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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.
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THE CHRISTIAN VISITOR
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"Religious observances without a spiritual experience of the divine life are of all things most dangerous to men who think for themselves." But when the spiritual life exists it is greatly strengthened and enriched by religious observances. The assembling together and exhorting one another in psalms and hymns and spiritual songs, the reading and meditating upon God's Word, the observance of our Lord's ordinances will add much to the power and depth and joy of the Christian.

The National Woman's Christian Temperance Union of the United States holds its 19th annual meeting in Denver, Colorado, October 28 to November 2, proximo. The National President, Miss Frances E. Willard, lately returned from England, will preside. Lady Henry Somerset, who so won the hearts of the W. C. T. U. women in America last year, will be present, and William T. Stead, editor of the *Review of Reviews*, and his gifted wife are expected to be among the honored visitors. The meeting, like previous gatherings of its kind, will, no doubt, be of great interest.

We have received the "official report" of the eleventh international Christian Endeavor Convention, held in Madison Square Garden, New York city, July 7 to 10, 1892. A full account of the meetings, with what appears to be verbatim reports of the addresses delivered before the convention, is given. Portraits of the trustees of the United Society and those of prominent workers adorn the pages of the "report," which forms a thick pamphlet of nearly 300 pages. It will be of great interest to Christian Endeavorers and all who desire information in reference to the Christian Endeavor movement.

KINGS COLLEGE, of Windsor, N. S. (Church of England), has established a Law School in St. John. It was lately opened with some eclat. This movement has caused some questioning among those interested in such matters. It has been asked why the law school in Halifax, connected with Dalhousie, is not enough for the Maritime Provinces. It is also asked why a Nova Scotia college has to come to New Brunswick to undertake this work when the province already has a state university. To the latter enquiry it was answered that conference had been held with the N. B. University, and that the authorities had announced the inability of said institution to undertake the establishment of a law school.

Among the stories which are being told in reference to the late Mr. Spurgeon is the following, which appears to be well authenticated: Years ago, while staying at Mentone, Mr. Spurgeon had an experience and a deliverance which he never forgot. He was lying in a room of the Hotel des Anglaises very ill; but he had insisted on the friends that were with him going out for a little exercise, scarcely had they left when a madman, who had eluded the vigilance of his keepers, rushed in and said, "I want you to save my soul." With great presence of mind Mr. Spurgeon bade the poor fellow kneel down by the bed-side, and prayed for him as best he could under the circumstances. He then told the madman to go away and return in half an hour. He obeyed, and immediately the doctor and servants were summoned, but they were not able to overtake the madman before he had stabbed some one on the streets.

CHRISTOPHER COLUMBUS was, after his fashion, a religious man. His way of regarding things in general, and his own undertakings in particular, appears at times to be deeply devout. But, as in the case of many others, there was too little harmony between his speech and his deeds, his profession and his practice. "In nomine Jesu Christi," we are told, he wrote in his log book on the way to a new world. This was a glorious motto, if only it could be regarded as a constant and sincere expression of his purpose. Whatever one does should be done in the name of Jesus Christ. We, too, from childhood till our forces wane into the weakness of old age, are discovering new worlds—entering new realms. Do we take possession of these new worlds "in nomine Jesu Christi"? Our forces of knowledge, wealth, ability, influence—are they held in the name of Christ and subordinated to His glory, or do we enter these new realms professing allegiance to the great King, but really with a spirit in our hearts which is too much like that of the lawless adventurer and the buccaner—determined to enrich ourselves, with little regard for the interests of others or the will of the King? Columbus is getting a good deal of criticism, but after all not a little of the

same kind of human nature that appeared in the renowned discoverer finds place in the world and, we fear, in the church too to-day.

A CABLE from London announces that Rev. Thomas Spurgeon has set out on his return to New Zealand. He appears to have become very popular with the Tabernacle congregation during the summer, and the farewell between the people and himself was a very affectionate one. As Mr. Spurgeon has gone, it is to be presumed that Dr. Pierson will return to fulfill his engagement as preacher at the Tabernacle for the next six months.

WHATSOEVER may be the result of the present presidential contest in the United States, the memory of it is likely always to recall sad thoughts to the mind of President Harrison. During the summer Mrs. Harrison has been gradually sinking under a form of pulmonary disease. No hope is now entertained of her recovery, and it is doubtful whether she will live to know the result of the election. The President, it is said, spends much of his time at the bedside of his dying wife.

MANY readers of the MESSENGER AND VISITOR will be pained to learn of the death of Rev. J. F. Avery, of New York, and formerly pastor of the Tabernacle church, Halifax. Mr. Avery for some years past had been engaged earnestly and, we believe, successfully in mission work in New York city. He has occasionally given some account of his work in our columns. He also edited the magazine called *Buds and Blossoms*. We had received no intimation that Mr. Avery was not in good health, and were surprised and pained to learn of his death by a despatch dated New York, October 21st. Our sympathies are extended to the bereaved family.

A CONVENTION of the Prohibition party is announced to take place at Amherst, on Wednesday and Thursday of the present week. If this convention were called to agree upon and promote a plan of political action in the interests of prohibition, in which prohibitionists could unite and co-operate, we should regard it as a step in the right direction. If the intention is simply to insist on "Third party" methods, and, after the manner of the party organ, to denounce and antagonize all who will not follow its standard and bow down to its behests, this convention is not likely to lead to any greater or better results than others of the same kind which have preceded it.

AT the Provincial Sunday-school Convention held in St. John last week, the meetings were well attended and much interest was manifested. There were present 175 delegates from various parts of the province, outside of St. John and 64 delegates from city schools. The report of the field secretary, Rev. A. Lucas, showed that much ground had been travelled over and many addresses delivered in the interest of the work, and also that in parts of the province great need existed of larger efforts being put forth to promote Sunday-school work. The addresses of Dr. Gilbert, of Indianapolis, who was present in place of Dr. Hurlbut, and of Miss Harlow, of Lowell, were especially instructive and inspiring. Miss Harlow illustrated her methods of work in the primary department by teaching a class of children at one of the sessions. It was to many a revelation of the possibilities of primary class work. Those who attended the convention felt themselves well repaid. It could not but result in inspiring the teachers with loftier ideals and begetting in them a greater enthusiasm in their work.

THE BIBLE AND SCIENCE.—The *Century Magazine* will take up the Bible and Science controversy. In the November *Century*, Prof. Charles W. Shields, of Princeton, answers the question "Does the Bible contain Science Errors?" with an emphatic no. He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like motes in the eye; but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." Prof. Shields' article will be followed by one in the December *Century* on "The Effect of Scientific Study upon Religious Beliefs."

Five ex-Republican cabinet officers are supporting Cleveland in the present campaign. They are: Hugh McCulloch, the financial member of the Lincoln and of the Arthur cabinets; General Cox, of Grant's cabinet, a gallant soldier and ex-Governor of Ohio; Carl Schurz, of Hayes' cabinet, and Republican Senator from Missouri; Judge Graham, of Arthur's cabinet, and Wayne MacVeagh, of Garfield's cabinet, and Republican foreign minister. The moral sentiment that built up the Republican party for Lincoln is now in revolt against McKinleyism.

PASSING EVENTS.

THE immense increase in the rice crop of the United States which has taken place within a year or two is worthy of note. Formerly the principal rice fields of this continent were in South Carolina and Georgia, on low lying lands, which could easily be flooded—an indispensable condition in rice culture. But a few years ago some western farmers settled in south-western Louisiana and engaged in rice growing on lands which they found well adapted to the purpose. The result is that this year, as reported, Louisiana will raise more rice by a hundred million pounds than the entire United States ever did before. Two years ago there were 1,200 acres cultivated in rice, this year there are 179,000 acres, and they talk of doubling the acreage next year. The rice crop of south-western Louisiana is estimated at some 864,000 barrels, valued at about \$8,000,000. Six years ago the same section did not raise more than \$10,000 worth of rice. Methods of cultivation do not vary much, we presume, as it is necessary that the crop be kept under water the greater part of the time until the grain is matured. But it is said the western farmers have introduced important improvements in the matter of harvesting. Formerly the rice was secured by harvesters working knee deep in the mud. Now, by means of a proper system of drainage, the water is caused to run off rapidly when the rice has matured, so that machinery can be used to gather the crop. The rice industry is bringing to Louisiana from the north and west a new class of people among the old Acadian French who inhabit that region, and those non-progressive people are being aroused by contact with more advanced neighbors to adopt the improved methods which advancing civilization has made possible. It may be that more extensive cultivation and improved methods will so cheapen the cost of this grain that it will enter much more largely than at present into the food supply of the people of America. This would not be a matter of regret, as it doubtless forms one of the most wholesome and most nutritious of foods.

FOR some time past there has been complaint from various quarters that the provisions of the school law of this province are being violated in the interests of the Roman Catholics. These complaints have had special reference to the condition of things existing for a considerable time at Bathurst. At the meeting of the Western New Brunswick Baptist Association in June last, at Fredericton, the matter was discussed and the following resolution was adopted:

"Resolved, That this association express its protest against the outlay of public monies for the support of the special teachings of the Roman Catholic or other religious beliefs in this province, and notably against the recent management and expenditure of school monies in the town of Bathurst in this province."

The matter has received a good deal of attention at the hands of our Presbyterian brethren at various meetings of their Presbyteries and Synod. At the recent meeting of the Synod in St. John, the present condition of things in reference to the administration of the school law was the subject of a good deal of unfavorable criticism, the condition of things at Bathurst being chiefly the subject of complaint. It is alleged that the law requiring teachers to attend the Normal School before receiving license to teach, is violated in favor of persons connected with the Roman Catholic religious orders, and that the regulation requiring teachers to pass examinations at Fredericton is set aside in the interest of the same class of persons. In reference to Bathurst especially, it was complained that not only are teachers admitted on these conditions, but the number of teachers is greater than is required, and also that a part of the convent is unnecessarily used for public school purposes and rent paid for it, thus rendering the support of the schools burdensome to the people. It was stated by Mr. Thompson, Presbyterian minister at Bathurst, that though it was claimed that the Roman Catholic teachers did not impart religious instruction, yet this claim was not in accordance with the facts. The younger children, he said, were required to sit under the teaching of the Roman Catholic sisters at the convent, and "the sisters taught the children prayers and all that sort of thing." The following resolution, moved by Rev. Mr. Thompson, of Bathurst, and seconded by Rev. Dr. Macrae, of St. John, was unanimously adopted by the Synod:

"Whereas, the Synod at its meeting at Halifax, Nova Scotia, in October, 1891, passed the following resolution:

"Having heard the complaints of the Presbytery of Miramichi regarding the maladministration of the New Brunswick school law in the interests of the Roman Catholic church, the Synod expresses sympathy with that Presbytery in their efforts for the redress of the wrongs of which they complain, and with the Protestants of New Brunswick, who, in certain districts, feel themselves aggrieved by injustice done to them."

"That the Synod further disapproves of any attempt at the contravention of the free unsectarian school law in the interests of any particular denomination."

"And whereas, This resolution was duly communicated to the government of New Brunswick, but, so far as the Synod is aware, no steps have been taken by the said government to enforce into or redress the grievances therein alleged;

"And whereas, At the present meeting of the Synod these alleged grievances have been again brought under the Synod's notice;

"The Synod once more submits this matter to the government of New Brunswick, and expresses the earnest hope that the allegations therein referred to may receive prompt and serious consideration."

The administration of a common school law in a province like New Brunswick is likely, of course, to be attended with more or less of difficulty and friction. It should be the aim of law and government to secure to all classes, so far as possible, equal rights and the liberty to follow out their conscientious convictions. But the rights and privileges of one class ought not to be sacrificed to the religious scruples of another. Whatever defence there may be for a departure in certain cases from the letter of the law in respect to the method of training and licensing teachers, there would certainly seem to be none whatever for a state of things by which the expenses of the common school are unduly increased in the interests of one religious denomination and teachers incline their peculiar religious views in the school room in opposition to the will of parents whose children are entitled to the benefits of the school.

THE canal and tunnel on the American side, whereby a part of the vast water power of Niagara is to be utilized for mechanical purposes, are approaching completion. For nearly two years an army of about 800 men have been at work day and night, using also about 1,400 pounds of dynamite daily, in the construction of the tunnel, which is nearly 7,000 feet in length and had to be excavated through the solid rock. A canal, 100 feet in width, will convey a stream of water, twelve feet deep, to the wheel pit. This pit has a depth of 170 feet from the surface of the ground, the actual water head being about 140 feet. In this wheel pit great turbine wheels, four in a row, will be placed, and from the pit the water will be discharged into the tunnel. The power thus supplied is equal to 100,000 horse power. It will be much cheaper than steam and will be utilized for various manufacturing purposes. Much of the power will be converted into electrical energy and transmitted to a distance. It was stated some time ago that the electrical energy required at Chicago in connection with the Columbian Exhibition would probably be derived largely from this source; but whether it is now considered feasible to transmit electricity over so great a distance we are not informed. The privilege on the Canadian side is owned by the same company, and next year the tunnel on that side, which will only require to be one-tenth as long, in order to secure an equal amount, will be commenced. A vast power of power will thus be utilized either for use directly on the spot or to be converted into electricity and transmitted to other places wherever it may be required.

The three-page poem by John G. Whittier, which will appear in the November *St. Nicholas Magazine*, commemorates the visit of a party of girls to the poet's home. It contains the following lines, which have a peculiar significance now that the good Quaker poet has passed away:

"I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
The same sweet heart, the same old rhyme,
And, grateful for all blessings sent,
I go the common way content
To make no new experiment.
On easy terms with law and fate,
For what must I I calmly wait,
And trust the path I cannot see—
That God is good and rich in love,
And when at last upon life's play
The curtain falls, I only pray
That hope may last itself in truth,
And age in heaven's immortal youth,
That all our lives and longings prove
The first-rate of diviner love."

The series of reminiscent articles of "My Father as I Recall Him," by Mamie Dickens, the oldest and favorite daughter of Charles Dickens, will begin in the next issue of *The Ladies' Home Journal* by an entertaining narration of Dickens' personal habits, and an inner glimpse of his home life.

The daughter of the late Sir Daniel Wilson is to devote the fortune left her to the founding of an order of deaconesses.

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gorgeously adorned images of various kinds are carried about the streets. The excitement has now subsided and the feast is over. Our cars, however, are never free from the sound of the drum and the temple gongs. Will it not be a happy day for India when the only sound on the Sabbath will be the church bell calling the people to the worship of the true God? The coming of that day will be hastened or retarded according as we fulfil or trifle with God's purposes.

Ten have been baptized on this field since the beginning of the year. We are praying for fifty. May the Lord grant our request.

Dear friends, do all you can for the spread of the Gospel in darkest India. Let not your zeal slacken or your faith or love grow cold. Rather work harder, pray more earnestly, and give more liberally than ever before.

EDITH C. HIGGINS.

Literary Notes.

A New Harmony of the Four Gospels in English. Revised Edition. By Rev. George W. Clark, D. D. 11mo, 322 pages. Price, \$1.50. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

Twenty-two years ago Dr. Clark gave his Harmony of the Gospels to the public, and especially to our own denomination. It has had a large sale, and has sustained itself among standard works of its kind. In the interval between that period and the present, the life of Christ has been studied as never before. Farrar, Geikie, Andrews, Ederheim, and others, have written on the wondrous story, and in Sunday-school helps the ground has been again and again gone over. Also, during this interval the Revised Version of the New Testament has appeared, throwing new meaning on the word.

The progress of a quarter of a century must of necessity throw new light on familiar paths, and cause some modification of positions once securely held. It was felt then by the author of the Harmony, as well as by others, that the times were not only ripe for, but really demanded a revised edition. This edition has now been made. All recent Harmonies have been consulted, and all helps have been employed in order to make it as perfect as possible. In his preface the author says: "While the general arrangement of the text remains substantially the same as in the first edition, certain changes have been made to facilitate study, and get more closely into accord with the majority of recent harmonists." By virtue of these changes the Harmony can now be used in conjunction with all standard Harmonies.

At the bottom of the pages the readings of the Revised Version are given, thus grouping for the student the rendering and harmony of the several passages considered. Supplementary matter has been added, sustaining by argument and authority the arrangement made, although this matter has been reduced from that in the old edition.

The A. B. P. Society has also recently issued, in a neat volume of 190 pages, "Outline Analysis of the Books of the Bible," by Prof. Barnard C. Taylor; and, in white leatherette, two booklets—"Walks and talks with Spurgeon," by Dr. Wayland Hoyt, and "True Biblical Criticism," by Dr. Jesse B. Thomas.

The *Missionary Review of the World* for November has the following interesting table of contents: Literature of Missions: The Metropolitan Tabernacle as a Missionary Centre, by the Editor-in-Chief; The Samson Mission of the London Missionary Society, Rev. J. E. Newell, D. D.; Native Instrumentality in Foreign Missions, Rev. A. Bunker, D. D.; How Shall the Interest of Our Missionary Meetings be Increased? Mrs. Ethan Curtis; Johann Ludwig Knapp, a Pioneer of African Missions, Rev. F. Wilkinson; Prayer and Missionary Work, W. D. Rodland; Our Indebtedness to Christ for Temporal Blessings—III, Rev. T. Lurie; Forerunners of Carey, Rev. A. J. Gordon, D. D.; From Cambridgeshire to Christ: Extracts and Translations from Foreign Periodicals, Rev. C. C. Starbuck; International Department: Africa in a World Congress, J. T. Gracey; Lady Missionaries for Foreign Fields, Rev. C. A. Nichols; Affairs in Japan, Rev. H. Loomis; Things Chinese that are Promising, Rev. J. Sadler; Canada Notes, Rev. W. B. Dickie; A Call for Prayer; Book Bulletin. Department of Christian Endeavor, by Prof. Amos R. Wells. Editorial Notes on Current Topics: The Improvement of the "Review"; Mr. George Mueller's Ordinance at Bristol; Monthly Concert of Missions; South America—Brazil; General Missionary Intelligence; Organized Missionary Work and Statistics; British Foreign Missions; Rev. James Johnston; Monthly Bulletin. Funk & Wagnalls Company, Publishers, 18-20 Astor Place, New York.

When a woman of such unquestionably high position in New York society as that occupied by Mrs. Barton Harrison consents to define the best and most careful social laws for girls, our young women can well afford to listen and remember. There is every indication for a most agreeable interest in the series of articles on "The Well-Bred Girl in Society" which Mrs. Harrison will begin in the November issue of *The Ladies' Home Journal*. Mrs. Harrison will, in this series, take up every phase of a girl's life in society, and point out to her particularly the mistakes it is wisest for her to avoid.

WHAT CHILDREN OF LIGHT SHOULD BE.

BY REV. ALEXANDER MACLAREN, D. D.

"Walk as children of light."—Ephes. v. 8.

It was our Lord who coined this great name for His disciples, as we saw last Sunday. Paul's use of it is probably a reminiscence of the Master, and so a hint of the existence of the same teachings as we now find in the existing gospels, long before their day. Jesus Christ said, "Believe in the light, that ye may give substantially the same account of the way by which a man becomes a Son of the Light when he says, in the words preceding my text, 'Ye were sometimes darkness, but now are ye light in the Lord.'"

Union with Him makes light, just as the bit of carbon will glow as long as it is in contact with the electric force, and subsides again into darkness when that is switched off, so the Christian is to be a child of light, and to believe in Christ is to be in Him.

But the intense moral earnestness of our apostle is indicated by the fact that on both occasions in which he uses this designation he does so, not for the purpose of heightening the sense of the honor and prerogative attached to it, but for the sake of deducing from it plain and stringent moral duties, and heightening the sense of obligation to him.

"Walk as children of light." Betray to your trust, deepest self. Manifest what you are. Let the sweet, sacred secrets of inward communion come out in the trivials of ordinary conduct, make of your every thought a deed, and see to it that every deed be vitalized and purified by its contact with the great truths and thoughts that lie in this name. These are various ways of putting this one all-sufficient directory of conduct.

Now, in the context the apostle expands this concentrated exhortation in three or four different directions, and perhaps we may best set forth its meaning if we always remember by what I venture to call them, for the sake of emphasis, into a hortatory form.

I. Aim at an all-round productiveness of the natural fruits of the light.

The true reading is, "Walk as children of light, for the fruit of the light" (not *reads* it) "is in all goodness and righteousness and truth." Now, it is obvious that the alteration of "light" instead of "spirit" brings into view the connection with the preceding and the following. The reference to the "fruits of the spirit" would be entirely irrelevant in this place, a reference to the "fruit of the light," as being every form of goodness and righteousness and truth, is altogether in place.

There is, then, a natural tendency in the light to blossom into all forms and types of goodness. "Fruit" suggests the idea of natural, spontaneous, efficient growth. And though that is by no means a sufficient account of the process by which men become good men, it is an inseparable element in all true moral renovation, and the natural outcome of the manifestation of an inward principle; otherwise it is mere, hypocritical adornment, or superficial appearance. If we are to do good, we must first of all be good. If from us there are to come righteousness and truth, and the graces of character, there must, first of all, be the radical change which is involved in passing from separation in the darkness to union with Jesus Christ in the light. The apostle's theory of moral renovation is that you must begin with the implantation in the spirit of the source of all moral goodness—viz., Jesus Christ—brought into the heart by the uniting power of humble faith. And then there will be lodged in our being a vital power, of which the natural outcome will be all manner of fair and pure things. Effort is needed, as I shall have to say, but prior to effort there must be union with Jesus Christ.

This is the general commandment of our text is sufficiently definite, thinks Paul, for if the light be in you it will naturally effloresce into all forms of beauty. Light is the condition of fruitfulness everywhere, even when the vital term is only acted upon by the light. No sunshine, no flowers; darkness produces thin, etiolated, whitened, and feeble shoots at the best. Let the light blaze in us, and the blanching feebleness becomes vigorous and prolific. How much more will light be the condition of fruitfulness when the very light itself is the seed from which all fruit is developed.

But, still further, mark how there must be an all-round completeness and that we shall fairly set forth the glory and power of the light of which our faith makes us children and partakers. The fruit is "in all goodness and righteousness and truth," these three aspects of the good, the right, the true may not be a scientific classification, but they give a sufficiently plain and practical distinction. Goodness, in which the prevailing idea is beneficence and the kindly virtues; righteousness, which refers to the stern graces of justice; truth, in which the prevalent idea is conformity in action with facts and the conditions of man's life and environment;—these three do cover, with sufficient completeness, the whole ground of possible human excellence. But the apostle widens them still further by that little word *all*.

We all tend to cultivate those virtues which are in accord with our natural dispositions, or are made most easy to us by our circumstances. And there is nothing in which we more need to seek comprehensiveness than in the effort to educate ourselves into, and to adhere from constant regard to, the graces and forms of excellence which are not naturally in accordance with our dispositions, or facilitated by our circumstances. The tree planted in the shrubbery will grow all lopsided; the bushes on the edge of the cliff will be shorn away on the windward side by the teeth of the south-western gale, and will lean over northwards, on the side of least resistance. And so we all are apt to content ourselves with doing the good things that are easiest for us, or that fit into our temperament and character. Jesus Christ would have us to be all-round men, and would that we should seek to aim after and possess the kinds of excellence that are not congenial to our characters. Are you strong, and do you pride yourself upon your firmness?

Cultivate gentleness. Are you amiable, and pride yourself, perhaps, upon your sympathetic tenderness? Try to get a little iron and quinine into your constitution. Seek to be the man that you presently deviate from, and aim at a completeness of "all righteousness and goodness and truth."

Further, remember, that this all-round completeness is not attained as the result of an effortless growth. True, these things are the fruit of the light, but also, true, they are the prizes of struggle, and the trophies of warfare. No man will ever attain to the comprehensive moral excellence which is in his own power to win; no Christian will ever be as all-round a good man as he has the opportunities of being, unless he makes it his business, day by day, to aim after the conscious increase of gifts that he possesses, and the conscious appreciation and possession of those of which he is still lacking. "Nothing of itself will come," or very little. True, the light will shine out in variously tinted rays if it be in a man, as surely as from the seed comes the plant, just as from the ear, but you will not have nor keep the light which thus will unfold itself unless you put forth appropriate effort. Christ comes into our hearts, but we have to bring Him there. Christ dwells in our hearts, but we have to work into our nature, and work out in action, the gifts that He bestows. They will advance but little in the Divine life who trust to the natural unfolding of the supernatural life within them, and do no help in unfolding by their own redemptive activity. "Walk as children of the light." There is your duty, for "the fruit of the light is in all righteousness." One might suppose that the commandments would be "Be patient as the children of the light, for the light will grow." But the apostle binds together, as always, the two things, the Divine working and the human effort at reception, retention, and application of that Divine work just as he does in the great classical passage, "Work out your own salvation, for it is God that worketh in you."

II. Secondly, the general exhortation of my text widens out itself into this: Test all things by Christ's approval of them.

"Proving what is well pleasing unto the Lord." That, according to the natural construction of the Greek, is the main way by which the apostle conveys that his general commandment of "walking as children of the light" is to be carried out. You do it, if, step by step, and moment by moment, and to every action of life, you apply this standard—Does Christ like it? Does it please Him? When they test it rigidly applied, then, and only then, will you walk as becomes children of the light. So, then, there is a standard—not what men approve, not what my conscience, partially illuminated, may say is permissible, but what is recognized as allowable by the common maxima of the world round about us; but Christ's approval. How different the hard, stern, and often unwelcome prescriptions of law and rigidity of some standards of the world become when they are changed into that which pleases the divine Lord and Lover! Surely it is something blessed that the hard, cold, and to such a large extent powerless, conceptions of duty which are to be changed into the walking as children of Christ; and that so our hearts shall be enlisted in the service of our consciences, and love shall be glad to do the Beloved's will. There are many ways by which the burden of life's walking as children of the light may be carried out. I do not know that any of them is more precious than the fact that law is changed into His will, and that we seek to do what is right because it pleases the Master. There is the standard.

It will only come to the right appreciation of individual actions when we are living in the light. Union with Jesus Christ will make us quick to discern His will. We have a conscience, which will be quick to tell us when we are doing wrong, and will be quick to tell us when we are doing right. We have the Word of God. Well, that needs explanation, and needs to be brought close to our hearts. If we have Christ dwelling in us, in the measure in which we are sympathetic with Him, we shall be gifted with clear eyes, not indeed to discern the expedient that belongs to another region altogether, but we shall be gifted with very clear eyes to discern right from wrong, and there will be an instinctive recoil from the evil, and an instinctive attachment of ourselves to the good. If we are in the Lord we shall easily be able to prove what is acceptable and well-pleasing to Him.

III. Thirdly, we have here another expansion of the general command, and that is, keep well separate from the darkness. We are to have the habit of referring to everything, trifles and great things, to His arbitrament, and seeking in them all to do what is pleasing in His sight. The smallest deed may be brought under the operation of the largest principle. Gravitation influences the microscopic grain of sand as well as planets and sun. There is nothing so small but you can bring it into this category—either pleases or displeases Jesus Christ. And the faults into which Christian men fall and in which they continue are very largely owing to their carelessness in applying this standard to the small things of their daily lives. The petty civilian house officers let the contraband article in because it seems to be of small bulk. There are old stories about how strong castles were taken by armed men hidden in an innocent-looking cart of forage. Do you keep up a reputation for being a good man, and see to it that everything vindicated as right to enter because it is pleasing to Jesus Christ.

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"Have no fellowship with the unfruitful works of darkness, but rather receive them." Now, your time will not allow me to dwell, as I had hoped to do, upon the considerations to be suggested here. The very briefest possible mention of them is all that I can afford. "The unfruitful works of darkness." Well, then, the darkness has its works, but though they be works they are not works which are good. They are, nothing except the conduct which flows from union with Jesus Christ so corresponds to the man's nature and relations, or has any such permanence about it as to entitle it to be called fruit. Other acts may be "works," but they will not dishonor the great word "fruit" by playing it off such rubbish as these, and

The Cholera in Hamburg.

As so many exaggerated reports are in circulation, it may be acceptable to your readers to see a few words from one who has been an observer from the beginning until now. The picture needs no coloring. The simple facts are sufficiently dreadful.

The heartless criticisms which have been so freely offered were the result of envy, rather than of a desire to remedy the evil which they condemned. No one will affirm that the cholera found Hamburg and its authorities as well forewarned as they should have been. But when we look over the list of large cities, and remember sights we have seen there, we can but ask, is any city prepared for what Hamburg was forced to meet? Is there a city anywhere which would have done better under the same trials?

On the 16th of August, Hamburg was indeed, fair to look upon. After a week of unusual heat a cooling shower came to refresh everything, so that those who had been weary of the heat gathered to the beautiful Alster Lake, in the heart of the city, the shaded streets and many other adornments, made this first commercial city of the European continent a most desirable dwelling-place. Schools were opening. In the harbor steamships and sailing vessels, carrying the flags of all nations, were bringing in travellers and merchandise from all parts of the world. Railroad trains rolled into the station daily, bringing in people, and the hotels were taxed to their utmost capacity to accommodate the transient guests. In the city and its suburbs buildings were being erected. Every one seemed full of life and hope.

During the next two years the failure of crops had raised the prices of provisions so that many families had found it difficult to make their expenses harmonize with their scanty earnings. Therefore, each new report of the abundant harvests which were being gathered in was hailed by the poorer classes, as a pledge of better days for them in the near future. Thus it was August 16th, but how different now. On the night of the 18th the enemy entered, causing the death of two persons. The fact was not made public, as the authorities hoped the disease would not spread. During the first four days there were twenty-five deaths in twenty-two different families widely separated from each other. From that time the disease spread rapidly until the 27th of August, since then the number of deaths have gradually decreased. When the first official report was published many persons, women and men, had been hastened away to places where they believed they were sure of safety. This was fortunate, as the presence of such persons, in such a season of distress, would have been a sad hindrance.

Theology is for him as light a thing as literature, and he expects to await the judgment of God, if there is any, much as a hitherto successful playwright expects to await the judgment of the public on his first night. He has a cork soul, in fact, like many more, Englishmen as well as Frenchmen; but the thing peculiar to himself is that he is proud of it, for it is this quality in him which he calls gaiety of heart, and writes of him, but he only thinks of a breach in a code of his own devising—may, he hardly means even that, for conviction of sin is a feeling he has not felt, and, if we judge him aright, could not possibly feel.

A Cork Soul.

"Ah!" said a lady a short time ago, in gentle deprecation of a friend, "he is an intelligent creature, but he has a cork soul." The sentence, which was not uttered of M. Renan, seems to us to describe precisely the defect which for us destroys, or at least grievously impairs the value of his personality. He has charm, he has pleasantness, he has on many subjects incisiveness of perception, but he has a cork soul, one so light that it does not even perceive the weight of the topics he discusses. He is a widely separated from each other. From that time the disease spread rapidly until the 27th of August, since then the number of deaths have gradually decreased. When the first official report was published many persons, women and men, had been hastened away to places where they believed they were sure of safety. This was fortunate, as the presence of such persons, in such a season of distress, would have been a sad hindrance.

The number of deaths from other causes which were present, and percentage, during this time, so that many homes have been desolated. But amid all that darkness there is much of brightness, and many fruits of the Spirit are appearing as a result of sorrow and suffering. The anecdotal that earthly possessions, the weakness of human strength, and that "Of our refuge, a very present help in trouble," are some of the lessons which are being learned day by day.

But our churches in Hamburg and Altona have been visited, and some of the most faithful members have left us. As all schools were closed, by official orders, our Baptist seminary could not be opened at the beginning of September. The number of persons who are in the institution, as well as the students who are in the institution, are well. Of the twenty-two students who are registered for this year, a number are still absent, as they received orders from the committee not to return until they had had an opportunity to help in various ways.

In our Publication House, a large number were attacked, but all have recovered. A few days ago, one of the book-binders who had been helping to contribute something toward the relief of the suffering around them, and each one of the men and women were ready to give, so that they soon had a handsome sum to offer to the relief committee. Many such offerings from the poorer classes, who in the best seasons can earn but little, help to make up the large sums which are published from evening to evening. It is worthy of note that the fishermen of Heligoland (who two years ago were, by the Queen of England) sent the first offering in money, and Antwerp, Hamburg's commercial rival, stands next on the list. Although Hamburg is a Hansa Stadt and proud of being a Republic, the Emperor showed his sympathy by sending a large number of hospital tents and military physicians at the first notice of distress. And lately he and the Emperor sent a gift of 10,000 marks towards relief fund, with an expression of tender sympathy, and the hope that God would bless the efforts being made to relieve and aid.—Rev. Philip Bickel, in Watchman.

500 GOLD will be given in Five Prizes to Agents selling the largest number of MODELS OF PALESTINE before March 1st, 1898. For circulars, terms, territory, address PALESTINE MODEL CO., St. Thomas, Ont., or Niagara Falls, N. Y.

A Brahmin and the Bible.

A learned Brahmin recently said in the presence of some 200 Brahmins, official students, and others: "I have watched the missionaries and seen what they are. What have they come here for? What tempt them to leave parents, friends and country and come to this, for them, unhealthy climate? Is it for gain or profit they come? Some of us country clerks in the government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary."

"He came here a few years ago, leaving all, for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened his Bible, and we said 'Let the Pariahs (lowest caste people) take his medicine, we won't'; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. Has he made any money by it? Even the cost of his medicine he gave us has not been returned to him. What leads him to do all this for? It is the Bible! I have looked into it a good deal in different languages I chance to know; it is the same in all languages."

The Bible! There is nothing to compare with it in all our sacred books for goodness and purity and holiness and love and motives of action. Where do the English people get their intelligence and their energy and their power? It is their Bible that gives it to them, and they now bring it to us and say, 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.'"

The Church and the Young Man.

The church is opened once or twice a week, the saloon and music hall are opened every night. The homes of church-goers are almost never opened to the lonely, unfriended youth. Then he begins to drift. He wants to be good, but his social instincts are being stung to work to meet and subdue the foe which had made its attacks upon all parts of the city.

The number of classes met to consult and devise means. Day and night, with utter forgetfulness of self, filled with a desire to help their neighbors and conquer the common enemy, they carried on the warfare. When some fell, others stepped in, and they were sustained, supported, took courage to work on under great discouragements. The fifth week of this hand to hand battle is closing. Thrilling scenes have been witnessed. Brightly colored balloons, and other persons attacked from August 20th until to-day, Sept. 22d, is 16,667, and the number of deaths 7,290.

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Minard's Liniment for rheumatism.

For Bronchitis.

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of coughing, and securing a good night's rest."—W. H. Higginsham, Gen. Store, Long Mountain, Va.

La Grippe.

"Last Spring I was taken down with la grippe, and as difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Higginsham, Cook City, S. Dak.

Lung Trouble.

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to render me helpless, the prostrations frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after using four bottles, was thoroughly cured. I can confidently recommend this medicine."—Francis Hofmann, Clay Centre, Kans.

Ayer's Cherry Pectoral.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Prompt to act, sure to cure.

Characteristic.

It is characteristic of the House to have only the very best, and never deal in what is known in the trade as cheap instruments.

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

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

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

THE DIPLOMA of the exhibition in the Piano line.

Don't fail to write for Price List.

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER. STUDIES IN ACTS OF THE APOSTLES.

Lesson VI. Nov. 6. Act. PETER DELIVERED FROM PRISON.

GOLDEN TEXT. "The angel of the Lord round about them that fear and delivereth them."—Ps. 34.

EXPLANATORY. 1. Now about that time when Barnabas and Saul were way to Jerusalem, with also much in Antioch (compare Herod the king, Herod Stretched forth his hand. Laid on certain of the church, to stronger sense of torment or of sacredness, and such as were the meaning) certain prominent members of the sect.

2. And he killed... with only two words in the Greek. Describe the circumstances of his brief record in all the more came James, the brother of Jesus, the son of Zebedee. He was favored, three admitted to chamber of Jesus' daughter Mount of Transfiguration, agony in the garden.

3. Because he saw it please so long as he was in the emperor, and also the people, he would be like his power. He proceeded (Peter... to take Peter also. Peter... the most conspicuous figure in the church. He was greatly favored, denial of his Lord and power. So that to take away would be especially pleasing. (Then were the days of unleavened bread, then were the days which no leaven was allowed houses.

4. Put him in prison, the tower of Antonia, near Four quarters of soldiers, criminals then were in the city. Now for the shock of the trial and execution.

5. Prayer was made with Real prayer is a real power of the world. It was the only group, it is said, who have seen those saints upon he might have exclaimed, red, the Saxon king, when monks of Bangor praying for the success of their army, they have seen the fight "Attack them first."

6. Peter was sleeping in peace and trust in God. nothing the circumstances were special, when he was asleep. He may have sun slept. His sleep was the faith. I question whether imprisoned him, slept half with two chains. One to the wall, the other to the bed and court.

7. And behold, Peter was by the guards till sunrise o'clock (see ver. 18). It is the fourth watch, some three and six o'clock. His presence entered the prison for the loss would have been at the change of guards at had Peter then been missing. He (the angel) of the Lord, and lay aside their outer garments, they were unconscious of the angel's presence. Daniel 9: 21, 23. And a natural influence of emotion. In the prison (Rev. 18: 2) where Peter was, as in the original from prison verses. And he smote Peter and raised him up. Rather up. The verb indicates that him from his sleep, but helped him to get up. That bound him to the sleep.

8. Gird thyself. The Order they go to rest, do not undress; they simply loosen and lay aside their outer garments, they were unconscious of the angel's presence. Daniel 9: 21, 23. And a natural influence of emotion. In the prison (Rev. 18: 2) where Peter was, as in the original from prison verses. And he smote Peter and raised him up. Rather up. The verb indicates that him from his sleep, but helped him to get up. That bound him to the sleep.

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10. When they were past the second watch, Guard of of the four quarters of the tower were asleep. Or their presence was a part of the night iron gate. The gates were shut, and two-leaved, built over, plated with iron. This opened by Peter, but at his own accord. Forthwith parted. Extraordinary evidence continue no longer necessary.

12. When he had concluded over the circumstances, he would be like his power. He proceeded (Peter... to take Peter also. Peter... the most conspicuous figure in the church. He was greatly favored, denial of his Lord and power. So that to take away would be especially pleasing. (Then were the days of unleavened bread, then were the days which no leaven was allowed houses.

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

Lesson VI. Nov. 6. Acts 12: 1-17.

PETER DELIVERED FROM PRISON.

GOLDEN TEXT.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Ps. 34: 7.

EXPLANATORY.

1. Now about that time. The time when Barnabas and Saul were on their way to Jerusalem with Gaius...

2. And he killed... with the sword. Only two words in the Greek—two words which describe the martyrdom of James...

3. Because he saw it pleased the Jews. So long as he pleased the Roman emperor and also the people in his own dominion, he would be likely to retain his power...

4. Put him in prison. Probably in the tower of Antonia, near the temple. Four quarters of soldiers. A quarter of soldiers was a squad or group of four...

5. Prayer was made without ceasing. Real prayer is a real power in the unseen world. It was the only force the disciples could then wield...

6. Peter was sleeping in conscious peace and trust in God. See Ps. 3: 5, noting the circumstances in which it was spoken...

7. And, behold, Peter was not missed by the guards till sunrise—about six o'clock (see ver. 18). It was then in the fourth watch, sometime between three and six o'clock...

8. And, behold, Peter was not missed by the guards till sunrise—about six o'clock (see ver. 18). It was then in the fourth watch...

9. And, behold, Peter was not missed by the guards till sunrise—about six o'clock (see ver. 18). It was then in the fourth watch...

10. When they were past the first and the second watch. Guard or watch. Part of the four quarters of soldiers. They were asleep. Or their passing unrecog-nized was a part of the miracle...

11. When they were past the first and the second watch. Guard or watch. Part of the four quarters of soldiers. They were asleep. Or their passing unrecog-nized was a part of the miracle...

12. When he had considered. Had thought over the circumstances and decided what it was best to do. He came to the house of Mary. One of the meetings-places for prayer for Peter. The mother of John and Mark (Marcus) his Latin name. Many were gathered together praying. It was now almost morning, between three and six o'clock. As this was the last night before Peter's expected execution, they continued all night in prayer...

13. Peter knocked at the door of the gate (or porch). Probably the small out-

side door that formed the entrance from the street into the court or area where the house was. A daniel... Rhoda. Rose. She seems to have been the servant of Mary. Came to hearken. As was the custom before opening the door. When she knew Peter's voice. An indication that Peter had before been frequent visitor at the house. She opened not the gate for gladness. She was so eager to make the others assembled there that night partakers of the great joy she felt in beholding Peter again alive and free, that she ran back again and forgot to open the door when she heard his well-known loud voice.

15. It is his angel. His guardian angel, assuming his form and voice, a common Jewish belief. This belief in guardian angels was common to the Greeks and Romans. 16. They were astonished. This does not indicate, as some have inferred, that these praying disciples "had small expectation of an answer. On the contrary, where could we look for the true prayer of faith, if not in this week of unceasing prayer by the whole church? They were astonished, not at the fact of an answer, but at the strange way in which it came.

17. Go show these things to James, the brother of our Lord, and practically the pastor of the church at Jerusalem. He departed. To escape from Herod. He could not count on deliverance if he refused to use the means. But he lived many years after Herod was dead.

Freddy.

Freddy was a brown-eyed, dark-haired, ruddy-faced boy of six years when I first made his acquaintance. He was what is commonly called a "little fellow," meaning not exactly a goody-goody boy, but he was a very lovable, bright, little fellow notwithstanding, and withal a brave hearted boy.

One of the exploits related of his most tender youth took place in church. He was accustomed to wriggle when in church, and his mamma told him one day after an unusually lively performance during sermon time, that unless he behaved himself better and was a quiet little boy, the minister might have to speak to him. Freddy wanted to know what the minister would say. His mamma answered that he probably would call his name, "Freddy," right out from the pulpit. He was much impressed, and tried faithfully to keep his restless little legs and arms still; but one Sunday he was trying to see how far up the back of the pew in front he could stretch his feet, when he lost his head, slipped back, and bumped his head; almost at the same time the minister said in short, emphatic tones, "Ready!" In an instant Freddy was on his feet and called out, "What, sir?" He thought the threatened reproof had come and the minister had called his name.

One day, soon after Freddy had reached the dignity of seven years, a large harvester was drawn into a side street in the small western town where he lived, and preparations were made to test it to see that it was in proper order. During the absence for a few minutes of those interested, Freddy appeared on the scene, seeking some new diversion. He thought the harvester was a strange looking affair, and he began his investigations in the course of which he climbed down the short, wide smoke-stack. He found it a comfortable place and settled down to rest and enjoy his new plaything. Just as he disappeared, the harvester started, and the men prepared to light it. But to his surprise and disgust of the operator of the machine it would not draw. The smoke puffed out in every direction but the right one. He mounted to the top of the boiler and looked down into Freddy's upturned eyes. There he saw the boy up in the pipe. As he was higher than the men he had heard only their voices and did not even know there had been a fire lighted at the other extremity of the machine, so light was his small person fitted into the pipe.

One day in Sunday-school his teacher in speaking on the lesson topic—the giving of sight to the blind—dwelt on the question as to what one would do first upon receiving one's sight after the whole life had been passed in total blindness, meaning to draw from the bright boys the thought that thanksgiving to God would be the first act after recovery. Freddy answered instantly: "Why, I'd hustle round and get into when he was ten years old he took entire charge of two fine horses, being paid liberally for his work by his father, which monthly sum he was carefully saving toward buying a pony of his own, and he was very careful and prompt in his care of horses and stable.

He usually went to bed at seven o'clock, a tired little man, without any urging. One summer evening his father, mother and two uncles went for a long drive out to the smooth road, and he was not reaching home until half-past eight. As they drove up to the gate a little dark bunch was seen on the square top of one of the posts, which, on closer inspection, proved to be Freddy, fast asleep on the post of duty. No one had thought to tell the faithful little fellow that he need not stay up to wait for the horses, so he had perched himself on the gate-post to be ready to take them as he usually did. His father carried the sleepy little man into the house, and his mother put him to bed herself as a reward of merit, for Freddy dearly loved to be "cuddled" into bed, the only time he would endure any display of affection. I grieve to say that he was sometimes a naughty boy. I remember once when he had not been nice to his little toddling sister, his mother shut him into her dressing-room to stay alone as a punishment. She had scarcely regained her seat on the front porch when she saw a small form scud around the corner of the fence and off down the street. There was a narrow window a couple of feet from the ground in the dressing-room, and Freddy had taken advantage of it. He returned home a little while after, prepared to stand his punishment like a man, and retired to bed for the remainder of the long summer afternoon.

Freddy is older now, and has long ago outgrown his boyish pranks, but he is as full of life and fun and "go" now, as a dignified collegian, as when he delighted in sliding down the long sloping roof of the carriage-house—thereby reducing the rest of his trousers to tatters,

B. V. P. U.

The unification of our young people, their increased spirituality, their stimulation in Christ, their instruction in Bible and history, through existing denominational institutions.

All Young People's Societies of whatever name in Baptist churches and Baptist churches have no organizations are entitled to representation. We depend for our only support on any young people's name or method. Our common bond is the New Testament, in the full affirmation of whose teachings we are.

WE ARE OUR PEOPLE WITH OUR METHOD.

(Correspondents to this department should address their communications to J. H. MacDONALD, Amherst, N. S.)

How many of our unions and churches have taken up the course of study on the Life of Our Lord? It may be difficult for some of our societies to find an evening in which all who wish to enter upon the studies are free to come together. We know of one union which meets for study every two weeks, studying two lessons in one, and thus far it is working satisfactorily. The course is a magnificent one.

Not.

A proper Young People's Society is—Not a church clique. Not a social club. Not a literary society.

Not a debating society. Not an independent Christian organization "allied" to the church.

Not anything outside of the pastor's advice, or out of touch with the highest spiritual ends of religion, or out of entire union with the church for the Christian culture and training of its young people.

It is emphatically the church at work by organized methods, seeking the development of her young.

It is nothing but a department of the church established to be a cadet school in Christian activity of her converts.

It is a good thing. Has your church tried it?—Union.

—Following is what the Arkansas Baptist says of the young people's movement:

"At the outset we entertained strong prejudices against these unions, and began studying them with grave misgivings as to their character. At every session of the local union, the State Convention and the Detroit meeting, we went to criticize, and at every step criticism was disarmed. So far as we have seen and heard, the tone had been eminently Baptist—Biblical. If it stands rigidly by its declared object, it will still be limited by the question of adaptability to the city and town churches, just as are Sunday-schools, prayer meetings and weekly preaching services. The obstacles or excuses that will be made, to a great degree, limit the Baptist Young People's Union. Any deviation from these declared objects should be promptly and frankly condemned, and that in the spirit of love."

And thus it ever is. Practical touch with the movement disarms criticism. The tone of the B. V. P. U. is "eminently Baptist—Biblical." Its opponents seem to be of that number who view it from a theoretical standpoint. What say the pastors whose young people are thus organized?

—The Kentucky Baptist also speaks:

"Everybody must admit that the movement amongst the young people is a big thing. The procession is on the march. The ranks in to be on the fence and watch it go by." No one can afford to stand off and throw stones at the bright-faced column marching tramp, tramp, to the music of its own untiring and unflinching march. It is not the duty or privilege of anybody in the ranks to hit him. Let him alone. He has his point of advantage, he can jump down and join in whenever he sees fit. His past record is not in his way, and he is just waiting with due caution to see what it all coming to."

Now that sitting on the fence is not quite so comfortable as in the balmy evenings of summer, it is our fond hope that the many more of our young people will step, bravely of the whitewash, and join the procession. Pray with us that our hopes for the autumn and winter campaign may be realized.

How to Use the Bible in Personal Work.

1. Know that you are saved, and how. Titus 3: 5.

2. Realize that you are not opening a matter for discussion, but dealing with a settled fact. John 3: 18.

3. Remember that each inquirer has one chief difficulty. Find it and remove it.

4. Never engage in controversy. If any candid objections appear, answer them, not with arguments or somebody's experience, but with the Word of God.

5. Understand that nowhere in the Bible does feeling appear as a condition or element of salvation. Teach faith.

6. Gently but earnestly urge immediate decision. It may be the last opportunity of the inquirer, or yours.

7. Be prayerful. Use tact. Depend on the Holy Spirit for power to convert.

8. Study your Bible every day and be familiar with at least one passage for each of the different kinds of people you are likely to meet.—Beginner's Manual.

Out and Out Baptists.

There are to be found people whose names are on the rolls of our Baptist churches who express sentiments in the present movement among Baptist young people shall result in a "revival of the denominational sentiment." They want a very mild type of Baptists produced. We are reminded of the story of a little Indian who lived in the Indian school at Carlisle, Pa. She was asked by a visitor if she was a member of a church and she answered, "Not much; just a little." These very mild Baptists, we suppose, would reply if asked if they were members of a Baptist church, "Not much; just a little." They believe "just a little" in our Baptist demand for a regenerate church membership, feel "just a little" the force of our principle of absolute obedience to Christ in ordinances; know "just a little" about the martyrdom of thousands of Baptists because they rejected infant christening and infant sprinkling. But it may as well be confessed that the Baptist Young People's Movement was not inaugurated

R. R. R.

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—Rev. Hugh MacMillan, Hilsdale Farm, Elmwood, Hants Co., N. S., writes: "Your K. D. C. is certainly the friend of humanity. For the past thirty years I have been a martyr to stomach and liver troubles. Sometimes I suffered intense distress, so much so that I had a million I would give it for a new liver and stomach. It is needless to say that I have tried every patent remedy I read of, and have been treated by one of the most skillful physicians in the city of Halifax, but to no benefit. I derived was simply a temporary relief. I have used nearly one package of your K. D. C., and have received great benefit from it. It should become universally known. It will certainly give relief in all the varied forms of indigestion, and any person suffering from that dreadful disorder, dyspepsia, should give it a fair trial."

—In the most secret chamber of the castle lay the greatest treasure on earth—the Book of Truth. The wise man had read it through, page after page. Every man may read in this book, but only in fragments. To many eyes the characters seem so mixed in confusion that the words cannot be distinguished. On certain pages the writing often appears so pale or so blurred that the page becomes a blank. The wiser man becomes, the more he will read, and those who are wisest read most.—Hans Christian Andersen.

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To the Heirs, Executors, Administrators or Assigns of Richard P. Knox and to his widow, and to John Knox and Mary A. Connolly, and all others whom it may concern:

I HEREBY GIVE YOU NOTICE that in default of payment of certain mortgage monies owing to me by virtue of the Indenture of Mortgage executed by Richard P. Knox and his wife and John Knox, bearing date the twenty-eighth day of November, A. D. 1887, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1891, I shall on Saturday, the twenty-ninth day of October next, at twelve o'clock noon, at Chubb's Office, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indentures of Mortgage, in execution of the power therein vested in me. Dated the thirty-first day of August, A. D. 1892. A. H. DUMBLE, MALVINA W. WATTERS, Solicitor for Mortgage.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern:

I HEREBY G

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WEDNESDAY, OCTOBER 26, 1892.

UNION WITH FREE BAPTISTS.

At the Convention at Moncton, in 1884, a committee was appointed to confer with the Free Baptists as to whether the two denominations could unite in Foreign Mission work. In 1885 this committee reported that the Free Baptists were more inclined to consider the question of a complete organic union than that of union simply in Foreign Missions. A committee then was appointed to convey the greetings of Convention to the Free Baptist Conference. In 1886 a delegation from the Free Baptists met with Convention, and in addition to greeting our body suggested, by instruction of their Conference, the appointment of a joint committee to canvass the whole question of union of the two bodies. This suggestion was adopted by our Convention and a committee accordingly appointed to act with a committee of Conference. The report of the joint committee, presenting a statement of doctrine as a Basis of Union, was brought before Convention at Charlottetown in 1887. This basis was approved by Convention with general unanimity, though there was dissent on some points.

The Free Baptists, after discussion at their meeting in 1887, postponed further consideration of the subject, as we understand, until 1891, when they resolved to take a vote of their membership on the question. Accordingly, during the past year, their churches were asked to vote yea or nay on the "Basis of Union." At the late meeting of the Conference the report of the committee on this subject was in part as follows:

1. The reports received from clerks of districts do not enable us to say with exactness how many churches voted on the question, but probably not more than one-third of our churches voted. 2. The total number of votes cast is 1,309, or about one-eighth of our membership. Of those who voted, 447 were in favor of the basis of union and 862 against it.

3. It is quite evident that the votes cast are not a sufficiently full and satisfactory expression on so important a question. What are the reasons which induced so large a number to refrain from voting, your committee cannot undertake to say with certainty. Possibly the method suggested was not the best, or the time may have been inopportune, or there may be a lack of thorough understanding of the basis and all that may be involved in its adoption or rejection. But, whatever the reason, or reasons, the result of the attempt to get an expression of the will of our people can scarcely be considered decisive.

4. Whatever may be in coming years unfolded to us as the Divine will in this matter, it is apparent that our present duty is to carefully conserve the interests entrusted to us as a denomination, and to propagate with zeal the doctrines peculiar to us.

We have given this brief recital of facts, as we understand them, for the information of our readers who are interested in this subject that has now been formally before the two bodies for eight years.

It will be seen that the movement in favor of union is arrested by the action of our Free Baptist brethren. They indeed say that the vote of their churches is not decisive, but they seem to regard it as sufficiently decisive to be made the occasion of an appeal to their people for a careful preservation of their denominational interests and for renewed zeal in propagating their peculiar doctrines. As far as they are concerned, therefore, it would appear that the result is to make them more denominational in spirit than before.

As to the manner in which the vote was taken by the two bodies, the method differed. Our Convention acted directly upon the report of its committee and voted approval of the basis of union. The Free Baptist Conference, on the other hand, did not vote for or against the basis of union, but referred the question, after some years, to the churches. Had the Conference itself approved the basis of union, the vote of the churches would probably have been influenced to a considerable degree thereby. It would appear that the leaders of the denomination, as well as a majority of the people, are not in favor of the union. No particular objections are reported, and we therefore infer that the sentiment is opposed to union on any basis.

While those among us who have de-

sired the union of the two denominations, for the present at least, left ungratified, they and the Baptists in general will reciprocate fully the sentiment of the Free Baptists as expressed in the following section of their report: "For our brethren of the Baptist denomination we entertain profound Christian love, and desire that our mutual relations continue to be warmly fraternal as becomes those who hold more truth in common than any other two Christian bodies."

OUR POWER FOR WORK.

From week to week we urge our readers, especially members of our churches, to earnestness in Christian work. Our pastors are doing the same and the members are constantly exhorting one another to the same effect. As our associations and conventions are held, and the demands for money and effort in other forms become so numerous and imperative, we ask ourselves, "What can make our people respond to so many requests, be faithful in so many duties?" There seems to be no end to the labor; in this warfare there is no discharge.

Then there are so many things to discourage the workers. In some departments there will be friction, in others the results are small—the general effect on the great world that lies in wickedness seems to be so trivial, that some will ask, "What can hold us to our posts in these trying days?" What can give us patient, continuous, unremitting effort in our toil?

Some stimulus may be derived from the results already seen, but he who builds very largely on this ground alone will find himself often shaken in confidence. Obedience to Christ's commands to preach the Gospel to all mankind is always a potent motive.

But duty alone is a word so cold as not to move the heart of man constantly. A love that prompts to obedience is necessary. We need a faith that links us to Christ who was in the world, and faith in His work; we need hope that looks forward to this same Jesus who is to come, and we need for our present exerting, trying, exhausting labors, a love that will bind us to Christ who is, it is love that never fails. The mother watches her suffering boy until her own strength is well nigh gone, but she saves her child; her love does not fail. So if we see Christ's disciples and Himself to be ours, and if we love Christ even as the mother loves her child, we shall be constrained thereby to watch anxiously for possible service to Him. How lovingly, tenderly, will our ministry be made by the sweet consciousness that we do this because we love Jesus and because He loves us. Love never fails; because He loves us, we love never fails; because He loves us, we love never fails; because He loves us, we love never fails.

So whatever our special sphere of work may be, if we seek the love that is shed abroad in our hearts by the Holy Ghost we shall find that His yoke is easy and His burden light. Service and love will be one when each can say:

"Take my love, my Lord, I pour All Thy feet its treasured store."

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Table with 2 columns: Name and Amount. Includes D. E. North, Hantsport, \$50.00; C. I. Margeon, M. D., Hantsport, 5.00; Charles Davison, Hantsport, 5.00; Leander Shaw, 5.00; John McLeod, 5.00; Asaph Newcombe, 5.00; F. W. Borden, M. P., Canning, 5.00; James Ross, Halifax, 5.00; W. A. Harris, Windsor Junction, 5.00; W. E. Armstrong, Granville Ferry, 5.00; John C. West, Morrisstown, 5.00; Dr. D. F. Higgins, Wolfville, 5.00; Academy Class of '93 (on their pledge), 12.00.

Total to date, \$459.00

We also make grateful mention of the following valuable gifts toward equipment: T. S. Simms, Esq., St. John, 24 work bench brushes; Andrew DeWolfe, St. Stephen, set of carpenter's tools; G. W. Gagnon, St. Stephen, set of carpenter's tools; Kerr & Robertson, St. John, set carpenter's tools; Stairs, Son & Morrow, Halifax, grindstone and fittings; Craig Bros., Halifax, lightning screw driver; Rupert G. Haley, St. John, two superior work benches; Geo. E. Smith, Halifax, liberal discount on tools purchased.

The friends of our institutions will be pleased to learn that the new department has successfully opened. Though the Manual Training course is optional, over thirty of the students are enthusiastically pursuing it, taking wood work and mechanical drawing on alternate days. An expenditure of at least \$700 yet remains to be made in supplying motor, belt, shafting, wood lathes, etc., preparatory to the course in wood turning soon to be taken up. We trust the necessary funds will be supplied.

In behalf of the committee, I. B. OAKES.

Wolfville, October 12. REV. M. R. DEMING, late pastor of the Bowdoin Square church, Boston, preached in the Leinster street church on Sunday morning last. Mr. Deming in concert with Mr. J. E. Gray, secretary of the Evangelistic Association of New England, is engaged this week in holding evangelistic services at the Congregational church in this city, of which Rev. Mr. Howie is pastor.

The Back Seat Problem.

I was pleased to hear from "Inquirer," on the "Back Seat Problem," even though he did exhibit more pluck than argument. "Inquirer" admits the truth of my former article when he says: "It certainly looks reasonable that the leader of any kind of a meeting will find his task easier if he is near those whose thoughts and feelings he is directing"; but he adds: "Like all others, this question must have two sides." Yes, it has a right and a wrong side and "Inquirer" is surely on the wrong side this time. We hope he will be converted. He says: "I imply that I have a right to say where people shall sit in my meetings." That is putting it quite strong. But should not the pastor have the privilege of suggesting what he thinks would aid in making the meeting a success? If the meeting be a failure, he must bear a large part of the blame, and for this reason, if for no other, surely the people should acquiesce if his request be at all reasonable.

"Inquirer" asks what the Master said about the "uppermost seats," then he quotes: "We unto you, Pharisees, ye love the uppermost seats in the synagogue." Mark the language: "We unto you, Pharisees," etc. The word "Pharisees" destroys the whole force of the quotation relative to the matter under discussion. We are discussing the seats that Christians should occupy—"Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye can in no case enter the kingdom of God." The same is true of the scribes cited Luke 12: 43.

The matter of shabby apparel falls to the ground on observation? Oh, no; the best clothes sit, as a rule, on the back seats in prayer meeting, and on the front seats at the lecture or the concert. As for those who attend the prayer meeting, as "Inquirer" says, "In fine weather for the purpose of passing an agreeable hour in observing what is going on, and making whispered comments," etc.—yes, if any go to the prayer meeting for such an object let them take the back seats, and well back at that. But for all who honestly go for worship, and wish to aid the pastor in making the prayer meeting a blessing to all who attend, take the front seats, and God will bless you in this act. "It will be the giving of the cup of cold water in the name of a disciple that shall not lose its reward." What a grand opportunity is this for those who would do much for Christ if they only possessed the talent for work! Here is at least one opportunity for you, my "one talent" brother. Will you plead that you have not the ability? Be honest, and say you have not the desire to do even a small thing for Christ. No, brother "Inquirer," I will not take any back water on this important matter, neither should you take a back seat in the prayer meeting just to nurse a bad habit you have fallen into, when a front one would help your pastor in making the meeting a success.

PASTOR.

A Bird's-Eye View of the Bible.

Some such knowledge of the various books of the Bible, or of the Bible as a whole, should be the possession of every preacher, teacher, or Bible student. How many Christians there are to whom the Bible is only a piece of patchwork, without order or harmony in point of facts or dates. They have not the slightest idea of how the various books of the Bible are related historically or chronologically, or whether any such relation exists. True it is, the books are not placed in our Bible according to their time chronology, and this may sometimes lead to confusion.

For the last two years I have been trying to get better acquainted with this kind of Bible knowledge, as well as a general knowledge of the purpose and scope of each book. And while I have read several of the epistles and prophecies, and made my own analysis as best I could, I want to say for the benefit of any who may be pursuing a similar course of study, that I have recently found a little book which has helped me much. It is entitled, "Outline Analysis of the Books of the Bible," by Prof. Barnard C. Taylor; price—75 cents.—Baptist Book Room, Halifax.

Permit me to say to you, my young brother pastor, who, perhaps like myself, frequently ask the question, "What shall I preach next Sunday?" that this kind of Bible study will supply you with texts and themes in abundance. Suppose you change off from the ordinary form of the narrow treatment of a single text, and take a whole gospel or whole epistle, and give the people a general idea of the precious truth that slumbers in one of these gospels or epistles as a whole. There are not six persons in an ordinary audience that ever read one of the gospels or long epistles from beginning to end at one sitting. I have done a little of this kind of preaching with profit to my own soul, and with some degree of edification to the people. But, say some one, after 66 sermons of that sort, what then? Better prepared than ever for the treatment of a single text from any portion of Scripture. But don't give 66 continuous such sermons; give one of this kind twice in a year, and the people may ask for

one each month—don't give it. These "outline studies" are not homiletic; all the better for that; but they will suggest homiletic matter, and supply you with texts and themes for more narrow treatment. Such studies will deepen the well of divine truth for the young preacher. I will add, as a sample, one of these "outlines"; for I am not writing as an instructor of my brethren, but to call attention to the little book of Prof. Taylor, which will aid much in getting a "bird's-eye view" of the whole Bible to any who are seeking such knowledge.

MARK.

1. Author: Mark, also called John Mark. He journeyed with Paul and Barnabas as their attendant, and then went with Peter. He was not one of the apostles, but wrote what he had fully learned from Peter and Christ.

2. Date: Uncertain; probably between 60 and 70 A. D.

3. For Whom Written: It is supposed that Mark wrote especially for the Gentile Christians.

4. Historical Occasion: At the time when there was need of having the authoritative teachings of the apostles concerning the person and work of Christ recorded as a permanent possession for those who believed in Him.

5. Leading Topic: That part of the life and work of Christ which represents Him as the mighty worker, zealously engaged in the kingdom of redemption, over which, as the Son of man, the Father had given Him authority. He is here manifested as the Son of God, by the works that He does.

6. Chief Purpose: To show the wonderful works of Christ in redeeming men, for which the Father hath sent Him. His coming is here shown not to be for the Jews only, but for man, independent of his special circumstances. The book is to present the wonderful work of the Son of God in order that men might believe in Him.

7. General Analysis: Part I. Christ's work in Galilee—Chaps. 1-9. Part II. In Perea and Jerusalem—Chaps. 10-13. Part III. Crucifixion and resurrection—Chaps. 14-16.

8. Special Teaching of the Book: Jesus, the Son of God and Son of man; His wonderful works attest His divine origin and mission; He can forgive sins and redeem men.

9. Relation to other New Testament books: This gospel follows that of Matthew naturally in showing the Son of God engaged in the work of redemption, after Matthew had shown that He was the one promised.

10. Topics for Special Study: The relation of Mark to Paul and Peter; the contents of Mark that are not found in the other gospels.

If this notice of the book will help or stimulate any young Christian in the study of the Bible, my object will be secured. G. R. WHITE, Yarmouth, N. S.

Queens County Churches.

In the Messenger and Visitor of Oct. 19, Bro. King calls attention to the fact that thirteen churches in Queens county are without pastors. After some excellent reflections on the state of affairs, he inquires:

"What about our H. M. Board? Why is it not, through the field secretary, looking after this matter? The H. M. Board can do but very little in bringing about a more desirable state of things. Its plan of granting help has been so condemned by some of our brethren that there is an unwillingness on the part of the churches to try it. Now I am satisfied, that our brethren who pursue this condemnation of the H. M. Board work have nothing better to offer. How foolish is he who condemns cap or coat, house or horse, when it is needed and offered, and he himself has nothing better to give. Just here let me ask, what plan is it for Queens that you have in mind? Baptist church independence is a good thing, but like many other good things it may prove an injury when we carry it too far."

When is church independence carried too far? It is carried too far when churches elect their pastors and support them? This seems to be implied, for the complaint is: That the Queens county churches, all of which, with the exception of one on the western side of the river, have been self-sustaining for nearly fifty years, do not become mission stations under the control of the H. M. Board.

In reply to one of the foregoing questions, I would say: Our plan for all the churches of Queens is the very plan which Bro. King and his group have carried out so well, for a part of them, during the last seven years—a plan which all the churches of Queens have followed ever since their organization. The plan is: For as many of them as are required for the support of a pastor to form a group, call their pastor and support him. I affirm, without the fear of successful contradiction, that there is not an acre of missionary ground for Baptists in Queens County east of the St. John river. The whole sixteen churches of this section are contiguous throughout. It is just as easy for them to group themselves in self-sustaining sections as it is for some outside people to form them into weak sections, requiring the oversight and partial support of their self-constituted overseers. I also affirm that taking the money contributed for missions to pay the salaries of pastors for these churches is a misapplication of funds. I hope I speak truly for these churches when I say that they are neither beggars nor paupers, and that they ask neither cap nor coat, neither house nor horse from any board. MACDONALD.

—If out of order use Beecham's Pills.

The Banner Class.

"Does your husband work in the Sunday-school?" I asked of a friend awhile ago. "No, he had a class of boys one year, but nearly all of them got put in prison within the year, so he concluded that teaching in Sunday-school was not his forte, and he hasn't tried it since."

"Why! what did he teach them?" "Oh, they offered a prize to the scholar who would bring in the most money, and the boys got to picking up old iron and things like that, to sell, and so fall under the hands of the police." Doubtless in this case the superintendent meant all right, even though the result was unhappy. It is on the same principle of having the banner class in the Sunday-school, the one that raises the most money. It is commendable and necessary to teach the grace of Christian giving in the Sunday-school. It is not always taught at home, either by precept or example. I wonder if any lesson in the whole Bible has been perverted in the application thereof, as our Lord's teaching concerning the widow's mite? Plenty of mites have been paid into the Lord's treasury since then, often with the complacent remark, "Well, I've given my mite!" It was mite enough, and in the giving, any self-denial or consecration or proportionate giving was lost sight of.

This neglected part of Christian worship needs to be taught like the beginning of the catechism, not with a forced culture like strawberries at Christmas, but as a part of one's growth. I myself had perhaps an average Christian training, but my first ideas of self-denial in any Christian giving were obtained from Pansy's "The Pocket Measure," and I am no longer young.

Tithe giving may not be a high Christian aim, but it is so much better than anything we have attained to hitherto that it may do for a standard for a time.

As to a standard for the banner class, the class that can enlist the most new scholars who are not already in some other Sunday-school, might do for the banner class. This would give a noble object to work for, would give good Christian training, and would be less like a game of chance than the one before mentioned. A poor scholar might be able to enlist as many as a rich one, and a close fisted fellow, possibly, as many as a generous one. Money is necessary in the working of any enterprise, but the true object of Sunday-school work is to win souls to Christ and instruct them in the teachings of the Christ; not to increase our respect for the people who have the most money, or even for those who pay the most generously into the Lord's treasury, whether to be seen of men, or only of the Father which is in heaven. H. S. CORNWALL, Secy.

Allison, Westmoreland County, N. B. Lying along the Petitcodiac river, some four miles above Moncton, is Allison, a fine farming district. Quite extensive marshes, bordered by light, arable lands, furnish inexhaustible resources and speak of wealth for coming generations. The present owners, by banner class. This would give a noble object to work for, would give good Christian training, and would be less like a game of chance than the one before mentioned. A poor scholar might be able to enlist as many as a rich one, and a close fisted fellow, possibly, as many as a generous one. Money is necessary in the working of any enterprise, but the true object of Sunday-school work is to win souls to Christ and instruct them in the teachings of the Christ; not to increase our respect for the people who have the most money, or even for those who pay the most generously into the Lord's treasury, whether to be seen of men, or only of the Father which is in heaven. H. S. CORNWALL, Secy.

The dedication services of the Baptist house were held on Sabbath, October 16. At half-past ten a sermon was preached by Rev. W. B. Hinson, who took for his text Rom. 5: 6, from which he discoursed to the profit of all on the theme—"Christ crucified for the ungodly." At the service at three p. m. Rev. J. H. Saunders was the preacher. At seven the Rev. W. McGregor gave a very plain, practical, and scriptural sermon on the "Privilege and duty of mutual burden bearing." The pastor (Rev. Milton Addison) and Rev. W. Corey, a former pastor, were present and assisted in the services. The congregations were full, the adjoining districts being largely represented. A devotional spirit increased as these services proceeded, and there were evident tokens of coming blessings to this place. This house is a creditable addition to the many places of worship now owned by the Baptists of New Brunswick. It is beautiful for situation and proportions, convenient in size and location, and finished and furnished with commendable taste. It was a great pleasure to enjoy with this people and their young pastor the services which, come to them as the fruitage of their toil and expenditure in this new enterprise; to partake of their hospitality and to have their ready assistance in enlarging the circulation of the Messenger and Visitor, which we pray may be a continual blessing in these interesting households. J. H. S.

Larger Than Reported.

Will you please grant me space to correct "Notes from Halifax" in regard to the Tabernacle. The size of audience room is not 30 x 48, but 80 x 48, and the ceiling is 26 feet high. The prospect is that the room will be none too large. Last Sabbath evening it was again filled. We are still hoping for some aid that has been promised in order to lessen the debt.

I also wish to say a word more in regard to the Bailey Light reflectors. They are perfect; the best gasaliers I have ever seen. The light is so evenly spread the finest print can be read in every corner of the room. Even the choir recess needs no other light. I write this for the benefit of other churches that may contemplate the purchasing of lights and not as an agent, for I am not one. WM. E. HALL.

—After the grip Hood's Sarraparilla will restore your strength and health, and expel every trace of poison from the blood.

and grandly portrayed the character that should be found in the Sunday-school teacher. Interesting discussion followed. Rev. W. B. Hinson then spoke on the "Relation of the Sunday-school to the church." He treated the subject in a masterly manner and drew the lines clearly. Others followed on the same subject.

The first on the programme Thursday morning was an address by Rev. A. F. Browne; subject—"The Bible in the Sunday-school." He plainly advised the leaving of "lesson helps" at home and bringing the Bible, and nothing but the Bible, into the class. He also laid special emphasis on the duty of the teacher to teach the doctrines, especially that of the atonement. Other speakers followed on the same subject. Next an address by J. D. Spidell (lic.); subject—"The Ideal Sunday-school." He said: (1) It must be closely connected with the church; (2) Its object, the regeneration of souls; (3) must acknowledge and teach the Word of God; (4) the ideal Sunday-school sends forth workers. The workers present were then invited to speak; fifteen responded in an interesting manner.

Thursday afternoon session, the first half-hour was spent in prayer. The subject of "Spirituality in our Sunday-schools" was then taken up for discussion. The speakers were Rev. S. H. Cornwall, Rev. B. N. Hughes, Rev. J. H. Hughes, Dea. Thomas McLaughlin, Rev. A. F. Browne, J. D. Spidell (lic.) and Rev. W. Camp.

Thus ended this interesting convention, which inspired all present to take hold of the Sunday-school work with greater interest and zeal.

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—After the grip Hood's Sarraparilla will restore your strength and health, and expel every trace of poison from the blood.

Mission Work on I. In reading from week partment of the W. B. thought it might be of learn something of the cost.

On the sunny shores where nature seems to climax of grandeur fruitfulness, we are brought to the heathen world. Here we meet and combat the heathenism, the field of labor and native land, on the sea foot after long years of struggle and heart's greeting of his fellow-men to our privilege to meet Ashmore and hear the dresses. We have lists aries of every denomination for the last time for year audience. Never do we strains of "God be with us again" but in our minds it sung in one of Vancouver churches, while six bright young ladies from Ontario platform pleading for follow them to China, a field they left that night ago, by this route, J. turned with his large workers to the China. Last winter a large number, under the Episcopal way to Africa, and nest appeals to large numbers of these men speaking like listening to an angel.

As we watched the sail majestically and their final haven, after circling tours, watched the whole world, we were links were binding us to freedom, and the church was becoming greater. of these boats we saw who, for the first time, Christian people, and we see and learn of all around often they see more vivid heathen have come to we going to do with them we hardly stop to souls—at least this is true.

The Methodists and Chinese missions, and Christians teach a few one of the pleasantest of the city of Victoria, the stony Union own a which serves for a he girls, and this is a by one of our own B. S. to give you a picture of it.

On entering you will into the school-room, opening out on a green trees and beautified by in all the loveliness of ane. The girls, not be leave the home except teachers to church on take their recreation drinking in the beautiful Columbia evening, while their souls purer and b of God's wonderful work table in the school-room dozen or more of bright their books in their h greet you as cordially girls. They will repeat with which the walls are entertain you with st or in English, one of the at the organ. Expect that they learn music on organ was a gift by a visited the home and her approval of the work.

The girls are taught methodically every book, and this discipline to them in their future wear their native Chin when they pass in procession Sunday morning, they could not but admire faces and neat attire, their heathen sisters were situated!

By seeing and knowing girls, all other Chinese nearer and dearer to us this appear more real, personal incident. The home being a friend, ill there for a few days had before given profuse and was anxious come to my room and dine. No prescription claims ever eased me, it was ever gentler than to soothe the pain from temples, looking with saying, "Me so sorry you differently to me because heart. They are just are, and just as delicate, we most val imate in her and, as in only the softening dew, Christ's love in their hearts few Chinese women compared with the men. in the Chatswanua has of the lives of Chinese Francisco, and what is true of all living on the The Japanese who rule, of a higher civil

SUNDAY-SCHOOL RALLY SONG.

From the hillside's cooling breeze,
And the valley's shaded nook,
From the mountain's rocky recess,
Where descends the purring brook;

ARTEGA'S MONKEY.

Artega stood on one of the masts of
Boston Common, grinding his old organ
with one hand and holding the monkey
with the other.

He leaned back upon the bed and looked
at them. He was thinking of nothing
in particular, except that he was very
tired, and received a sounding cuff
thundered in his ear.

Going Right On.
Some years ago, in a town of one of
the south-western states, a teacher in
the public schools began the practice of
using every proper opportunity for im-

the pleasant social intercourse of the
congenial little circle there. Then
he liked to read or sing in the parlor, as he
often was, she took pains to choose
some good temperance selection.

CROSSING THE BAR.
Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

AYER'S Sarsaparilla
Y-your best remedy for
E-risypelas, Catarrh
R-rheumatism, and
S-crofula
Salt-Rheum, Sore Eyes
A-bcesses, Tumors
R-running Sores
S-curvy, Humors, Itch
A-nemia, Indigestion
P-imples, Blistches
A-and Carbuncles
R-ingworm, Rashes
L-impure Blood
L-anguidness, Dropsy
L-iver Complaint
A-ill cured by
AYER'S Sarsaparilla

INTERNATIONAL S. S. CO.
3 TRIPS A WEEK
FOR
BOSTON.
COMMENCING SEPTEMBER 10th, Steamers will
leave SAINT JOHN
Monday, Wednesday and
Friday mornings,
at 7:30 a.m. for
Eastport, Portland and Boston.



Hood's Sarsaparilla
For many years an esteemed communitant of
Trinity Episcopal Church, Newburgh, N. Y.,
always says "Thank You" to Hood's Sarsaparilla.

WESTERN COUNTIES RAILWAY
SUMMER ARRANGEMENT.
On and after Monday, 27th June, 1892, trains will
run daily (Sunday excepted) as follows:

Baltimore Church Bells
Since 1846 celebrated for superiority their bells
are made only of Purcell Bell Metal, (Copper and
Tin), today, Monday, Wednesday, Friday,
For Price, Circulars, etc., address Baltimore Bells,
P.O. Box 100, Baltimore, Md.

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



NEWS SUMMARY.

—A new cotton factory is spoken of for Toronto which will employ several hundred hands. It will be run independent of the cotton combine, which now runs and controls the Canadian cotton trade.

—Mr. Thomas D. Morse, a prominent resident of Orillia, Ont., while firing his pump, fell head foremost in the well, which was so narrow that he could not turn, and he was drowned in a few minutes. His wife witnessed the accident, but could not render any assistance.

—At Truro, on the 18th inst., a young man named McDonald was severely scalded by the bursting of a valve in one of the engines at the electric light station. The light service was discontinued for a few minutes, but the burning again.

—A young man named Henry Patterson, of Pictou, N. S., was about his business on Saturday last. Twenty-four hours later he was dead. Within an hour after one of his two sisters died, on Tuesday the second sister, the last member of the family, passed away. The three funerals took place at the one time.

—Owing to the number of accidents which have occurred in the ship channel between Quebec and Montreal this summer, the minister of public works has instructed Cote, chief engineer, and Howden, superintendent of dredging, to make a thorough examination of the channel. The worst mishap of the season was that to the steamship State of Georgia.

—It is reported from Toronto that there are no new developments in connection with the smallpox outbreak. The patients at the isolation hospital are doing well, and there are no new cases. All further danger at the general hospital is felt to be over, as everybody about the place who had not been vaccinated within a couple of years has had to submit to his or her arms to the point.

—The Toronto Globe's special cable says: "The Canadian Gazette makes an obviously official statement to-day, in which it says that Sir John Abbott, whilst here mainly for the benefit of his health, will discuss several leading questions which have been under debate between the Imperial and Canadian governments. Mr. Foster will also be present, and will discuss the dominion financial agents here which terminate this year."

—During a heavy storm, accompanied by terrific thunder and lightning, Mr. Charles Schulke, of Green Lake, Ont., told his two daughters to remain in the house and not to go out. When in the act of driving them into the yard, he was struck by lightning and instantly killed. No traces of the deadly word was visible on the body, but his head was injured and a small hole was found in his hat.

—The Halifax Chronicle of October 19th says: Dr. Weldon M. P., dean of the law faculty of Dalhousie college, will have the deep sympathy of the people of Halifax in the sore bereavement he has sustained in the death of his wife. Mrs. Weldon has been seriously ill for some days and the sad ending came last night. The deceased lady was in her 37th year and was a daughter of Rev. G. W. Tuttle, well known to many readers of the Chronicle.

—A despatch from Charlottesville states that Dr. Bryce, veterinary surgeon, and wife were found dead in their house at Victoria on Sunday last, and that the pair, who were addicted to strong drink, decided to die together by poison. An inquest was held on Monday and the coroner's jury returned a verdict to the effect that the deceased came to their death from some unknown cause, probably by an excess of alcoholic drinks or other drugs. No post mortem was held.

—When opening a gravel pit near Paisley, Ont., the shovellers came across the skeleton of a full grown man eleven inches below the surface. The discovery created quite a sensation, especially among the older inhabitants, who remembered that when Paisley was quite small a man named Plummer, from Elderslie, went into the village to make a payment on his land, and was never heard of afterwards. When last seen he was imbibing freely in company with other lovers of the "whisky bowl." It is now generally supposed that Plummer was murdered.

—Mr. Erasmus Wiman is announced to lecture in the Maritime Provinces as follows: Halifax, Oct. 24—Unrestrained reciprocity; how it would benefit Great Britain and perpetuate her presence on the North American continent. New Glasgow, Oct. 26—Commercial union; how it would enrich Canada and maintain her loyalty. Charlottetown, P. E. I., Oct. 27—Commercial unity; how it would enlarge the opportunities of the United States for the benefit of Canada. St. John, Friday, Oct. 28—Anglo-Saxon unity; the hope of the world.

—Albert A. Dodge, senior clerk in the freight department of the Intercolonial Railway at St. John, was arrested early last week charged with embezzling a large amount of money variously estimated at from three to five thousand dollars. His speculations have extended over a year or two, but why they were not discovered earlier is as yet a mystery to the public. Papers and documents found at Dodge's lodgings are said to furnish conclusive evidence of his guilt. The prisoner is 28 years of age and respectably connected, but it is reported he has led a fast life for years, spending much money on dissolute women and gambling heavily.

—From Belleville, Ont., Oct. 20, it is reported that during a severe thunder storm considerable damage was done by lightning. Mr. Edward Austin, his mother and a hired man, Campbell, were seated in the former's house, when the fluid descended the chimney, smashing the stove to atoms, and tore the boots from the feet of all three. The hired man will recover from the shock, his leg being shattered. Mr. Austin and his mother were more fortunate, having escaped with a few injuries.

—The result of the recent election in this province, it is generally admitted, will go to the party of Mr. Blair in majority in the new house, though the late premier and all his colleagues in York county have suffered defeat. The returns are not, at present writing, sufficiently definite to indicate certainly the relative strength of the parties. A photograph of Monday gives the government supporters elected at 26 to 13; while the *Sun* puts the relative strength of the parties at 23 to 15, with three classes as independent or doubtful.

—Toronto Mail. In holding that a brewer cannot collect money for beer delivered in a Scott Act county contrary to law, Judge Morgan decided an interesting point. If the judgment stands it will necessitate great caution on the part of manufacturers of intoxicants. Recently before the prohibition commission a brewer in the Maritime Provinces boasted that he made large sales in prohibited districts. When challenged to give facts and figures he refused. It is well known that many of the saloons which violate the property of the brewers by reason of the obligations for liquor supplied. Judge Morgan's decision would render many debts uncollectable and make it exceedingly unprofitable to set the law of the land at defiance.

—At the convocation of Queen's University, last evening, Rev. Principal Grant stated that Her Majesty's Commissioners for the exhibition of 1881 have informed the Senate that they have recently instituted a number of medals to place on the belt of students of not less than three years' standing, who have indicated high promise of capacity for advancement or its applications, and that they place the nomination to one of these scholarships, of \$200 sterling, at the disposal of the Senate for the year 1882. The student to whom it is awarded will hold it for 1884 also, should the report concerning him for the first year be satisfactory. The Commissioners intend to place a similar scholarship at the disposal of Queen's for the year 1885, and thenceforth periodically. There are nineteen universities and colleges in the British islands, four in Canada and four in Australia, included in the list of those that commissioners think worthy of receiving these splendid gifts.

—The Marquis of Lorne sends a letter to the *Times* in which he makes a strong protest against the government's abandoning Uganda. He declares that neither the present cabinet nor the previous cabinets, nor the British East Africa Company can shirk responsibility for the occupation of Uganda.

—The *Chronicle* calls the decision of the United States Supreme Court in the Michigan electoral case the most important and far-reaching promulgated in years, and says the decision will probably eventuate in the downfall of the Electoral College, and in the election of the president by the direct vote of the people.

—Delegates from Radical clubs, trade unions, etc., held a meeting Sunday, and resolved, as a further step towards the demonstration which it is proposed to hold in Trafalgar square on behalf of the unemployed, to issue a manifesto, calling a public meeting for November 13th, at which the condition of the poor will be discussed. Mr. Saunders, M. P., read, amid cheers, a letter written by Sir William Harcourt when home secretary in 1884, expressing regret that any laws had been passed forbidding the holding of public meetings in places where it had been customary to hold them, and promising that no more legislation should be sanctioned.

—The ceremonial festivities of the dedication of the World's Fair buildings in Chicago, began on Thursday last, with a tremendous parade of civic societies of Chicago and near-by places. Over 50,000 men were in the parade, including the highest officials of the federal government, diplomatic representatives of foreign powers, governors and other officers of nearly every state in the union; and the state world's fair boards, the commissioners to the exposition from foreign countries, and thousands of men prominent in political, commercial and professional circles. The work of decorating is completed, and the entire city beautifully arrayed in holiday garb.

—A conversation took place on Tuesday last between Mayor Grant, in the American Exchange, No. 18 Cornhill street, and Mayor Washburn, in the office of the company, Nos. 106 and 107 Quincy street, Chicago, over the longest

telephone ever successfully used. Strange as it may seem, it was a great deal easier to get the Windy City over the new 'phone than it is to make a connection with the City of Churches. This plate was subjected to the attack of a ten-inch naval rifle gun, capable of piercing about 15 inches of solid steel; yet the new compound nickel steel 14-inch plate successfully resisted all of the projectiles, which were demolished.

—A Washington despatch of Oct. 18 says: An important test took place on Saturday at the naval proving ground at Indian Head. The subject was an armor plate, 14 inches thick, made of nickel steel by the Bethlehem Steel Company. It is one of the heaviest plates yet forged, and is a type of the armor to be used on the battleships, armor to be used on the attack of a ten-inch naval rifle gun, capable of piercing about 15 inches of solid steel; yet the new compound nickel steel 14-inch plate successfully resisted all of the projectiles, which were demolished.

Deaths.

LOCKEY.—At St. Martins, Sept. 18, Thos. Lockey, in the 57th year of his age.

COALMAN.—At New Glasgow, N. S., Sept. 14, Mary, infant daughter of O. W. and Annie M. Coalman, aged 11 months.

HICKS.—At Point Midgie, October 18, after a lingering of nearly thirty years, Mr. Nathan Hicks, aged fifty-three years.

DIXON.—At Westport, N. S., Oct. 14, Hattie Denton, aged 18 years. She was long a patient sufferer, and her end was peace.

GRANT.—At Little Glace Bay, C. B., on 18th inst., Mrs. Elizabeth Ellen, and Walter Grant, aged one year and nine months.

LYONS.—At North River, Sept. 9th, Nellie, beloved wife of Gregor Lyford. Her end was peace. May God comfort and sustain her bereaved ones.

GRANT.—At Canterbury, on the 12th of Sept., Mrs. Bertha Grant, aged 29 years, wife of Wilnot Grant. She died happy, leaving a kind husband and five children to mourn their loss. Funeral attended by Rev. S. Young.

THOMAS.—At Hammond's Plains, Aug. 16, H. Morton, only son of Dea Benj. and Emma Thomas, aged 6 years and 8 months. He was a remarkably bright child, and only God knows the sorrow of the parents.

LADNER.—At Lot 48, Oct. 4, while visiting her daughter, Mrs. Ladner, relict of the late John Ladner, in the 76th year of her age. The message found her ready. She was a member of the Clyde River Baptist church.

WELCH.—At Westport, N. S., Sept. 18, Charles J. Welch, aged 67 years. In childhood he was deprived of his hearing through sickness; but his piety was deep, his faith strong and abiding, and he died a true Christian.

MANUEL.—At Halifax, Sept. 29, aged 72 years, Peter Manuel. In early life he gave himself to Christ and united with the church at Indian Harbor. He remained a faithful member till death and passed to his reward on Friday.

DELANEY.—At Onslow Mountain, Oct. 8, Lydia, wife of John Delaney, aged 78 years. A number of years ago our sister was led to Jesus, and joined the Onslow West Baptist church. She lived a humble Christian life till called to her reward.

TODD.—At her home, Hampton Village, Oct. 11, Ada, beloved wife of Edward Todd. Sister Todd manifested great resignation all through her severe sufferings. She leaves a sorrowing husband and one child. She died in the triumph of faith.

WHIPPLE.—At East Mountain, Col. Co., June 4, Eunice, widow of the late Abner Whipple, aged 69 years. She was a member of the East Onslow Baptist church. She had been a patient sufferer for a number of years. She died trusting in Jesus.

STILLWELL.—At Canterbury, Mrs. Almira A. Stillwell, aged 84 years. She died Sept. 25, a very happy, patient, peaceful, trusting Christian. She leaves a sorrowful husband and eight children to mourn the loss of a good wife and a dear, kind mother. By her request J. W. S. Young attended her funeral.

RITCHIE.—At Everett, Mass., Sept. 21, of cancerous tumor, Robert Ritchie, in the 76th year of his age. Thirty years ago our brother professed faith in Christ. He formerly lived in Newport, Hants County, N. S. Though dead yet he speaketh through the dear ones that mourn his loss. May God grant them grace in this time of need.

KEMPTON.—At Kempton, the 9th of October, of dropsy, Stephen Kempton, aged 65 years. Bro. Kempton made a public profession of his faith in Christ some 40 years ago, and united with the Kempton church. He held fast his profession to the end and passed away rejoicing in hope of the glory of God. He leaves a sorrowing wife, three sons and three daughters to mourn their loss.

SMITH.—Deacon James Smith, of Hampton, died suddenly on Friday, Oct. 7, aged 65 years. Our brother professed religion under the labors of Rev. A. B. McDonald in 1858, and was appointed deacon in 1860, which office he filled very acceptably until God called him to his reward. He leaves a wife and large family to mourn his loss. May God comfort the bereaved family with His grace.

MURBERT.—On Sunday morning, the 9th inst., at South Head, C. B., after a long illness, Anthony Murbert, in the 73rd year of his age. Our dear brother was baptized into the fellowship of the Mira Baptist church some 28 years ago. Though he suffered much before his death, he was enabled to trust in the merits of Christ his Saviour, and felt resigned to the will of an all-wise providence.

JOHNSON.—At Belmont, Sept. 28, John F. Johnson, aged 84 years. He was a good man, feared God and loved the neighbor, died suddenly on Friday, he was deprived of the privilege of the house of God, but God's Word was food to his soul. Our brother was loved and respected by all who knew him as a good friend and a true Christian. He leaves one son—Rev. J. A. Johnson, of Kalamazoo. His wife and the rest of his family preceded him to the better land.

BIRCH.—On Oct. 4, at Lot 16, P. E. I., after a long illness, George D. Birch, aged 36, son of Edward and Mary Birch, fell asleep in Jesus. His end was peaceful; his experience was bright; he died triumphant. Before he died he called all his friends present to his bedside and pleaded with the unconverted ones to live for Christ, and with those that were Christians to live nearer to their Saviour. May God use and bless his words. He was much respected by all who knew him. May the words that Christ spoke to Martha and Mary comfort the bereaved ones.—"My brother shall rise again."

ARCHIBALD-LOGAN.—At the residence of the officiating clergyman, Rev. Sydney Welton, of this city, on the 17th inst., Charles Archibald Logan, of Boston, Mass., to Annie E. Logan, of St. John.

FLETCHER-BROWN.—At the Baptist church, Torbrook, Annapolis County, N. S., October 11, by the Rev. E. H. Howe, William S. Fletcher, of South Acton, Mass., to Jennie M. Brown, of Torbrook, Annapolis Co.

VINCENT-FOWLER.—On Oct. 17, at the residence of the officiating minister, Rev. Elias Keirstead, of Collins, Kings Co., Albert N. Vincent, of Johnston, Queens Co., to Alice B. Fowler, of Studholm, Kings Co.

MILTON-STEEVEN.—At the home of the bride's father, on the 1st inst., by Rev. W. Camp, assisted by Rev. S. H. Cornwall, Joseph M. Milton, of Allen, youngest son of the late Isaac Steves, all of Hillsboro, Albert Co.

GOODWIN-CHAPMAN.—At the residence of Mr. B. G. Fillmore, Bayside, Westmoreland Co., N. B., Oct. 6, by Rev. O. N. Kells, Chappell Goodwin, of Lorneville, Colville Chapman, of Chapman Settlement, both of Cumberland Co.

PRIDE.—Very suddenly, Monday evening, August 8, in his 54th year, Bro. Wm. Pride. He suffered intense pains for six years, the result of an accident with which he met on board one of our Isaac's Harbor vessels. But in all his sufferings he exercised the greatest patience. You always met him with a smile on his face. He had been a consistent member of the Isaac's Harbor Baptist church for many years. He died trusting in the Lord. He was buried in our own burying ground. Sermon was preached by Rev. D. Price.

HENDERSON.—At Clyde River, P. E. I., Sept. 28, Zaida W. W., daughter of Archibald and Eliza Henderson, 16 years of age. She went to rest Sabbath evening and never woke. Every effort was made to arouse her, but medical skill failed, and Wednesday, at 10 a. m., she passed peacefully away. Her bright smile and beautiful face will be very much missed by all. She was a very clever girl and bid fair to make her mark in the world. But God called her away at the very threshold of life, and many hearts ache and say: May God bless the father and mother, brother and sister, in this time of great trial.

LEWIS.—At Frestown, P. E. I., on Sept. 9, after a severe illness of ten years, Mrs. Elizabeth Henderson, Sarah S., relict of the late John Lewis, aged 73 years. She leaves 11 children to cherish with sad joy the memory of a true mother. In young womanhood our sister united with the Belvedere Baptist church. The sorrowful part of her youth was her support all through. On Him she leaned in the dark storm as well as in the calm. As the earthly horizon grew dark she was permitted to look beyond the cloud line and see visions of God. During her last sickness she longed for the society of God's children. The desire has been satisfied, for now she is with the spirits of the just.

GOOD.—At Marysville, on the morning of August 23, Susie M., daughter of Edwin and Nancy Good, passed quietly to her reward at the age of 23 years. Three years ago our sister professed her faith in Christ, and no Baptist church being near she united with the church in Fredericton. Her life was consistent, her spirit and disposition the most lovable, and not an acquaintance has she left who does not mourn her death. On the 20th of the August previous, our brother and sister were bereaved of their dear boy Melbourne, in his 21st year, and no one has been called to part with another of the family. In their deep sorrow, however, they are comforted in that their loved ones left the witness behind that for them to die was gain. May the Lord sustain them by His consolations.

KENNEDY.—At Kingsboro, Lot 47, P. E. I., Sept. 1, John Kennedy, in the 73rd year of his age, in hope of eternal life. Bro. Kennedy was the youngest son of the first Baptist church in this place. He was a member of the church since 1848, and united with the Rev. D. G. McDonald and united with the East Point church, of which he remained a consistent member until removed by death to the church triumphant. Twenty-six years ago he met and married a severe and violent case of rheumatism, which mangled his right hand mangled in a threshing mill, necessitating the amputation of the arm near the shoulder. Notwithstanding this, by his prudence and economy, he was enabled to provide for his family comfortably. His sickness was but short. He leaves an aged sister, a dear wife and three sons to mourn the loss of a good brother, a kind husband and an indulgent father. In his death the church loses a pious member and the neighborhood a most useful man. May grace be abundantly given each and every one that they may be enabled to say: "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

LAYTON.—At her home, Amherst Point, Oct. 6, Alice, beloved wife of F. C. Layton, and daughter of George Embree, of Warren, passed to her reward. Several years ago Sister Layton, who had lived to see her twenty-ninth birthday, was bereaved under the ministrations of the late Rev. G. Miles, and united with what was then Beniah Baptist church. At her marriage, about two years since, she joined the Amherst church, from which, in the Father's good time, her membership was transferred to the church triumphant. She possessed an amiable disposition which endeared her to a large circle of acquaintances. Of none could it be more truly said than of the deceased, "To know her was to love her." This natural sweetness of temper was fixed and intensified by the indwelling "peace of God which passeth understanding." During her whole life her thoughts were for others. She was among us as one that served. The key-note of this noble character found expression from her own lips when so near the border-land that earthly friends had faded from recollection. It was, "Looking unto Jesus." Such a life and such a death puts her to flight and crowns uncertainty with hope. Ours is the loss and grief, her's the gain and glory.

HARDING.—At Tusket, October 12, Mrs. Elizabeth Harding, aged eighty years and six months. Sister Harding was a daughter-in-law of Rev. Harris Harding; her husband, the late Isaac Harding, being a son of Father Harding, and for many years a leading member of the Tusket Baptist church. She was a daughter of David Flint, of Yarmouth, a former well-known shipmaster and ship owner. For more than thirty years Sister Harding has been an earnest and faithful member of the Tusket Baptist church. Even in old age she seldom missed the preaching service or the prayer meeting, and in the social gathering she nearly always took part. Her expressions of strong faith, her loving invitations to the unconverted and her fervent prayers will not be forgotten. Five months ago she was stricken with typhoid fever, which left her in a condition of physical weakness, from which she never rallied. Her strong constitution battled with disease until the very last, and consequently her sufferings were intense and almost unintermittent. But there never was a moment when she failed to realize the Christian's sure reliance. She was sustained by the peace of God that passeth all understanding. At the close of her long earthly pilgrimage, it was well said for Christ, and with these words she fought a good fight, she has finished her course, she has kept the faith. "We cannot mourn for one who has thus gone to the perfect life."

MINARD'S Lintment is the hair restorer.

THE CHRISTIAN MESSIAH. VOLUME LV. Vol. VIII., No. — REV. DR. S. F. SMITH several well-known by all the nations which are in churches, and distinguished the author of the United States hymn, "My country 'tis of thee," his 85th birthday on Dr. Smith, as is well known, and is held in high character, his scholarship. For many years he has been of Newton Centre, Mass., lives in the enjoyment of health.

—THE Railway between Jerusalem has been completed and is running over the shriek of the locomotive heard in the holy city. A way is not the only mode which is to be found at Jerusalem, the telephone and light are there as everywhere else, and being established laid out, both outside and inside, and the whole city takes on a more modern aspect. It is said that there are now 40,000 Jews, and in the Jewish and in the rest of the Jewish population at 100,000.

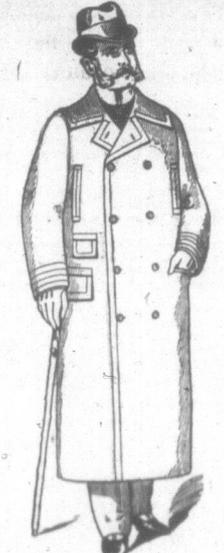
—NOTING the movement in this province for a separation, the Canadian Baptist Association, our brethren by the sea, the best judges of what will usually promote the great which the present Conventionists. From this distant point looks as if with the association after local interests, the and the stronger the representation the central union of the we have not been without should one day see all the Dominion united in though the "magnificence" which separate the extreme of course, a very serious division too much subdivision in loss of the strength which

—AN article on our which we reprint from the Baptist, will be of much interest to our readers. The facts in receive note and comment indicate that the French Republic of Quebec are not by the spirit of the times are living. The people quarters at least, appear to the fact that they are better of their birthright in the tyrannous ecclesiasticalism, y small wonder if these people begin to grow restless in notion of things which do ignorance and poverty at for the support of a priest always despotic and often will certainly be a day of the French Canadian when the fact, that instead of being given a stone.

—DISPARAGING statements once to the value of the monies in India are not made by persons who have with the sins and the worldly, and who possess special knowledge of the things which they praise. Very different views are men who have really studied India presents rulers, and who have knowledge of the work which almonies are doing. The Elliot, the highest officer of government in the province is quoted as saying that the newness of the British government is the civilization of its people, and advancement and development that the only hope for India lies in its education, and that the people who at this work are the mission.

—REV. DR. CALKINS, Cist, says in the Andover "If more numbers are of the tendency of America it is setting unmistakably gregationalism. The difference and the Baptists is line. We are practicing our members ask for it, as most practicing infant baptism so many of their children in tender years. And we agreed in doctrine and in churches thus virtually nearly four millions, and more rapidly than ever contribution to modern rest the restored and re-invigorated church."

Dr. Calkins' statement showing the tendency of tional system of church prevail in America, but quite prepared to admit difference between Congregationalists is an Probably the Doctor did a tlistato take the statement. The difference between t



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