awaiting me. I am only preparing for such an emergency."

"Aunt Dinah," he said, "tell Jake to bring to me the exact number of bottles of wine and beer in the cellar."

"Yes, sah," and the round face withdrew.

Presently Jake appeared with the desired information.

"Dar am six bottles of wine, sah, an' a' case o' beer, sah, an' three bottles o' shampain, sah. De supply am gittin' low, sah; berry low indeed."

"Very well, Jake, wait for my orders in regard to it. Nina," he added, turning to his favorite grandaughter, "if I were to make you a present of all that stuff Jake has been telling us about, what would you do with it?"

She looked up in amazement, scarcely comprehending him.

"Would you sell it, and give the money to the poor? There are quite a number of dollars represented in the wines and champagnes?"

"Would I sell it, grandpapa, if it were mine? No; never."

"Then what would you do with it?"

"I would give it back to the earth which first nourished the vines from which it was made."

"And you, Dyke. What would you do?"

"I'd break the bottles over the nearest stone, he cried, hotly; "and I'd build a smudge about it so that no poor coot of a drunkard could get so much as a smell of it."

"Well, Florence, what would you do?"

"I don't know, grandpapa. A month ago I would have kept it, and once in a while, on hot days, when I felt languid, I would have taken a glass of beer or a sip of wine. But Nina and Dyke have frightened me so, that I do not think I can ever drink it again with any degree of comfort or satisfaction."

"Then you too would destroy it?" he asked.

"Yes. I think I would," she replied, hesitatingly.

"My children, I am not ashamed to follow in your footsteps. I begin to see the curse of strong drink as I never did before. There is no spot on earth so sacred to me as this, and here I promise you all never again to taste of that which has brought ruin to others; never to have it in my house, or on my table; never to have anything whatever to do with it. Are you satisfied, Nina, with this?"

She clasped her hands together and bowed her head over them one moment in silent thanksgiving. Then her soft arms crept round his neck, and her wet cheek was pressed against his own.

"Grandpapa, I felt that I must thank God first. I have asked him so often to grant me this, it would be ungrateful not to thank him when he granted my request completely."

Colonel Chester did not reproach her for her sweet faith. He only clasped her closer to his heart, and kissed her gently.

"We will go out into the back yard and celebrate the return of those dangerous juices to mother earth," he said, cheerfully, releasing Nina, and drawing Florence's serious face down to his own.

"Jake," he added, bring out the liquor supply."

"Yo' doan mean it, Marse Chestah," ejaculated Jake, with comically rolling eyes. "Jes' count de waste, an' de sufferin' in de worl', an' doan go fo' to do it. Dar's many a sick purson dat needs dat vine, an' oh, Marse Chestah, de sham-pain am berry 'spensive; 'deed it am, sah."

"The suffering in the world is what has influenced my decision," replied Colonel Chester, for the young people's benefit, not for Jake's. He never argued points with his servants; but he desired to make use of Jake's excuses for purposes of his own.

"But de sham pain, Marse Chestah; yo' doan mean ter spill all dat lusciouness an' spense, sah."

"There is no sham in the pain it inflicts upon others," said Colonel Chester, gravely. "It is bottled misery—strange I never realized it before." Then, with a stern voice, he repeated:

"Do as I bid you, and bring the entire supply into the back yard."

"Hurrah," cried Dyke, flinging his cap to the ceiling, in his delight. "The Chester family strikes one blow at King Alcohol to-day. May the blows fall thick and fast until the old tyrant is slain."

"I return, sah, to say dat dar's no 'casion fo' yo' to drag yo' tired an' weary limbs out on de house, sah. I ken smash de bottles in a jiffy, sah."

"We prefer to do the smashing," said Colonel Chester, with a peculiar smile.

When the wines and the beer were brought out, Colonel Chester looked them over, then turned to Jake, who was shaking as with a chill, and said:

"There is one bottle of wine, and one of champagne missing, Jake; bring them at once."

"'Deed, sah. I miscount befo'; dar want so many."

"Jake," said Colonel Chester, in those deep bass tones which always struck terror to little, black Gipsy's heart, "bring those bottles at once."

Jake, shaking his head dubiously, and muttering against the waste, went back to the cellar, and brought out the missing bottles.

It was a happy event for all of them. Even Florence felt as though a good deed had been done, when the last bottle had been broken, and its contents spilled upon the dusty earth, which opened its thirsty lips, and drank it up.

"I hope the earth won't get tipsy tonight, and go wandering off into space, losing its way round the sun. That's a big drink for any one not used to swilling it down by the bucket-full," remarked Dyke, contemplating the ruins a few judicious blows had wrought.

(*To be continued.*)

The Caribou on Ice.

After the ice has formed in November it is soon followed first by snows, and then by thaws or rain. The latter converts the snow into slush, resting on the firm ice beneath. Now, any sensible creature would keep away from such a mess. But not so the caribou, for to it this makes the very gala time of the year. The herd go out upon the ice in single file, then scatter, and each one falls to pawing up the slush with its fore feet. After they have tired of this performance they fall upon their knees, and seem to lap the ice with their tongues. Why they do this is, as far as the writer has been able to learn, a mystery. It certainly is not thirst, since they have crossed a dozen open brooks in their morning ramble. Perhaps, to use one of those slang expressions so happily indefinite in leaving unbridled liberty of detail to the imagination of the hearer, "they do it for grandeur." This is the most simple, and indeed at times it seems the only explanation of many of the vagaries of this most singular creature.

After a while one will suspend operations, seem to think things over generally, then go gravely over to where another has mined down to a piece of ice of extra flavor and prod and poke it with the utmost vigor. The assaulted party rises to its feet and meekly resigns its place to the intruder, which immediatly drops upon its knees and continues the operations of its predecessor, while the ousted either passes along the compliment by routing out another or proceeds to dig a new spot for itself. Then perhaps all will lie down for a while, and though one would think the bed about as congenial as the inside of an ice cream freezer, chew the cud in apparently the acme of bovine comfort. Next, one will slowly rise to its feet, round up its back, and stretch itself, survey its comrades to select the one which seems most comfortable, and then, actuated by that perversity of disposition we so often see and anathematize in the human early riser, proceed to stir it up with hoof and horn, until it too gets upon its legs and joins in the game.

Soon all are on their feet, and, falling in one behind the other, move for the woods in single file, headed by the leader—always a bull, though not invariably the largest in the herd. They move off at a walk, their heads hanging down precisely like cows driven to pasture. Suddenly one will become possessed of a devil, and, breaking from the ranks with a hop, skip and a jump, charge through the line again and again, until it is thrown into complete disorder. Then it will as suddenly fall into place, as demure as a cat, saying, as distinctly as an attitude can speak, "What you do not mean to charge this untimely disturbance to me, do you?" The march is then resumed and all may disappear at the meekest kind of a walk in the surrounding forest; or, without the slightest apparent cause, the herd will break into a run at a pace so keen you almost fancy you can hear them whiz as they cleave a passage through the air. This burst of speed may last for a hundred yards; it may be kept up through thick and thin for five miles; the one is about as likely as the other.—*Harper's Magazine.*

—Young married man in forcible tones: 'I tell you I am boss of my house, and what I say there goes." Passenger on next seat leans over and remarks: "Beg pardon; but is your wife at home?" Young married man in less forcible tones: "No, she's in the country." Everybody in the car smiled out loud.

—"Let us play mind cure," said little Tom Bigbee the other day. "What's that?" inquired little Jack Plane, his playmate. "Why, I butt you in the mouth, and you make believe it doesn't hurt."

—Patient: "Doctor, I cannot sleep at night. I tumble and toss until morning." Doctor: "H'm! that's bad. Let me see your tongue. [After diagnosis] Physically you are all right. Perhaps you worry over that bill you have owed me for the last two years."

—A Visitor: "Well, my little man, have you any brothers?" Freddy: "Yes, I have one; but my sister Stella has two." Visitor: "Why, how can that be?" Freddy (in some astonishment): "Me and my brother, of course."—*Grip.*

—The new baby had proved itself the possessor of extraordinary vocal powers, and had exercised them much to Johnny's annoyance. One day he said to his mother: "Ma, little brother came from heaven, didn't he?" "Yes, dear." Johnny was silent for some time, and then he went on, "Say, ma." "What is it, Johnny?" "I don't blame the angels for bouncing him, do you?"

—It was at a railway eating station. The man from Montana was hungry and in a hurry. "Please pass me them pertaters, mister," he said, addressing the elegant gentleman from Boston who sat next him. The Bostonian slowly focused his gold eye-glasses on the man from Montana. "Did you think that I was one of the waiters?" he asked, icily. The others held their knives and forks suspended in mid-air, expecting to see the man from Montana shrivel up, but no such phenomenon took place. He turned and beckoned to the nearest waiter. "George, come here, please." "What is it sir?" asked George "I wanted to apologize to you, that is all You see I mistook this party here for you, but I hope you won't be offended at it. Now pass me them pertaters, and we'll go on with the round-up."

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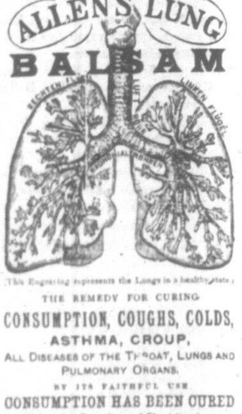

(This Engraving represents the Lungs in a healthy state.)

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1. That the name or firm under which such partnership is to be conducted is W. C. Pitfield & Co.

2. That the general nature of the business intended to be transacted by such partnership is the buying and selling at wholesale of Dry Goods and other merchandise, and generally a wholesale Dry Goods and General Jobbing and Commission business.

3. That the name of all the general and special partners interested in such partnership are as follows: Ward C. Pitfield, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, is the general partner, and Samuel Hayward, who resides at the said City of Saint John, is the special partner;

4. That the said Samuel Hayward has contributed the sum of Ten Thousand dollars as capital to the common stock.

5. That the period at which the said partnership is to commence is the twenty-third day of March, A. D. 1888, and the period at which the said partnership is to terminate is the twenty-third day of March, A D. 1889.

Dated this twenty-first day of March A. D. 1888.

(Signed) WARD C. PITFIELD.
(signed) SAMUEL HAYWARD.

City and County of Saint John to wit: Be it remembered that on this twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, John Russell Armstrong, one of Her Majesty's Justices of the Peace, in and for the said City and County of Saint John, personally came and appeared Ward C. Pitfield and Samuel Hayward, parties to and the signors of the annexed certificate, and in the said certificate mentioned and severally acknowledged, the said Ward C. Pitfield, that he signed the said certificate and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand, at the said City of Saint John, the said twenty-first day of March, A. D. 1888.

(signed) J. R. ARMSTRONG,
Justice of the Peace in and for the City and County of Saint John.

1887.—APRIL.—1887.

OUR NEW SPRING GOODS

WHOLESALE TRADE.

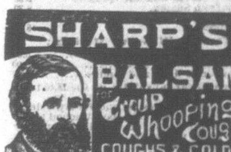
MESSRS. DANIEL & BOYD desire to briefly call the attention of Dry Goods Merchants to their immense collection of New Spring Goods selected with special care to meet the requirements of the Lower Provinces.

We carry by far the largest stock of Dry Goods to select from and now offer many choice and novel designs confined exclusively to ourselves for this market.

We believe that a critical examination of our stock will prove that our prices will compare favorably with the cheapest, and further that for variety of designs and richness of colorings our stock is not surpassed by any in the Dominion.

Orders given to our Travellers, or sent by post receive careful attention and quick despatch.

DANIEL & BOYD.



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ENGLISH ALL LINEN COLLARS in the latest styles and the "Defie" (Paper, Turn Down), and THE SWELL (Paper, Standing) COLLARS.

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ma:3

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And SPOOL WOOD!

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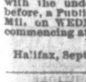
The close proximity of the Mill to a safe harbor, always open for navigation, where large vessels can be conveniently loaded, gives this place unrivalled advantages. About 3,000 acres of Wood Lands are obtainable at a low figure from the present owners, besides a quantity of Government land can be secured now.

Intending purchasers are invited to confer with the undersigned *at once*. If not sold before, a Public Sale will take place near the Mill, on WEDNESDAY, the 24th of October, commencing at 2 o'clock p. m.

M. J. HART.

Halifax, Sept. 24th. 40

McShane Bell Foundry.



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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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THE HOME.

The Love of God.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Hold us closest, loves us best.

O great heart of God! whose loving
Cannot hindered be or crossed,
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.—*Saxe Holm.*

The Right Kind of a Young Man to Love.

I love a young man who loves his mother so fondly that for her sake he is chivalrous to other woman. I love a young man who will step out of his way to avoid crushing a worm and will not deem it beneath his dignity to succor a stray kitten. I love a young man who is pure-hearted and slow to laugh at smutty stories. I love a young man who believes there is a nobler career in life than to be a good dancer or a successful society man. I love a young man who is not ashamed of tears for others' sorrows, for a tender song or for a beautiful thought. I love a young man who cannot be laughed out of a duty or ridiculed from a purpose. I love a young man who *hates whisky as angels hate Satan, and thinks too much of his brain to make smoked meat of it.* I despise a "goody-goody" young man but I *love* a good one. I would not like to be even third cousin to a dude, but I love a young man who is hail fellow well met with nice girls, and scorns not the companionship of his sisters.—*Sel.*

Like a Woman.

Kate was tying up a bundle to go by express. "That's right," said Ned, who stood by; "tis a granny knot. Just like a woman!"

The parcel was not scientifically made up, but Kate had done her best, and her face flushed as much with temper as exertion.

"I hope it is just like a woman," she said, indignantly. Perhaps, if you were as polite as some women I know, you would have tied it up for me, instead of making fun."

Ned had the grace to be ashamed, and so should every boy who sneeringly uses that phrase. Women, being human, do have their weak points, and even traits which cordially invite ridicule, but he is an unchivalrous knight who calls attention to such blemishes. In doing so, however, he usually succeeds chiefly in advertising the shallowness of his own nature.

A man was once airing, at a boarding-house table, a series of floridly rhetorical innuendoes against women. Several gentlemen present attempted to put in a remonstrating word, and the ladies who did not leave the table sat indignantly regarding the speaker.

When, at length, he came to a pause, a lovely matron leaned forward and said, in a clear, distinct voice, "Mr. Blank, I am sorry for you."

"Why, madam, why?"

"For your social position. From what you have said, one cannot fail to see that you associate only with the very lowest class of women."

If a man despise women, he will do well to look closely into his own heart, to see if it be undefiled; but if it still prove impossible for him to honor them, let him cover his sneers as he would spots of leprosy for he may be sure the good and great will pass scathing judgment upon them.

"Just like a woman!" Like Florence Nightingale, Mary Somerville, George Eliot, Charlotte Bronte, Frances Power Cobbe and Mary Lyon.

Truly, the list, even when no further extended, is a goodly one, and we might well relinquish all earthly advantages to be included in it. But there is even a greater comparison: construe the phrase to mean, "Just like our own mothers," and even the most shallow must cease to scoff.—*Youth's Companion.*

Art in the Household.

The influence of artistic surroundings in forming correct tastes in children is well understood by thinking people. Biography is full of illustrations confirming the value of early acquaintance with art in its various forms. John Ruskin, in his boyhood, was taken by his parents in leisurely travel to nearly all the castles, cathedrals, and picture galleries of England, and thus was laid the foundation upon which he has built his achievements as an art critic.

Reading about art will not make one a judge of it. One must see pictures, cathedrals, and fine scenery, and be brought under their magic influence, before he can fully understand what writers say of them. Nothing can take the place of travel. There is a feeling, a something in the air, a presence, in a cathedral, on a famous battleground, before the pyramids, that no amount of reading or of pictorial representation can produce. But as all cannot travel, those who must stay at home can by reading and pictures share in much of the delight of the traveller, and learn the principles of art and many of their applications.

Photographs and engravings of most of the masterpieces in architecture, sculpture, and painting are easily within reach of our middle classes. Our best illustrated magazines of art and literature are invaluable. One single fine engraving or photograph of a masterpiece of art—a painting, statue, or cathedral—is worth ten thousand cheap oil paintings and chromos.

We want in our households whatever will ennoble, cultivate, purify, make us more capable of appreciating the works of God and the best works of man, and whatever will help us to do the work given us to do with patience, with fidelity, with cheerfulness. We find great help in seeing what others have done, and our own attempts in art-work, even though humble, "charm the pained steps" over the rough path of duty, and gives us little breathing spells, in which we get glimpses of the true and beautiful.

THE FARM.

Bathing.

Mary A. Allen, M. D., in the *Congregationalist* gives this warning about bathing:

Bathing promotes health when it does promote health, and not otherwise. And how shall this be known? If there is a perfect reaction after a bath, the probabilities are that it has been beneficial; but if there is any feeling of chilliness and languor with pallor of the surface of the body, the bath has not promoted health. Indeed, when the immediate effects of the bath seem beneficial, an exhausted or irritated feeling the next day, or even within two or three days, may indicate that its ultimate effects are of doubtful efficacy. Many a child is having the nervous system so constantly shocked by the daily bath that it is made sleepless and irritable. A little judicious experimenting would prove to the mother that her baby is being "washed to death."

Cold bathing is often employed as a stimulant, and the individual thinks because he feels aroused by the daily bath that he is benefited, and fails to recognize the afternoon languor as a reaction from the stimulus of the morning. Bathing, to be beneficial, must be suited to the age and condition of the individual. No sweeping assertion can be made that will cover all possible conditions. Even where a bath may be advisable, the character of the bath and its mode of administration are items requiring, not a theoretical knowledge, but a practical experience in the use of water, in order that the desired result may be obtained. While persons of super-abundant vitality may laugh at precautions, a safe general rule may be thus formulated. Never bathe when fatigued or chilled. In cold weather bathe in a warm room (temperature 80 ° to 90 ° F.), and if delicate do not expose the whole body to the air. Bathe enough for cleanliness—once or twice a week for the majority of people—and do not use the bath as a stimulant.

Picking and Packing Winter Apples.

The season is close at hand when apples should be gathered and barreled for the market or for home use. Some growers have, no doubt, already gathered a large part of their crop. Many think it better to pick winter apples early than to leave them on the tree until fully ripe. Great care should be taken in picking and packing apples. All should be packed by hand, and be carefully sorted and placed in the barrels when the fruit is intended for long keeping. In sorting apples for market, all bruised, wormy, deformed and small specimens should be excluded. They should be of the same size all through the barrel, so that looking at the apples when a barrel is unheaded, a correct idea may be obtained as to their size and quality all through. They should not be wet when picked. Barrels should be clean, and, when filled with apples, the same should be shaken down, and then a press should be used to press down the head, so that they may be safely transported long distances without bruising. It is always better to put up only good fruit and in good condition, so as to insure a ready market at fair prices. The apple crop is a good one this year, and, if properly handled, will come to a good deal of money. Many make the mistake of attempting to sell inferior fruit with the good, thereby injuring the reputation of the whole. The wise will be careful in the handling of this crop.

How Freezing Benefits the Soil.

It is a well known fact that water in the act of freezing expands considerably, and with a force that is irrestible. It is the freezing of water in their crevices and pores that causes the rocks to be gradually worn down and "weathered," as it is called, into soil. It is this also which is continually reducing the soil to finer fragments, and which breaks up the hard clods and mellows the ground. Fall ploughing or spading assists this effect by breaking up the compact soil into lumps, which are further broken into small particles. As water and air can only act upon the surface of these particles, it is clear that the smaller they are, the more surface is exposed to the weather, and the soil is made soluble. If a block of hard soil twelve inches cube is exposed to the weather, there are 864 square inches only of it effected; it is broken up into cubes of one inch, 10,338 square inches are exposed to these beneficial influences; if the soil is further broken up into fragments of one-twelfth of an inch, there are more than 124,000 square inches thus affected. This fact shows how greatly the effect of the frost benefits the soil, and, therefore, how necessary it is that the land should be fall ploughed, and opportunity given for this beneficial action of the weather. In the garden, even, all the soil possible should be spaded before it freezes.—*Practical Farmer.*

TEMPERANCE.

Good Reasons for Smoking.

BY JOHN HALL, D D, LL. D.

(*A Paper for Boys*)

1. Because many lawyers and physicians in good practice, many zealous clergymen and thriving merchants smoke, and with their accustomed practical good sense, the lowest of the community, and young gentlemen with nothing to do, follow the example.

2. Because it is a remarkably elegant accomplishment, implying refined taste and great mental power, and largely contributing to the happiness of men. The aroma of tobacco is admitted to be most agreeable, whether in its native condition, in its artificial form, in the plebeian pipe or the fashionable cigar, and the true dignity of human nature seems to be attained when a veteran pipe occupies the mouth, and a fragrant cloud overhead shows how well the progress goes forward.

3. It furnishes a most convenient way of systematically getting rid of our money. Whether the man gets the "ounce" for the week on pay-night, or is rich and aristocratic enough to buy his "weed" in dozens, here is a regular draining off, according to his means, of his superfluous cash. It is dissolved into unsubstantial smoke, and gives him no more trouble. If he kept the money, people might tease him on account of it for missions and charitable purposes, or wife and family might claim it. Not; let him with the conscious ease of a man who can do what he likes with his own, whiff it off in smoke, and he has no trouble and may get a complexion that would grace a mummy, and several other personal comforts into the bargain. "A smoke" often produces a pleasant thirst which craves drink, and the drink again reciprocates the kindness, and demands a smoke.

By this time, dear reader, you conclude we are not in earnest. You are right. This is one of those practices so destitute of any reasonable pretence that to reason against them is to invest them with a dignity to which they have no claim. The old in many cases having defeated that natural protection that we must have against what is noxious, in taste and smelling, have formed a habit they cannot shake off. They are in slavery to tobacco. But the young can be warned in time. We would say a word, therefore, to our young readers on this subject.

Dear young friend, did you ever see a miserable urchin with garments enough to afford him pockets, with hair and face boldly defiant of comb and water, exulting in the enjoyment of a "pipe"? It is bad enough to see the laborer whose tobacco money would pay for the education at the village school which his three children will never get, but it is still worse to see a youth strive—yes, strive sometimes even in spite of sickness (the protest of nature against abomination) to acquire a contemptible, silly, but easy way of introducing himself to the society of the lowest, of wasting money, of injuring health, and of laying the foundation of other bad habits. For we have known the boy of thirteen steal the five cents from his father's drawer to buy tobacco. He thought it manly to smoke. He is a man now, his cheek is sallow, and he does not refuse to drink with his fellow-smokers. How could he? We should not wonder if, ere he die, he arose at night, like some poor slaves we know, to smoke, or more contemptible still, he may have it carried to his bed. We have heard it given as a prognostic of near death when a sick man could no longer smoke.

It is true some good men follow this practice. But does it raise your opinion of them to know the fact? It is true patients sometimes get relief from smoking. But so do others from opium and castor oil. But is that any reason why we in perfect health should begin the day, follow up our meals and beguile every idle moment by sipping laudanum, or gulping down the other delicious preparation just named? No, surely not.

Money is valuable, not for its own sake, but for the sake of what it enables us to do or obtain. Are there not farmers' families who pay more for tobacco, than they give to all religious purposes put together? Are there not gentlemen who expend more money in a year on cigars than they give in five to benevolent objects? Money we have always believed to be a talent. Is not this a monstrous use of what God commits to our hands for good and holy purposes? The unfaithful servant in Scripture could say, "Lord, here is thy pound which I have kept laid up in a napkin." Are there not many unfaithful servants who could not say as much?

Then, dear young friends, save your money, your health, your character, your appearance, your time, and eschew the senseless, and in this point of view, sinful habit of consuming tobacco. Aim at something higher than being a tobacco burning machine. Let your presence be felt otherwise than by the fumes of this narcotic. Let something better proceed out of your mouth than volumes of smoke. Surely that organ was never meant for such a purpose. There is an object served by the factory chimney, for you know there is busy industry underneath. But even the factory chimney will not be allowed by and by to taint the atmosphere. How well would it be if the victims of this absurd and enslaving custom were obliged like the factories by law, to "consume their own smoke."—*Pulpit Treasury*

The Cutest Little Things.

"Cute"! he echoed. "Well, I don't know as the adjective would have occurred to me in just that connection. But if you mean that they do their work thoroughly, yet make no fuss about it; cause no pain or weakness; and, in short, are everything that a pill ought to be, and nothing that it ought not, then I agree that Pierce's Pleasant Purgative Pellets *are* about the cutest little things going!

"Sound Your Fa."

At an "Olde Folk's Concert" one of the funniest things is to see the leader draw his tuning-fork from his pocket, hit it against his desk, get the pitch from it, and then give the pitch to the choir, with the command, "Sound your Fa." It is doubtful if the genuine old timers went through quite so much ceremony in blending their voices for the opening note of their song, but their imitators, of course, must exaggerate a little for effect.

A mother who attended one of these concerts, some years ago, thought she discovered a valuable lesson in this sounding of the Fa. Her children were all attending school, and on winter mornings it was no slight task to have breakfast and them ready in season for school. The time was so short and crowded, that the older children suggested that morning prayers be given up, and evening prayers only be observed. But the mother after thinking the matter over, replied:

"You all need the key-note sounded in the morning before you go out to meet the various exercises, temptations, labors, contacts of the day. How else can we 'keep in tune with heaven?' No, we will not give up morning prayers. We will allow five minutes for prayers; we certainly can allow so much. I will read a short Scripture lesson; we will have a short prayer. Thus we will keep our ideas of mortality and religion up to concert pitch. We will go to God before we go out among our fellows, and so shall we be delivered from temptation and guided in pure paths."

The mother took pains to make the exercise interesting, and not exceed the limit prescribed. As soon as the breakfast was over, the younger children would exclaim, "Five minutes for prayers." The Bible was brought on the table with the food, and so was always at hand. Thus was the word of God, little by little, day by day, filtered into the hearts of those children; thus were ever held before them the highest ideals of human virtue, thus were they taught to use "the line and the plummet" in their daily lives.

"Sound your Fa."

Catarrh is in the blood. No cure for this loathsome and dangerous disease is possible until the poison is thoroughly eradicated from the system. For this purpose, Ayer's Sarsaparilla is the best and most economical medicine. Price $1. Six bottles, $5. Worth $5 a bottle.

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GEO. A. McDONALD, Sec'y-Treas.

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Put up two bottles in case, with a glass medicine dropper which just takes up a dose. Full directions with each package.

PRICE $1.00.

PARKER BROS., ST. JOHN, N. B., Agents for New Brunswick.

News Summary.

DOMINION.

—The Dominion government have appointed Thursday, November 15th, as Thanksgiving day.

—The Shelbourne election has been postponed until the 22nd inst.

—It is estimated that the new dry dock at Kingston, Ont., will cost $600,000.

—Sydney C. B. is to have a new government post office building.

—The coal business is booming at Parrsboro.

—At Low, Ottawa county, the other night Mark Mahoney lost eight head of cattle by some scoundrel placing poisoned oats in his pasture.

—The American government, in response to complaints from Montana ranchmen, is asking the Dominion government to modify or abolish the Canadian quarantine regulations as regards cattle.

—The Customs receipts for the port of Truro for the quarter ending Sept. 30th, 1888, were $4400 in excess of any similar quarter in any previous year.

—C. M. Bostwick & Co's store at Point Wolf West. co., was broken open a short time ago and a lot of goods were stolen. The matter was kept very quiet, but no clue to the thieves has yet been found.

—Amherst and Springhill are agitating the question of incorporation.

—$40,000 has been expended in New Glasgow this season in new buildings.

—Holders of Maritime Bank bills will be glad to learn that a 50 per cent dividend has been declared on the circulation. The dividend is payable on and after the 25th inst.

—G. W. Mitchell, of Yarmouth, has made two shipments of live eels this fall. The eel business promises to become an important item in the exports from Yarmouth.

—A. P. Macdonald, contractor, will bring an action against the Dominion government in the Exchequer Court for $63,000, which sum he claims to be due him on account of a contract on the Intercolonial Railway. Mr. Macdonald has secured his fiat and the case will probably be heard in December.

—An Ottawa lumber agent estimates that over 2,000 men have been already hired in that city and sent up to the woods, and as many more will yet be sent up before the snow falls. Good log-makers get a dollar a day, but the ruling wages is $22 a month.

—The Northup gold mine at Central Rawdon, Hants Co., cleared up on last week, after 16 days crushing, and is said to have secured from a five stamp mill 350 oz. of gold, valued at $7,000. This is claimed to be the best return from any mine in the province during the present season.

—The two actions instituted by the city of Montreal, against Mr. John Windsor were dismissed on Saturday. The charges were that the Toronto factory was kept in bad order, and that many of the tomatoes used were sour and unfit for food. J. W. Windsor has instructed his solicitors to take action against the newspapers who inserted reports derogatory to the management of his business.

—A year ago or thereabouts the city of Vancouver B. C., consisted of a dozen straggling huts. To-day the population is about 8,000. The expenditure on buildings alone during the year has been $1,823,250. Most of the buildings are modest residences and shops, costing from $500 to $4,000. Yet there are several blocks on which $8,000 to $15,000 have been spent. The finest building is the Vancouver hotel, which cost $250,000.

—Mr. Charles T. White's saw mill at Apple River, N. S., has cut a great deal of lumber this season. It is a one gang mill but was originally built with sufficient power to admit of increase in its output at any time. The first year which was 1884, it cut 3½ millions feet; the next 4½ millions; in 1886 it cut over 5 millions; in 1887 6½ millions; and this year Mr. White hopes to cut 7½ millions. Mr. White gives employment to about fifty men in the summer, and from 150 to 250 in the winter. He will require at least 200 men this winter.

—Colonel Hepsey of Malaga Mines, N. S., while out partridge shooting with a muzzle loading shot gun, forgot to take out the ram-rod. On firing the gun it exploded, blowing off the top of his thumb, injuring the fore finger and blowing off the fleshy part of the left hand.

—The recent heavy rains have done considerable damage to the newly built portion of the Albert Southern railway, especially to the heavy dumps alongside the brooks. Several dumps on Mr. A. E Smye's section were badly gutted and washed and damaged to the extent of upwards of $200. On Messrs. Mavor Bros.' section a large dump, about 10 feet deep, was completely washed away for a length of 50 or 60 feet; damage about $150. The total damage along the line amounts to upward of $500.

—William T. Standen, the well known insurance expert, of New York, speaking of the system of the Dominion Safety Fund Life Association, St. John, N. B., says: "I do not think I ever saw so perfect a plan, adapted in every way to the wants of those who look for a cheap and reliable form of life insurance. I examined it with the intention of finding some fault with it, if possible, but I was unable to lay my hands upon any element of weakness."

—The training school for nurses in connection with the St. John public hospital has been opened, and the first of a course of lectures was delivered a few days ago by Dr. Bayard. Applications have been received from many persons throughout the province desirous of obtaining a course of study in the institution. There is a desire, however, that persons living near at hand should have a chance. The course is of two years' duration, during which the pupil receives practical instruction in sick-room work and the treatment of minor casualties. Those who are desirous of obtaining the benefit of the training school should make application at once.

—The contract for the construction of the ship railway from the Bay of Fundy to Baie Verte, in the Gulf of St. Lawrence, has been finally settled, and Mr. Ketchum, the indefatigable promoter of the scheme, has sailed for Canada. There is every probability that the first ship railway of the world will be built in Canada. Mr. T. C Keefer is one of the provisional directors named in the act of parliament incorporating the Chignecto Marine Railway Co. The works will probably cost $5,000,000.

—The late Senator Ross, of Quebec, is said to have left $7,500,000. He left no will, so that all the vast wealth will go to his heirs, and will thus afford a good large bone to quarrel over.

—The receipts of the town of Dartmouth, N. S., last year were $13,808. The town has a balance to its credit of $2,368.

—The last sales of Nova Scotia apples in England realized $5 per barrel.

—It is announced that Howard Bligh has been appointed shipping master of Halifax, vice his uncle, A. B. Bligh, recently deceased.

—Counterfeit $10 bills on the Canadian Bank of Commerce are in circulation. They are clever imitations but the shading of letters comprising the word "Ten" on the face of the note is unlike that on the genuine one.

—Londonderry, N. S., has been reduced from a port to an outport of customs. Londonderry and Economy are attached to the Truro office and Five Islands is placed under the control of Parrsboro.

—Sixteen ships have loaded at Campbellton N. B., so far this season, and a couple more are expected, besides a number of schooners that are loading with cedar posts, sleepers, etc. This trade has been growing yearly, until now it has become of no small importance.

—The steamer Halifax, the pioneer boat of the Canada Atlantic line to run between Halifax, Charlottetown and Boston, has arrived from Glasgow. She is 1700 tons register, 240 feet in length, with engines of 3000 horse power, and averages 15 knots. She has accommodation for 500 passengers, and is magnificently equipped and gorgeously furnished. She is built of steel, lighted throughout by electricity, and commanded by Capt. Hill formerly of the Furness line. She cost $200,000. Her Halifax agents are Chipman Bros.

—About one o'clock on Saturday morning a fire originated in Irving and Sherrard's one and a half story building at Point du Chene, N. B., and before it could be subdued the flames spread to four buildings near by, completely destroying the whole of them. But for the services of a small hand engine, belonging to a vessel in port, the whole block would have been swept out of existence. Messrs. Irving & Sherrard had $500 insurance on their stock and $600 on their building. The loss is heavy as little insurance was on the other buildings.

BRITISH AND FOREIGN.

—The steamer Baltic sank at her dock in Liverpool, Eng., on the 9th. The disaster was caused by a port being left open. The Baltic was loaded with miscellaneous cargo.

—James Dunne, aged 80, evicted from Capt. Singleton's estate, at Louzen, Ireland, died in a barn to which his friends had removed him. Dunne had been ejected from the house and placed in the road.

—Rain and snow have been falling incessantly in Styria for three days, compelling the emperor to remain much of the time indoors.

—It is rumored that Chief Secretary Balfour has refused to let the military assist in the evictions on the Clanricarde estates.

—Mr. Henry Campbell, member of parliament for South Fermanagh and private secretary to Parnell, has brought an action against The Times for libel, that paper having stated that he was the writer of the alleged Parnell letters.

—William Henry Smith, in his speech at Gloucester recently, said Canadians are willing to bide their time because they know, after the presidential election in the United States, they will obtain just and fair arrangement of the fisheries trouble. The people of England, America, and Canada are too good friends to quarrel over a question of this kind.

—The *British Medicol Journal* publishes the death details from Sir Morel Mackenzie's book of the case of the late Emperor Frederick. Dr. Mackenzie says the death blow was given the Emperor April 12 when a false passage made by Dr. Bergmanns tube had caused extensive suppuration around trachea, which steadily drained away the Emperor's remaining strength and shortened his life at least ten months. Except when the false passage was made and Dr. Bergmann thrust his finger into the wound the Emperor never suffered actual pain.

UNITED STATES.

—At Quincy, Ill., a grand stand had been erected to enable some 5,000 people to witness a display of fireworks which occurred there on the 11th. Scarcely had the display began when the supports at one end of the stand gave way, and 800 feet of seats slided over, hurting about 500 people.

—The Philadelphia Baptist Association of Ministers has received a letter from the church of Lower Marion, Delaware county, stating that the church has granted a preaching license to Robert J. Burdette, the humorist.

—The public debt of the United States decreased $12,247,000 last month.

—The great Chicago street car strike, after lasting nine days, ended on the 13th. The question of wages was compromised, the strikers getting only about one-third the increase asked for.

—Reports from China say a disastrous flood occurred near Fang Shan Hsien, in the vicinity of Pekin, on the night of August 13th. Seven and a half inches of rain fell in Pekin and immense volume of water collected in a ravine, about Lien Li Ho, and suddenly broke in upon 20 villages. More than 10,0000 people were drowned and a large number of draft animals. The villages in the valleys near Pekin are in danger every season, as the hills are destitute of trees and the waters flow together in fearful torrents unimpeded by vegetation.

The Victor's Crown

Should adorn the brow of the inventor of the great corn cure, Putman's Painless Corn extractor. It works quickly, never makes a sore spot, and is just the thing want. See that you get Putnam's Painless Corn Extractor, the sure, safe and painless cure for corns.

The Difficulty Experienced

In taking Cod Liver Oil is entirely overcome in Scott's Emulsion of Cod Liver Oil and Hypophosphites. *It is as palatable as Milk*, and the most valuable remedy that has ever been produced for the cure of Consumption, Scrofula and Wasting Diseases. Do not fail to try it. Put up in 50c. and $1 size.

The Crooked Pin.

"It's only a crooked pin—throw it away!" The speaker threw it away, but I stopped to pick it up. I was just then needing a pin, and I looked at it doubtfully, bent it a little straighter with my fingers, and used it for the purpose required.

Now I am keeping the strong, straight pin which I was about to use for something else, where a crooked pin might not do.

Ah! here is a lesson for me to learn thought I. If we were more alive to things around us, we should be always learning—there is a sermon even in a stone. Everything has a voice, but we are so blind and deaf and self-absorbed that we do not hear.

The crooked pin told me this tale:

In the church there are many crooked pins—pins which were good and strong, and ready for work until something bent them. Then they were thrown aside as unfit for service.

Sometimes, however, we see that a loving hand raises them from the dust, and gently bends them till they are nearly as strong and straight as before, puts them into some niche of service where they are as useful as ever, only needing a little tender care; not fit for the strain of hard, rough work, but forming perhaps, the needed link in some important chain—holding stronger ones together.

Let us then be very tender not to wound each other; let no hard or unthinking hand bend another out of his right course; and if we do find one so displaced, let us gently strive to set him straight, remembering there is work to be done, even by a crooked pin.—*Selected.*

Messrs. D. McAlpine & Son are now busily engaged at their *Province of New Brunswick Directory*, which will contain all the names of the male population from 20 years and upward, the business they follow, and their P. O. address; and all females in business throughout the province. It is a large undertaking, and will be a boon to the public. We have had nothing like it for nearly 20 years, and it will be a valuable work for all, especially business men and women. The price is exceedingly low for such a large book, and the advertising spaces are very low, especially as it is to last ten years, the publishers guaranteeing not to publish again for that period. They need all the help they can get to cover expenses. All should support the work, especially by advertising in it, as that is the main source of benefit to the publishers. We hope the business men will rally round the publishers and not let it fall through, and be behind all other provinces in the Dominion or states in the Union.

GOOD BLOOD HANGS ON GOOD DIGESTION.—Many die because they are not nourished by the food they eat, eating yet starving. Bad blood shows itself in pimples, eruptions or sores, blotches, sallow skin, langour and a feeling of uselessness. Whatever renders the blood impure tends to originate consumption. There can be no heartiness of spirits, no soundness of mind with thin or diseased blood. Something must be done when the system is in such a state. A cure is required, and one that works quickly and effectually is the cure that is most required. For making new healthy blood, for sickheadaches, wakeful and restless nights, that tired feeling, poor appetite, mental dejection and kidney trouble, nothing has been discovered that is equal to BOVININE. Dr. J. Stinson Harrison, of Washington, D C, says:

"I have been engaged in the regular practice of medicine for more than 30 years, and in all that time have found nothing that I regard as equal to Bovinine for making new blood and building up an overworked and run down system."

Price 60 cents and $1.00 per bottle. Wholesale by T. B. BARKER & SONS, St. John, N. B.

USE DEARBORN & CO'S Absolutely Pure SPICES AND CR. TARTAR See our guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

C. E. Burnham & Sons

HAVE A COMPLETE STOCK OF

PARLOR SUITES

FROM $35.00 UPWARDS.

BEDROOM SETTS

— IN —

ASH, CHERRY, WALNUT AND OAK,

At Very Low Prices.

RATTAN AND REED CHAIRS.

JUBILEE PLATFORM ROCKERS

AT $5.50 EACH.

Mattrasses, Spring Beds, etc.

Mail Orders promptly attended to.

83 & 85 Charlotte St., St. John, N. B.

GENTLEMEN!

Our Renowned

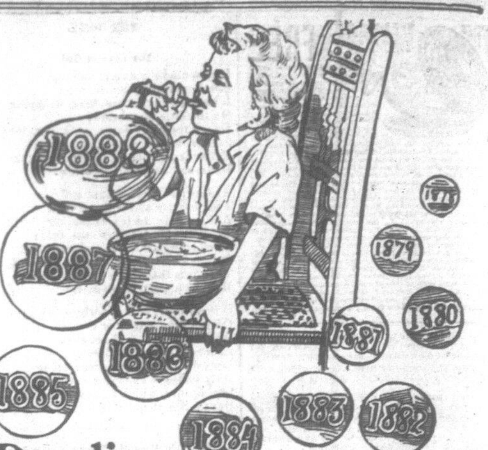
WAUKENPHAST & LONDON

BALMORALS

have arrived, and sizes are complete in two widths.

Waterbury & Rising

34 KING & 212 UNION STS., ST. JOHN, N. B.



Pearline

Washing Compound

Invented by James Pyle, New York, 1876,

Introduced to the Public, 1877.

An article to take the place of soap. One which makes clothing, paint, woodwork, in fact anything perfectly clean, with less rubbing, and in less time than anything yet discovered, and which is withal absolutely harmless. Above is a diagram of the comparative growth of sales during the last ten years—mark the yearly increase and especially that of 1888, which represents only the first six months of the year. To-day PEARLINE is used in over one million families, from Maine to California. This wonderful growth in the face of many imitations, which are damaging to clothing and paint, and make people regard an honest article with suspicion, is marvelous and can be due alone to merit.

A fair trial, which will cost but a few pennies, will make a convert of the most skeptical. See that you get the genuine article, which alone will give satisfaction. Every package bears the name of "JAMES PYLE, New York."

Illustrated LECTURES!

LIFE OF CHRIST,

SPURGEON AND HIS WORK,

PILGRIM'S PROGRESS,

AND TEMPERANCE,

TO which are added other Views, amusing and instructive.

Three years' success in an independent lectureship, Mr. BOOL gains the confidence and commendation of prominent men in every part of the Provinces. Thousands bear witness to the pleasure and profit gained at the entertainments. Easy admission fees and half the proceeds given where others labor in securing audiences. The Lectures go well with Tea Meetings, Socials, etc. A generous public are by their patronage enabling the lecturer to commence the year with an expensive set of slides on Africa, India, and Missions in many lands. The Phantasmagoria burns as brightly as ever. See posters.

40-45

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A $10 BOOK FOR 50 CENTS.

Contains 440 Pages.

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CONTAINS the cream of a whole library. Everybody delighted with this vast store-house of practical knowledge on practical subjects. It has a million facts of great value to everyone. 50 full page colored maps and description of every country in the World. It is a handsome volume of 440 pages bound in silk cloth, and contains everything that you need to know. Nearly half a million sold in eight months. We guarantee no such book has ever before been published, and will refund the money to any one if not as described. One agent sold 2800 in one city, another 700. Send 50 cents for a copy bound in silk limp cloth; or $1.00 for a copy in library style.

Sent post paid on receipt of above prices. For reference as to my standing, refer with stamp to publisher of this paper.

Address, P. W. HASKELL, West Jeddore, Halifax Co., N. S.

42 3

Government of Nova Scotia.

THE PROVINCIAL SCHOOL OF AGRICULTURE, TRURO,

WILL OPEN NOV. 15th, 1888.

TEACHERS having a "B" License are admitted as candidates for Agricultural Teachers' diplomas. Any farmer having a good common school education is admitted to the course. Special Students wishing to study Chemistry, Botany or Veterinary Science are also admitted

ADMISSION FREE.

A farm having been purchased in connection with the School, science and practice will be combined in the instruction. All regular Students taking the course will be required to perform some farm work, for which they will be suitably remunerated. Students wishing to, can take extra practical work on the farm and partly pay their way. No student should come with the intention of fully working his way. He will probably be able to earn from five to ten dollars per month. Board can be had in the town from $2.50 to $3.50 per week.

For circulars and further information apply to the Principal.

PROFESSOR H. W. SMITH, Truro, N. S.

41-42

MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General will be received at Ottawa until noon, on 19th of October, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, from April 1st to October 31st, and three times per week each way from November 1st to March 31st, between

St. John, N. B., and Digby and Annapolis, N. S.

from the 1st November next.

The conveyance to be made in a suitable vessel of certain dimensions, &c., &c., particulars of which will be furnished on application to the Post Office Inspector at St. John, N. B.

The Mails to leave Saint John daily (Sunday excepted) from April 1st to October 31st, at 8 o'clock, a. m., and from November 1st to March 31st, to leave St. John on Mondays, Wednesdays and Fridays at same hour, reaching Digby at 12 noon, or Annapolis at 2 p. m. Returning to leave Digby or on same days, reaching St. John at 8 p.m.

Tenders for a weekly service on Mondays, Wednesdays and Fridays, returning to Saint John the same days will also be received on the date named.

The Postmaster General reserves the right to make temporary arrangements for one year with successful bidder to enable a suitable steamer to be built, should such a course be found necessary.

Printed notices containing farther information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of St. John and Halifax, and at this office.

S. J. KING,
Post Office Inspector.

Post Office Inspector's Office, St. John, Sept. 21, 1888.

WEEKLY

California Excursions.

VIA FOUR DIFFERENT ROUTES.

WESTERN tickets to all points in Canada and the United States, via either the Canadian Pacific, Grand Trunk, or United States lines. Write for information.

G. A. FREEZE, Ticket Agent,

Cor. Mill and Union Streets. St. John, N. B.

1y4

Intercolonial Railway.

'88. SUMMER ARRANGEMENT. '88

ON AND AFTER MONDAY, JUNE 4, 1888, the Trains of this Railway will run daily (Sundays excepted) as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express,	7.00
Accommodation,	11.00
Express for Sussex,	16.35
Express for Halifax and Quebec,	12.15

A Sleeping Car runs daily on the 22.15 train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	5.30
Express from Sussex,	8.30
Accommodation,	12.55
Day Express,	18.00

Trains will Leave Halifax:

Day Express	6.30
Truro Accommodation	16.00
Express for St. John and Quebec	18.00

A sleeping car runs daily on the 18.00 train to St. John.

On Monday, Wednesday and Friday a sleeping car for Montreal will be attached to the Quebec Express and on Tuesday, Thursday and Saturday a sleeping car for Montreal will be attached at Moncton.

Trains will Arrive at Halifax:

Truro Accommodation	8.15
Express from St. John and Quebec	9.10
Day Express	18.20

A passenger car will leave Bedford for North street at 11.07, and returning will leave North street for Bedford at 12.50, daily.

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent.

Railway Office. Moncton, N. B.,
May. 31st, 1878.

SAULT Ste. MARIE CANAL.

Notice to Contractors.

THE WORKS for the construction of the canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:—

Tenders will be received until

Wednesday the 7th day of November next.

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after

Wednesday the 24th day of October next.

By Order,

A. P. BRADLEY
Secretary.

Department of Railways & Canals,
Ottawa, 27th September, 1888. 41-44

CITY OF LONDON

FIRE INSURANCE CO

OF LONDON, ENG.

Capital, - $10,000,000

H. CHUBB & CO.
General Agents.

Losses adjusted and paid without reference to England.

MAGIC LANTERNS

AND STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. A profitable business for a man with small capital. Also Lanterns for Home Amusement. 152 page Catalogue free. McALLISTER, Optician, 49 Nassau St., N. Y.

DRUNKENNESS

Or the Liquor Habit, Positively Cured by Administering Dr. Haines' Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It has been given in thousands of cases, and in every instance a perfect cure has followed. *It never fails.* The system once impregnated with the Specific, it becomes an utter impossibility for the liquor appetite to exist. For circular and full particulars address GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, O.