Messenger and Visitor.

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Vol. XI., No. 36. SAINT JOHN, N. B., WEDNESDAY, SEPETMBER 4, 1895.

Report (Abbreviated) of the Foreign Mission Board.

To the Baptist Convention of the Maritime Provinces:

DEAR BRETHREN,—A grave responsibility rests upon the Board that has this work in hand.

With some sense of this responsibility your Board entered upon the duties of the year. And now at its close we desire to express our gratitude to the gracious Heavenly Father for all the way that he has led us. True, we have not been able to do all we desired, but we have kept the work prominently before the churches by the use of various agencies. The pen of the Secretary has been kept busy, and he has visited Associations, district and quarterly meetings and churches in the interest of the work, mostly in New Brunswick. The aim has been not so much to collect money as to increase and deepen the interest in Missions, and to stir the hearts of the people to a holy enthusiasm in the work of saving the perishing in heathen India. With scarcely an exception the brethren have extended to the representative of the Board the warmest welcome, for which grateful acknowledgments are made.

A missionary number of the MESSENGER AND VISITOR was published, and the papers which were prepared for that issue were of great interest, and cannot fail to be helpful in our work. Gratefully would we acknowledge our indebtedness to these brethren for their timely and forceful utterances.

A dialogue on the Telugu Mission was also prepared and sent to all the superintendents and many Sunday School workers in the three provinces, for use on foreign Mission day, the last Sunday in March. In this way the young people were brought in touch with the work of missions. We are convinced that if the future of our Telugu Mission is to be big with promise, our young people must be won and held.

LITIGATION.

At the date of our last report of the suit in equity brought by the administratrix of the estate of the late Jacob Bradshaw against your Board, an appearance to the Supreme Court of Canada on behalf of the plaintiff from the judgment of the Supreme Court of New Brunswick, pending. Since that date the appeal has been decided in favor of the plaintiffs, and costs of appeal to Supreme Court of New Brunswick ordered against your Board.

This appeal does not decide the case. It simply decides that the plaintiffs have the right to move for a new trial before the present judge in equity and leaves the case with a verdict in favor of the defendants. The plaintiff has not yet moved for a new trial.

As before reported, the proceedings have been attended with heavy costs to your Board; but notwithstanding your Board still holds to the decision that owing to the peculiar circumstances of the case, they can make no compromise, but will allow the question involved to be settled by the courts.

SAILING OF MISSIONARIES IN OCTOBER LAST.

Rev. H. Y. Corey and wife with Miss Clark sailed from Boston, Mass., for India. They were shortly after followed by Mrs. Geo. Churchill who had been at home a short time on a visit to friends, and for needed rest. They reached their destination in December, and were warmly welcomed by the missionaries who were anxiously awaiting their coming.

During the year special attention has been given by the Board to two questions which have been very perplexing, viz.: the re-adjustment of missionaries' salaries, outfit and furlough allowances, —and the return of Bro. Sanford to India.

RE-ADJUSTMENT OF SALARIES, ETC.

The Board has had this matter under consideration for some time, but it was beset with difficulties. However, one of the difficulties was removed when it was learned that the brethren in Ontario and Quebec were considering the same question. The two Boards have been in communication with each other and have agreed upon the following scale as upon the whole most satisfactory:

I.—OUTFIT.

(1.) If desired, on first appointment, an advance of $300 in the case of a married missionary, and $150 for an unmarried missionary (male or female) will be made for the provision of outfit, this amount to be deducted in equal instalments from the salary of the first three years.

(2.) The Board will provide heavy furniture for the bungalows to an amount not exceeding $75 in the case of those occupied by missionary families;—and not exceeding $50 in the case of those occupied by an unmarried missionary, the Conference to determine the articles of furniture to be purchased.

NOTE.—The heavy furniture of bungalows now furnished by the missionaries occupying them will be taken over by the Board whenever the missionary has to leave the field.

II.—SALARIES.

Married Missionary.

(1) First two years after arrival in India	$ 800 00
(2) Next five years	1000 00
(3) Subsequent years	1200 00

Single Men.

(1) First two years	500 00
(2) Subsequent years	600 00
Unless in charge of a separate station, in which case	750 00

Single Women.

Determined by the W. B. M. U.

III.—FURLOUGH ALLOWANCE.

Married men $750, with additional $50 for each child to the number of five, the maximum in any case being $1000.

Single men, $400.

Single women, $300.

The furlough allowance is for one year; if furlough is prolonged special arrangements must be made therefor.

These changes are to come into force for missionaries in the field on the first of July, 1896.

It is earnestly hoped that this re-adjustment of the salary question will do away with the adverse and unjust criticism to which our missionaries have been subjected.

ON FURLOUGH.

Your Board have been greatly exercised about the return of Rev. R. Sanford to India. Last year the hope was expressed that his health might be sufficiently restored to permit him to do so.

But while it is true that the health of our brother is greatly improved, and no doubt will be able in the home land, surrounded by the comforts of home, to do valuable work for the Master, yet we are unwilling as a Board to assume the responsibility of sending him to the trying climate of India, and this unwillingness is strengthened when we remember that his wife does not propose to accompany him on account of her own poor health. This decision has been reached after careful deliberation, with the best interests of the mission in view, and with a due regard to our obligations to Bro. Sanford himself, who was one of faithful pioneers.

[In connection with this clause, the Secretary explained that since the report was printed a change had taken place in the minds of some of the Board in reference to Mr. Sanford's return.]

DEPLETED STAFF.

It is with deep regret that your Board has to report that Rev. M. B. Shaw, after spending five years in its service, has withdrawn from our mission work in India on account of the illness of his wife, to seek a home in southern California, in order, as he believes, to save her life. He left India in January and reached California in March. Bro. Shaw is now engaged in pastoral work in that State. The Board cherished the hope that our brother would have been associated with them, for many years; but in this we have been disappointed. Our brother's relations to this Board have been most cordial, and his reports have indicated zeal and energy in the prosecution of his work.

Bro. Shaw writes: "Only our Heavenly Father knows the struggle and pain and disappointment and heartache I have gone through in the last seven months. Through his mercy my loved ones are still with me and I trust him for the future. Please make it plain to the brethren of the Board and all others who may inquire, that the sole and only reason for my leaving India was the almost absolute certainity of the death of my wife had I tried to put in another hot season in that country."

While we regret the loss of a mission family, which we can ill afford, our prayer is, that health may be restored to the sick one, and that Bro. Shaw may have many years to spend in the Master's service wherever God in His providence may direct his steps.

The marriage of Miss Kate McNeil to the Rev. C. R. Marsh of the American Baptist Union in October last, has deprived us of the service of a lady who gave promise of being an efficient worker. Our sister is said to have become quite a proficient in the Telugu language, and to be deprived of her services just when she was in a position to do her best work is a loss which we greatly regret. But our loss, no doubt, will be a gain to Mr. Marsh and the American Baptist Mission Union, and so we should not complain. "The field is the world," and if we can help others till any part of it, we shall be doing only what is our duty to do.

SICKNESS OF MISSIONARIES.

The wives of two of our most devoted missionaries have been seriously ill. First, Mrs. Higgins has been completely prostrated, so that for a time her life was despaired of. In the good providence of God sufficient strength was given to get to the hills.

Both Mrs. H. and her husband were determined to use every means in their power to prolong their stay in India rather than turn their faces homeward. Mrs. H. is at Ootacamund at present, and at last accounts was a little better. Mr. H. has returned to his work.

Mrs. Archibald was threatened with a complete break down from over-work and over-anxiety, and her physician ordered her to stop all work and seek a prolonged rest. She is also at Ootacamund.

These trying experiences add new burdens to those who are left in charge. They have not only their own work to do, but very much of their fellow-workers as well, for "men may come and men may go," but the work must go on. This means, if relief does not come, more break downs. The situation is grave and your Board is greatly perplexed. Thus it is the God of missions is trying the faith of His people, not of the missionaries only, but all who love our Christ and desire the enlargement of His Kingdom.

STATIONS.

These are the same as last year.

Bimlipatam.—This station is still in charge of Rev. L. D. Morse. He says that the number of days spent on tour was 100 in ten different centres among 64 different villages, that this plan of returning to the same village again and again is much more satisfactory than telling the message and running for another village when the seed sown is

"Like the snow fall in the river
A moment white, then melts forever."

The regular work at the station is kept up, and consists in preaching in the town and surrounding villages, conducting prayer-meetings and Sunday schools and Bible classes with the Helpers, and as often as possible, holding religious services in English, and attending to native callers. This, Bro. M. thinks, is one of the most important departments of his work.

Miss Gray expects to return to her native land next year to enjoy a well earned furlough. In November it will be eleven years since she left us for work in India. She will be warmly welcomed by friends of the Mission.

In addition to the case of his own field, the missionary of this station has, by the request of Bro. Corey and vote of the Conference, the management of the Vizianagram field. This he shares with Bro. Churchill. As has already been intimated there are three preachers, one colporteur and one Bible woman (Miss Gray.)

The membership June 1st was 25. There were no baptisms since last report.

Bobbili—Is the station occupied by Rev. Geo. Churchill and wife. The usual amount of hard work has been done on this field with accompanying trying experiences, and "some gleams of light through the dense darkness that still enshrouds the land."

The work of the missionary has been somewhat hampered by the lack of workers. Death has removed one of the native preachers from earthly service, and there is no one to take his place.

127 days have been spent in touring. One tour which lasted more than a month, was deeply interesting, and some very hopeful cases were met.

The truth seems to be spreading, but caste and the fear of what the heathen relations may do prevent any from coming out. It looks as if there were quite a number of secret disciples. The effort made by the friends of some who desire to join the Christians, to prevent them from doing so is most persistent and artful.

Of the work in Bobbili, we are told that the staff of workers is very weak, and where to get work is a problem which the missionary has not been able to solve.

Mrs. Churchill, with her Bible woman, is doing valuable work among the women in town, and has a good hearing.

The Girl's school is in a fairly prosperous condition, and the attendance at the Sunday School is good. There are many of the little Hindoo girls who kneel and pray in the school prayer-meetings on Friday afternoons. Upon the whole there are gleams of the coming dawn at this station to cheer the hearts of our faithful missionaries who have been "toiling on" these many years.

As to helpers, there is but one native preacher, one school teacher, and four Bible women. As to contributions, the Sunday offerings were Rs. 80. and Rs. 30. were given by the Christians and others.

Three were baptized during the year, and the present membership is 26.

Chicacole and Paloonda.—The resident missionaries in charge of these fields are Rev. I. C. Archibald and wife. Miss H. H. Wright is the lady missionary.

The work of the year has been done from eight centres; Chicacole, Tekkali Jalmur, Narsannapet, Calingapatam and Gara.

The pastor of the Chicacole Church is B. Subraidu, who, it will be remembered, was brought up and educated by Mrs. Archibald at her own expense. He is now perhaps the most effective native preacher and helper in the Mission.

This church is self-sustaining.

Chicacole has three outstations and Palloondah one, though the latter has been given up until there shall be a resident missionary.

More touring has been done than in any previous year.

In the matter of giving Mr. A. says, "The donations of the resident members, apart from the missionaries, amounted to about R's 224, which is more than R's 7 for each. The contributions apart from our Eurasian members and the missionaries amounted to about R's 91, which is an average of about three rupees and ten annas each for the resident Telugu church members."

There have been 24 children in the boarding department, 12 boys and 12 girls. Three of the girls and five of the boys are from the Kimedy field.

Some of these children really seem to be converted, but it is thought best not to be in a hurry to receive them into the church.

Mrs. Archibald has charge of the school work, and has the children divided into four classes for Bible study, two of which she teaches as a rule daily.

There are five Sunday schools with an average attendance of 85.

The Tekkali part of the Chicacoli field affords the most hopeful prospect of an early ingathering. The facilities for working the whole field are greater than ever before. It has 90 miles of railway which has thirteen stations.

Miss Wright who is associated with Mr. and Mrs. Archibald is indefatigable in the prosecution of her work. The burdens laid upon this sister for some time past have been heavier than usual, on account of the absence from the field of the missionary in charge and the illness of his wife, some of us have very little idea of what all this means.

Three have been baptised during the year, and the present membership is 54. There are six native preachers, two of whom are ordained and four unordained.

Parla Kimedy.—Rev. W. V. Higgins and wife are in charge here, and Miss Martha Clark is the lady missionary who is associated with them. There are two churches on this field, one at Kimedy, and the other at Akulatampara. The latter raised R's 120 for the Lord's work, besides supporting their own school. Since the beginning of the year it has assumed the entire support of the pastor, which makes the second self-supporting church in connection with the mission.

120 days were spent in tour, about one-half of that time in and about Akulatampara having in view the upbuilding of the Christians.

During the absence of the missionary from this field caring for a sick wife, the helpers have shown a commendable desire to urge forward the work. They have been out touring among the villages most of the time and have spent on an average 114 days, visiting 173 villages, this indicates that they have not been idle.

With reference to the helpers the missionary has this to say: "The preachers have all given me much pleasure during the year. I can feel that they are growing.

Miss Clark, the lady missionary at this station, arrived at her destination last December, and was warmly welcomed to her future home by Mr. and Mrs. Higgins. Since then she has been applying herself with diligence to learning the language and rendering such help as she was able to do under the circumstances. We expect this sister to be one of our most efficient workers.

One was baptised during the year. The present membership is 34. The Helpers are—Native Preachers 4; Native Teachers 2; Native Colporteurs 1; Bible women 1.

Vizianagram.—Last year Rev. M. B. Shaw and wife were the resident missionaries in charge of this station, and Miss McNeil the lady missionary. But for reasons already given these missionaries are no longer on our Mission staff.

Rev. H. Y. Cory and wife are residing here for the present year and are devoting themselves to the acquisition of the language. When prepared to take charge of a station, they will either remain where they are or be appointed to some other field.

FINANCES.

These are in a fairly good condition, though the receipts do not equal the expenditures, and are not likely to do so under present methods. The total receipts for the year were $16,088.28, and the total expenditures, including the deficit of the past year of $1,938.70, were $19,021 51. This leaves a deficit of $2,933.23. But we need about $2,600 in addition to make our quarterly remittance to the missionaries this week. The balance of the Carey Centennial Fund, amounting to $2,075.08, has to be provided for in some way, because this sum was included in the receipts when collected and carried to current account.

It will be seen from the Treasurer's accounts that the contributions from the churches of N. B. and P. E. I. show a slight increase over those of last year, while those from the churches of N. S. are more than $600 less than last year. The amount sent to the Treasurer direct has been larger than for some time past.

Of the $674 12 received from the Bradshaw Trusts, Nos. 1 and 2, for Home Mission work in New Brunswick, the Board are advised that they are, under the terms of the 2nd Trust, obliged to pay one-third of the interest accrued therefrom, viz: $236.25 to the Baptist Home Missionary Board in existence at the date of the gift, and as the Home Mission Board of the Baptist Convention of the Maritime Provinces was then the only Baptist Home Mission Board in existence in the Maritime Provinces, and still exists, we have authorized our Sec'y.-Treas. to pay the amount as above to the Home Mission Board of the Baptist Convention of the Maritime Provinces, to be by them expended for Home Mission work in the Province of New Brunswick.

The interest in the 1st Trust of $437.87 is for Home Mission work in the Province of New Brunswick, the Board decided to divide for the present year equally between the Home Mission Board of the Baptist Convention of the Maritime Provinces and the New Brunswick Convention, to be by them expended for the Foreign Mission Board, in Home mission work in New Brunswick, and have instructed the Sec'y.-Treas to pay the same to the Treasurers of the Home Mission Board of the Baptist Convention of the Maritime Provinces and of the New Brunswick Conventions, $218 93 to each.

Your Board would re-affirm the conviction expressed in their report last year, viz.: that the present methods of raising funds for our Denominational work are not best adapted to develop the benevolence of our churches, that the road from each Board to the churches should be direct, and that Board and Church should be in living touch with each other. Our hope therefore, is that we may be encouraged to make our appeal to the churches, and the churches be encouraged to make their responses directly to us. And we say this, not in the interest of any one Board but of all. Let us stand or fall on the merits of our work as we can make the people understand and appreciate them, and we would suggest that a Committee in which all the Boards interested shall be represented, be appointed by Convention to take into consideration the whole question of raising and distributing funds for Denominational work.

CONCLUSION.

In closing this report, your Board desires to emphasize the awful need of vast multitudes of our fellow-men in the world today. Hundreds of millions of Christless men and women and children of one blood, with ourselves, dying in the dark, without God; and to call attention to the apparent unconcern which prevails among so many of our people in respect to that need. If it be true, as the late Dr. Gordon has said, that "our great business is giving the Gospel to those who have never heard it; that it is not our second business or our third; that it is our first business. Then everything ought to be subordinate to that," and since it is evident that there are many in all our churches who do not so regard it, surely there ought to be a revolution on the subject of missions in these provinces.

Brethren of Convention, pastors, messengers of the churches, brothers and sisters, your Board entreats you to do something more worthy of the name we bear than as yet we have done. "Lift up your eyes and look on the fields for they are white already to harvest." And our Lord bids us go forth with sickle in hand to gather the ripening grain into His garner.

"FOR THE LOVE OF CHRIST CONSTRAINETH US."

Respectfully submitted,
J. W. MANNING, Sec'y.-Treas.

FINANCIAL STATEMENT OF THE SECRETARY-TREASURER OF THE FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

Received from Denom. Funds:—		
New Brunswick and P. E. I.	2083 29	
Nova Scotia	3058 55	
Dr. Day's supple'ry Report	81 72	
		5223 54
Woman's Baptist Mis. Union		6450 00
Donations:—		
Return—Mrs. Churchill	145 13	
Rev. H. Y. Corey's Outfit	10 25	
Col.—Rev. R. Sanford	34 46	
Pulpit Supply	62 67	
Churches & Individuals	834 12	
		1127 63
Refunds:—		
Palloondah—Materials Sold	90 55	
Rev. J. H. Barss	135 36	
Kimedy on Building Fund	149 83	
		375 74
Mission Bands and S. Schools		49 94
Legacies:—		
Estate, Mrs. Sarah Parker	245 00	
John Webster	1 56	
C. Connolly	15 00	
Thos. Gourley	100 00	
		361 56
Interest:		
Bradshaw Trust, No. 1	1053 75	
" No. 2	941 00	
		1994 75
Shaw Trust		205 10
Dr. Bradshaw Trust		300 00
		$16088 28
Expenditure:—		
Missionaries' Salaries	7228 80	
General Purposes	3152 00	
Travelling Expenses of Rev M. Y. Corey and wife and Miss Clark to India and Rev. M. B. Shaw and family to America	2169 72	
		12548 02
Home Allowance, Rev. R. Sanford		600 00
Lands and Buildings		178 14
Outfit allowance		600 00
Home Expenses—		
Office—sec.-Treas. Salary	1000 00	
Traveling Expenses	84 49	
		1084 49
Printing, Cuts, &c	44 00	
Postage $18.50, Discounts $6.38, Duty 80 cts	25 68	
Rent	20 00	
		89 58
Travelling Expenses—		
R. Sanford, Mission Work	29 68	
W. B. Boggs, "	4 28	
		33 96
Miscellaneous—		
Ex. in re Parker bequest	8 00	
Printing Year Book	93 31	
		101 31
Interest—		
Dr. R. Bradshaw Trust		300 00
On Loans, $54.05, $33 13		87 18
On Bank Loans		134 23
Bradshaw Trust—		
Cash advanced, for Ex.	148 10	
Legal Expenses	231 40	
Taxes $15.25, Registering Deed, &c, $3.00	18 25	
Insurance	36 00	
		434 25
Trust No 1—		
N. B. Con. for H. Missions	218 93	
H. M. Board Bap. Con. Mar. Provinces	218 94	
Trust No. 2—		
H. M. Board Baptist Con. Mar. Provinces	236 25	
		674 12
Deficit Aug. 1894		1938 70
Total Expenditure		19021 51
" Receipts		16088 28
Deficit Aug. 1895		$2933 23

J. W. MANNING, Sec.-Treas.

AUDITORS' REPORT.

We have examined the books of the Secretary-Treasurer of the Foreign Mission Board of the Baptist Convention of the Maritime Provinces for the year 1894–5, compared the entries with the vouchers, find the services properly classified, the additions correct, and everything satisfactory.

J. J. BOSTWICK,
W. C. SIMPSON, } Auditors.

W. B. M. U.

PRAYER TOPIC FOR SEPTEMBER.

That a great blessing may follow the Convention meeting. For all the officers of the W. B. M. U. and members of our Missionary Societies that they may this year be reconsecrated to the work of the Lord.

Echoes from our Anniversary Meetings.

The meetings this year were of more than ordinary interest. The vestry of Leinster St. church was very prettily decorated. Over the platform in large letters was "Welcome"—below, the dates 1870–1895 W. B. M. U. In the centre hung an enlarged portrait of Mrs. W. F. Armstrong. This picture was presented to the W. B. M. U. by the W. M. A. S. of St. John and will be hung in the Mission room. Any society wishing it for a public meeting can have it by paying the expressage. The picture was executed and framed by Alwood Bros., St. John, and is a most perfect copy of the photograph from which it was taken. On the right of the platform was a picture of Father Harding, presented to the Union by one of our devoted members. This was sold for $19.45, which will be devoted to Home Missions. This picture will also be hung in the Mission room. A larger number of delegates than ever before assembled on Friday morning, over one hundred, with note books and pencil in hand, prepared for business. The attention given was all that could be desired. The sisters spoke promptly and intelligently on the questions as they were presented and this has been pronounced the best business meeting ever held in connection with the Union. A number of our delegates being detained in Digby prevented us carrying out our programme just as we expected, but the time was fully occupied. We wish to acknowledge with thanks the kindness of Miss Sarah Blakesley who, at her own expence, had programmes printed and freely distributed in all the seats. The addresses and papers given on Friday afternoon were highly appreciated judging from the attendance and interest manifested by the crowded audience. Saturday morning session was not half long enough to hear from our numerous delegates and Mission Bands. The time was occupied by representatives from the different counties and many reminiscences of the past were given. We were greatly favored in having with us Mrs. Dr. Lyall, Mrs. Currie, one of our first group of missionaries, and Mrs. George. These addresses were all richly enjoyed. The tea and social was a most pleasant part of the exercises. A grand opportunity was afforded for renewing old acquaintances and forming new ones. The table in the centre of the vestry was beautifully decorated and loaded with delicacies which were freely dispensed to over four hundred friends. The babel of voices and the smiling faces was the best tribute that could be given to the enjoyment of the occasion. We regret that the message from Mrs. Armstrong did not arrive in time for our meeting. It will be given in our column as soon as it comes. We gladly give you the words of greeting from Mrs. M. W. Williams, the first President of the W. B. M. U.

"While we, on this anniversary day, glance backward, our hearts must rise in gratitude to God for what He has done through this organization, in us and for us and by us. We thank Him for successes that have winged our way, and for experiences that have taught us the greater blessedness of trust; for a past that has given us our present, and for a present that flings into the future so much of hope and promise. Indeed we scarcely need the telescope of faith, for the coming glory already appears. "Go and preach," reverberates through Christendom as never before. Veterans, after a life time of privation and peril, with more than youthful ardor press to the front again, while our young hosts press close behind them. Of the one hundred who occupied the platform at Clifton Springs the other day, thirty are about to re embark, three of them women whose united terms of missionary service already exceed one hundred years. The Christ idea "For others sake" is so influencing not only church life but business and social life that the world's money is beginning to be applied to the world's need, and even monopolies are granting what combinations have failed to wrest from them. We frequently hear young christians congratulated that they are young people in a young people's age. Are we not to be congratulated that we are missionary women in a missionary age as well as in a woman's age? With every door open and every facility at command, shall not the W. B. M. U. of the Maritime Provinces make this first year of a new period memorable as a year of advance? There is a picture that surely rises frequently to our minds. It is that Bimlipatam scene of '89. We seem to see a group not of dark-browed Telegus, but of fair faced strangers from a far off western land. Many of the faces are familiar, for have not we taken sweet counsel with them, and walked to the house of God in their company? And all of them are dear, for they bear our message, and we have borne them on our hearts ever since they left our shores. They have met for mutual strength and encouragement, but their hearts are burdened with the hopelessness of their task, and as they look abroad upon the whitened fields and no reapers, they prostrate themselves before the Lord of the Harvest, crying—"What shall we do." Hour after hour they plead, until night closes in upon them. The next day they resume the united plea, and the answer came and what was it? Were their eyes opened as were Elisha's, to see themselves surrounded with invisible ministrants, or did a vision of a nation born in a day gladden their waiting eyes? No. The answer that came was a message to us, and that appeal rang through the churches, and some of us felt it to be as certainly from God as if it had been written upon the sky. It is much to rejoice over that ten of the twenty two have already been sent forth. Shall not our advanced movement be the other twelve? What will be necessary? Not the thousand that a hundred might perhaps have given; not the hundreds that the thousands might have given; but the *one cent* per day that every one could have given. Amid all that is suggestive and inspiring in current missionary literature, two ideas stand pre eminent, viz.: the duty of each generation to give the gospel to its generation, and the complementary duty of systematic and proportionate giving. These bridge the chasm between delinquency, deficits and defeat, and the crown of victory which our Lord will never wear till His church wins it for Him. Besides our prime object, our Constitution pledges us to the diffusion of Missionary information. Does not the "Conquest Meeting" programme, suggested by the Baptist Union afford an opportunity for a great advance toward this? Here is a great movement, denominational and international, with plans practicable and feasible, and material abundant and available, but needing some agency in each local church that lives only for missions, to make it the living power it might be, that it must be or be worse than a failure. Is not the Aid Society just this agency? The young people's societies have their evangelistic and social and C. C. work; the church as a whole has so many interests (alas that so many of them are burdens) but we exist for just this. The way will appear to the Society that sets about it. The essentials are enthusiasm and determination. The same work that makes a meeting for the sake of a meeting, will surely make a meeting with an object. Identity of the Aid Societies with the Union in plan and pursuit, would reach upon both so as to make both doubly efficient and secure the effectual working in due measure of every part. May we not confidently hope that the future of our Union will realize these and all other worthy ideals."

THE HOLY SPIRIT IN MISSIONS.

BY E. M. SAUNDERS, D. D.

In saying that the Holy Spirit came into the world at Pentecost, and that his reign will continue till the judgment of the last day; and that from Pentecost to the return of the Jews and the fulness of the Gentiles, there will be no radical change in his manifestation and in his work it is not to be understood that he had not been in the world before Pentecost, doing essentially the same work that he is doing at the present time.

The salvation of souls was by Christ before his death as certainly as it has been since. At Pentecost, and since, the Holy Spirit convicts the world of sin, of righteousness and a judgement to come. He came to give effect to the sacrifice of the cross, and to superintend the enterprise of preaching Jesus and the resurrection to all the world. But this work of the Spirit is not the Alpha and Omega of what he has done in the earth. He and he alone gave effect to the sacrifice of the cross before the earth quaked beneath its mighty power, as well as since. Yes, in matters remotely related to the salvation, the third person in the trinity wrought grandly and wonderously in the world in all history before the coming of Christ. By him order came out of chaos. The celestial bodies were marshalled in space; the heavens were garnished; the life of plants, insects, birds and beasts were generated; man was formed and inhaled immortality from the breath of his mouth; touched by his inspiration, slaves from the brick yards of Egypt became skilled artists and artizans, and reared and fashioned the tabernacle in the wilderness; at his command the law of gravitation was neutralized and men—Philip for instance—became imponderable and swifter in motion than birds of fleetest wings; poetic genius never wrought so masterfully, as under his inspiration, as in Isaiah, David and Job, when they gave the world their more than immortal poetry—dramatic, lyric and epic; in his light men and women became seers of supernatural truth and conveyed them to the world; conviction came to human hearts and dead consciences were awakened by him as in the instances of the widow of Sarepta. By him, also, was regeneration and consolation. All this and more was done by him in the world; but when the day of Pentecost was fully come, he was more distinctly manifested, and, emerging from his partial concealment, performed his offices of carrying into execution the salvation secured to the world by the death of the Son of God. The Father was in the foreground till the advent of Jesus Christ. But, from his birth at Bethlehem till the Pentecost, the Father retired from view and gave the front place to his Son. From Pentecost till the final judgment the Holy Spirit comes into the foreground as the divine agent in setting up the Kingdom of God on earth.

From the creation of man till the miracle of the tongues of fire, Christ was in the world doing his work; but the world saw him not, neither knew him. But when he was found in fashion as a man, his divine personality came into full view. During the same time the Holy Ghost was in the world, but, as the third person in the trinity, he was not distinctly apprehended till he poured the light of Pentecost upon Israel assembled at Jerusalem.

After his resurrection, both in the upper room and on the mountain heights, Jesus said unto his disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with with you always even unto the end of the world." Intelligent obedience to the command of this commission began at Pentecost; and the fulfilment of the promise, "Lo I am with you," was coincident with this beginning.

Among the many wonderful results of the gift of the Holy Ghost at Jerusalem was the kindling in the hearts of christians a burning desire to tell the story of the cross to others. This zeal was in their souls an unquenchable fire. By degrees the spirit made it known that it was the will of God, that the Gentiles, as well as the Jews, should have Christ preached to them. Impelled by the impulse to preach and teach, received at Pentecost, the apostles found themselves disturbing the peace of the world, and disobeying men and obeying God in preaching Christ and him crucified. At last the time came when it seemed good to the Holy Ghost to take a christian church into formal partenership with himself in preaching Jesus and the resurrection to both Jews and Gentiles.

This he did, by commanding some spiritual minded and active christian prophets and teachers who were in the church at Antioch, to separate him Barnabas and Saul for the work among the Gentiles to which he had called them.

This church entered into the proposed partnership, and in the missionary excursion made by these men, may be found all that is essential to guide every church member in all time, in regard to what is required of them in giving the gospel of the grace of God to the nations of the earth.

We have in brief here an account of the election of Barnabas and Saul for special work; the action of the church in setting them apart and sending them away; their journey from Antioch in Syria through Selucia to Cyprus and across to the mainland to Antioch in Pisidia, to Iconium, Lystra and Derbe; and their return to the church which had commissioned them. It is a model call to the missionary work; a model designation of the missionaries by the church; a model example of co-operation between the Holy Ghost and the local church in this first, formally organised mission to the heathen. Model work was done and reported to the church; and a record of such results as might have been expected, and, in essentials, the results which should be looked for in all similar enterprises, was made by inspiration and given to the church for all coming time.

Under this, the dispensation of the Holy Spirit, we find the genesis and developement of missions according to the will of the head of the church. In the calling of the missionaries; in the services of setting them apart to their work; in guiding them from place to place; in giving them power and success in their preaching and teaching; in the working of miracles and in their return and report to their church, the Holy Ghost had full charge and was recognized, honored and obeyed. What the church did, was done by the Holy Spirit. When the missionaries, on their return, told the church what they had done, they represented it as what "God had done with them." Here we have, in an object lesson, the duty and work of the church under the guidance of the Holy Spirit, and a recognition of his authority and place in missions.

In examining this subject, the person and work of the Holy Spirit in missions; Christ crucified, raised from the dead, ascended to heaven and before the throne as the world's Saviour and interceder, should be ever present in mind, revealed by the Holy Spirit who is omnipresent and omnipotent in the world and in the church. The Holy Spirit, apart from Christ in the hearts of believers, and at the hearts of unbelievers is an empty vision, a mere fiction of imagination.

From Pentecost till the fullness of the Gentiles, the Holy Spirit, as we learn from the Scriptures, is to continue his work in manner and method essentially the same. There is to be no new exhibition of his person and work—no advance made on the Pentecostal revelation, as that was an advance on the revelations, antecedent to that event.

It concerns the churches, living in this era, between Pentecost and the return of the Jews to God through Christ, to know their duty in working with the Holy Spirit; and not to be so much concerned about some extraordinary revelation, still more miraculous than that at Pentecost. How he may reveal himself when Israel returns, and the Gentiles receive salvation in overflowing fullness, is to us largely a matter of speculation; but for the churches to avail themselves of the leadership and presence of the Holy Ghost in missionary work, is a plain duty and a grand privilege. How they may do this, can be learned by a careful study of the beginning and growth of Missions in apostolic days. These models should be prayerfully examined and closely imitated.

It is God's will that the church enlightened, spiritualized and guided by the Holy Ghost, should preach the gospel to every creature—take Christ to all men and offer them a free and all-sufficient salvation. The church, in discharging this duty, is to be wholly dependent on the Holy Ghost, in calling missionaries; in setting them apart; in sending them to their fields of labor; in raising funds for their material support and in exercising itself in sympathy, prayer and faith, all of which are essential to efficient co-operation in this great work. The duty of the churches is being endued with the Spirit, to publish the way of life to the whole world.

The convicting of sin, of righteousness and of judgment to come, and the regeneration of the convicted, is the work of the Holy Spirit in the exercise of his unaided sovereign power and authority. When the church has complied with the conditions, laid down to qualify her for her mission, has gone into all the world and preached the gospel to every creature, has baptised and organised the converts into churches she has tendered full obedience to the command contained in the great commission. Her duty is discharged. If the world does not turn to God, the church will not be responsible for it. The call of the Holy Ghost to the church at Antioch, to co-operate in originating and beginning the work of missions, should be read in connexion with the command of Christ, given on the eve of his ascension to heaven. The work is identical. The trinity must be seen in it. Christ is commanding his followers both in the upper room and on the mountain to go into the world with his gospel, is again heard in these words of the Holy Spirit, addressed to the principal church in Syria—"Separate me Barnabas and Saul for the work whereunto I have called them." Christ, in his assumption of all power in heaven and in earth, and in the promise of his presence to his ambassadors, opens up to the church and the world the heart of God the Father. The Holy Spirit in his call to the church to join hands with him in commissioning Barnabas and Saul, brings into view the sacrifice, the atonement, the intercession and the heart of the exalted Christ, now before the throne ever living to manage the execution of his purpose that the world should hear from the lips of his servants the joyful news of their only hope—Jesus and the resurrection. In our truest views of God, we hold in mind the trinity of persons, so in our full-orbed conception of the work of christian missions, each of the divine three is present and united; but always the Holy Ghost distinct and in behalf of each, opening to the eyes of the lost world and the church, the love, will and purpose of God the Father. His personality and work should fill the vision of the church as she marches, banners flying, into all the world to conquer the heathen for the inheritance of Christ, and the uttermost parts of the earth for his possession. To examine the original pattern impartially and with profit, care should be taken to distinguish between essentials and non-essentials, the indispensable and the accidental.

While the prophets and teachers, members of the church at Antioch, ministered and fasted, the Holy Ghost said unto them, separate me Barnabas and Saul. Their state of consecration and activity prepared them for union with the Holy Ghost in launching the great enterprise of christian missions. But, after receiving this peremptory command, they, in order to be more fully qualified to discharge this most sacred duty, fasted and prayed still further. Abstinence and labor conditioned them to receive a message from the Holy Ghost; but further fasting and prayer was deemed necessary to qualify them to lay hands on the elected missionaries. It was in this way the church was prepared for copartnership and co-operation with the Holy Spirit. Devoutly they laid their hands on the two young men, consecrating them and setting them apart to the work to which they had been called by the divine Spirit. So perfect was the accord between the church and the Holy Ghost, that what was done by the one is said to have been done by the other—so they were sent forth both by the church and by the Holy Ghost.

Wherever they went it was not by might nor by power but by the Spirit of God that they preached the gospel—"with the Holy Ghost from heaven;"—"not in the words of man's wisdom but in demonstration of the spirit and of power." Miracles, too, were wrought by his might. Blindness fell upon Elymas the Sorcerer; and soundness of body came to the lame man at Lystra through the words of Paul, charged as they were with the power of the Holy Ghost. He was the councillor of the missionaries in organising churches and in appointing them deacons and elders. Where they should go, and where they should not go, was determined, not by their own judgements, but by their helper and guide. They were forbidden to preach in Asia and were not suffered to go into Bithynia. Instructed and led by him, they went from place to place, till directed to return and report to the church what they had done, or rather, "what God had done with them."

In the entire work, from beginning to end, the Holy Spirit inspired and directed them. Secure these conditions, and the missionary enterprise is a success. Ignore them or any part of them, and weakness and failure are sure to follow.

The essentials, clearly seen in the missions of apostolic days, are, first, the missionaries were called by the Holy Ghost; second, the church, filled with the Holy Ghost, was commanded to separate them for the work to which they had been called; third, the Holy Spirit and the church acted together in designating and sending out the missionaries; fourth, through the Spirit they did all their work and gave to him all the honor and glory. All this is in accord with what had been promised and with the reports of the work done. "When He is come," said Christ to his disciples, "He will convict the world of sin, of righteousness and of a judgement to come." "Ye shall receive power after that the Holy Ghost is come upon you. And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

When Peter preached in the house of Cornelius, "the Holy Ghost fell on all them that heard the word." "I," said Paul, to the Thessalonians, "came not unto you in word only, but also in power and in the Holy Ghost." Referring to the ancient prophecies, Peter said, the gospel is "preached unto you by the Holy Ghost, sent down from heaven."

Whether each church shall engage in mission work alone; whether the management of the work shall be left wholly to the missionaries; whether there shall be executive boards and what their functions shall be; whether physicians shall judge of the physical fitness of the candidates for the work proposed to be done; whether a board shall judge of the theological and spiritual attainments necessary for the work; by what methods and in what manner money shall be raised to sustain the missionaries sent out by the churches; and many other matters of kindred character, merely incidental, and not necessarily touching the essentials of the work of carrying into execution the Great Commission, are open questions, concerning which, different opinions may be held. One thing, however, is certain, that if doctors do judge missionaries physically, they must not reverse the judgment of the Holy Ghost. If boards and conventions make appointments, they are bound to ascertain who have been called and designated by the Holy Spirit. Only such should be sent forth to the work. They must secure his presence and act in accord with him. If missionaries and boards disagree, their duty is to ascertain the mind of the Spirit in the matter. His counsels are never divided—never out of harmony. The leadership, the guidance, the general and the specific direction of all matters in mission work at home and abroad, belong to the Holy Spirit; and it is perilous for any person or organization to ignore or usurp the functions of the divine one.

In the light of the forgoing, the methods and measures of the Baptist churches of the Maritime provinces, in their attempt to respond to the command of Christ, to give his gospel to the world, may be examined and judged. Is there a full recognition of the Holy Ghost in the matter of calling the missionaries; in the necessity of his presence in the churches and his co-operation in sending them away to their work; in his presiding presence and superintendance of the work on the fields; in the spiritualising of the churches in their association with the Holy Ghost in the work being done among the destitute and benighted peoples of the earth; in the matter of the faith that rises above all the discouragements; and in the sympathy that makes the churches and the missionaries one with the Holy Ghost in the great work? Has money and the getting of it blinded our eyes to the person, place and work of the Holy Ghost? Is the Holy One grieved at the agonized prayers and schemings to get money, and the languid supplications for his presence in the churches, in the hearts of the missionaries and in the hearts and consciences of idolators to enlighten and convict them of sin? Have form and ceremony in sending out our missionaries, and in sustaining them, taken the first place of importance, and has the power and superintendance of the Holy Spirit, seen in the genesis and early developement of missions, been driven from the place, given them by the apostles when the work was first undertaken? Here is room for serious questionings and for careful and prayerful study.

The voice of the Holy Spirit is now heard, appealing to christians and christian churches and to missionaries.

When Christ was in the world, God the Father from the excellent glory spoke to the disciples and said, "This is my beloved Son in whom I am well pleased. Hear ye him."

Since Christ returned to the Father, to each of the seven churches he has said, "Let him that hath an ear, hear what the Spirit saith unto the churches."

This warning—this command, so often repeated in the book of the Revelation, the last communication received from the risen Son of God, should be carefully considered by every christian and by every church of Christ.

IF ANY MAN LACK WISDOM LET HIM ASK OF GOD.—Jas 1:5 — Augustine says: "I was fond of learning and attended to the wandering of Æneas, while I forgot my own. Of what use was it to deplore the self-murdering Dido, while yet I could bear unmoved the death of my own soul? We may not be sure that God will take away our trial, but we may be sure that he will give us wisdom and grace to bear it if we ask him. Paul besought the Lord thrice for his thorn in the flesh, but God answered: 'My grace is sufficient for thee.'"—The Treasury.

There's a pause that is better than onward rush,
Better than hewing or mightiest doing;
'Tis the standing still at sovereign will.
There's a hush that is better than ardent speech,
Better than sighing or wilderness crying;
'Tis the being still at sovereign will.
The pause and the hush sing a double song,
In unison low, and for all time long:
O human soul, God's working play
Goes on, nor heeds the aid of man!
Stand still—and see!
Be still—and know!
—*Interior.*

The Lord never meant that we should make of our immediate and daily work prison walls to shut ourselves in so as to take no part in the vast interests of humanity.—Jas. Freeman Clark, D. D.

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There will be sold at PUBLIC AUCTION, on SATURDAY, the second day of NOVEMBER next, at twelve o'clock, noon, at Chubb's Corner, (so called) in Prince William street, in the City of Saint John, in the City and County of Saint John, pursuant to the Directions of a certain Decretal Order of the Supreme Court in Equity, in a certain cause wherein David K Parnther and Margaret Ann, his wife, are Plaintiffs, and Robert McArdle and Mary his wife, Elizabeth McArdle, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are Defendants, and by amendment wherein Margaret Ann Parnther is Plaintiff, and Robert McArdle, and Mary his wife, Elizabeth McArdle, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are Defendants, with the approbation of the undersigned Referee, the mortgaged premises described in the Plaintiff's Bill, as follows:

"All and singular the Lands and Premises purchased by Richard Calveat, late of the City of Saint John, Painter, now deceased of James Sweeney, and conveyed by Deed bearing date the twentieth day of November, A.D. 1829, recorded in the office of the Registrar of Deeds for the City and County of Saint John, in Book I, number two of Records, pages 441 and 445, and therein described as 'All that certain Lot or Tract of Land and Premises situate near Red Head, in the Parish of Simonds, in the City and County of Saint John, containing 400 acres, more or less, being the residue of the Grant to Andrew S. Ritchie, after deducting one hundred acres sold to Archibald Dougherty.' And also all that piece of Land purchased by the said Richard Calvert, deceased, from Mary O'Dougherty, Daniel O'Dougherty and James O'Dougherty, and conveyed by Deed bearing date the twelfth day of July, A.D. 1837, recorded in the office of the said Registrar in Book S, number two of Records, pages 119, &c., and therein described as: 'All that Lot, Piece or Parcel of Land situate in the Parish of Portland (now Simonds), being part of a certain tract of five hundred acres granted to one Andrew S. Ritchie, at the back part of Red Head, being the North side of the said tract of land, and commencing at a spruce tree, the South West boundary of a tract granted to one Thomas Bean, Junior, thence running North seventy-five East one hundred and twenty-one chains, thence South fifteen East eight chains and sixty links; thence South seventy five West one hundred and fourteen chains, thence North forty-six West ten chains, to the place of beginning, containing one hundred acres, more or less.' Also, all and singular that other Lot, situated in said Parish of Simonds, conveyed to said Richard Calvert by one Hannah Jeffrey, by Indenture bearing date the twentieth day of March, A.D. 1833, containing three hundred acres, save and except so much thereof as was subsequently conveyed by said Richard Calvert and wife to one James McLean by Indenture bearing date the eighth day of November, A.D. 1834,' the above three lots having been conveyed to said Robert McArdle by Edmund O. Kaye and Jeremiah Harrison, by Indenture bearing date the second day of April A.D. 1887. Also, all and singular that other Lot of Land situate in the Parish of Simonds, conveyed by the said James McLean to one Patrick McArdle, now deceased, by Deed bearing date the thirtieth day of August, A.D. 1842, described as being part of the tract conveyed to said James McLean by Richard Calvert, and containing about eighty-seven acres, more or less, said part being bounded as follows: 'Beginning at a marked cedar stump in the West line of the grant to James Matthews, at the distance of about two rods in the land at the South side of the lake situated thereby from the highwater mark thereof, thence in a South Westerly direction parallel to the shore of said lake to a marked cedar stake standing at the distance of fifty rods measured on a line at right angles from the aforesaid line of James Matthews' grant, thence South fifteen degrees, East fifty-six rods, more or less, to a line at a distance of sixty-four rods at right angles from the rear line of the Red Head grant, thence parallel to the said rear line south twenty three degrees, West forty-six chains to the North East line of a part of the above mentioned tract recently conveyed to George Ball, thence along the said North East line South sixty-seven degrees, East fifty rods, to a line running South twenty three degrees West from the South West angle of the aforesaid grant to James Matthews, thence North twenty-three degrees, East fifty chains to the said South West angle of said grant, and thence North fifteen degrees West, to the place of beginning, together with all buildings, erections and improvements on the said lots standing and being."

For terms of sale and particulars apply to A. H. DeMILL, Plaintiff's solicitor.

Dated the twenty-second day of August, A. D 1895.

A. H. DeMILL, Plaintiff's Solicitor. E. H. McALPINE, Referee.

aug 28 95 101

BITS OF THINGS.

Whoever loves God, loves light.

Who can govern himself is fit to govern the world.—Chinese.

A friend may well be reckoned the masterpiece of nature.—Emerson.

Of all combats, the sorest is to conquer ourselves.—Thomas a Kempis.

Do as much good as you can, and God will see to it that you do enough.

Love always has in its heart the seeds of new sacrifice.—Rev. Josiah Strong.

Sin has many tools, but a lie is the handle which fits them all.—O. W. Holmes.

If we avoid all sins of omission, we are not likely to fall into sins of commission.

We minify our lives when we try to magnify them beyond God's thought for us.

Faith is the root of all good works. A root that produces nothing is dead. —Bishop Wilson.

Talents are best matured in solitude; character is best formed in the stormy billows of the world.—Goethe.

Jesus declares that unbelief is the great condemning sin of the world, and there is no appeal from his judgment.

It takes some people a long time to learn that the liberty of the gospel is the liberty to live according to the gospel.

Habits, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.—Spurgeon.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday. —Pope.

Emotions are stars that guide only when the heavens are clear; but reason is the magnetic needle that directs when stars are hidden and shine no more.—Richter.

The Bible is a book for the needy. If we go to it with a well defined want, we will have little difficulty in getting at its treasure. If we go to it for nothing in particular, we will get what we go for.

Make your most simple act complete; do your most common daily duty from its divinest motive, and what a change will come! Still your life will need days of retirement, when it will shut the gates upon the noisy whirl of action and be alone with God. But it will not be upon them that it will mostly depend for spiritual nourishment.

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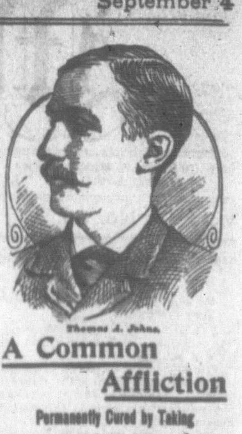

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WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Bible Readers Course.

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Monday, Sept. 2.—"Be thou faithful unto death," (vs 10), Rev. 2:1-11. Read Matt. 24:13; Mark 13:13.

Tuesday, Sept. 3.—"Your proportionate dues," (vs. 23) Rev. 2:12-29 Read Rom. 14:12; 2 Cor. 5:10

Wednesday, Sept. 4.—"Hold fast what you have," (vs 11), Rev. 3. Read Rev. 2:25; 2 Tim. 3:14-15.

Thursday, Sept. 5.—"Holy, holy, holy, is the Lord God, the Almighty," (vs. 8), Rev. 4 Read Isa. 6:3; Ps. 111:9.

Friday, Sept. 6.—"Behold the Lion that is of the tribe of Judah," (vs. 5), Rev. 5. Read Gen. 49:9-10; Heb. 7:14.

Saturday, Sept 7.—"The great day of His wrath," (vs. 17), Rev. 6. Read Zeph. 1:14; Rev. 16:14.

Prayer Meeting Topics for Sept. 8.

B. Y. P. U. Topic, Sept. 8.—"Temperance, our Wasted Resources," Isa. 55:2.

C. E. Topic, Sept. 8.—"Teachings of Caleb's Life," Num. 13:30-33; 14:20-24; Josh. 14:14.

The Maritime Union.

Another of the annual meetings of the Maritime Union is now of the past. As we write most of the delegates are on the way home, carrying, we hope, with them pleasing remembrances of the meetings in the Germain St. church. We hope these delegates will give full reports of the sessions to their respective societies. Some things they will not be able to report. They will tell of the sweet songs that were so heartily sung at the large meeting on Friday night, accompanied with organ and orchestra—of the sweet seasons at the morning prayer meetings, of the earnest and eloquent addresses that showed such careful preparation and heart belief in this work of our Baptist young people, of the blessed consecration service on Tuesday evening—these things may be spoken of but to no one has been given the tongue to tell what those present experienced. Long will our memories linger with gladness on these experiences our pen can not write, our lips cannot give utterance to.

The importance of this meeting of young christians has not yet been realized. We think the members of the Convention proper have not yet considered as they should what it means to have these warm-hearted young men and women at the Convention. We trust those who make arrangements for the Convention meetings of the next year will see to it that on the programme of meetings specially for the public, the "Mar. Union" delegates shall be well represented.

The newly elected officers for the year '95-'96 will immediately set themselves to the work that is theirs and we may expect to hear quite often from them in our columns. Plans of work for the year will be announced, and we hope that every Union will seek to make the most possible of the advantages theirs through the study and work to which their attention will be directed.

The Editorial Secretary was not present when he was re-elected for work in connection with our column in the MESSENGER AND VISITOR, and takes this opportunity of thanking the "Maritime Union" for the honor confered and as well for the vote of thanks which he has learned was given for his past services. He hopes with the united aid of the Unions to make more of the opportunity ours in having a column in our denominational organ given to the interests of our special work as a Union.

Notes, Etc., by the Secretary.

The first business meeting of the Union was held on Saturday morning. President McDonald took the chair at 9 o'clock, and after announcing a stirring hymn, which was heartily sung by the delegates, gave an oral report in which he touched upon the important features of the work of the year. Special prayer was offered for associate members of local societies.

The secretary's report showed that 89 societies are embraced in the Maritime Union. Of these 27 had been organized during the year; 48 only, had reported statistics by reply card sent them; eight reported contributions to the Founding Fund; 46 had paid annual fee; 27 societies were reported as having pursued to some extent the C. C. Course. According to the reports, 118 had taken the B. R. C.; 310 the C. M. C., and 513 the S. L. C.

The following Unions reported junior societies: Hantsport with a membership of 20, leader, Lalia Riley; Prince St., Truro 36 members, leaders, Com. of four; Carleton, 55 members, leader, Mrs. J. W. Peters; Temple Yarmouth, 16 members, leader, Laura Kinney; Port Medway, 32 members, leader, Mrs. A. A. Freeman; 1st Cornwallis, 58 members, leader, Mrs. C. H. Martell; Immanuel, Truro, no statistics; St. Stephen, leaders, Edna Webber and Etta DeWolfe; St. Martins, leaders, Mrs. Vaughn and Mrs. Founds. God bless these leaders and multiply the members of those who will undertake this most important part of the Union work. The executive will supply organization literature free on application to the president, Geo. A. McDonald, Baptist Book Room, Halifax.

Rev. A. T. Dykeman presented an address, subject, "Hints on organisation." He showed that there could be no effective work done without organization, and pointed out in a practical manner how it could be accomplished. We hope to give the readers of this column the pleasure of reading for themselves this interesting address.

Beautiful badges, prepared by the ladies of the North Halifax Union and others, adorned the delegates for the first time this year. They were voted an unqualified success. A hearty vote of thanks was tendered to the ladies whose skill and labor in this respect added so much to the interest of the session.

The officers for the ensuing year are as follows:—President, Geo. A. McDonald, Halifax; 1st vice-pres., J. K. Ross, Charlottetown; 2nd vice-pres., W. C. Cross, St. John; sec.-treas., F. H. Beals, Canso; Editorial secretary, Rev. G. O. Gates, St. John; executive committee, C. L. Martin, B. A. Stamers, John Burgoyne, Rev. C. W. Corey. Transportation leaders—Rev. J. H. McDonald, Blair Lusby. County Secretaries for Nova Scotia—Kings, Dr. H. M. Shaw, Berwick; Annapolis, Rev. G. J. C. White, Annapolis; Digby, Edward Wescott, Waterford; Yarmouth, Burton Cain, Yarmouth; Shelburne and Queens, Austin Bill, Lockeport; Lunenburg, Rev. H. S Shaw, Mahone Bay; Halifax, Minnie Hubley, Halifax; Guysboro' and Antigonish, Howard Rice, Canso; Pictou, Rev. G. P. Raymond, New Glasgow; Colchester, I. B. Fulton; Cumberland, W. E. Harding, Amherst; Hants, Miss Blanche McLatchy; C. B. Island, Wm. Daley, North Sydney. For P. E. I.—Kings, Rev. A. C. Shaw, East Point; Queens, John Garden, Charlottetown; Prince, Miss Ina Hooper, Summerside. For New Brunswick — Restigouche, Gloucester, Kent and Northumberland, H. H. Brag, Campbellton; Westmorland, H. G. Colpits, Moncton; Albert, Miss Annie Peck, Hopewell Hill; St. John, Miss Annie Fritz, St. John; Charlotte, Rev. I. R. Skinner, Oak Bay; Sunbury, Kings, Queens, Mrs. W. E. McIntyre, Chipman; York, Carleton, Victoria, Madawaska, F. A. Good, Woodstock.

Minard's Honey Balsam, once tried always used.

Thine, with each day begun,
Thine, with each set of sun,
Thine, till my work is done.
—*Anna Warner.*

There is, there can be, no distress so great, no emergency so sudden, no enemies so strong, as to defeat or mar the plans of our strong One.—J. C. Vandeventer.

They will be like great exceptional banquets and extraordinary feasts of grace. The daily bread of spiritual life, the ordinary feeding of the soul on God, which really makes its sustenance, will be in the perpetual doing of the works of life for Him. The real sitting down to be fed will be mysteriously identical with the most eager and energetic standing on the feet to do His will.—*Phillips Brooks.*

WITHOUT GOD.—Such is he who is unsaved. He has a God, but not as a personal possession. God is outside of him, not inside. This makes the greatest possible difference. A man without God in his heart and life is like a man attempting to do a large business without any true spiritual capital. They have a stock of morals, but God is not in it. They have certain religious forms, but God is not in them. And even their morals they borrowed from Christianity. They are the poorest of all people, the subjects of deep pity.—*Zion's Herald.*

THE PASTOR'S WIFE.

An Interesting Interview With Mrs. —Rev — F. B. Stratton.

Threatened With Paralysis—Weak, Emaciated and Unable to Stand Fatigue—Pink Pills Restore Her Health.

From the Napanee Beaver.

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question Mrs. Stratton said that she had been greatly benefitted by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefitted. Mrs. Stratton said that before moving to Shelby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for $2 50. There are numerous imitations and substitutes against which the public is cautioned.—Advertisement.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson XI. Sep. 15. Joshua 20: 1-9.

THE CITIES OF REFUGE.

GOLDEN TEXT.

"Who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:18.

THE SECTION includes only the lesson, with a consideration of its setting in the midst of the allotment of Canaan among the tribes. Also Numbers 35: 11-34 and Deuteronomy 19:2-13.

EXPLANATORY.

THE AVENGER OF BLOOD.—There are some crimes that must be removed if a nation would exist and prosper. Such are treason, which strikes at the life of the nation, and murder, which strikes at the existence of the family as well as of the individual. From the earliest times these crimes have been punished most severely, and ought to be. When there was no strong general government, but small tribes with no authority over them to appeal to, these tribes, or the relatives of the murdered person, were compelled themselves to punish the murderer, who was naturally, in most cases, the member of another tribe. There was no one else to do it. Hence, in very early ages, there grew up the custom of blood avenging. "Prior to the Mosaic age, it was required of the nearest of kin, as a matter of duty, to avenge the death of a slain relative. He was called the *Goel* or *Avenger*, and together with his office inherited the property of the deceased. Sometimes a whole family took upon them this duty (2 Sam. 14:7). Among the Arab tribes of the present day 'any bloodshed whatever, whether wilful or accidental, led the homicide open to the *duteous* revenge of the relatives and family of the slain person, who again in their turn were then similarly watched and hunted by the opposite party, until a family war or extermination had legally settled itself from generation to generation, without the least prospect of a peaceful termination.'"

THE DANGER of this plan of punishing crime was that justice would give place to revenge, and a series of mutual retaliations would end in increasing murders instead of preventing them. To avoid this danger the plan of cities of refuge was instituted; while at the same time the sacredness of human life was upheld in the highest degree.

THE CITIES OF REFUGE.—Vs. 1, 2, 7 8 2. "Appoint out for you cities of refuge." In circumstances like these it was absolutely necessary that there should be places where the refugee, falsely accused, should have the right of asylum, and where he would be safe from all pursuers. "Among the ancient heathen this *jus asyli*, or right of shelter and impunity, was enjoyed by certain places reputed sacred, such as groves, temples, and altars." These were so carefully guarded that not even a bird could be molested in these sacred precincts. A man has been reported to have been slain for killing a bird in a place of refuge. "Whereof I spake unto you by the hand (the agency) of Moses." See Numbers 35: 9-34; Deuteronomy 19:1-3.

THE EVIL CONSEQUENCES AVOIDED The evil consequences which might follow from the right of asylum were avoided by the plan of the cities of refuge, (1) because the cities of refuge did not shelter a wilful murderer, but the authorities, after a fair trial, were to deliver him up (Deut. 19:11-13). The surer the punishment, the fewer the criminals. (2) Because no money, as among Bedouins and Arabs, and as allowed by the Romans, could buy off the wilful murderer (Num. 35:31-32). Thus the Jewish law showed a just regard for human life and put the poor on the same footing as the rich. No pity, no money could shelter the murderer; so only "would it be well with them." So only will it be with us.

THE CITIES CHOSEN. There were six cities appointed for this purpose, three on either side of the Jordan, almost equally remote from each other. (*a*) On the west—1 "Kedesh," in Naphtali; 2 "Shechem," in Mount Ephraim; 3. "Hebron, in Judah. (*b*) On the east—1. "Golan," in Bashan; 2. "Ramoth-Gilead," in Gad; 3. "Bezer," in Reuben. It requires only to look at the map to see how wisely these spots were marked out, so as to make a city of refuge easy of access from all parts of the land. They were chosen, it will be observed, out of the priestly and Levitical cities, as likely to be inhabited by the most intelligent part of the community.

"Kedesh" (holy) was the most northerly in the tribe of Naphtali. Its modern name is *Kades*. It is ten miles north of Safed, and four to the northwest of the upper part of the Sea of Merom. *Mount*, mountainous or hilly region.

"Bezer." The most southerly of the cities of refuge east of the Jordon, twelve miles northeast of Heshbon. "In the wilderness." A wild, uncultivated, but not uninhabited region. "Ramoth in Gilead" (heights of Gilead). One of the great fortress east of the Jordan, twenty-five miles from the river, and thirteen miles south of the Jabbok, in the tribe of Gad. "Gilead." The mountainous region east of the Jordan, extending some sixty miles from the Dead Sea to the Lake of Galilee. Bounded on the east by the Arabian plateau, and on the west by the Jordan. "Golan" was the most northerly city chosen on the east of the Jordan. Its very site is now unknown, though once a place of great power and influence, which gave its name to a province *Gaulanitis*, east of Galilee. "Bashan." It extended from Gilead to Hermon, and from the Jordan valley to Salchah.

ADAPTATION TO THEIR PURPOSE. (1) They were so situated, three on each side of the Jordan, as to present the easiest access from all parts of the country. (2) Roads were to be built to all these cities (Deut. 19:3), and, according to the Jewish Rabbins, the roads leading to the cities of refuge were to be kept in good repair. The legislator took means to make the condition of the manslayer less happy than it was before the act or the mischance, lest entire impunity might lead to the neglect of necessary precaution and care. (3) Here the murderer was safe till he could have a fair trial, before impartial judges, and with at least two witnesses.

FOR WHOM PREPARED.—V. 3. "The slayer that killeth any person unawares. In accordance with these regulations a wide distinction was made between the man who committed wilful murder and one who slew another by mistake, in ignorance, and unintentionally. (*a*) In the former case the guilty criminal met with no compassion from the Mosaic Code. He was regarded as accursed. The horns of the altar were to be no refuge for him. He was to be dragged from them by force to suffer his doom, nor could rank or wealth exempt him from it (Num. 35:31-32). (*b*) In the latter case, where life had been taken unawares, a more merciful system of legislation intervened.

HOW MANAGED.—Vs. 4-6, 9.

FIRST. The one who had killed another must flee to a city of refuge. In no other place was he safe. If he refused to go, the blood was on his own head.

SECOND. The preliminary examination. 4. "Shall stand at the entering of the gate of the city," *i. e.*, not outside of the gate of the city, but in the forum, or public place of judgment (compare Ruth 4:1-2). The gate was surmounted by an arch or by beams which upheld the massive wall above. The gateway was thus sheltered from sun and storm. It was a convenient place for the sessions of the judges, and was habitually used by them. Its publicity also tended to prevent abuses of their authority. The gateway of the city of refuge was probably always attended night and day by men whose duty it was to receive and take charge of fugitives. "Shall declare his cause in the ears of the elders," *i. e.*, as soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city, if there should appear good *prima facie* cause for so doing. This trial was like that before our police judges or our grand jury.

THIRD If this examination was favorable he was received into the city, and the authorities assigned "him a place, that he may dwell among them," till his accusers came, and he could have a formal trial.

FOURTH. The regular trial. 6. "Until be stand." The judges and elders of the people, in trying civil and criminal causes, always sat; the person who came for judgment, or who was tried, always stood. "Before the congregation." The rulers and representatives of the city, who are frequently spoken of as if they were the body of the people (compare Josh. 24:1 and 24:2 19, 21).

FIFTH. The trial was fair. A strong bar against the license of private revenge was placed by the provision which required the concurrence of at least two witnesses in any capital question (Num. 35:19-30; Deut. 17:6-12; 19:12-17). Witnesses were restrained from falsehood by the just requirement that they should be punished, if guilty of perjury, by the same punishment which would have fallen, had their testimony proved acceptable, upon the person against whom they testified (Deut. 19:16-21). This requirement was probably operative only in those cases where the avenger of blood did not become the executioner.

SIXTH. If the fugitive was found guilty of wilful murder, he was delivered up to the executioner. These cities were to be no hotbeds of crime.

SEVENTH. If he was exonerated from wilful murder, he was safe but only so long as he remained within the city and its suburbs of one thousand cubits beyond the walls (Num. 35:26-28). He must remain here, away from his home and business, till the death of the high priest. This seeming hardship was necessary and just, because there is usually some fault of passion or carelessness in even accidental murders, and this great inconvenience would tend to carefulness and safety. "Until the death of the high priest." There ought to be some limit to this exile, and this change of administration would be certainly as good as any.

CHRIST THE TRUE CITY OF REFUGE.

FIRST. THE AVENGER. Conscience, the law of God in the soul, is an avenger. "Where is there a power to be found comparable to that of an accusing conscience, which, with its condemning voice, fills even heroes with dismay, who otherwise would not have trembled before thousands?" "Who is the avenger? Law. What law? Criminal law, sanitary law, social law, natural law. . . Wherever want stares, and vice reigns, and rags rot, there the avenger takes his stand. Delay him not. He is the messenger of Christ. The very nature of things is God's avenger."

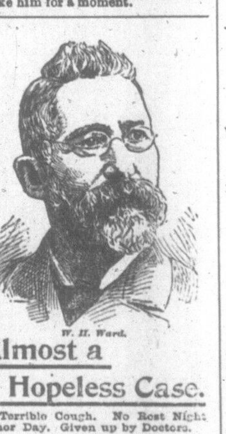
Prof. G. Stanley Hall, President of Clark University, in a lecture just delivered on Science and Religion, said that science was emphasizing the scripture doctrine of sin; and that seventy-two per cent. of the cases of melancholia could be traced directly to sin. The avenger is a necessity for the cure of sin,—for leading men to repentance from a realizing sense of the awful nature of sin; and for urging them to go to the only possible refuge from both sin and its punishment. God's justice is like the Goel as understood by Dr. Trumbull, not seeking revenge, but equity.

SECOND. CHRIST IS THE CITY OF REFUGE. It is not the church, it is not the altar; it is Christ himself who is the one and only sacrifice for sin, and therefore the one and only hiding place to which the sinner can repair. In no place, person, or thing,—in no buildings, sacrifices, or rites,—is there any refuge for the guilty, save the atonement of the cross; but there such a refuge is provided as will meet the case of sinners of every class, not excepting the wilful murderer himself. That city of refuge shall shelter you; and in the heart of Jesus, triumphant, blessed, secure, you will sing the righteousness and the blood of Christ, who shelters sinners from the wrath to come.

THIRD. Christ is made as easy of access as possible. He is everywhere present. The conditions of salvation are as simple and easy as it is possible to make them. Sabbaths, churches, meetings, invitations from Christians bring Christ as near as possible to every soul.

FOURTH. God has done all he can to aid and draw men to Jesus. Now, beloved, says Spurgeon, I think this is a picture of the road to Christ Jesus. (See above, in No. 2, under *facts about the cities of refuge*). It is no roundabout road of the law; it is no obeying this, that, and the other; it is a straight road: "Believe and live." It is a road so hard that no self-righteous man can ever tread it; but it is a road so easy that every sinner who knows himself to be a sinner might by it find his way to Christ and heaven. And, lest they should be mistaken, God has sent me and my brethren in the ministry to be like hand posts in the way, to point poor sinners to Jesus; and we desire ever to have on our lips the cry, "*Refuge*, refuge, refuge." Sinner, that is the way; walk therein, and be thou saved.

FIFTH. And once in *this* city of refuge, the refugee must never leave it, but must make it his abiding home. Four our High Priest never dies. He died unto sin once; but he now lives unto God forever. All, then, who repair to him must dwell in him continually; and, indeed, if they are right minded, they will have no desire to forsake him for a moment.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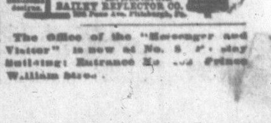

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Messenger and Visitor.

WEDNESDAY, SEPT. 4th, 1895.

—Our readers will perceive that our present issue is devoted chiefly to reporting the proceedings of the Convention. We have endeavored to make the record as full and correct as practicable, and we presume our readers will prefer to have such a record rather than any comments of ours on the doings of the body. We believe that it was generally pronounced a good Convention. It is to be confessed that, though it was in part a Jubilee celebration, yet no great pitch of enthusiasm was reached in any of the meetings. Certainly there have been sessions of the body in which there was more fervor of spirit and from which the delegates probably carried away more of inspiration. But on the other hand, the meetings were marked by a gratifying degree of harmony. Differences of opinion were often expressed, but a fraternal spirit was maintained from beginning to end, and we believe that no one's feelings were seriously injured. The delegates, we think, were pretty well cared for in the homes and boarding houses in which entertainment was provided. At all events, if anyone was not made comfortable, it has not come to our knowledge. Much credit for this is due to the local committee in charge of arrangements, and especially to the pastor of the Germain St. church, always indefatigable in labors. The Jubilee Convention called forth a number of carefully prepared papers which, if they did not in their presentation stir the enthusiasm of the body as it is sometimes stirred, are of considerable historic value. Some of these we give in this issue and others will appear later.

—The laying of the corner-stone of the Main Street Baptist church, took place on Monday afternoon at 5 o'clock. We much regret that, with our overcrowded columns, it is impossible this week to give any extended report of these very interesting services. Admission to the grounds was by ticket, and a large number, including many delegates to the Convention, were present. The services began with the singing of an appropriate hymn. A prayer of invocation was offered Rev. E. E. Daley, and a passage of Scripture was read by Rev. G. W. Schurman. The pastor of the church, Rev. J. A. Gordon, gave an interesting historical sketch of the church. Rev. I. W. Corey followed with an address on "The Relation of the Church to the Intellectual Life of the Community." After the singing of another hymn, an address was delivered by Rev. Dr. Keirstead, of Acadia University, on "The Relation of the Church to the Intellectual Life of the Community." These excellent addresses were listened to with great interest. After the addresses there were deposited in a tin box to be placed under the stone a copy of the historical sketch, the photograph of the pastor, copies of the Messenger and Visitor and other denominational and daily papers, a picture of the ministers at last year's Convention at Hillsburg, with other articles of interest. A silver trowel was presented to Mrs. E. C. Elkin by Mr. Mott, architect. The stone was then laid by Mrs. Elkin and Mr. D. V. Roberts. The hymn,

"How firm a foundation,
Ye saints of the Lord,"

was sung; Prayer was offered by Rev. G. O. Gates, a brief address was given by Mayor Robertson, and the services closed with the benediction by Pastor Gordon. We hope in another issue to present the cut of the church and Pastor Gordon's historic sketch.

PERSONAL.

Rev. F. D. Davidson and family have our sympathy and prayers in their present affliction.

Rev. G. B. Raymond has accepted a call to the pastorate of the New Glasgow Baptist church and will enter upon this service in October. We think the New Glasgow church is to be congratulated in this matter, and trust that large blessings may attend the labors of the coming pastor.

The new laws and ritual adopted by the National Division of the Sons of Temperance of North America is exciting wide-spread interest and criticism amongst the membership in Nova Scotia. A special session of the Grand Division of Nova Scotia to consider the matter has been called to meet in Halifax to-day.

THE CONVENTION.

(Continued.)

Last week's issue contained a report of the proceedings up to Monday noon. The report of the Home Mission Board was then under consideration. The pleasant weather of Sunday and the following days, after the great rain of Saturday night, was highly appreciated by the delegates, and the attendance at the meetings was large.

MONDAY AFTERNOON.

The treasurer of the Board of Ministerial Education reported through Prof. Keirstead. The report showed that the receipts during the year had been $753,53 and the expenditure $440, leaving a balance of $313,53.

The reading and discussion of the H. M. Board's report was then resumed. The clause respecting work among the French was taken up and in this connection Rev. Mr. Grenier who has been this summer laboring among the French of Digby County was called to the platform and gave an interesting account of the work in which he is engaged and which he regards as of a very hopeful character. Remarks were also made by Revs. A. T. Dykeman of Digby and Dr. Morse of Digby Neck who have some personal knowledge of the needs and character of the French people of that part of the province. They expressed a hopeful interest in the work in which Mr. Grenier is engaged. C. E. Knapp also spoke of the French people of New Brunswick and of the need that evangelistic work should be undertaken among them.

The reading of the Secretary's report was then concluded and it was adopted as a whole. The treasurer's report also was read and a motion to adopt was seconded. Bro. C. E. Knapp moved that the $504 which in the financial statement was entered as money received from N. B. churches and held on hand should be applied to the payment of New Brunswick's share of the Board's deficits. A good deal of discussion ensued. Some of the delegates favored this proposition while others considered that the money should be applied to the purpose for which it had been contributed, that is, for carrying on Home Mission work under the direction of the Board of the Convention. Some amendments were offered, but as Mr. Knapp finally decided to withdraw his resolution, the amendments also fell to the ground.

At four o'clock the Convention adjourned in order to permit the delegates to attend the services connected with the laying of the corner stone of the Main St. new church.

MONDAY EVENING.

The first part of the evening was devoted to a platform meeting in the Home Mission interest. Vice-President T. S. Simms presided. The addresses delivered had reference to the jubilee anniversary of the Convention. The first address on the programme was on Our Baptist Pioneers by S. McC. Black: The subject of the second address was Our Organized efforts in Home Mission Work, by Rev. W. H. Warren M.A. This was a valuable historical paper dealing with the Home Mission Work of the denomination during the past fifty years. Rev. A. Cohoon M. A. followed on the subject: Is it necessary to continue our Home Mission Work? The speaker showed plainly that as in the past, so in the future, the vigorous prosecution of home missions would be essential to the denomination's growth and well-being.

At the close of the platform meeting the Convention resumed business. The Home Mission report was taken up, the remaining clauses adopted and the report adopted as a whole. A resolution moved by Rev. E. J. Grant deprecating any interference on the part of the Dominion government with the School affairs of Manitoba was by vote of the Convention laid on the table.

Rev. C. W. Roscoe moved the following resolution which unanimously was adopted.

Whereas, Rev. E. Bosworth is about to visit Great Britain in the interest of the Grande Ligne mission;

Resolved, that this Baptist convention of the Maritime Provinces place on record its approval of the work done by the mission and heartily commends our brother and his work to the sympathy of the christian people of that country.

Resolved Further, That a copy of this resolution, dated August 20, 1895, and signed by the president and secretary of the convention, be given to Mr. Bosworth.

Rev. I. Wallace moved the following:

Whereas, A considerable portion of the constituency of this convention think the work of home missions could be best carried forward by one organization for this province; and

Whereas, It is exceedingly desirable that the unity of the convention be preserved in carrying forward this great work;

Therefore Resolved, That this body hereby express their willingness and pleasure to have the New Brunswick Baptist churches, if they so desire, carry forward home mission work through a committee to be appointed by this body, nominated by brethren of this province, who will report their work at the annual meeting of the convention, to be placed beside that of a similar board from Nova Scotia and Prince Edward Island.

After a little discussion upon this resolution, it was laid upon the table to be considered at a later session.

The report on the state of the Denomination was presented by H. C. Creed. The report showed that 8 persons had been ordained to the ministry this year, about half as many as the previous year. It recommended the appointment of a committee who should consider and report next year upon the question, whether in any way the prevailing practice as regards ordination might be amended without prejudice to the foundation principles of the Baptist body.

But one new church had been added to the list, that at Hartland, Carleton Co., N. B., on May 3rd. New houses of worship had been opened at the following places: Granville Centre, N. S., Bydney, C. B.; Salmon Creek, N. B.; Heal of Lockport Bay, N. S.; Canterbury, N. B.; Windsor Plains, N. S. The number is the same as last year. The following statistics will prove interesting: Number of churches in the eight associations 400, with a membership of 44,958; 2,219 persons were baptised last year, and probably about the same number this year, although the full returns are not yet in.

The report was taken up clause by clause and adopted without much discussion. In connection with this report B. H. Eaton, Esq; moved the following:

Resolved that all District organizations are urgently requested to use their best endeavors to secure correct statistics for for the associations from all the churches in their respective districts, and that this resolution be sent to secretaries of District committees.

The resolution was adopted.

TUESDAY MORNING.

The report on obituaries prepared by Rev. A. C. Chute, of Halifax, was read by Rev. W. C. Vincent, of Sackville, N. B. The following named ministers connected with the Convention have passed away during the Convention year: J. E. Hopper D.D., of St. John; Edward Sibley, Wittenburg, N. S.; William Wetmore, Margaree, C. B.; R. S. Morton, Aylesford, N. S. Mention was also made of the deaths of Rev. Michael Doyle who latterly lived in Maine, but who was formerly a Baptist minister in Queens Co., N. B., and Rev. D. C. Lawson, of Westmorland, N. B., a Baptist minister held in high esteem though not connected with the associated Baptist churches of these provinces.

The report of the committee on the Grande Ligne Mission was presented by E. D. King, Esq., of Halifax.

This report showed that the Grande Ligne work is being steadily and courageously prosecuted and although the difficulties and discouragements encountered are great, there are also many encouraging features and substantial evidences of progress in the work.

By special arrangement Rev. E. Bosworth, agent of the Grande Ligne mission, came to the platform and address the Convention in its interest.

Of the one and a half millions of people in Quebec province, Mr. Bosworth said, more than one, and a quarter millions are French Roman Catholics and in the Maritime Provinces one-eighth of the population belonged to the same class. He was glad to know that Mr. Grenier and his talented wife had come to these provinces to resume the work among the Acadian French which should never have been given up. He was pleased to know that the young people were taking an interest in this work. The Mission Bands in Germain St. and Brussels St. churches are each of them supporting a student at Grande Ligne in preparation for evangelistic work. Proceeding to speak of the difficulties encountered in the work of French evangelization, Mr Bosworth said one great difficulty lay in the ignorance of the people and their inability to think for themselves. This is the result of the system in which they are trained. In the investigation lately had into the condition of the schools in Ottawa under the separate school system, one great complaint against the schools taught by the Irfars, was that the pupils in these schools were totally unable to reason, and this quite agrees with what is found in the French students who come to Grande Ligne. This pervades the whole French R. C. population, and the people are so educated in order that they may accept with docility the teachings of the church. Mr. Bosworth stated the ladies of the W. B. M. U. had voted $400 to the Grande Ligne work. Of this sum $200 was for the support of Mr. and Mrs. Grenier in Digby county, and he hoped that the Sunday schools within the limits of the Convention would raise $200 more for the same purpose.

Rev. W. W. Weeks, expressed his deep interest in the Grande Ligne work. The Roman Catholic ecclesiastic, he said, cares very little for any resolutions which a Convention like this may pass condemning interference with Manitoba in school matters or anything of that kind. What he does fear is the preaching of the gospel among the French people of Quebec. The evangelisation of Quebec was necessary to the peace of the Dominion.

The report of the committee on Grande Linge work was then adopted. Report of the committee on the

NORTHWEST WORK

was presented by Rev. D. G. MacDonald, as follows:

Your Committee appointed last year as a medium of communication between this body and the brethren engaged in missionary work in Manitoba and the Northwest, beg to report that during the year much valuable foundation and upbuilding work has been done by our brethren laboring in that great country, amid many difficulties and discouragements. Superintendent Mellick, under a strong pressure from his brethren, has decided to continue his work there another year. He has working with him, in a region covering about 1100 miles of railway and about 1000 miles of branch roads, 35 pastors and missionaries, 11 of whom are unordained. One new church has been organized, one resuscitated and a second is about to be organized in Winnipeg, for which a building has been provided but for the payment of which they are much in need of help. Two church buildings have been erected during the year which are practically free from debt, and four others are in course of construction.

The amount raised during the Convention year is $2,458.87, of which amount Ontario and Quebec contributed $5,532.29, and our own provinces contributed only $2,074.29. Their indebtedness at the close of the year was $993, one church became self sustaining and 478 souls have been added to the number of the saved, 253 of them by baptism, making the present membership 2,710. Among the recommendations made in their last annual report is the following: That we make a strong effort to interest the Maritime Provinces more than heretofore in giving to our work," and your committee would urge upon the churches of this Convention the propriety of giving a hearty response to any reasonable effort that may be made to deepen interest in the Lord's work in the great Northwest, and hope that our contributions this year will be in advance of the last. We recommend that the Convention continue the connection existing during the past year by the appointment of a committee on the same basis as heretofore.

Mr. McDonald stated that he had just received a letter from Rev. H. G. Mellick, which gave the gratifying information that he and Mrs. Mellick had just returned from a most interesting trip among the Indians in the Lake Winnipeg region, in which they were accompanied by Missionary Prince. Seventy-six Indians had been baptised and a great work was going on among them.

Rev. J. A. Gordon spoke in the interests of the Northwest Mission work, giving reasons why Baptists of the east should be deeply interested in it. There were to be considered the great extent and resources of the Northwest which insured its being in due time a great and prosperous country. Faithful work put forth now in the Northwest will rebound to to the advantage of the east. Many are going from these provinces to the Northwest, and whether or not our children and grandchildren shall be Baptist and Christian depends on what we now do for the missionary interests of the Northwest. Whether or not the great wealth to be developed in the northwest shall be consecrated to the service of Christ, depends largely on what is being done now in evangelistic work in that new country. If the many foreign elements coming into the country are evangelized, they will go back to their own people with the gospel, and thus the work of evangelization will be widely promoted.

Rev J. H. King, who had spent some time in the Northwest, also spoke of the importance of the work.

The report of the Foreign Mission Board was presented by the Secretary, Rev. J. W. Manning. As the printed report was in the hands of the delegates, it was ordered that it be considered as read and that it be taken up clause by clause. The report in a condensed form will be found on our first page. On the clause relating to a readjustment of salaries a prolonged discussion took place. Rev. E. N. Archibald and others stated that there is a feeling among many of the people that the salaries of the missionaries are too large and that many pastors who are laboring hard on very small salaries sympathize in this feeling. It was shown on the other hand that the missionaries are under heavy expenses on account of the journeys it is necessary at times for them to make to the hill country for health and that medical attendance is also very expensive. Rev. H. F. LaFlamme, missionary of the Ontario and Quebec Board, being present, on request spoke on the subject. His statements went to show that the missionaries are far from being overpaid. Rev. R. Sanford showed that during his 21 years connection with the Board he had received an average salary of about $960 per year, and this he had found not more than was required to live on, with careful economy. He believed the principle of readjustment proposed a good one, but thought the missionaries should have been consulted. The missionaries were willing to have the salaries reduced as much as could be done without injury to the mission, but great care should be exercised in the matter that the mission itself should not suffer.

Rev. E. C. Baker contended that the salaries paid by the American Union to its missionaries in India were less than those our Board is paying and that there was some ground for complaint as to the amount of the salaries.

Rev. P. R. Foster believed it would be found that, taking the whole period of service into consideration, the missionaries of the American Union were quite as well paid as our own.

Rev. Howard Barss said a good deal depended on the ability of the missionary to economise. Some could live on $1000 as well as others would on $1200.

It was asked by Dr. Keirstead whether the proposed readjustment did not involve a breaking of faith with the missionaries who had gone out, by reducing their salaries below what had been promised them. Rev. G. O. Gates, on behalf of the Board explained that the missionaries on the field would not be affected by the change, with the exception of Mr. Corey, and that his agreement to it had been secured before he went to India. The clause was adopted.

TUESDAY AFTERNOON.

The discussion of the report of the F. M. Board was resumed on the clause respecting the return of Rev. Mr. Sanford to India.

Rev. J. Coombs favored Mr. Sanford's return.

Rev. W. H. Warren said the question was one that the Board was in a better position to decide than the Convention. He was willing to leave it in their hands.

Secretary Manning explained that the Board had decided that, considering the condition of Mr. Sanford's health, the depleted treasury and the fact that Mrs. Sanford could not accompany her husband, it would not be wise for Mr Sanford to return. But since the report had been printed the minds of some of the Board had changed.

Rev. A. Cohoon favored Mr. Sanford's return to India. He had known the brother long and well. If Bro. Sanford believed that the Holy Spirit was moving him to return to India, he (Mr. C) would have strong confidence that Bro. S. was not being misled.

S. McC. Black thought that such a question should not be submitted to the open Convention for decision. If the Board could not reach a conclusion on the subject, it would be wise to appoint a committee to consider the matter and report.

Dr. Keirstead said it was desirable that in such a matter the Board should have the endorsement of the Convention and if the Board could reach a conclusion in the matter and submit it to the Convention, it would be well.

Rev. Dr. Saunders said that either the Holy Spirit had called Bro. Sanford to return to India or he had not. If he had there was no question as to what was the duty of the Board and the Convention in the matter, even though Bro. S. might die as soon as he reached the East. If Bro. S. says that God has laid it on his heart to return to India, he (Dr. S.) would say with all his heart "go".

Rev. J. D. Freeman said that it was important to know that a brother believed himself called of God to go to India. But if God had revealed it to Bro. S. that he should go, it seems right to believe that the Board would be divinely guided to send him. Considering the facts, so far as he knew them, he would favor sending Mr. S. back to India.

Rev. C. W. Corey seconded the motion of Rev. E. J. Grant that the matter be left to the decision of the Board. He thought that the guidance of the Divine Spirit might be expected on behalf of the Board.

The matter was further discussed by Revs. J. A. Gordon and G. O. Gates, members of the Board, who showed that the members of the Board had deep sympathy for Mr. S., felt deeply their responsibility in the matter and had sought divine guidance, but in view of Bro. S.'s feeble health, the advice of physicians and of the financial position they had not felt clearly that it was the Board's duty to send Bro. S. back.

Rev. R. Sanford spoke in reference to his position in the matter. His health had improved and in seeking divine guidance as to his work, it was impressed upon him that he should return to India. But there had been difficulties. He was told that his health was not sufficient and again that there was not money to send him. He felt that the rest of the trouble was a lack of faith in God and in the mission. If the Convention did not see fit to send him back, that would not change his purpose. He must go back. He did not wish to do anything in opposition to the Convention, but if it must be so, he believed that there were those who had confidence in his being called of God to the work and who would assist him to return to work in India.

Rev. H. F. LaFlamme advocated Mr. Sanford's return. He thought there was no reason to believe that he would not be able to work in India.

At length, on motion of Dr. D. F. Higgins, the clause was referred back to the Board for further consideration and report at the evening session.

The clause on Finance came next under consideration. Rev. J. Coombs wished to know if the Bradshaw trust funds reported as paid to the H. M. Board formed a part of the $504 reported in the H. M. Treasurer's report as money held to the credit of New Brunswick. The Treasurer of the H. M. Board replied that it did not.

Rev. J. H. Hughes thought that if the F. M. Board felt themselves under legal obligations to pay over the interest of 2nd trust to the H. M. Board of this Convention, the interest of the 1st trust should have been paid over to the N. B. Convention.

Secretary Manning explained that in the matter of the 2nd trust the Board acted on the advice of its solicitor, and that in reference to the 1st it had been thought best to pursue the course that had been adopted for the present year, with the hope that some settlement of the existing difficulties would shortly be reached.

When the motion to adopt the clause was about to be put, the question was raised whether the adoption of the latter part of the clause involved the abolition of the Convention plan. The president ruled that it did so. A long discussion ensued upon the wisdom or unwisdom of the denomination's present plan of operations in the raising of funds. The debate was not apparently more fruitful than those which at divers times and many places had consumed the time and energy of our denominational gatherings. It was at length decided to omit from present consideration the last paragraph of the clause, and the paragraph respecting trusts received further consideration.

Rev. W. E. McIntyre explained what he had understood to be the intention of the late Mr. Bradshaw, as to the disposition of these trusts. It was, he believed, Mr. Bradshaw's wish that the funds should be expended in New Brunswick by a New Brunswick Board. Now that the N. B. Convention is carrying on H. M. work in the province, he believed that the interest from the 2nd trust at least, should be expended by the N. B. Convention. He understood that the F. M. Board had given assurance to a committee from the N. B. Convention that the interest from the trusts for this year should be held in the hands of the F. M. Board.

Secretary Manning explained that he believed that Mr. McIntyre was under a misapprehension in the matter and that the F. M. Board had not made such an agreement.

The remaining clauses of the report were then adopted.

TUESDAY EVENING.

The following brethren were appointed delegates to the New Brunswick Convention: Revs. Dr. Keirstead, J. H. Saunders, G. O. Gates, J. W. Manning, D. G. McDonald, J. A. Gordon.

A pleasant episode in the proceedings of Convention at this time was the introduction by Dr. T. H. Rand of Sir Leonard Tilley who, on motion of Dr. Keirstead, was invited to a seat in the Convention and on invitation of the president came to the platform and delivered a short address. Sir Leonard spoke in a very interesting and appreciative manner of the services which Baptists have rendered to the cause of religion, to education and moral reforms. The Germain street church was the first Baptist church in the province, he believed, to place upon its records a condemnation of the liquor traffic. The Baptists also were early interested in the work of the Bible Society, and it was to their honor that they had ever stood loyally by the teachings of that Book. Sir Leonard concluded by expressing his confidence that the blessing of God would continue in the future, as it had in the past, to rest upon the work of the denomination.

Routine business was suspended in order to give place to a platform meeting in the interests of Foreign Missions. Vice-President G. W. Warren took the chair.

The first address was by Rev. E. M. Saunders D. D., subject: The Holy Spirit in Missions. This address will be found upon our second page.

Rev. J. W. Manning said it had been announced that he would give an address, and if circumstances had permitted he would have been glad to do so, but the hour was growing late and the programme was crowded. He would therefore merely introduce a brother who had come some distance in order to speak to the Convention on Foreign Missions and who could speak from personal knowledge of the needs of the Telugu people.

Rev. H. F. LaFlamme discussed The Great Resources and Great Responsibilities of the Baptists of the Maritime Provinces.

The 45,000 Baptists of the Maritime Provinces, the speaker said, could all read and all had the Bible. We don't know how to value that until we get into a land where the people do not have the Bible and very few could read it if they had. The Baptists of the Maritime Provinces have also great intellectual resources. They are rich in material wealth. The speaker estimated their yearly earnings at $4,000,000, and all this money is the Lord's. If one tenth is given to the Lord's work the amount is $400,000. According to the statistics, the churches spend yearly for local work—pastor's salaries, building and repair of churches etc., $140,000. If to this were added $60,000 for Home Missions and education there would remain $200,000 to invest in Foreign Missions. Mr. LaFlamme proceeded to speak of the great East and its teeming populations. It takes the conceit out of us westerners, he said, to pass through the Mediterranean and run up against the millions of Asia. Here you are the lords of the west, the kings of the future etc. But when you get to China what are you? A devil! a poor foreign devil! India has a population of 287,000,000, one fifth the population of the globe. It has 194 persons to the square mile and a part of the country is among the most densely peopled in the world. In ten years there was a natural increase of 28,000,000. The resources of the country, coal, gold, diamond mines etc., are just beginning to be developed. In India there are 185,000 Protestant christians. The Telugu country in which the Mission of the Baptists of these provinces is established has a population of 1,700,000. These people are committed to the Baptists of this country for evangelization. It is for you to send them the gospel. But the little missionary force which the Maritime Baptists have sent to evangelise the Telugus seems like an attempt to dip the Bay of Fundy dry with a half pint dipper. Twenty-nine missionary families are needed to give one family to each 50,000 Telugus. Mr. LaFlamme closed with an earnest appeal on behalf of the degraded and perishing Telugus.

On motion of Rev. D. G. McDonald, the hearty thanks of the Convention were voted to the people of Germain St. church and to other friends of St. John for the hospitality extended to the delegates during the session of the Convention. A vote of thanks was also passed to the choir for the beautiful and inspiring music furnished at many of the services.

Routine business was resumed and the clause in the F. M. Board's report which had been referred back to the Board for further consideration came up. Rev. G. O. Gates, for the Board, presented, to be substituted for the clause in the report, the following:

Your Board has been greatly exercised about the return of Rev. R. Sanford to India, and it was in the mind of the Board that it was not wise that he return. But since Bro. Sanford regards himself as physically able to do so, your Board would recommend that, in case of his receiving a certificate from two competent physicians that he is in sufficient health to resume his work in India, that he be returned as soon as the churches place the Board in a financial position enabling them so to do.

This was discussed at some length. Mr. Sanford felt sure that it was his duty to return to India and that his going should not be made conditional on the advice of physicians. Some questions were asked as to just what the Board might mean by being placed in a financial position to send Bro. Sanford to India. Rev. G. O. Gates, with some feeling, declared that there was no reason to question the entire sincerity of the Board or its hearty sympathy with Bro. Sanford. But they were responsible to the denomination. If, contrary to medical advice, they incurred the expense of sending Bro. Sanford to India and it turned out that he was unable to live and labor there, the Board would incur censure. But if they could be assured that the brother's health was sufficient, they would gladly send him out as soon as the funds for the purpose were available. The clause was finally adopted, and, the clause in the report relating to changes in the plan of raising denominational funds having been struck out, the report as a whole was adopted.

The report of the Board of Governors of Acadia University was taken from the table and the remaining clauses adopted. The report of the Treasurer of the University was presented by C. W. Roscoe, Esq., and showed that the total receipts for the year were $12,365 38, leaving a deficit for the years operations of $197.88 and an accumulated deficit of $7,149.27. The report was adopted.

Rev. A. Cohoon submitted the Financial Statement in reference to Horton Academy. The income from all sources was $7,297.40, and the expenses $7,188.01, leaving a surplus of $109.39 cents. A statistical table appears in connection with the statement giving the annual income of the Academy for the past seven years, from which it appears that last year's income is greater than that of any of these years, with one exception.

The Financial report for Acadia Seminary was presented by the Treasurer, Mr. E. W. Sawyer. The income for the year was $11,647.73 and the expenses $12,290.16, making a deficit for the year of $642.43, which added to the deficits of previous years makes $1,853.55.

Rev. A. Cohoon, treasurer of Denominational Funds for Nova Scotia, presented his report, showing that the amount received is considerably less than the amount received last year and falls far below the amount placed in the estimates. The report contains the following by way of explanation and suggestion:

Your Treasurer believes that the chief reason why more money is not collected for our denominational work is that the churches do not plan for the raising of these funds as a part of their regular work. He therefore advises that the Convention recommend every church to form a committee composed of brethren and sisters who shall disseminate information through the church in regard to our denominational work and collect funds for the same.

As a part of the work of the church, this work should be vigorously prosecuted through all the year and not for a few weeks at the close only. Had the same effort been put forth through all the year as during the last quarter, the report would have been very different, we are quite sure. The receipts for the first quarter were $827.36, for the last upwards of $5000 or nearly half of the whole amount raised.

Following is the condensed statement:

RECEIPTS.

From Western Association........		3821 34
" Central "		5026 89
" Eastern "		2479 81
" African "		48 95
" General Receipts............		113 00
Total..................		$11849 99

PAYMENTS.

Travelling Expenses of Treasurer, $27.25, Discounts, Postage, Stationary, etc., $27.13..........		54 38
To Home Mission Board, General Fund..................	$3842 23	
To Home Mission Board, Church Edifice Fund..........	15 56	
		3857 79
To Foreign Missions...	3069 43	
" " per treasurer F. M. B.	206 69	
		3276 12
To Acadia University..	1644 26	
" Special	420 00	
		2064 26
To Ministerial Education..........		362 70
To Ministerial Relief and Aid....		369 34
To Northwest Missions..............		779 44
To Grande Ligne Missions........		725 96
Total..........		$11489 99

NOTE.—In addition to the above the W. M. Aid Societies have contributed $4586.41, making the total from Nova Scotia $16076.40. A. COHOON, Treas. for Nova Scotia.

Wolfville, Aug. 5th, 1895.

The books of the Treasurer of Denominational Funds for Nova Scotia have been audited by me and found correct. I examined the entries and found them to correspond with reports in the MESSENGER AND VISITOR, and the vouchers agree with the payments made.

COLIN W. ROSCOE, Auditor.

Wolfville, Aug. 10th, 1895.

The report of the Treasurer for N. B. and P. E. I., Rev. J. W. Manning, showed that $6,838.47 has been contributed by the churches, apart from the W. M. A. Societies, and $2,506.50 by the Societies, making the total contributions from the churches of N. B. and P. E. I. for the year $7,344.97. The following table shows:

position they were not able to take. Mr. Parsons regarded the report as a third party document and thought that party politics of any kind should not find a place in the Convention. Mr. Grant said the report was not intended to serve the interests of any party and that he himself was not a third party man. After a good deal of discussion the following resolution, moved by Rev. A. Cohoon (and characterized by Mr. Grant as of no value as the expression of the Convention on the subject) was carried by a small majority:

Resolved, That this Convention is of the opinion that christian citizens should seek to bring out and elect worthy temperance men who can be depended upon to advance and vote for prohibition.

The report on Sunday Schools was presented by Rev. F. H. Beals, and was adopted. The report contained the suggestion that the committee of arrangements should, unless in very exceptional cases give the Sunday afternoon of the Convention to promote the interests of Sunday schools.

For the Committee on Estimates Rev. A. Cohoon reported the same estimates as last year.

The resolution presented last year by Rev. F. M. Young and tabled in reference to the treasurers of the Boards giving bonds was on motion taken up. The matter was referred to a committee to draft a suitable scheme and report next year. The committee appointed are Revs. G. J. C. White and F. M. Young and E. D. King Esq.

The name of A. W. Stearns, Charlottetown, was by vote substituted for that of B. H. Eaton, on the Board of Governors, the latter positively declining reappointment. In view of his 18 years of consecutive service on the Board, the thanks of the Convention were voted to Mr. Eaton for the long and important service he had rendered to the college.

Mr. Wallace's resolution in reference to a committee for H. M. work in New Brunswick, tabled at an earlier session, was called up. As a substitute for Mr. Wallace's resolution the following was moved by Rev. G. O. Gates:

Resolved, That a committee be appointed to carry on the work of Home Missions in New Brunswick and report up to this Convention.

TOTAL RECEIPTS FROM ASSOCIATIONS AND PAYMENTS TO BOARDS.

	Amount contributed.	How Appropriated. Home Missions.	Foreign Missions.	Acadia University.	Ministerial Education.	Ministerial Relief and Aid.	Manitoba and N. W. Missions.	Grand Ligne Missions.	Amount contributed by W. M. Aid societies	Total.
N. B. West. Ass.	1467 51	375 18	600 92	284 40	39 60	40 60	63 86	63 45	640 06	2107 57
N. B. Southn "	1602 40	309 89	758 28	297 77	29 10	30 10	113 42	143 84	698 02	2295 42
N. B. East. "	841 02	142 96	448 89	109 68	17 56	23 31	37 75	60 87	590 22	1431 24
P. E. I. "	927 54	348 93	279 31	117 91	28 12	32 52	67 52	53 23	553 20	1480 74
W. A. S. churchs unknown...	....	....	....	....	....	....	....	....	30 00	....
	4838 47	1176 96	2087 40	729 76	114 38	126 53	282 05	321 39	2508 50	7844 97
Total payments to Treasurers of several Boards.	4822 02	1171 53	2083 29	726 47	113 56	125 71	280 73	320 73	....	....
Total expense Postage, Discount, etc.....	16 45	5 43	4 11	3 29	82	82	1 32	66	....	....
	4838 47	1176 96	2087 40	729 76	114 38	126 53	282 05	321 39	....	....
Amount sent direct to Treasurers of respective Boards as below, ...	....	....	473 57	....	....	....	....	280 40	....	....
			2560 97					601 79		

The treasurer's books were then examined by Mr. Wm. C. Simpson, and found correct as compared with the published receipts in the MESSENGER AND VISITOR.

The following resolution was offered by Prof. Keirstead, seconded by E. D. King, Esq., and unanimously adopted:

Resolved, That this Convention hereby expresses its great pleasure in being favored during its present session, with the presence of Dr. Rand of McMaster University; and would take this opportunity to gratefully refer to his manifold labors, performed during the last 30 years, largely within the bounds of this convention. The systems of Free Schools in Nova Scotia and New Brunswick were organized by him, and for some years managed under his wise and able supervision. Acadia University, also, received his valuable assistance both on her governing board and teaching staff. We are mindful too of his eminent service as an active and zealous member of this body which he has twice served as its president. His co-operative labors with the Baptists of the West in establishing and conducting their institutions of learning have been noted by us with no little pride and satisfaction; and now that he has retired from the chancellorship, and undertaken labor of a less responsible and arduous character at McMaster, we wish for him many years of successful and happy work in the great field of Christian education.

Dr. Rand briefly and fittingly replied, thanking the Convention for this kindly and appreciative expression of interest in himself and in his work. He alluded to the coming of Prof. Trotter to be pastor of the church in Wolfville, and felt sure that his coming would prove a great blessing to the Wolfville church, to the institutions and to the denomination.

The Treasurer's report of the Ministers Aid and Relief and Minister's Annuity Funds was presented by Rev. Dr. Saunders. The total receipts during the year were $1,428.11. The report stated that only 43 of the 400 churches in the three provinces had contributed to the Funds.

The report of the Press Committee, showing that something had been done during the year in the way of presenting the interests of the denomination through the public press, was presented by Mr. Parsons.

The Report on Temperance was presented by Rev. E. J. Grant. This report was the same as that adopted by the N. B. Southern Association and printed in the MESSENGER AND VISITOR of July 24. While probably a large majority of the delegates were prepared to subscribe to much that the report contained, there were one or two sentences in it which appeared to a number of the delegates to involve the position that, in the interest of temperance reform, it was the duty of the electors and their representatives in parliament to withhold all support from any government that did not incoporate prohibition as a plank in its political platform, and this was a

A long discussion took place. An amendment that H. M. Board continue to carry on the work in New Brunswick was lost, and finally Mr. Gates' motion was carried *nem. com.*

The following were appointed as the committee under the foregoing resolution: H. C. Creed, S. E. Frost, Dr. M. C. McDonald, Jas. E. Masters, Rupert Haley, J. J. Bostwick, Revs. I. W. Corey, W. E. McIntyre, W. C. Goucher, Dr. Carey, W. W. Weeks, G. O. Gates, Geo. Howard.

On motion of Rev. G. O. Gates it was ordered that the H. M. Board pass over to the committee the Funds now in its hands for work in New Brunswick.

This concluded the business and the Convention adjourned with an earnest prayer and the benediction by Rev. A. B. McDonald. It was now five o'clock a. m. of Wednesday; the Convention had been in session 9½ consecutive hours, and as the delegates went out into the gray and foggy morning, they may have questioned in their hearts whether it were worth while for the Convention to undertake to crowd so much into so short a time for the sake of saving one sleepy, miserable day for something else. When will the Convention learn to take time to do its work with the dignity and deliberation which properly belongs to the important duties with which it is charged?

The following resolution of sympathy, moved by Rev. Isaiah Wallace, was adopted by the Convention:

Whereas, Our esteemed brother, Rev. Dr. Carey, pastor of the Brussels St. Baptist church, in this city, has been called upon in God's providence to pass through deep sorrow in the death of his beloved daughter, which occurred in Empire, Mich., last week, necessitating his absence from the Convention:

Therefore Resolved, That this body hereby express the heartfelt sympathy for him and Mrs. Carey in this dark hour of grief, and pray that they may be graciously sustained by the presence and promises of God in this bereavement.

Seventeenth Annual Report of the Home Mission Board, 1894-'95.

After fitting reference to the labors of the late Rev. Wm. Wetmore who in June last died while laboring on the Margaree field, and the filling of vacancies on the Board by the appointment of Revs. G. C. Crabbe and T. M. Munro, the report proceeds:

NEW BRUNSWICK.

In agreement with the action of the Convention last year, your Board sought to arrange with the New Brunswick Convention, through the twelve brethren appointed at that time, for the carrying on of Home Mission work in New Brunswick. The Board advised your committee to ask the New Brunswick Convention to consent for the time being to have the work entrusted to a committee, composed in part of appointees of the N. B. Convention, and in part of appointees of the committee of this Convention. It was thought that such a committee of management would have the sympathy and support of all the churches, and so make the best provision possible, in the circumstances, for the Home Mission work in New Brunswick. This proposal was duly made, but the N. B. Convention refused to agree to it, and after some further conference the committee reported to Board that they had been unable to make any satisfactory arrangement with the N. B. Convention. As a note of enquiry from the secretary of your Board to the secretary of the N. B. Convention, touching the matter, received no reply, no further effort was made to effect an arrangement.

In order to avoid the conflict likely to arise from two Boards operating on the same field, and also to give the N. B. Convention the fullest opportunity for the prosecution of the work, your Board has not attempted any work in New Brunswick, during the year just closed, except making a few grants, urged upon them by the committee above named. These grants are as follows: Aberdeen and Bristol churches, Carleton Co., $50, and Cape Tormentine church $100 for the current year; St. Andrews group at the rate of $250 for the year from December '94; and $10 to Rev. D. W. Crandall for work done at Greenwich Hill.

As the total amount expended in New Brunswick was only $326.66, while the amount received was $831.00, we have charged the difference $504.34, in the accounts as set apart to the credit of New Brunswick.

NOVA SCOTIA AND P. E. ISLAND.

Although a debt of $2000 seemed to demand that the severe retrenchment of the past year should be continued, it was felt that the continuance of such a course would impose too great hardship on the faithful men who had remained on their fields, and in other cases occasion the loss of much that had been gained in former years. Moreover, men were at hand ready to enter into pastorless fields, and this seemed to be a call from God to go forward. This call has been obeyed, and work has been kept up on most of the fields during the year. Brief mention only can be made of the different fields, but this will we believe be more acceptable than general remarks.

The details respecting the various fields in the different associations have to be omitted for lack of space.

SUMMARY.

The summary of the tabular statement we find to be as follows: 1213 weeks of labor distributed among 71 churches; 3099 preaching services; 2613 other meetings; 7475 religious visits; 5133 pages of tracts distributed; 486 baptized and 75 received by letter and experience.

The supplements of general missionaries' salaries and grants to fields amount to $3585.89, divided as follows: $2110.40 to fields in Nova Scotia; $326.66 to four fields in New Brunswick; and $444.10 to five fields in P. E. I.; and $704.67 in general missionary work.

Houses of worship have been completed and dedicated at Windsor Plains and at Sydney.

SELF-SUSTAINING.

It is with much pleasure that we report five more fields self-sustaining. These are the Tyron and Montague-Murray River fields in P. E. I., the Springhill church in the Eastern Association, and the Shelburne and Port Medway fields in the Western Association.

The Tryon field has been brought into this position by including the Bonshaw church organized a few years ago, through the labors of Pastor Davison, then at North River, and General Missionary Wallace.

The Montague-Murray River group have been sometime reaching this position, but it is expected that they will now advance so rapidly that there will soon be two self-sustaining fields instead of one.

To all these churches thus nobly undertaking to bear their own burdens we bid a hearty God speed, and trust that as they have been helped they may in turn, as they have already begun, be liberal helpers in all our work.

FINANCIAL.

The treasurer's statement will show the financial position of the Board. It was hoped that we would be able to reduce the debt of the Board by at least the amount of the special offering, but in consequence of the large falling off in the amount of denominational funds in Nova Scotia, the debt remains the same as last year.

It will be noticed that nothing has been received from the W. B. M. Union.

Legacies have been received from the estate of the late Thomas Gourley of Great Village, $100; and from the estate of the late John Webster, Cambridge, Kings Co., $1 56. This estate was not sufficient to pay full amount of legacies, hence the smallness of the amount.

DISTRICT ORGANIZATION.

The action taken last year, looking to securing fuller cooperation of the District Organizations in Home Mission work, has, we think, been helpful to that work. Several of these organizations have shown an increase of interest in the destitute sections in their respective counties, and have put forth efforts to increase the funds of the Board. The Halifax District Committee claiming that the circumstances of their county were peculiar, and the needs unusually great, pressed for the appointment of a county missionary for at least a portion of the year, with a view of reviving old interests and opening up new ones. In accordance with their urgent request, Rev. D. G. McDonald was appointed to the work for three months. The work done by him has already been noticed.

These District Organizations will need to carefully guard against being controlled by local influences, and to know well the character and relations of the men they recommend.

GENERAL MISSIONARIES.

Rev. J. A. Marple has been employed in this work during the year, and Rev. D. G. McDonald for five months of the year, first, as a county missionary, and afterwards in a wider sense.

There is great need of this work, and it is very helpful in opening up new interests and strengthening weak ones, but as much of the work is done where but little support can be gathered, it necessarily involves considerable outlay. With the present income, it is impossible to make provision for regular pastoral work, which seems to be a prime necessity for every mission field, and at the same time, make an adequate provision for evangelistic work as done by the general missionary.

CHURCH EDIFICE DEPARTMENT.

But little has been done in this department for the year, not because there are not calls for help, but because the means are not at hand to give the work asked for. While the needs of the general work are so great, we have not felt like pressing for contributions for this. We could use a few hundred dollars yearly in aiding our little churches in providing suitable places of worship, which would be the means of very much good.

Ten dollars donated some time ago for assistance in repairing the Maitland meeting-house has been paid to them. The $15.56 given last August at the Eastern Association towards the Seal Harbor House is held for them.

WORK AMONG THE FRENCH.

It gives your Board pleasure to announce that work among the French in Nova Scotia has been resumed. In May last the Grande Ligne Board sent Brother C. W. Grenier and wife to take up the work. They make their head quarters at Plympton, Digby Co., but extend their visits to other sections of the field. They are well received by the people and are feeling encouraged in their work.

CONCLUSION.

Brethren, we have done the best we could by this work to promote the glory of God and the advancement of his kingdom. The record of our work is before you. The full results are known alone to God. In the day when He makes up his jewels we expect that not a few will appear as the result of this work.

We must again remind you of the importance of this Home Mission Work, both for what it is in itself and from its relations to other departments of our work. These cannot maintain a healthy and continuous growth if this be allowed to decline. Its prosperity and advance will bring strength and enlargement to all the rest.

A. COHOON, Corresponding Secretary.

Wolfville, N. S., Aug. 13th, 1895.

TREASURER'S REPORT.

RECEIPTS.

Cash in hand last Report..............	$	111 13
From Treasurer Denominational Funds, N. S.		3842 23
From Treasurer Denominational Funds, N. B.		822 60
From Treasurer Denominational Funds P. E. I.		348 93
From Supplementary Report, Dr Day		56 14
" Pulpit Supply by Cor. Sec'y....		32 20
" Legacies....................		101 56
" Interest, Noah Webb Fund......		8 40
" Dividend, Avon Marine Insurance Co. (limited)..................		35 00
		$5357 99

PAYMENTS.

Paid On Notes, 1893-'94..............		551 40
" On Salaries of Missionaries and Grants, 1894-'95..................		3130 09
Paid Rev. H. B. Smith for work in 1893-'94..................		6 25
Paid Salary, Corresponding Sec'y......		750 00
" Travelling Expenses, Cor. Sec'y		104 61
" Stationary, Postage, Post Office Orders, &c.		50 90
Paid Envelopes, Printing, &c, Special Offering..................		29 05
Paid Blanks, $2.75; Tracts $3.........		5 75
" Interest on Notes..............		136 30
" Proportion Cost of Year Book..		89 30
Held to the credit of New Brunswick		504 34
		$5357 99

FINANCIAL POSITION.

Board owes on notes..............		1613 19
" owes Missionaries..............		455 80
Total Deficit..............		$2068 99

CHURCH EDIFICE FUND.

RECEIPTS.

Cash in hand, last Report..............		3 74
From Treas. Denom. Funds, N. S.......		15 56
		$ 19 30

PAYMENTS.

To Maitland Church, Hants Co.......		10 00
Interest on note..................		3 37
		13 37
Balance on hand..............		5 93
		$ 19 30

TRUST FUNDS.

The Howard Fullerton Fund..........		3500 00
" Noah Webb Fund..............		140 02
" James Burgess Fund, viz.:—One share Avon Marine Ins. Co. [ltd]...		
The French Mission Fund............		780 84
Balance, Mortage French Mission House, Saulnierville..............		250 00
West Dalhousie Baptist Church.......		110 00

A. COHOON, Treas. H. M. Board.

Wolfville, N. S., Aug. 14th, 1895.

This certifies that I have examined carefully the accounts of the treasurer of the Home Mission Board of the Maritime Baptist Convention for the year ending August 1st, 1895, and find them to be correct.

A. E. COLDWELL, Auditor.

Wolfville, N. S., Aug. 15th, 1895.

DENOMINATIONAL NEWS.

SHELBURNE.—Sunday, Aug. 25, it was my privilege to baptize Mrs. Andrew Bower in the Shelburne river, near her home at Lower Ohio. I believe this is the farthest up the river that there has ever been a baptism. I preach my farewell sermon next Sunday. D. E. HATT.

KINNEAR SETTLEMENT, N. B.—During the past three weeks the Rev. A. T. Brown has been holding special services with great success; and although the most busy time of the year the meetings have been largely attended. A number of persons have been baptised and the spiritual life of the community has been revived. We have no need to say that we believe our pastor is one of the most earnest and successful ministers in New Brunswick, and that God is blessing his labors amongst us.

ANDOVER, N. B.—Again we report the progress of the Master's cause here. On Sunday, the 18th, inst. five more were baptised by Rev. J. W. S. Young, whose presence with us has been such a blessing. Two were also received into fellowship upon experience. Thus far, twelve have been baptized and seventeen received into fellowship. We expect others to follow at once. Praise God for his saving power. I return to College on the 1st, of October, sorry indeed to leave this most interesting field of labor. We trust some good pastor may immediately succeed me. Here he will find a most appreciative flock; and a rich harvest awaits his sickle. A. H. C. MORSE.

Aug. 23rd.

GIBSON, N. B.—We have reported nothing from this church for some time; now, perhaps, it is about time to let you know that we are still living. Since we reported last, one has been received on experience. She came to us from the church of England, having been immersed before she joined that body. On the 22nd August we granted a "license" to Allan Hoben to preach the gospel. Our brother is a graduate of the University of N. B. and the valedictorian of his class. He is the son of Thos. E. Hoben, Sup'dt of the C. E Railway, and an only son. He is willing to make large sacrifices—from a worldly standpoint—for Christ's sake. His first sermon was preached before our church on Sunday the 25th, to the great delight of all who heard him. He leaves the 22nd of September for Newton, where he will take a course in theology. All departments of our church work are moving on successfully. F. D. DAVIDSON.

OSBORNE, SHELBURNE CO., N. S.—We had another glorious day last Sabbath, the 25th ult, at West Green Harbor. At 2.30 p. m., an immense throng of people gathered at the water to witness the ordinance of christian baptism. Beside the inhabitants of that community persons were there from Lockeport, Brighton, Osborne, Allendale, Sable River and Jordan. The candidate baptized was Capt. Leander McKenzie, a man in the prime of life and one who we believe will be a power for good in many ways. After the baptism a suitable spot was selected in the field near the shore and a beautiful open-air service was held. It was a very impressive service. We seemed to get very near Christ, as we remembered he often gathered the people together by the seaside and there taught them. A large number bore testimony to the great love they felt in their hearts for Christ and gratitude to God for the wonderful work that was being done in that section. A number at that meeting decided for Christ; among the number the wife of Capt. McKenzie. A meeting held in the evening was a repetition of the one held in the afternoon. Valuable help has been rendered us by Bro. H. M. Hewitt, of Trinity church, Boston. We believe he is a chosen vessel to be used by God for the building up of the kingdom of Christ. In spite of the opposition we meet with, from pedo-baptist bodies, the work is widening in its influence. The old, middle-aged and young are striving to enter into the kingdom. An effort is about to be made to erect a house suitable for holding service in, and if any of our wealthy Baptists out of their abundance, or those not so well to do, would send us their gifts they would be very thankfully received. It will be a paying investment, for we expect that in the near future it will be a Baptist stronghold. Bro. Irad Hardy, our missionary, is much encouraged. Pray for the work, brothers and sisters, for it is the Lord's.

N. B. DUNN.

New Brunswick Baptist Convention.

TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the New Brunswick Baptist Convention to be held at Harvey Albert Co. 14th to 17th of September, at one first class fare—full local fare to be paid going and return free on presentation of a certificate of attendance, signed by the secretary, to the ticket agent or Purser; Central, Railway, N. B. and P. E. I. Railway Salisbury and Harvey Railway, Elgin and Havelock Railway and Star Line. The Canada Eastern Railway will issue return tickets from 12th to 14th, certificates of attendance to be presented to the conductor on your return. The Intercolonial Railway, Canadian Pacific Railway and Shore Line Railway will provide standard certificates to delegates at the starting station, which must be filled in by the ticket agent delegate and secretary to present to the ticket agent for a ticket to return. The Shore Line will return delegates free. If ten standard certificates are used the Intercolonial Railway will return delegates free, if less half fare will be charged. If Fifty standard certificates are used the Canadian Pacific Railway will return delegates at one third fare if less half fare will be charged. Certificates for all lines good until 20th of Sept.

J. J. WALLACE, Chair. Com. Arrang.

Aug. 22nd, 1895. Moncton, N. B.

All the Clothes, all at once, makes too much of a wash, perhaps. Use Pearline, and it's easy to do a few at a time. Lots of women do this. They take the napkins, towels, handkerchiefs, hosiery, etc., each day as they are cast aside.

Soak them in Pearline and water, boil them a few minutes, rinse out—and there they are, perfectly clean.

No bother, no rubbing. When the regular wash-day comes, there isn't much left to do.

Why isn't this just as well as to keep everything and wash in one day?

House Full of Steam! A big fire, heavy lifting, hard work is the usual way of doing the wash........

There is an easier and cleaner way.

A TEA KETTLE will give all the hot water required when

Surprise Soap is used according to the directions on the wrapper. It does away with boiling or scalding the clothes—and all that miss and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

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For the convenience of the South End of the City we have opened a Branch Store at 153 Charlotte St., where all orders will be kindly received from all who will favor us with their patronage, and the work done with neatness and despatch day or night.

We have in stock all the latest designs from which to select from. Fine Hearses and careful drivers to all Cemeteries. We are well equipped for the business in every particular. Satisfaction guaranteed or no pay.

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Orders from the country promptly attended to. Satisfaction guaranteed.

THE IDEALS OF THE FATHERS AND FOUNDERS OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES,

As Indicated by the Work they did and the Plans they Outlined for their Successors.

RETIRING ADDRESS OF THE PRESIDENT OF THE CONVENTION, REV. J. H. SAUNDERS.

While holding, in common with all other Evangelical bodies the great truths of the Christian religion, our Fathers found it to be their imperative duty, because of some distinctive religious principles held by them, to set up and maintain for themselves a separate church life; with such organizations as from time to time found convenient for the complete association of the several churches in the religious enterprises of the body. In these things they were evidently guided by the Divine hand; otherwise they could not have so wisely planned so unerringly anticipated coming necessities, or so skilfully placed foundations on which the following generations have been building with success for more than half a century. Looking backward from our present elevation among other religious bodies, who fifty years ago had the better of us in many desirable possessions, we cannot fail to see that our fathers were men of clear cut ideals of christian character and christian work. They were familiar with the New Testament models. They had strong convictions and the courage born of a strong faith in God. Perhaps we cannot better use the present hour, than to review, in a very brief way, some of the distinctive ideals of our predecessors; and the plans they employed to materialize these.

They believed in a spiritual church made up of regenerate members, great emphasis was placed by them on "new birth," and a sound conversion—all this brought about not by religious ceremonials or human endeavor—but by the direct work of the Holy Spirit. Only those who had a religious experience to relate, and who gave undoubted proof of the spirit's regenerating grace in their hearts were admitted to the ordinances of the church. All the world besides these were in a lost condition—"in the arms of the wicked one." The mission of the church—one of the principal purposes of its life—they believed to be the preaching of the gospel to these lost ones. They preached the gospel to men as though men were lost, and the gospel as the only hope of the sinner. So it was that these early Christians entered at once and vigorously on Home Mission work. At an early day in the history of the Baptists in these provinces the gospel had been preached in all its counties. As converts were won small churches were formed, then the far distant heathen were thought of. In the progress of evangelical labors other distinctive principles, logically related to a regenerate church membership, were more clearly discerned, such as the "equal right of private judgment in religious matters"—personal obedience to the revealed Word of God for all believers"—church independence and interdependence of the churches—the independence of the individual member of the church, bounded only by rules of church fellowship." These principles together with the intellectual and moral culture demanded for the ministry of the Word in a truly missionary church, brought into prominence, even in these early days of our history, the subject of higher education as the legitimate work of the church. For our fathers evidently believed that the regenerate man or woman would be the more efficient in christian service if theirs was a cultured intellect. The right of private judgment in religious concerns was only a valued privilege when that judgment was well informed. Personal obedience to the revealed will of God was only possible when that word was understood by the individual whose duty it was to obey, and if an additional reason for a thoughtful, cultured membership in a Baptist church was called for, it was found in the fact that in such a self-governing and self-determining body, the individual member is the unit of church growth and strength. Guided by these principles it is not a matter of surprise that when but a feeble folk the Baptists of these provinces engaged in the work of "Higher Education" or that they continue in this work to this day, as a means of church extension and missionary endeavor. From this time on we shall find the labors of our churches divided between earnest evangelistic work on the one hand, and a struggle for the highest possible intellectual and moral culture of all our people—especially for our ministry.

ORGANIZATION.

This new life in Christ Jesus needed exercise—it sought for expression. This led out to religious enterprises which no single church could engage in with any hope of success.

The subject of associated effort, in which the entire brotherhood as one man, called for mutual consultation. This resulted in the formation of Associations of the churches for Educational and Missionary work. By a familiarity with the original purposes work and worth, of these organizations the mistakes of the past may be avoided, the higher ideals of church life and church work reached.

The first association of the Baptist churches of these Maritime Provinces was organized at Lower Granville, in June, 1800. The purposes of this body as set forth in its constitution were "union and communion among the several churches, maintaining more effectually the faith once delivered to the saints, obtaining advice and council in cases of doubt and difficulty and assistance in distress, and in general being better able to promote the cause of God." It also declared that such association is entirely consistent with the independence and power of particular churches, because it pretends to no other powers than those of an advisory council, utterly disclaiming all superiority, jurisdiction, coercive right or infallibility. The constitution also provided for a direct representation of the churches in this body by the best men of their own choosing "men of prudence and knowledge."

As we read between the lines the history of these days we shall see that very largely the original purpose of this Association was for mutual aid and defence. These were troublesome times for our churches. They were numerically weak and despised, they were denied civil privileges. The Rev. Enoch Towner, Pastor of the Baptist church of Digby township, had united in marriage two members of his congregation, Jacob Cornwall and a Miss Titus. For this act he was prosecuted by the Rector, or on the complaint of the Rector of Digby, and was obliged to go to Halifax, 150 miles, to defend himself before the court. Our good brother having no team of his own was obliged to walk. One of the important items of business at the first session of the association in 1800 was to assist this good brother in his long walk and anxious defence. Later on they launched out into aggressive work with good effect. The Home Missions of the first churches were carried on by the itineracy of the Elders. "They went everywhere preaching the Word."

In 1814 the first recorded effort in Foreign Mission work was made, systematic effort of the Fathers in Home Missions was also began this year by the association voting $1 per day to Joseph Dimock and Samuel Bancroft, who were appointed to preach the gospel to the destitute between Chester and Halifax.

The developement of the missionary idea is seen in a resolution of the Association passed at the session of 1815 to the effect that the association be considered a missionary society. From this time Missions have had a prominent place in all our associational work. It is worthy of notice that the contributions of these weak churches were quite respectable. By some, it is stated, that the sums contributed then were in excess of the pro rata contributions of our churches today. The good sisters were at work then as now.

In 1820—seventy-five years ago—the Female Mite Society of this Germain st. church, gave $60.72 for missions. The Mite Society of Windsor church with a membership of only thirty-eight, contributed $39.86 to mission work, more than $1 per member of the whole church. Few of our churches are in excess of that rate today. Twenty years after the organization of the first association—the membership of the association having reached eighteen hundred—it was thought best to divide the body and to form an association from each of the provinces of Nova Scotia and New Brunswick. These appear so have continued to carry out the Home Mission work in their respective provinces and Prince Edward Island.

As these years of labor passed increasing light came to the churches, converts were multiplied and the churches increased, reinforcements came to the ministry, the missionary spirit unfolded itself, new doors for usefulness and enlargement were open to the Baptists on every hand. With these increasing opportunities there came a demand for more cultured ministry, for which our fathers at this date, according to their own estimation, could furnish no adequate supply. They foresaw an increase in this demand as our principles and church practices should become more prevalent. These ideals guided our fathers in a reasonable way to the work of higher education; and with a unanimity born of the spirit of wisdom they in 1828 incorporated this as a department of their regular church work. At this date the Nova Scotia Baptist Education Society was born, "born from above", shall we say? The prospectus of the first Seminary says "that the principal object to be observed in the management of the institution is to adapt the course of study to the state of society and the wants of the people, and to place the means of instruction as much as possible within the reach of all persons." Just as might have been reasonably expected our Fathers put under tribute to their noble work the printing press—than in the dawn of its influence. In January, 1827, the first copy of the *Baptist Missionary Magazine* was sent forth on its mission. Ten years later it was superseded by the *Christian Messenger*, and in 1849 the *Christian Visitor* had birth. These united at a recent date, 1885, gives our denomination a respectable place in religious journalism in these provinces today. The establishment of a Baptist Book and Tract Society indicates the importance attached to a wholesome literature by our people.

THE CONVENTION.

Home and Foreign Missions and Higher Education were annually considered and provided for by the two associations of N. S. and N. B. In all these departments continued progress was enjoyed; but as time went by it was found that our denominational work could be improved upon by a closer organic union of the whole body. After a protracted discussion of the subject in the associations, delegates were appointed, and all preliminary arrangements were made for the first session of the

BAPTIST CONVENTION OF THE MARITIME PROVINCES,

which was held with the Germain Street Baptist church in the city of St. John, on the 19th day of September, 1846. The original Constitution declares "that the object of the Convention shall be to advance the interests of the Baptist Denomination and of the cause of God generally; to maintain the religious and charitable institutions hereinafter mentioned; to procure correct information relative to the Baptist body; and to advise and carry out such measures as may with the Divine blessing tend to advance the interests of the Baptist denomination, and the cause of God generally.

At this Convention reports were presented on a wide range of subjects, which clearly indicates the original purposes of this organization. The questions passed upon were: "Bible Translation, Colportuer Enterprise, Religious Liberty, State of Religion in the Provinces, Sabbath Schools, Temperance, Union Societies, Home and Foreign Missions, and Education."

Surely such a bill of fare as this provided by our fathers should put at fault any charges or even a suspicion as to the narrowness of their views or purposes.

Permitted as we are, by the tender mercies of our God, to meet in this place, where our fathers assembled half a century ago for the like purpose that brings us here to-day, it is fitting that we offer the tribute of grateful hearts for the gift to us of such noble men and women as were our predecessors; that we studiously mark the lines of christian work along which they have led us; and as superior advantages, both for equipment and labor, are ours now to enjoy, to see to it that we year by year improve upon the methods they outlined for us, until upon these foundations of truth and righteousness we build to the glory of God, and the highest good of all men, religious enterprises, which shall surpass in beauty, strength and usefulness, the highest ideals of our fathers.

You will allow me to make a few

SUGGESTIONS.

In reviewing the history of this Convention we cannot have failed to see how very intimately related are all the enterprises under its special care; and how impossible is the success of one department of work without the successful operation of the other departments. A more careful examination of the oneness of these in principle and aim may not be out of place in these days. As we have seen, our fathers had clear convictions on this subject. If there was anything unworkable in their conceptions, it is for us to improve upon their plans. If the work they united in and established is the proper work for our churches of to-day, it is well for us to recognize this fact, and to be satisfied as we continue in the work.

The correlation of Home and Foreign Missions is not hard to discover—they stand or fall together—they are *one work*. They are so related to each other that the methods of working the one cannot be varied without effecting the other. Efficient Home Mission work by our churches in the past makes it possible for us to do Foreign Mission work now. Foreign missions is but an enlargement, a widening out of our christian love to a lost world; so we must have an intelligent piety cultured and mature in our home fields if we may expect large fruitage in our work abroad; nor can Home Mission work be wisely and successfully done unless Foreign Mission work has a large place in its purpose. God and our fathers put these together in this convention, as in our churches; and what is thus put together, let no man attempt to put asunder. Being *one* they are the same order, rank, dignity, value. Under the one commission they receive authority and direction; the same "well done" awaits alike the faithful toilers in the Home and Foreign missions of the church of Christ. Looking to their perpetuity and design so far as I can see, all the enterprises of this convention are *co-ordinate*. The enduement of the spirit and the preaching of the Gospel are for all time, "to the end of the ages." The extension of Christ's kingdom, the salvation of a lost world, this *one* thing, and this *alone*, is the purpose of this organization. Here our churches sit in council on this *one subject*. The several agencies by which this great work shall be accomplished, as embraced in the purpose of Jehovah, are of equal importance. Long since have we learned that the emotional of our religion is not a staying factor in our church life when unattended by intelligent convictions of duty, and a holy purpose to perform it. A wide and wise educational policy for our churches is therefore demanded and must be supplied.

As in their origin and design our several church enterprises are co-ordinate, and since our Home missions and educational work stand related to our Foreign mission work as antecedent and consequent, and therefore together constitute one organic whole, great care must be exercised lest this convention fails in its original purpose; by failing to observe and foster the unity of the spirit and the bonds of peace, in which and by which our several denominational enterprises have heretofore been carried on together with a good degree of success. It is worthy of remark that the purpose and policy of Baptist churches take in a wide range of christian endeavor. With holy intent they reach by evangelistic services to the lowest depths of sins degradation with a power to uplift, that few other christian organizations can fairly rival. That we may well fulfil our mission, it is required of us to intermeddle with all knowledge. The gospel is to be preached to *all* people—to the *learned* and to the unlearned—so "the tongue of the learned is necessary to this service."

The ideals of our fathers embraced this vast territory; and if as a convention we have divided our energies along these diverse lines of action, with no small measure of success in our educational work, and in evangelical labors to a wide extent, and if because of this broad use of our resources we have not attained to the highest point of excellency on either hand, we may well rejoice, that, by the blessings of the Lord upon our work, we have accomplished so much in His name; and we may also be assured that we should have done less had our ideals been narrower. As we go forward from this point in our history marked by this session of the convention, it is for us to keep in mind the goal to which our distinctive principles lead us, to be more and more assured of their harmony with the commission of our Lord to His church, and to see to it that more generally than heretofore, not only our ministry, but the rank and fyle of our churches as well, shall comprehend and more loyally embrace these basal principles.

These ideals are heaven born.

That spirit sent by the Father, and—incarnated—qualified the past generations of Baptists for this high christian service. God has put the desire for knowledge, and the "hunger and thirst for righteousness" in every soul "born from above." Any attempt to divorce them is of wicked origin. To separate them in christian life and work is to court failure. You will allow me to repeat the fact and to emphasize it, that our convention had its origin in the purpose of our Fathers to unite all our people as one man in Home and Foreign Missions and the work of Higher Education. In all these departments we have had success. The territory of this convention is quite limited. These enterprises are large and expensive. We cannot divide our efforts with any hope of success. But that our present working power is susceptable of vast increase we should have small hope for a respectable continuance of the work on hand. Comparatively few of our church members are as yet really enlisted, a large percentage of these have but a nominal standing with the body. These unused talents if properly developed and consecrated would give us immediately a tenfold ability. This increase of our working force is now demanded. The work calling for our first attention is not to lay new foundations, or to set out on new enterprises, but to abide firmly by the traditions of our fathers, to press up to their ideals and to advance beyond them, as better opportunities are ours. Our brethren, the members of our several boards, who are called upon to bear special burdens are dwelling in the shadows of coming perils. It may be that the Master is holding us here till we better know His purposes. Is it not His purpose that *all* His people shall be in fellowship with Him and each other in every good word and work? That they are not all in this condition is the only possible cause of the disaster we fear.

Where the whole people rule, as ours do, in the church they need to be wisely instructed and skilfully guided. Only "able ministers of the New Testament" can do this work. We cannot improve in our church work by lessening the franchise of our people, but we can rise above all our embarassments, by lifting our entire membership to an intelligent christian service. With pastors consecrated self-sacrificing and able in leadership, and with so large a percentage of our members now filling important positions in our commonwealth, and with so large a portion of the wealth of our fair land in the possession of the Baptists, thus qualifying us for splendid service, may we not hope that the ideals of our Fathers—and what is of vastly greater importance—the expectations of our Saviour and Lord will be fully realized by the coming generations of Baptists in these Maritime Provinces.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

Customer—"Give me a dozen fried oysters." Waiter—"Sorry, sir; but we're all out of shellfish, excepting eggs."

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Charley—"What makes the old cat howl so?" Walter—"I guess you'd make a noise if you was full of fiddle-strings inside."

"And so Jimpson read his poem to you yesterday. How did you endure?" "I just fixed my glass eye on him and went to sleep with the other."

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

A gentleman who was relating an accident he had had, was asked by the surgeon if it was near the vertebræ that he had been hurt. "No, sir," was the reply, "it was near the Observatory."

Which is worse imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer health strength, and happiness.

Police justice—"What's the charge against this man?" Policeman—"Impersonating an officer." Police justice—"What did he do?" Policeman—"He walked up to a street vendor's stand and took a handful of peanuts."

A hacking cough keeps the bronchial tubes in a state of constant irritation, which, if not speedily removed, may lead to chronic bronchitis. No prompter remedy can be found than Ayer's Cherry Pectoral. Its effect is immediate and the result permanent.

Brown—"I understand that Senator Green wanted you to act as his private secretary?" Simmons—"He did; but I wouldn't accept the position, because I should have to sign everything Green, per Simmons."

B.B.B.

Purifies, renovates and regulates the entire system, thus curing Dyspepsia, Constipation, Sick Headache, Biliousness Rheumatism, Dropsy and all diseases of the stomach, liver, kidneys and bowels. It also removes all impurities from the system from a common pimple to the worst scrofulous sore.

Cobble—"I don't think the landlord of the Ocean Bar House liked what I said to him before I went in bathing." Stone—"What was that?" Cobble—"I asked him if there were any other sharks around."

Why Not You?

When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia, and all diseases caused by impure blood, why do you continue to suffer? Hood's cures other's, why not you?

Hood's Pills are prompt and efficient. 25cts.

IF IT WASN'T FOR WINE.

BY JAMES GARDNER.

If it wasn't for wine, cried the medicant old,
While begging his bread in the wet and the cold;
I would not be doomed thus to wander and weep,
A homeless outcast with nowhere to sleep.
In the days of my youth I bartered my soul
For the poisonous sweets of the wine cup and bowl!
Till by habit my fetters were forged, and to-day
I'm a bondsman and slave to drink's infamous sway.

If it wasn't for wine, the doomed convict complains,
As he writhes in the clutch of his shackles and chains;
I would not in sorrow and in agony wait
The gallows, the rope, the base murderer's fate;
I would not be branded like miserable Cain
If drink had not crazed me and maddened my brain;
'Twas wine nerved my arm for the dastard blow,
That caused the life-blood of another to flow.

If it wasn't for wine, a lost woman declares,
As she sinks 'neath the burden of shame that she bears;
I would not be now a base creature of woe,
Despised and reviled wherever I go;
For once I was pure, once winsome and gay,
'Till I yielded to drink and then wandered astray.
Vile blood of the grape, 'tis you that I blame,
For my downfall and guilt, and terrible shame.

If it wasn't for wine, O! how many ensnared
In the meshes of sin would, perhaps, have been spared.
Oh how many lost creatures who hopelessly bear
The burdens of guilt and the chains of despair;
Owe all of their agonies, tortures and woes
To the madness and frenzy the wine-cup bestows.

WHERE TO BEGIN THE RESTRAINT.—We should less need to put restraint on our doing, if we were to put more restraint on our thinking. Many a man compliments himself on his resistance of certain evil desires. It would be a greater compliment to say that he had so refused to indulge their first beginnings in voluntary thought that the desires themselves never got headway. No one knows, until he makes a test of it, how much of his mischievous thinking is the result of voluntary, deliberate choosing as an excusable form of self-indulgence. Sunday-school Times.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that He took that which she had committed to Him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—*H. W. S.*

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

New office boy—"A man called here to thrash you a few minutes ago." Editor—"What did you say to him?" Boy—"I told him I was sorry you weren't in."

I was cured of a severe cold by MINARD'S LINIMENT.
Oxford, N. S. R. F. HEWSON.

I was cured of a terrible sprain by MINARD'S LINIMENT.
FRED COULSON,
Yarmouth, N. S. Y. A. A. C.

I was cured of Black Erysipelas by MINARD'S LINIMENT.
Inglesville. J. W. RUGGLES.

A Wide Range.

A preparation which enriches and purifies the blood and assists nature in repairing wasted tissue must have a wide range of usefulness.

Such a preparation is Scott's Emulsion of Cod-liver Oil with Hypophosphites of Lime and Soda. The uses of Scott's Emulsion are not confined to wasting diseases, like consumption, scrofula or anæmia. They embrace nearly all those minor ailments associated with *loss of flesh*.

Scott & Bowne, Belleville. 50c. and $1.

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Pains in the Joints

Caused by Inflammatory Swelling

A Perfect Cure by Hood's Sarsaparilla.

"It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read

Hood's Sarsaparilla Cures

so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." MRS. G. A. LAKE, Oshawa, Ontario.

N. B. Be sure to get Hood's Sarsaparilla.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

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Always shows well when the housekeeper uses good materials: such are always found in

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Intercolonial Railway.

ON AND AFTER MONDAY, the 24th June, 1895, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Accommodation for Point du Chene	10.10
Express for Halifax	13.10
Express for Sussex	16.35
Express for Quebec and Montreal	22.10

Buffet Sleeping Cars for Montreal, Levis, St. John and Halifax will be attached to trains leaving St. John at 22.10 and Halifax at 18.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted)	5 00
Through Express from Montreal and Quebec (Monday excepted)	8.05
Express from Sussex	8.30
Accommodation from Point du Chene	12 55
Express from Halifax	15.50
Express from Halifax, Pictou and Campbellton	18.30

Sleeping Car passengers from Sydney and Halifax by train arriving at St John at 5 o'clock, will be allowed to remain in the sleeping car until 7 o'clock on the morning of arrival.

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Levis, are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.
Railway Office, Moncton, N. B.,
20th June, 1895.

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Now mothers be sure and get McLean's Vegetable Worm Syrup and you will not be disappointed. Safe, pleasant, effectual.

*The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE HOME.

DOMESTICATED WOMEN.

It is a great mistake to think that because a woman is domesticated she must, in consequence, be dull, dowdy, old-fashioned, and altogether out of the social sphere. A domesticated woman need not be a mere domestic drudge, whose thoughts and conversation are confined wholly and solely to her household duties, the servants, and care of the nursery; who can take no interest in art, literature, politics or society.

It is quite possible, even in these days of rush and hurry, as many women have proved, to take a personal and practical interest in her home and belongings, and at the same time keep in touch with the deeper, fuller life of the outside world. To look well after her own household is the duty, and should be the pleasure of every woman. Even those who have to leave the shelter of their homes to work in the busy world outside—and what a number of refined women have to do this in the present day—need not neglect their homes, for it is not so much time that is necessary for the smooth working of a household as thought, method, and punctuality. If the machinery is put in good working order, not much time will be required to put it in motion each day.

Women's duties are varied as well as domestic, for it is a duty as well as a pleasure, to move in pleasant society, to keep up old friends, and make new acquaintances—a duty we owe to ourselves as well as to others, for none of us are meant to live for self alone. A domesticated woman can fulfil these duties, for, living in the calm an peaceful atmosphere of a well ordered home, she has the time that the woman, who is always rushing about and trying to do everything, cannot command.

The truth is that the women who lead lives of excitement and rush do so, not because they really like it, but because it is what they consider fashionable. If the tide were once turned, and it became the fashion to be domesticated, they would gladly follow it, and, in following it, would discover that their lives were fuller and happier than in the days when they ran about, breathlessly, with complaints of no time, and a bustling air that deceived no one except themselves.—*Housekeeper.*

SENSITIVE PEOPLE.

We all know sensitive people whose main care appears to be to get their "feelings" injured. A slight, however unintentional, is to them what a spark is to gunpowder. They magnify our forgetfulness into an affront, and the frank expression of opinion they regard as an "insult"—which by the way is a favorite word with them. Strangely enough these precious mortals are often the most discourteous in their treatment of others; and their plainness of speech and disregard of others' rights, transcends all ordinary bounds. They exact the most punctilious treatment of themselves, but disclaim every restraint upon their own speech or action. We are of the opinion that these supersensitive folk do about as much as any one class of people to rob family life and social relations of their zest and charm. You cannot show them their faults or rebuke them into a better spirit; for, in their middle, whatever you say in that way only aggravates your offence; you cannot win them by love and kindness, for they assume that that is their due, and that they are entitled to far more than we can by any possibility give. There is only one cure that we know of, and that is to let them get a little sense by the experience of life. Perhaps that will take some of the conceit out of them, and teach them that others had rights as well as themselves. A man or woman has no business to be "so sensitive."—*Watchman.*

A prominent physician of New York recently declared that hot water is woman's best friend. It will cure dyspepsia, if taken before breakfast, and will ward off chills when she comes in from the cold. It will stop a cold if taken early in the stage. It will relieve a nervous headache, and give instant relief to tired and inflamed eyes. It is most efficacious for sprains and bruises, and will frequently stop the flow of blood from a wound. It is a sovereign remedy for sleeplessness, and, in conclusion, the doctor asserts, "wrinkles flee from it, and blackheads vanish before its constant use."

There is a chestnut tree at Torworth, near Bristol, on Earl Ducie's estate, that is said to be a thousand years old. It was already a boundary mark in the reign of King John. Its trunk is fifteen feet in diameter, and reaches ten feet high before breaking into three huge branches, ten feet thick. The oaks at Ampthill, which were "declared unfit for the use of the navy two hundred and fifty years ago," and now "stand in withered majesty, gape cavern like in their trunks, and occasionally fling down a branch in windy weather," are young in comparison.

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THE FARM.

CURING CLOVER HAY.

A number have asked me to tell them just how to do this. Some want it to feed horses. I would advise a novice to cut in the afternoon, say from 3 o'clock till 6. It would not usually cure enough so the dew would hurt it lying in the swath that night. If cut with a mower that does not run over it after it is cut, no tedder will be needed. Otherwise you will need to use one after the dew dries off in the morning. Just before it gets dry enough so the leaves will break off in handling, rake and put up in rather small, high cocks. In from one to three days, owing to weather, heaviness of clover, etc., open cocks more or less, and air a little and draw in during the heat of the day. If there has been rain on the cocks, be sure that it is all dried off. In good hay weather, and with no rain, I would not open them only in forkfuls, if reasonably dry when put up. But conditions are such that sometimes the hay or clover is a heavy, soggy mass in the cock. Then we open very finely. I like to have the hay get considerably cured before cocking. I dislike to try to tell anyone how to make clover hay, because conditions vary so. Some years it is full of sap. It makes a great difference whether a crop will yield three tons per acre, or one, and whether it grew in dry weather or wet. And just what to do under all circumstances can only be learned by experience. I test the clover hay for sap by taking half a dozen or so stalks and twisting them, near the lower ends, just as tightly as I can. If I cannot twist out any sap or moisture, and the clover has had no rain on it, and it is hot and between 11 a. m. and 5 p. m. I put the clover in the barn. If I can twist out moisture I do not consider that it is cured enough.

Now I am aware that many do not cure their clover as much as I do. I have heard farmers tell of cutting and putting in the barn the same day, where it was a heavy crop. Ripe clover might be put up in this way, but I want mine cut when about in full bloom, and I simply would not dare put up heavy clover in full bloom the day it was cut. Of course the time it must be cut depends much on the weather, as well as on the weight of crop. The hotter and dryer the weather the quicker it may safely go in. We began making clover as above. But when everything is just right we have avoided the expense of cocking up by leaving in the windrows over the second night, making them large. The heads may be mostly covered when raking, if one is careful. The next morning when dew is well off, we turn windrows with forks, rolling them over rapidly, and in an hour or two when the bottom, which is damp, gets dry and hot, we draw in right from the windrow. We have put up a good deal in this way. Of course we only risk it when the weather is perfectly settled and the barometer high. Shut the barn up tightly as soon as you get the last load in at night. It is better to not draw in clover hay after 5 o'clock. Even by that it will usually have taken some moisture from the air. Just as soon after mid-day as the air begins to grow cooler, toward night, will dampness be deposited, which it cannot longer hold in suspension, on hay or whatever is ready to take it. Get your hay up before this time and shut up in a tight barn, if you want the best results. Be sure and make your hay early. Dried grass is almost equal to grain, pound for pound. I think we have saved thousands of dollars by attention to this one point. Many will let their grass or clover get too ripe and then must feed grain with it to make it as good as it would have been alone if cut in time.—(T. B. Terry, in Practical Farmer.

RELATIONS OF FEED AND MILK.

No one perhaps has been more interested in the different experiments of trying to feed fat into milk than myself. I was among the first to maintain that feed had very little to do with the richness of milk, and I have received many a drubbing for it.

When this question was brought prominently before dairymen, I made the remark at a farmer's institute that after a cow had once been fully developed by proper feeding, that was all man could do, and that feed only helped to develop the latent or innate abilities of a cow to produce butter fat; or, in other words, that a cow is born a rich or a poor milker. This raised a storm of protest, and disapproval ran riot through the audience. Scarcely had the writer taken his seat when half a dozen men claimed the floor, ready to explode such a foolish theory, as some termed it. As usual, no two men agreed on any one ration, but all were quite sure that they were able to get richer milk from some feeds than from others. Nearly every ration that one could formulate had its advocates, but when the question was driven home not a man of them had ever tested the milk, weighed the milk or feed or kept any record whatever. They were all using the farmer's rule of guessing—a rule that is all too prevalent and leads to the drawing of some erroneous conclusions.

A calf that has been properly fed and handled will be fully developed and give as rich milk when she comes in fresh the first time as she will ever give. She will increase in the quantity of milk as she gets older, but the fat remains practically the same. I have never had a case where we raised the cow from babyhood that the heifer with her first calf did not give as rich milk as she ever did afterward.

I am quite sure that farmers give too little attention to their calves. They need our best care and attention, and more than that, they need our company. I want our calves where I can be with them every day, if possible, from the time they are dropped until they become mothers, and I want to be on friendly terms with them at all times. The very best place to keep calves is where the children can be with them. Encourage the children to play with them, lead and handle them. It is not only good for the calves, but it is also good for the children. It teaches them how to handle and sympathize with the stock. I have often seen our calves when threatened with some imaginary danger, get as close to the children or some of the family as possible, seeming to know that there was safety in doing so.

The man who is too aristocratic to mingle freely with his calves, and cows also, will never succeed as a breeder of dairy stock. There is a social side to a cow's nature as well as to a man's. It is from her social nature that comes not only the milk, but the fat as well, given from a spirit of pure motherly beneficence.—*M. E. King, in Ohio Farmer.*

SELECTING SEED POTATOES.

Most potato growers delay the selection of seed potatoes for next year's planting longer than they should. It is not enough, as some say, to select the hills in the field as they are dug. The careful farmer will go through the field while the potatoes are still in most vigorous growth, and choose the hills that have the most thrifty appearance. These should be marked by setting a stake beside each of the most thrifty hills and digging these first. As potatoes are never dug until the tops are died down, it is impossible then to know by the vines which held their thrift longest.

Of course not all the hills thus first chosen will be left at the finish. The hill that is most thrifty one day may be attacked with blight, and its seed will be worth nothing for planting. But by beginning early and weeding out the hills that fall behind, those that remain will produce seed that has the greatest vitality and will grow the strongest shoots the following season. This cannot be done if the selection is left until the potatoes are ripe. By that time all of the tops will have died and the comparative vigor of each cannot be determined. If the best hills and the best seed out of each hill were selected for a series of years, the vigor and prolificacy of the potato crop would be greatly increased.

Besides care in choosing potatoes of vigorous stock; it is important that some regard should be had to the potato itself, its shape, size and the position of its eyes. Variety has much to do with this, but there are individual peculiarities, independent of variety, which affect the shape and character of the potato. It is possible to change the shape of a variety to a very considerable extent by careful selection of seed. Each eye of the tuber perpetuates in its growth the characteristics of the parent from which it sprung, modified, it is true, by the circumstances under which the crop is grown. The large, rough shaped and pronged tubers are generally produced by fertilizing with an excess of nitrogen. These should be avoided in selecting seed. A moderate-sized potato of the right shape, a longish oval, will generally produce potatoes that will sell best. Most of the long potatoes begin to run out by growing pointed ends. This tendency to deterioration can be checked by rejecting such specimens when seed is being selected.—*American Cultivator.*

PAVING THE WAY FOR A NEW SCARE.

Anthrax is to be the next craze in the animal line, if the preliminaries of the scheme to sell a preparation for its prevention can be successfully worked. The scheme at present is confined to a literary bureau that is sending out well-written articles on the danger of anthrax to stock of all kinds. Scientists are quoted as to its ravages among horses, cattle and sheep, and statistics are furnished of its destructiveness among men. The literary bureau referred to informs us that "anthrax under the name or another unquestionably exists in the United States to a greater extent than is generally supposed," but how the information on which this statement is based was acquired is not disclosed. Another statement of the bureau that marked, and in many cases extensive outbreaks are known to have repeatedly occurred" in various States is unsupported by testimony, as is also the assertion that "hardly a single State could show a clean bill of health." All this is startling enough to excite the medical and veterinary fraternities to push the scare along until it reaches the dimensions of a craze. The scheme in its final stage is the establishment of Pasteur's system of anthrax vaccination as a preventive. This means the building of laboratories, where the vaccine is to be made, to be modelled on the plan of those now existing in Europe. Right here the cloven foot of the whole affair appears, and all the skill of the literary bureau was unavailing in its effort to disguise the commercial phase of the scheme. The idea at this time is to feel the agricultural pulse, to determine if it is possible to excite the country into an anthrax scare, and by such means float a profitable commercial enterprise.—(American Dairyman.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

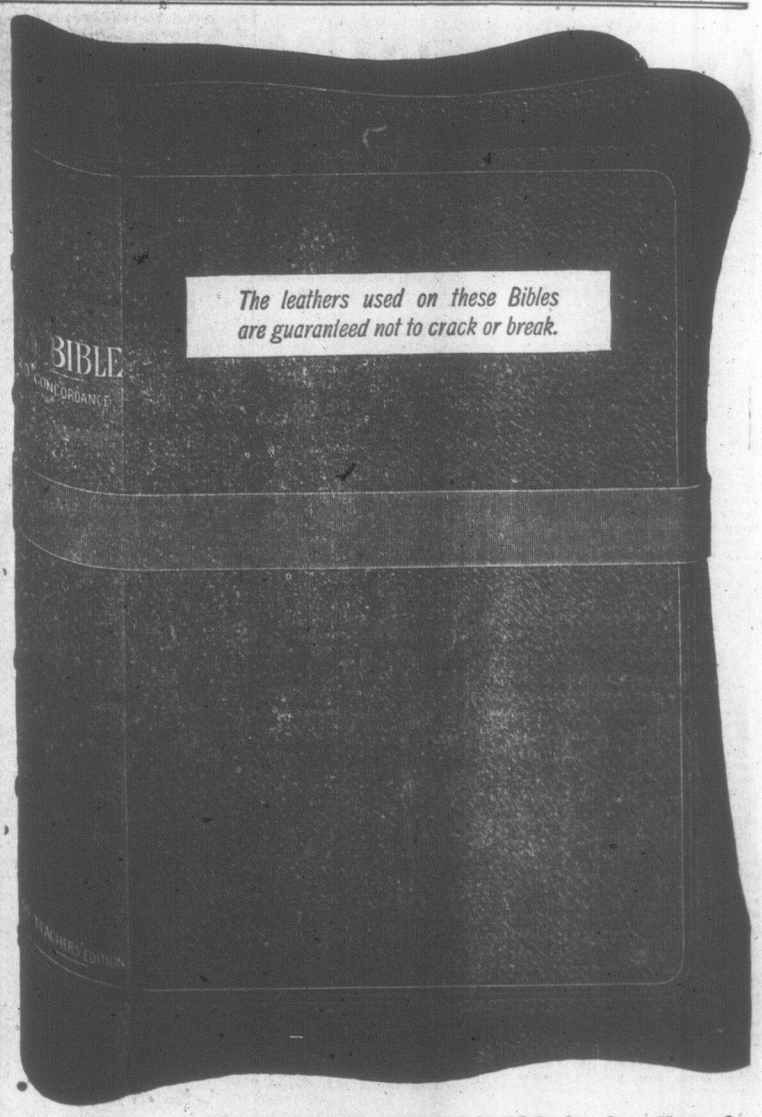
There is one good school—Snell's College.

Schools are full of sleepy scholars; for scholars get sleepy and dead studying dead things--especially dead languages. Same as teachers.

Go to a live school--Snell's. A primer tells about it, free.

S. B. SNELL.

Truro, N. S.



This BOOK and MESSENGER AND VISITOR for One Year for

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ALMOST CRAZY.---SUFFERING FROM CONSTIPATION.

Expected to be in the Asylum---After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMEN,—To say all I thought to in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years from constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to have the desired effect. When I used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this peesent day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can certify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B made a permanent cure that has given me years of health and comfort.

Yours truly,

Toronto. C. L. KILMER.

A PAYING BUSINESS.

The most salable farm animal to-day is a first-class dairy cow. We often wonder why more farmers back on the hilly, rough pasture farms do not make a business of raising heifers of good milking strains to supply milkmen in the milk-producing counties. Let the milch cow pass the first two years of her life on cheap land and not try to pay interest on costly land until she is able to give milk. Last year we told of a Massachusetts farmer who takes his heifers by rail to cheap pastures in Maine every spring, wintering them on grain-hay and Oil and cottonseed meals. These heifers are sold to milkmen with their first calf. We believe that a man could, in a few years, establish a reputation for good milking stock, and be assured of a steady income. Some men can make this pay better than ordinary dairying.—Rural New-Yorker.

Do not wait till your delicate wife or child is past hope of recovery; but take warning now, and faithfully administer Puttner's Emulsion according to the directions. It will be the best investment you ever made.

FOOD AND MILK FLAVOR.

All other conditions being even we know: 1. That fresh milking cow's milk will give higher flavored butter than that of old milking cows. 2. That cows fed on good June pastures will give finer flavored butter than those fed on dry fodder. 3. That, when creaming by deep setting, the cream rising during the first twelve hours will churn easier and give a higher flavored butter than the "after cream" raised in the next twelve hours, the latter having smaller globules. 4. That the flavor in milk varies greatly with the food. Compare that produced on low marshes, as in Holland, with that produced in the Alps, or—if you please—compare the latter with that produced in Wisconsin, and ask any experienced Swiss cheesemaker if he can get the same flavor in his cheese here that he got in the Alps. If in cheese, why not in butter? Knowing this, who shall deny at least the partial effect of food on the flavor? Who shall decide at the present "state of art" that the older scientists were altogether wrong when they claimed the base of flavor in butter to be certain ethereal oils.—Hoard's Dairyman.

Agitation in the world of homopathic medicine has been its very soul of progress, as in politics and religion—the difficulties of opinion and the individuality of men have been parent to the disagreements by which the standard of these bodies have been elevated. So with most of our famous preparations—foremost in illustration of which truth stands the world-famous remedy to general debility and langour, "Quinine Wine,"—and which when obtained in its genuine strength, is a miraculous creator of appetite, vitality and stimulant, to the general fertility of the system. Quinine Wine, and its improvement, has, from the first discovery of the great virtues of Quinine as a medical agent, been one of the most thoroughly discussed remedies ever offered to the public. It is one of the great tonics and natural life-giving stimulants which the medical profession have been compelled to recognize and prescribe. Messrs. Northrop & Lyman, of Toronto, have given to the preparation of their pure Quinine Wine the great care due to its importance, and the standard excellence of the article which they offer to the public comes into the market purged of all the defects which skilful observation and scientific opinion has pointed out in the less preparations of the past. All druggists sell it. cow

It has been proposed by a German hygienist that stations be erected in convenient localities in cities and large towns where physicians may go to be thoroughly disinfected immediately after they have visited a case of infectious disease and before paying any further visits.

BEACH'S

Are the ideal Family Medicine in Pills. Small, sugar coated, and therefore easy to take; THEY DO NOT SICKEN; a mild but prompt and safe Laxative, restoring the

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to healthy action; thus curing Constipation, Biliousness, Jaundice, Liver Complaints, Indigestion, Bloating, Dizziness. Painless in operation. Sold only in bottles. 25 cents at all dealers.

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A Birch Floor with a pretty border of Oak, Walnut or Cherry, makes a stylish finish for a hall or dining-room. Cheaper and more durable than paraquetry.

Designs and estimates furnished.

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

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ABSOLUTELY PURE

MARRIAGES.

KING-DAVIDSON.—By Rev. William J. Thompson, Aug. 29th, William H. King, to Addie Davidson, both of St. Martins.

WHEATON-BEACH.—At the parsonage, Canard, Aug. 7, by Rev. C. H. Martell, Alfred P. Wheaton, of Centreville, to Jennie M. Beach, of Pereaux.

BISHOP-BANNISTER.—In the Baptist church Prosser Brook, Aug. 27, by Rev. A. Rutledge, Hiram Bishop to Myrtle Bannister, both of Elgin, Albert Co.

PILLSBURY-DIXON.—At Everett, Mass., on the 17th Aug., by Rev. W. H. Richan, Ernest D. Pillsbury, of Somerville, Mass., to Mina Dixon, of Wood's Harbor, N. S.

JONES-WHITING.—At the residence of the bride, South Alton, Kings Co., N. S., by Rev. H. S. Erb, Emery Jones of New Ross road, to Mrs. Edward Whiting of South Alton.

BROWN-BACON.—At the residence of Lewis Messenger, Lower Canard, Aug. 22, by Rev. C. H. Martell, Charles G. Brown, of Boston, Mass, to Bessie M. Bacon, of Falmouth.

HAYDOCK-MOSHER.—At the residence of the bride's sister, South Alton, Kings Co., N. S., Aug. 28th, by Rev. H. S. Erb, Thomas Haydock to Augusta H. Mosher, both of Chelsea, Mass.

BURNS-DICKSON.—At the residence of Mr. B. B. Hewitt, Sonora, Guysboro Co., N. S., Aug. 20th, by Rev. G. A. Lawson, Capt. D. J. Burns, to Laura, daughter of Capt. John Dickson, both of Sonora.

RILEY-MCLEOD.—At the old home of the bride, on Aug. 13, by Rev. D. G. Macdonald, B. Th., assisted by Rev. W. J. Rutlidge, William Henry Riley to Elizabeth McLeod, daughter of the late Angus McLeod, all of Dundas, P. E. I.

SEELYE-HALLET.—At the residence of Robert Manzer, Mount Hope, York Co. N. B., August 14, by Rev. J. D. Freeman, assisted by Rev. R. J. Beattie, Frederick B. Seelye, pastor of the Baptist church at Baillie, N. B., to Minnie M. Hallet, adopted daughter of Robert Manzer.

DEATHS.

MCMANN.—At Lower Newcastle, Queens Co., N. B., on Aug. 19, of typhoid fever, James L. McMann, aged 25 years. Deceased leaves a wife and one child, besides a large circle of other kindred and friends to mourn his departure.

EASON.—At Factorydale, Kings Co., N. S., April 1, Thomas Eason, aged 77 years. At the same place, April 25, William Eason, aged 79 years. These two brothers were intimately associated together through life, and were only separated by a few days in their death. They both died trusting in Jesus, and relying wholly on the atonement of Christ for their salvation.

DICKINSON.—At Canterbury, on Aug. 24, of tumor of the stomach, James Wesley Dickinson, aged 54 years. During his illness he was a great sufferer. We can say a good citizen and a manly man has fallen. He was a kind, indulgent father and an affectionate husband. A widow and six children are left to mourn. Precious to all who knew him will be his memory. In his sickness he trusted in the merits of the Saviour.

DAVIDSON.—At the parsonage, Gibson, N. B., Aug. 28, Gladys Louise Davidson, aged five months and eleven days. While at the convention I received a telegram summoning me to the side of our dear "baby." I found her sick unto death, and Wednesday morning at 8.30 she passed away. Our hearts are very sad, but we find comfort in the precious promises of our Lord, and the christian sympathy of the people around us. May our Master's blessing rest upon them is our prayer. F. D. D.

FARNSWORTH.—Mrs. Phoebe Farnsworth, aged 75, the widow of the late Solomon Farnsworth, of Stony Beach, departed to be with Christ, Saturday, Aug. 10. In her sufferings of the past year, she manifested a spirit of patience and resignation that was as beautiful as it was wonderful. Knowing that her days were numbered she met the event with calmness; made every preparation, even to the smallest details, as one might do for a journey, and cheerfully entered into His presence with whom these many years she has enjoyed fellowship. The funeral services were conducted by Pastor Jenkins.

ARE YOU DESPONDENT?

Has ill health or over-work made you despondent? Has your nervous system been over-wrought? If so, you need a thorough course of Hawker's nerve and stomach tonic. You will find it exactly what you need. It restores health and strength and hopefulness, and it does it in the most natural way in the world. It improves digestion, stimulates the appetite, affords new vitalizing power to the blood, and so lends to the rebuilding of weak and wasted tissues of the body, the result of which is a complete renewal of health and a vigorous mental activity. Its power is irresistible. The formerly despondent sufferer feels the thrill of a new vitality, and work is no longer a dreary task or pleasure merely a thing to be endured. Hawker's nerve and stomach tonic is sold by all druggists and dealers at 50cts. per bottle or six bottles for $2.50, and is manufactured only by the Hawker Medicine Co. (Ltd), St. John, N. B., and New York City.

The time for receiving entries at the International Exhibition, St. John, has been intended till and including Tuesday 17th Sept. CHARLES A. EVERETT, Sec. per.

Boarding: Pleasant room, with board in a private family, may be had at 46 Elliott Row. Gentlemen preferred. Terms moderate.

NOTICES

The York County quarterly meetings will hold its regular session with the Second Canterbury church, commencing Sept. 12. A large attendance of delegates is requested. SEC'Y.
Canterbury, Aug. 30.

The next annual meeting of the Baptist Annuity Association, located in New Brunswick, will be held with the New Brunswick Baptist Convention, at Harvey, Albert Co., N. B., on Monday the 16th day of September next at 2 o'clock p. m. HAVELOCK COY, Rec. Sec'y.
Aug. 8, '95.

The next session of the York and Sunbury Counties quarterly meeting will convene with the Second Canterbury Baptist church on the second Friday in September (13th) at 7.30 p. m. M. B. Whitman, (lic.), is to preach the introductory sermon, and E. C. Jenkins the quarterly, Rev. O. E. Steeves alternate. As this is the annual meeting at which the officers for the ensuing year will be elected, a large delegation from the churches is requested.
S. ESTABROOKS, Sec'y Treas.
Prince William, Aug. 23.

Delegates to the New Brunswick Baptist Convention to be held with the First Harvey church, Harvey, Albert Co., Sept. 14, are requested to send their names to the undersigned on or before the 10th Sept., in order that the work of locating may be accomplished before the arrival of the delegates. Let all those who are expecting to be in attendance please bear this in mind. F. C. WRIGHT,
Address, Harvey, A. Co. Pastor.

The annual gathering of Sunday School workers for the County of Annapolis will be held in connection with the Baptist Conference at Lawrencetown on Tuesday the 10th of Sept. Session at 2 and 7 p. m. Interesting papers and addresses will be given by brothers, sisters and clergyman. Full reports and a good representation is expected from each school—we hope to report near 3000 scholars enrolled.
L. W. ELLIOT, Sec., B. S. S. C.

The next session of the Queens Co. quarterly will convene with the 2nd. Chipman church, at Upper Salmon Creek on the 3rd Friday of Sept. i. e. the 20th, at 2.30 o'clock, p. m. First sessions devoted to S. S. work. Papers to be presented by Revs. Dr. MacDonald and Z. O Wilson. Rev. Isa. Wallace was to preach the quarterly sermon and Rev. A. B. MacDonald to preach a missionary sermon. Let all the churches send their pastors and delegates. Election of officers at 1st sessions. S. D. ERVIN. Sec. Treas.

The next meeting of the Annapolis County Baptist Church Conference will be held (D. V.) with the Lawrencetown Baptist church Sept 9th and 10th. The evening of the 9th and morning of the 10th will be given to the Conference proper; and the afternoon and evening of the 10th will be given to the S. S. County Convention which meets in connection with the Conference. Will all the churches and Sabbath schools see that they are represented at the meetings, and please forward the names of the delegates by card to the undersigned by Sept. 1st. We expect to have an important interesting and profitable reunion and so urge all to attend.
J. HARRY KING, Chairman, Ex. Com.

Sunday School workers in the western and central Counties of Nova Scotia will hold their annual International Conventions as follows: Queens (south), Port Medway, Friday, Aug. 30; Shelburne, Sable River, Tuesday, Sept. 3; Queens (north), Caledonia, Thursday, Sep. 5; Digby, Plympton, Tuesday, Sep. 10; Annapolis, Bridgetown, Friday, Sep. 13; Hants (west), Avondale, Tuesday, Sept. 17; Halifax, Dartmouth, Thursday, Sept. 19; Hants (east), Stewiacke Station, Friday, Sept. 20; Colchester, Tatamagouche, Tuesday, Sept. 24; Cumberland, River Hebert, Thursday, Sept. 26; Pictou, not fixed, Tuesday, Oct. 1; Lunenburg, Bridgewater, date not fixed; Kings, Billtown, Thursday, Oct. 3; Provincial Convention, Windsor, early in October.

The second annual session of the N. B. Baptist Convention will be held with the First Baptist Church, Harvey, Albert Co., beginning on Saturday, Sept. 14th, at 10 a.m. Each church is entitled to send three delegates, including the pastor, with an additional delegate for every hundred members above one hundred. A young people's meeting will be held Saturday evening at which the representatives of the B. Y. P. U. Societies will present reports and themes for discussion. Convention sermon on Sabbath at 11 a. m.; preacher Rev. B. N. Hughes, alternate Rev. Geo. Howard. A meeting of the W. M. A. Societies will also be arranged, probably on Sabbath afternoon. On Monday afternoon, 16th inst., the Baptist Annuity Association will hold its annual session. Reports will also be given of the affairs of the Seminary and of the conduct of Home Missions during the past year. We hope for an interesting and profitable session.
W. E. MCINTYRE, Sec'y.

WANTED.—1. All the Minutes of the New Brunswick Association, from 1821 to 1847, except the years 1841, '42, '44 and '46. 2. Minutes of the Eastern N. B. Association for 1850 and 1866. 3. Any copies of the Eastern, Western and Southern N. B. Associations that have been published since 1881 apart from the Year Book. 4. "Contending for the Faith", a sermon preached by Rev. S. DeBlois at Chester, N. S., in 1804, connected with which the Minutes of the N. S. Association for 1814 are found. 5. "Baptist Missionary Magazine of N. S. and N. B." for 1827, for April and October of 1828, for 1829, and for Jan. 1832. 6. First, second, third, fourth, fifth and seventh Annual Reports of the Woman's Baptist Missionary Union. 7. Reports of the Canadian Baptist Telugu Mission for 1887, '88, '89 and '91. 8. Any pamphlets containing histories of Baptist Churches or Associations in the Maritime Provinces. The stamps necessary for transmission will be forwarded if names and addresses of senders are given. Address
REV. A. C. CHUTE, Halifax, N. S.

SAVING POWER OF KDC

REV. J. FRANKLIN PARSONS, Cathcart, Ont.: "The package of K.D.C. and Pills which you sent me some time ago has done me a wonderful amount of good. I have advertised it well and many have confessed of its saving power. Test these wonderful remedies."

FREE SAMPLES OF K. D. C. AND PILLS . . . .

K. D. C. CO. LTD, New Glasgow,
And 127 State St., Boston, Mass.

In sending to us for samples be assured they will be sent promptly and cheerfully.

Our Fall black dress goods have arrived, and judging by the way they are moving off a repeat order will soon have to follow.

Dress trimmings in point jets, fur-edge jet, lamb and lambett, gimpe and other new makes have just been opened.

Send for samples.

FRED A. DYKEMAN & CO.,
97 King St., - - ST. JOHN, N.B.

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HORN-FLY.

HORN-FLY.

Owing to the immense number of mail orders we have received for **Shives' Insect Powder,** and also inquiries from Druggists and Merchants for quotations in quantities, we beg to state:

That if your local dealer does not handle Shives' Powder, and has not business enough about him to get it for you, we will send, post-paid, one box Shives' Powder for 25cts, five boxes for $1, twelve boxes for $2.25.

Address: RETAIL DEPARTMENT,
S. McDIARMID,
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Wholesale by
S. McDIARMID,
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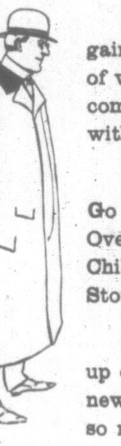
McLean's Vegetable Worm Syrup . . . . .

The original and genuine Worm Syrup. A safe, pleasant and effectual remedy for Worms in Children and Adults; for 50 years acknowledged to be the best and safest remedy. Beware of spurious Worm Syrups. If you want the genuine, obtain MCLEAN'S VEGETABLE WORM SYRUP, sold by nearly every dealer in Medicine. 25 cents a bottle.

GROWING, IS STILL THE STORY!



A healthy business doesn't stand still. Widening, gaining, doubling on last year's business is the record of which the August days tell. Every week the Store comes to be better known, and to hold a higher place with those who already know it.

Don't be satisfied with knowing one department. Go up, go down, go all around; visit the Suits and Overcoats; loiter among the Furnishings; handle the Childrens' Wearables. You'll find new ways to use the Store; new things it can do for you.

As the fall days advance the cases of Clothing pile up on us from the factory—new Suits, new Overcoats, new Ulsters, new Reefers, for man and boy. There's so much Clothing we hardly have room to display it.

Summer Clothing at about Half-Price.

Why? Because we want Room and the Money, and don't wan't the Summer clothing. In such cases we shut our eyes and chop.

Childrens' Clothing:

About 200 Childrens' two-piece Suits, rather light colored mixtures, Tweeds, sizes to fit Boy 4 to 10 years—$2 to $3.50 a suit, instead of half as much again.

Specialties:

CUT PRICES!

Boys Norfolk Jacket Suits of Blue Serge, all wool, (pants and coat are lined throughout) $2.75. $3.00 and $3.25, according to the size.

Oxford Norfolk Jacket Suits, such as are worn by the Rothesay College Boys, trimmed with Mohair braid. The size regulates the price.

Bicycle Suits. Blue Serge; Coat is Norfolk Jacket style; Trousers are cut bloomer style. Suits are $7.50; extra Trousers $3.

Mens' Suits:

It's going to be hard for you not to buy, we've made the Suits so interesting and the prices so small. That's a warning to come, and be as well clothed as any man can be.

SCOVIL BROS & CO.

OAK HALL, King St., Corner Germain. ST. JOHN.