

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

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THE CHRISTIAN VISITOR,
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SAILING UNDER FALSE COLORS.—A brother from Margaret's Bay, Halifax Co., informs us that certain parties from this place are out canvassing for "Seventh Day Adventist" literature. In order the better to succeed, they hail, where they are not known, for Baptists or Methodists, as their surroundings suggest. It is well for all honest people to be on their guard when these fellows are around.

An American contemporary says: "Some facts have come to our knowledge within the last two months that are appalling in their nature. We are assured that there are a large number of Baptist churches in the State of New York in which not a religious newspaper is taken!" Some good people may think as they will, but the church which in this nineteenth century neglects the press is sowing the seeds of lack of principle and feebleness in the future. It is the power of the present day.

The above, which we take from the *Freeman*, of London, contains a wise hint for all our pastors and members, which will be highly appreciated by a large number of them.

THE SUCCESS OF A COLORED STUDENT.—The senior class of Harvard University has selected for class orator, Clement Garrett Morgan, a colored man, 28 years of age, of poor parentage. He is said to be a very brilliant speaker, and intends to enter the profession of law. The success of this young negro is worthy of notice on account of its significance in these days when the color line is agitating every religious circle. It will also pay our young men to make a note of this circumstance, as it reveals an open door to eminence for all who have the ability and determination to succeed, though humble poverty be their starting point.

A SOLEMN WARNING.—A few weeks ago a man was executed at Andalusia, Spain, for murder. The wretched convict was led to expect a reprieve. A reprieve was granted by the Sovereign, but through some careless delay of officials the reprieve did not arrive until the prisoner had been executed. How painful is the thought of such careless neglect when the life of a fellow man is at stake. The Gospel of Jesus Christ is a message of divine mercy and pardon to condemned sinners. This message we are commanded to proclaim to every sinner. How great must be our condemnation if we fail to carry these glad tidings to the doomed ones. How great must be the woe of all those who disregard the offers of salvation. "Behold now is the accepted time, behold now is the day of salvation."

Literary Notes.

The *National Magazine* for November will contain, among other articles, "Comparative Philology," by Professor Schele de Vere, Ph. D., J. U. D. of the University of Virginia; "Political Science," by Professor Raymond Mayo Smith, A. M., of Columbia College, and "Shakespeare," by F. W. Harkins, Ph. D., Chancellor of the New National University of Chicago. Published the first of each month, at 147 Throop street, Chicago. Subscription price, \$1.00 a year. Sample copy 10 cts.

Harper's Magazine for November contains two articles of Pan-American value: one by Thomas A. Janvier, describing "The Mexican Army" (which Frederic Remington illustrates with fifteen drawings from life), the other, by the former Envoy Extraordinary and Minister Plenipotentiary of the Republic of Columbia to the United States—Hon. Ricardo Becerra—on "The Republic of Columbia;" Lafcadio Hearn tells what he saw and dreamed and mused upon "At Grand Anse," of that bare east, where there are no woods, no ships, no sunsets. . . . only the ocean roaring forever over its beach of black sand." Many rare portraits of actors give added value to a paper by Laurence Hutton on "A Century of Hamlets," reviewing the history of the tragedy in America, beginning with the first presentation in New York, Nov. 26, 1761. Prof. Charles Eliot Norton tells the wonderful story of "The Building of the Cathedral at Chartres." W. Hamilton Gibson identifies for his readers the notes in "the choral of the birds" that one hears on a perfect day in early June. He furnishes striking portraits of the singers, and calls his article "Bird Notes." Joseph Pennell justifies with many illustrations the words of Richard Wheatley, describing the old minister city of "York." Thomas W. Knox, Lucy C. Lillie, and John Elliott Curran contribute short stories, and Charles Dudley Warner concludes his bright novel of contemporary American life, "A Little Journey in the World." Wordsworth's sonnet, "The River Duddon—The Stepping Stones," is illustrated by Alfred Parsons; and of living poets, Zedekiah Barnes Gustafson and B. R. Hulkeley contribute respectively a poem, "Song of Indian Summer," and a sonnet, "Love the Crown of Creation."

Missionary Farewell.

The farewell service, on the departure of our missionaries for Telugu land, was held in the North Baptist church, Halifax, on the evening of the 21st, and was largely attended. Rev. J. W. Manning presided, and on the platform were the missionaries-elect—Rev. W. V. and Mrs. Higgins, and Miss Nettie Fitch; Revs. W. H. Cline, E. T. Miller, C. W. Williams and A. W. Jordan. Rev. G. O. Gates and Bro. John March, St. John, represented the F. M. Board.

We acknowledge indebtedness to the *Acadian Recorder* for the following report of the meeting:

The exercises opened with hymn 571—Zion stands with hills surrounded, Zion kept by power divine, etc.

Rev. C. W. Williams read Scripture; prayer by Revs. W. H. Cline and E. T. Miller.

Rev. J. W. Manning, in his introductory remarks, desired to impress the thought of our relations to these missionaries; that they were going to toil for us, and that we were going to stand by them; to remember them in our prayers at the throne of God's grace, and also contribute to their support; whilst they were toiling, teaching, preaching, they were doing this for us.

After an anthem by the choir, "Hold the Light up Higher," Rev. G. O. Gates, St. John, N. B., said this was a wonderful age in which we lived—advancement all along the line, especially in the missionary world. He would sooner live now in these days of religious advancement and age than when our Master was here upon earth. The greatness of our opportunities, together with our responsibilities, were many-fold now in these days, when the vast heathen world was being thrown open to the onward march of the Christian religion. It was a season for rejoicing that God had answered our prayers, by giving us these men and women to go to the foreign field to labor among the heathen. He mentioned a touching incident of an American army that had been fighting all day, and at night were weary, tired and worn out; with the enemy just in front, how did they go forward? When almost in despair, they saw help coming in sight; the captain so elated, desired the band to play something to cheer the weary ones, and the old tune, "All Hail the Power of Jesus' Name," etc., was played as never before. So our recruits were going out to the help of those now weary and tired. Let us sing as never before, and live for Jesus as never before, because of the time coming nearer when He shall have the heathen for His inheritance.

Collection taken; choir sang "Oh Praise the Lord." Rev. W. V. Higgins next spoke. His address was full of earnest appeal to missionary zeal and activity in the Christian church. God's ways are past finding out. It was in the great heart of God where salvation of the world originated, and that the heathen world must be won to Jesus. He felt it a great honor to go forth and help in this great work. He referred to the sacrifice he was making. It was as nothing compared with Judson, Carey, and others. Some, he said, might be anxious to know how he felt about leaving home and friends, etc. He, if he had to go back to Wolfville now, would be sorry. The joy before me is unspeakably great, and I thank God that He has called me into this work. There is nothing so grand as the work of saving souls. We are our missionaries. You claim us as yours, and we promise you, God helping us, we will strive to be faithful. We have claims, too, upon you; we want your prayers. He gave an illustration of the state of the heathen world; by the death of a man in the Congo River, that before help could be rendered to rescue the man, the question of payment must be settled. It was then too late, so we were counting the cost and sacrifice whilst the heathen were dying for want of the gospel. He desired to see more enthusiasm in the churches, more missionary enthusiasm. Many were rousing up to the great need of workers in the missionary fields, and many were preparing for the work. His closing words will be remembered in the precious promise which he quoted: "Be thou faithful unto death and I will give thee a crown of life." "Good-bye."

Mrs. Higgins spoke briefly, told of her conversion in '84 during a revival in Wolfville, and now rejoiced and felt it a high honor to have the call to carry the gospel to the heathen. She would go for Jesus' sake.

Miss Fitch said, "Although I am leaving home and friends, I am glad to go I go for Jesus' sake; when strength fails me He will help; He has conformed this honor upon me of telling the good news of salvation to the heathen. 'I can do

all things through Christ who strengthens me.' One year ago I could not have done this, but now realize the call. It cannot be considered a sacrifice."

A male quartette, entitled, "Marching on to Victory," was sung by Prof. Morse, G. A. McDonald, N. McDonald, and Mr. Hood, after which Mrs. Manning, on behalf of the Woman's Baptist Missionary Union, bade farewell to Miss Fitch, "with mingled feelings of joy and grief." She said, "One sister had labored alone on the foreign field for thirteen years, and has borne many sorrows and trials, and it is with joy that you have heard the call. We cannot go, but we send you forth to tell the glad news of Jesus to our benighted sisters. Over 3,000 of your sisters are bearing you upon their hearts. We have pledged ourselves to pray for you every Saturday night, which will be about the hour which you will go forth to work in India, that the blessing of God may abundantly crown your efforts. In closing a precious promise from God's word was given. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusted in Thee.' Isaiah 26: 3. To Mrs. Higgins she said: 'I bid you God speed, the Lord be with you, the Lord be gracious unto you.'"

After singing hymn 655, John March, Esq., of St. John, on behalf of the Foreign Mission Board of the Maritime Provinces, gave the parting farewell in a few well-chosen words. He said this is no time for sadness. We have been praying for this every day, and have our prayer answered. I have only three words to say—addressing the missionaries he said: For the lay brethren and sisters, we say "Adieu." To God we commit you. We know you will be safe in His hands. "Farewell," as the blessing of God goes with you; it will be fare well, because the banner over you is love even unto death. "Good-bye," God be with you; this is the prayer of our hearts. "God be with you till we meet again,"—if not on the shores of time, in glory, where we shall together crown Him Lord of all. The meeting was brought to a close after singing hymn 654—"Yes, my native land, I love thee," etc.

Rev. M. P. Freeman offered prayer, and Rev. A. W. Jordan pronounced the benediction.

A correspondent writes from Halifax: On Wednesday morning, at the parting, the word "sacrifice" gathered to itself, in a few brief moments, a new and deeper meaning. It is in truth a thing of glory—this result of the welding of the strength and greatness of human love for Christ. Soon the *Damara* steamed slowly away. We strained our eyes while we could see the last waved "good-bye." Then we committed those who had left so much of "life" to the care of Him who ruleth the waves, and who giveth His beloved peace, and strength, and victory.

The enthusiasm that has been aroused in our churches in connection with the sending out of these missionaries must be a great present gratification to them, as well as a token of future blessings. May this missionary revival grow. As this grows here, work will accomplish there.

Circular Letter.

TO THE CHURCHES OF THE N. S. EASTERN BAPTIST ASSOCIATION.

The Annual Letter of the Eastern Nova Scotia Baptist Association to the churches, though somewhat late, is too good to be overlooked.

Dear Beloved,—We greet you in the name of the Lord. Your letters to this body have moved us profoundly. The good news from some of you, of souls won for Christ, of quickened zeal in the work of the church, and of enlarged benevolence in the interests of the perishing at home and abroad, have been an incentive to us to strive for still greater things for the year to come, while the note of discouragement that has sounded in some others, instead of disheartening us, has awakened hope that the life that manifests itself in mourning now, will ere long be manifest in rejoicing; that the churches in sackcloth to-day, will put on their beautiful garments before the close of another year.

On the whole, our prospects have very considerably brightened since our last annual gathering. God has heard prayer, and many of the churches have been greatly blessed. This should encourage not only those who have been the recipients of special favor to put forth still greater effort and to exercise a sublimer faith, but it should stimulate the churches also that have not enjoyed revival blessings to any appreciable extent, to humble themselves before God and seek His blessing by prayer and

a more thorough consecration of heart and life to His service.

The special subject to which we would call the attention of the churches in this letter, is, "The necessity for more direct and persistent effort for the conversion of the children." At first sight, in view of the interest taken in the young in our day, as manifested by the amount of machinery employed on their behalf in Sabbath-school work, it might almost seem that the demand for further and increased consideration were not imperative.

It is true that the facilities for systematic Bible study were never so great as at the present hour. Never were so many children and youths massed for instruction in the word, as now. But it is not a subject for painful reflection, that so many of these pass through the different departments of the Sabbath-school and go out into the work of the world without conversion? But do I hear some one say, conversion is God's work and we are not responsible for the result named.

Well, if we can clear ourselves from all responsibility in the matter, the case is different. We do not call in question that conversion is the work of the Spirit, and yet we cannot deny that human instrumentality enters into God's plan as an important factor in this work; so that we cannot rid ourselves of responsibility, if we would. Beloved, let us honestly face this matter; have we not been wont to discount child conversion and child piety? Have not the most of our churches rather discouraged than encouraged the children in making a public profession? Have not pastors been met again and again, with the exclamation, "O they are very young," when he has intimated that certain of the children were in a hopeful condition, and ventured to express himself as favorable to their being admitted by baptism to membership. Do not the knowing ones often shake their heads and sagely suggest caution? Cautious in what, in trying to bring the little ones to Christ? Well no, not exactly that. What then? In bringing them into the fold which the great Shepherd has provided? What is the fold for? Which need it most, the old sheep, the matured Christians or the tender lambs? But why should we be surprised of the piety of a child? Is it not our boast that our precious Christianity is adapted to all classes? Who then has made the discovery that there is one exception? Has the lover of little children discriminated against the child? You say the question is absurd, so say we, almost blasphemous, but it presents in their true light the objections so often made against the validity of child conversion.

Beloved, we are more convinced, as the days go by, that the field of Christian enterprise that promises the grandest results is amongst the young. No class should be neglected; the gospel must be preached to every creature, but in the young is our hope of richest fruits. Passing into adult years without Christ, the chances are against them, and they become more and more strongly against them as the years of unregeneracy multiply. The thought is a solemn one and should incite within us the most tender concern for those who have passed beyond the hopeful bounds of childhood and early youth; and while we leave no effort untried to win these to Christ, we should turn our attention, with a hundred fold more earnestness, to the class who are with God's rich blessing, within easy reach. Let this work lie on the heart of the churches of this Association for the coming year as never before, and we will predict a year of grace for this body which will make it memorable in our history for a long time to come. I say, let this work lie on the heart of the churches; not of a few of their membership, but the whole. We know it is customary to detail a few out of the large mass at the end or beginning of the year to attend to this special work; and we fear the rest feel little or no responsibility.

Now beloved, this must be all changed. The churches must be aroused at this point. The salvation of the young and their culture in the things of God, must be regarded as the pressing necessity of the hour. For what Christian with his eyes open to the dangers of the present, the temptations that press the young on every side, but will acknowledge this to be true.

It has proved a perilous thing to neglect the religious training of the young in all former periods, but does not the peril multiply with the lapse of years. New temptations multiply with what we call our higher civilization. Science has given to men a control of Nature they never possessed before. New avenues to wealth are being opened and thus the means to indulgence; and so also in the

same ratio the temptation to worldliness, cupidity, and alas too often, to downright dishonesty. Then we find the spirit abroad, restless under the wholesome restraint of a former time—a spirit of liberty misnamed for license. The devil is still using to sad effect that argument which is as old as the race, with which he deceived our fore-parents, I will make you as gods; break away from the unseemly fetters that have bound your fathers and be free. And so the young are tempted to cast off restraint as never before. Our times have been a falling away so sad that the heart sickens at the thought. If the children are the hope of the nation, and upon their training into good and patriotic citizens depends in large measure the future stability and prosperity of the nation, surely, it may be said with equal truth that the future of the church, as to its stability and enlargement, depends, under God, upon the training and the character given by the training of the children. No man who has the care of sheep will neglect in the cold spring-time the lambs. No wise orchardist will give his undivided attention to the old fruit trees and turn out to common the embryo orchard, the young trees of the nursery. And no successful gardener will leave the young plants to take care of themselves, just at the time when they need careful culture, weeding, pruning, etc.

But it is to be feared that the churches have too often been guilty of a similar folly, and the ministry has shown its unwisdom by giving its chief strength to the building up of the church, largely composed of adult members, meantime leaving the children to run wild till they arrive at a convertible age, which, in the false view of many, means adult age. Now, we are convinced that all this is wrong. Under the Mosaic economy what emphasis was laid upon teaching God's statutes to the children? See Deut. 11: 18-21. And what means that tender scene presented in the gospels and held up to the gaze of subsequent ages? The lessons in both the Old and New Testaments are indelible, viz: God's deep interest in children, and His wish that they become savingly acquainted with Himself.

Now, while we are free to acknowledge a deepening interest in the training of the young in Bible truth, and thank God for it, yet we fear there is cause for complaint that direct effort for the children's conversion to God and training for Christian work, is all too meagre and fitful. Surely there is nothing in the truths of the gospel fundamental to our salvation but a child can understand. Two facts cover all that is absolutely necessary to the salvation of adult or child, viz: "I am a sinner and Christ is a Saviour," and a child will grasp these truths more readily than one of mature age. They do not stumble over the simplicity of the gospel as older people do. Then remember what the Apostle says in regard to spiritual things being spiritually discerned. And who will doubt the Spirit's ability to give a child discernment?

But you say the Spirit enlightens through the truth; granted. Surely in these days when saving truth is presented in the Sabbath-school lessons and the gospel hymns the children are taught to sing, there must be truth enough lying in the minds of very young children for the Spirit to use for their conversion. Then think how impressive and plastic the minds of the young, how much easier for them to believe and then to submit to the authority of God. As soon as a child comes to the years of responsibility and is capable of actual sin, he is capable of repenting and reaching out the hand of faith. Then God's word means something. His injunctions to the young, "Remember now thy Creator," etc., "Seek first the kingdom of God," etc., "I love them that love me," and they that seek me early shall find me."

We could confirm all this with names without number, of those who have become eminent in piety and good works, all down through the history of the church, who were brought in childhood to a saving knowledge of Christ; but we forbear. Dear brethren of the churches, is it not enough to remind you of the necessity of putting forth special effort for the salvation of the children. And will you not in the year to come, bend your energies as never before to bring this interesting class to the feet of Jesus?

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

It has been stated that "foreign missions are a failure," that too much money and time have been expended, too many precious lives sacrificed, for the results we have to show. Suppose this statement to be correct, what are we to do with our blessed Master's last command—"Go ye into all the world and preach the gospel to every creature." This should be implicitly obeyed, suppose no results were visible to our eyes; but to show that this conjecture is far from the truth, let me quote the following brief summary from the pen of Rev. S. F. Smith, an authority in this matter, concerning the work in connection with the American Baptist Missionary Union: The missionary work of American Baptists covers a period of 73 years. The first station was commenced in 1814; the first baptism was in 1819, so that the first six years were purely seed-sowing, and not reaping. At the end of ten years there was one church in the Asiatic field, with 18 members. The first ten years included discouragement, self-denial, persecution, imprisonment, waiting—not much else. But from the beginning, including these ten years, one Baptist church has been organized in our mission field on an average every 21 days—that is one every three weeks, or 17 every year during the entire period. The number of baptisms has been on an average more than three thousand every year during the seventy-three years. That is about eight every day or one every three hours, day and night, for the whole period. In 1814, the whole missionary force was two—Mr. and Mrs. Judson; now it exceeds 2,000. Then our only mission field was Burma; now, Burma, India, Assam, China, Japan, France, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, the Congo—16 countries. I think you will agree with me that this is a wonderful record of results. Shall we take credit to ourselves on this account? Not unto us, O Lord, "not unto us, but unto Thy name give glory." We have received as God gave unto each. One sowed, another reaped, He gave the increase.

Sketches of Native Helpers.

BY MRS. C. H. ARCHIBALD, CHICAGO, ILLINOIS.
Jacob and Sarah.

Not long after I came to Chicago, some nine years ago, my attention was drawn to rather an old man, who tried to earn his living as a barber. He was usually accompanied by a boy and girl, for whom I felt considerable pity, as the father, evidently, did not possess a sound mind.

With what he could earn, find what they all could beg, they managed to live. I made several attempts to induce the father to give me the boy and girl, which he generally refused. But one time he said the girl might come, which she did; but he soon took her away again. The boy was quite large, and could have secured his own living had the father permitted. He was often unkind to them, and they ate what they could get, and slept in sheds or under trees, or wherever they could find shelter.

When Mr. and Mrs. Hutchinson came, they tried to secure the children, but could not till the old man was near death; and they were both ultimately taken into the boarding school. The boy's name was Jacob, while the sister's was Mary.

The farmer was converted, and for some time continued his trade as a barber for a year or two. Was sent to the seminary at Samulocota, and thereafter did colporteur work, in which he is very successful.

He is not clever, but has a pleasant manner, and makes many friends among the heathen, to whom he tells the story of salvation in a very acceptable manner. He succeeds very well indeed in street preaching, but as a leader of a prayer-meeting he is almost a failure. He is not troubled with as much pride as many Telugus are, and is very helpful and agreeable. He is almost medium height, rather slender, with a quiet, unobtrusive manner. He was married some twenty months ago to Sarah, daughter of Appalarish and Shenthama. He was the first preacher in Akulempara, and for some years she was Bible woman there. Both are now dead.

Sarah is fair complexioned and rather nice looking; and though a Telugu, she possesses qualities of mind and heart which are correspondingly attractive. She works under Miss Wright's direction as a Bible woman, and shows more genuine gratitude for benefits received than the great majority of Telugus. She is Oria, but they are better in this direction. She thinks she can never thank God enough for bringing her to the Boarding School; and never sufficiently thank the missionaries for all they have taught her. She and Jacob always form a part of Miss Wright's touring company; indeed we hardly know how she could go out without them. The two together are among our best.

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C. GOODMAN, St. John, N. B.

Messenger and Visitor

WEDNESDAY, OCTOBER 30, 1889.

A TRIP TO THE WEST.

On Wednesday, at 3 p. m., the editor of the MESSENGER and VISITOR started for a trip to the West, via the Short Line. At 8.30 the next morning he was in Montreal.

When we arrived, the Convention of the Baptists of Ontario and Quebec had already held its opening session, and was prepared to proceed with its business, under the presidency of D. E. Thompson, Esq., of Toronto.

The reports from the great enterprises of the body were very encouraging. The interest in Foreign Missions is very intense and is on the increase. This is largely due to the appeal from the missionaries on the field, backed up by the burning earnestness of Bro. John McLaurin.

The educational work of the brethren of the West has magnificent possibilities. Woodstock College has been remodelled. The buildings have been enlarged and furnished at a cost, the present year, of over \$15,000.

The attendance at Moulton Ladies College is already taxing the enlarged accommodation provided the last summer. About 100 are in attendance, and more are expected.

McMaster Hall has had much to bear the last year. Dr. Castle, the honored president, was laid aside and had to resign, and now Principal McGregor has been stricken down.

In Home Missions, also, the year has been one of more than usual success. From all sources there have been nearly \$18,000 received for this great object. The year is closed with a surplus of nearly \$1,000.

The lesser enterprises of the body, also, have made a favorable showing. The Canadian Baptist has been for the most of the year without an editor, the business manager having the general oversight.

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There were several very live questions before the Convention, and the Convention itself was as alive as the questions themselves. One was that of tax exemption on church property.

purpose, and violated one of the first principles of Baptist faith—that church and state should be entirely separate. It was also said with great pertinency that Baptists were not in the best position to protest against grants to the Romish church if they accepted this indirect grant.

Another discussion of great earnestness was over a resolution commending Dr. Fulton and his work. The redoubtable pastor was present in Ottawa and gave addresses on Sabbath and Monday and Tuesday evenings, drawing great crowds.

The propriety of opening the arts course in the McMaster University next autumn was also canvassed. The Board of Governors had decided that this should be done; but it was feared that new elements which had come into the question would make it unwise to begin this great work so soon.

We said at the beginning that this was the first session of the Convention under the new constitution, giving it power over all the Boards and the work of the body. If it is young it is lusty. The day is past when the authority of one or two leading brethren would carry a measure.

Our impression of the Baptists of the West and of their work, after an absence from them of twelve years, is that they are as earnest and energetic a body as we know of those who hold our faith. They have great strength in a goodly number of earnest laymen, some of them possessors of large means, who are ever ready to sacrifice time or give money to the work of the Lord.

RELIGIOUS PESSIMISTS IN THE CHURCH.

There is a class of self-styled "Christian workers" who always make one's blood hot as we hear them talk in a lofty, self-satisfied way of the church of God and her work. Their chief aim is first to decry and abuse the churches and their ministry; and then to parade themselves as the God-appointed agency to do the important work the church has neglected to do.

church, are dazzled by this artificial glare. Yet, alas, when the whole weight and measure of these sensationalists are taken, they are found not to be pre-eminently pious, or in any sense consistent, intelligent, or even honest workers, much less "Christian workers."

Then we have quite a large class in our churches, indeed the class we have been describing are chiefly church members, who still persist in holding their membership; whose chief stock in trade is sneers at churches and pastors, and church work and church ordinances.

If these pessimists would only take themselves out of these very faulty and wicked churches and start a sect of their own more righteous than the churches, it would be a cause for general rejoicing. One amusing thing about this matter is how touchy the workers are.

I suggest, on behalf of plain Christians who are quietly doing in their homes ten million times more work for Jesus than these "workers" with their sounding trumpets and many conventions, that since the churches are such "stumbling blocks in the way of Christian work," to use their own respectful language, they betake themselves to paths where these stumbling blocks will not be found.

THE WEEK.

In England the tide is still rising in favor of Gladstone. Political circles are being unusually stirred. Some new phases are evidently looked for.

There is another force at work in the commonwealth of England that may be destined to produce great results in the near future. The eyes of the common people are being opened as never before to see the great disparity between the lot of the rich and the poor, and the poor are restive under their unfavorable conditions.

The Reichstag was opened on the 23rd inst. The speech from the throne breathes the desire for peace abroad and at home, but intimates extensive preparation for defensive and aggressive warfare should circumstances arise to demand it.

protection of German interests in East Africa have been taken. The Sultan of Zanzibar has issued comprehensive decrees promising to insure the abolition of slavery.

Japan has been again visited with fearful floods. In a review of the calamities caused by the floods during the year 1889, the Japan Mail says:

The returns show 12 prefectures have been devastated, 2,419 people killed, 155 wounded, and over 90,000 deprived of the means of subsistence; more than 50,000 houses have been swept away or submerged, and 150,000 acres of crops destroyed; about 6,000 bridges washed away and some hundreds of miles of roads broken up.

The International Marine Convention is in session in Washington. Progress is being made in consideration of the rules of the road, signal lights, etc.

The Pan-American Congress after being treated to a very attractive and sentimental speech by Mr. Blaine, are doing the United States and being feted and treated to the rosy side of the national life. The Southern members of the Congress are not likely to embrace very heartily a government that by a narrow prohibitory trade policy denies to her neighbors anything like a fair commerce.

The Baptist Year Book, 1889.

At its recent session, the Baptist Convention decided that the Year Book should hereafter be sold, so as to aid as far as possible in defraying the cost of publication. Single copies will be 15 cents, but five or more copies to one address will be 10 cents each.

The book contains 196 pages, and on the cover is a splendid wood-cut of the Union Baptist Seminary, St. Martins, N. B. It will be interesting reading for the Baptists of the Maritime Provinces.

Edwin D. King, for Publishing Committee. Halifax, N. S., Oct. 19.

District No. Five.

This district held its second session for the year at New Cornwall, Monday, Oct. 21. Though the weather was unpleasant, yet the meetings were interesting and profitable. At the afternoon meeting a paper was read by Bro. Dodge on the following subject: "What can be done to increase the efficiency of the Sabbath-school within our district?"

After a discussion of the paper, it was resolved to carry out its suggestions, namely, to take the schools under the District's supervision, to ask the pastors to carefully prepare and furnish at our next meeting the statistics of the several schools, and at our next meeting to consider the advisability of organizing a Sabbath-school convention.

A Correction.

Having been informed that some of those present at the Sabbath evening service in the Springfield Baptist church (Sept. 22nd), on the occasion of the meeting of the Southern Baptist Association, received the impression from my remarks in said meeting that "fifty members of the Baptist church" engaged in dancing at the "Hop" held in this place on the evening of Sept. 5th, I beg to state that such an impression is decidedly erroneous, for I did not say that any member of the Baptist church danced at that gathering, and did not wish to create such an impression.

This correction I feel is justly due to the Baptist church and also to myself, as both are made to occupy a false position. D. A. VAUGHAN. St. Stephen, N. B., Oct. 21.

Quarterly Meeting.

The Albert County Quarterly meeting, met with the Caledonia Baptist church, Oct. 8th. There were eight ministers and the usual number of delegates present. The Conference meeting was interesting, the presence of the Lord was manifest. It was a very solemn season to us all.

After the Conference the names of delegates were received, and the following officers elected for the ensuing year: Rev. J. W. Brown, of Harvey, president; Rev. S. C. More, of Alma, vice-president; and Rev. S. W. Keirstead, of Surrey, secretary.

A quite enthusiastic missionary meeting was held on Wednesday evening. Addresses were delivered on the three leading subjects, Education, Home Missions and Foreign Missions. The meetings were harmonious and interesting, and we hope much good will result from them. S. W. KEIRSTEAD, Secy.

The Late Rev. J. F. McKennie.

Another of our older ministers has lately passed away, the Rev. John F. McKennie, of Ragged Islands, Shelburne Co., N. S. Our late brother was born at Port Medway, Queens Co., in 1816. When about seven years of age his parents moved to Brookfield, where he spent his youth.

He was converted under the ministry of the Rev. Mr. Pope, a zealous Methodist minister, and received into the Methodist church. The change in his character and conduct after his conversion was so obvious and permanent, that in relation thereto it might be truly said, "Old things are passed away, behold, all things are become new."

When he had been engaged as a local preacher for eight years, and a member of the church for about sixteen years, he was led, in the providence of God, to study the subject of baptism. This question to him was no light matter, but one which drove him to his knees, and he would often retire to the woods and wrestle in prayer that he might know and follow the Lord's will. He finally came to the conclusion that believers alone ought to be baptized, and that Scriptural baptism was by immersion. It was no easy matter to leave the church he had first joined, and to which most of his relations and friends belonged, and join a Baptist church. But he felt a divine command was laid upon him, and he must be willing to forsake all and follow Christ.

From Greenfield he removed to Ragged Islands, taking the oversight of the 1st Sable River, the 2nd Ragged Islands and Louis Head churches, where he labored until his death, a period of twenty-nine years. For the first six or seven years he also ministered to the Jordan Bay and Sand Point churches, but finding so large a field too much for his strength, he gave that church up and confined his labors to the other three.

His death was very sudden. He had spent the afternoon of Wednesday, Oct. 9th, with a few friends, amongst whom was the writer. Before leaving for home we knelt in prayer and he led us at the throne of grace, praying for the spiritual and temporal welfare of all who knelt with him, and finally asking that if we never meet again on earth, we might all meet around the throne in heaven. We little thought that was the last time we should see him alive in this world. He left us accompanied by his daughter, Mrs. Freeman, in good spirits and in his usual health. He sang a hymn as he drove along, which was a great favorite with him years ago, which commences with the lines,

"His wisdom past and knows no bound, A sea where all our thoughts are drowned," and seemed quite happy. He arrived home safely and was just going into his own door, when he fell down and expired without a struggle. He always wished to pass away without having a long period of sickness and his wish was granted. He died in harness, having preached twice the previous Sunday.

He has done a good solid work on the field where he labored so long and was privileged to reap much of what he had

sown: nearly all the members, except some few of the oldest; having been brought into the fold by his instrumentality. The funeral sermon was preached the Sunday after his death by the writer from Ecclesiasticus 7 chap. 1st verse, "A good name is better than precious ointment; and the day of death than the day of one's birth." The Rev. Mr. Borden (Methodist) and the Rev. L. J. Tingle, of Jordan River, were also present and gave sympathetic and appropriate addresses. The day was very wet, hindering a large number on distant parts of the field and neighborhood from attending the funeral services. But the meeting-house at Rockland was nearly filled with those who lamented the loss of a beloved pastor, parent and friend.

The Grand Ligne Mission.

This article's *Canada Baptist* contains several articles that cheered my heart, and I wish to refer to them briefly, for the information and comfort of the friends of this mission in the Maritime Provinces, who showed such a warm interest in the work for which I made a hurried canvass in August.

First is the interesting letter of Mr. John R. Calhoun, reprinted from the MESSENGER and VISITOR, with the remark by the Baptist editor that the letter is evidence that interest in the Grand Ligne work is extending and deepening in the Maritime Provinces. I may say that Mr. Calhoun has practically shown his personal interest in the work—he has joined with Mr. J. F. Bostwick, of St. John, in publishing a scholarship (\$50) which will entitle a pupil to a year's tuition.

Secondly, a letter from Mr. A. A. Ayer of Montreal, one of the most active members of the Mission Board, states the encouraging fact that over \$30,000 have been already secured towards the endowment—nearly sixty churches in Ontario yet to be visited. It is probable that the whole amount desired—\$50,000—can be got in the West without asking the Maritime Baptists. This will leave contributions of the latter free towards running expenses, which are now \$1,000 behind.

Thirdly, a communication from the president of the Mission Board, Rev. O. G. Upham, M. A., of Montreal, states the following facts: The school opened Oct. 2nd with 102 pupils—29 more than last year's number; 20 of these are day pupils, who live in the neighborhood. The mission house is absolutely full, and rooms have been secured for a few boarding pupils outside. There were 120 applications for admission as boarding pupils; but as there is room for only 70, about 50 have been turned away for lack of accommodation. Correspondence was received from still others who would have applied if there had been any hope of admission. (These figures strikingly corroborate the statement I made during the canvass, that the new building—which will hold 70 more when completed—would be filled as soon as ready.) The confidence shown in the school is very encouraging. Of the pupils, about thirty are Christians. Ten are English students. Thirteen are from the United States, their parents having left Quebec. The quality of the pupils is first-class. Mr. Upham remarks that he never saw a finer class of girls in the school. The boys are younger than usual, which is all the better, as they will probably remain longer, and give the teachers a better opportunity for impressing them.

The above record (with the exception of the deficiency in running expenses) is very cheering; and I trust that when the opportunity offers for a general collection among the churches in the east, there will be a hearty response.

The Board were much encouraged by the report I brought them, to believe that the Maritime Provinces will give even more liberally in future than in the past; and they were pleased to see that a special committee had been appointed at your Convention in August to superintend the work.

A general collection throughout the Maritime Provinces is being arranged for, of which pastors and people will be duly notified. Would it not be a grand thing for the Maritime Baptists to wipe out that \$1,000 deficiency?

THOMAS BENOUGH.

Toronto, Oct. 19.

Convention Funds Received.

Table with 2 columns: Funds of Quarterly meeting held at Cumberland Bay, Queens Co., N. B.; Jos. Labean, Riverdale; Cavendish S. H. and F. M.; Gagetown church, Con. Fund.; Springfield churches, N. B.; Antigonish church; New Glasgow church; Yarmouth, Oct. 25. G. E. DAY.

CORRECTION.—In July the Sydney Baptist church sent \$13.00 to Dr. Day for Convention Fund. It was credited to North Sydney in mistake. Will you kindly make the correction in your next issue, and oblige, C. H. HARRINGTON, Treas. Sydney Baptist Church.

From England.

From my long silence I fear I have been dubbed among those whom Mr. Talmage describes as three-handed, namely: right hand, left hand, and a little behind hand. I have been for some little time indulging myself in a visit to my native Wales, and my native county of Pembroke in particular. In Cardiff I visited my old Sabbath-school superintendent whom I had not seen for nearly forty years. He was old and feeble. On reaching Pembroke I learned of the recent death of another superintendent, of thirty years ago. Another of twenty-five years since, I found alive and well, although not now occupying that office. It was a great pleasure to visit the old village day-school and to meet with a few old school-fellows and talk of the time "when we were boys together." A visit to the grave of my old schoolmaster brought up a host of associations, pleasant and otherwise, but mostly pleasant, for "he was a good man," and did his best not only to fit us for life that now is, but also for that which is to come. I will not venture to say what emotions were stirred within me in visiting the graves of my parents who sleep the sleep of the just, and rest in peace "till the day break and the shadows flee away." Not with a touch of sadness was the pleasure of visiting the old homestead, and the brook near by where, in early boyhood's days, I sought to communicate with the fairy tribes by dropping them a line, or to catch the little minnows, always tempting to boys, and not infrequently falling in my earnest efforts, on reaching home fell in for something else, and the show of fish I had caught did not shield me from catching something else, which "something" I shall describe as old Culpepper describes the nettle and other herbs "too well known to need description." The old bridge still spans the little river, and the mill near by, but modernized within and without, while the old miller has long since passed away. A little distance away is the wood where the search for the nests of the wild pigeon, and nuts too in their season, was diligently pursued. There, too, is the old well giving forth its sparkling waters as fresh and clear as when I drank of it forty years ago. The orchard has gone to give place to a fine block of school buildings. O, there is a pleasure, though not unmixed, in walking around and among the scenes of childhood. But these, why trouble the readers of the MESSINGER AND VISITOR with such personal trifles. Somehow or other we are disposed to think that what may be of interest to ourselves must as a matter of course interest others; but it does not always follow, probably in this case, so I will pull up. The Baptist Union meetings at Birmingham have come and gone. Altogether they have been more largely attended, and of deeper interest than for some years past. A spirit of unity and enthusiasm seemed to mark them all through. Doubtless before this appears, the editor's practiced hand will have picked out the most interesting particulars, and laid them before his readers. The Church of England has of late been approaching the Nonconformist bodies with a view to what they choose to call "corporate reunion," which some think means corporate absorption. Whatever it may mean, the Congregational and Baptist churches have respectfully declined, and I believe other bodies are of the same mind. It is a very pleasing sign that such a desire exists on the part of the church, but the time for the union of Church and Dissent is far, far away. I should like to call the attention of any readers of the MESSINGER AND VISITOR, who may be contemplating matrimony, to an item under the head of Temperance, of date Oct. 2. It reads: "It is a terrible dangerous experiment that you are engaged in when you marry a rake for the sake of reforming him. But I will tell you of a plan that is perfectly safe and wise. Reform him before you marry him. There is a chance to display all your powers and charms as a philanthropist and a reformer." This is sound common sense, and many a Christian young woman would have saved herself a sorrowful life if she had but acted upon that advice. A short time since I baptized a young couple who will shortly be married. When he first proposed to her, she was a Christian and connected with the Wesleyan body; he was anything but a Christian. Her reply was, "I am willing Mr. if you will give up bad company, become a teetotaler and a Christian, and so far as human observation goes, he has faithfully fulfilled all three conditions. A long and happy life to the brave girl say I, and may her intended be worthy of one so good, and be to her all she deserves. I happen to know of one who married a worthless man with the hope of reforming him, but alas, instead of there being a levelling up, there has been a levelling down. How many a noble young life has been sacrificed through that noble but well-nigh groundless hope. It is like those madmen to attempt to swim the Niagara rapids, it is a wild venture, and attended with fearful risks. Mr. Pumph's advice to those about to marry—"Don't"—is applicable and wise in certain cases; in the case before us the advice is the essence of wisdom. J. B.

Bible Topical Studies for November.

BY H. F. ADAMS. BAPTISM. 1. Ephes. 4: 5.—There is only one baptism in the New Testament. Pedobaptists practice three baptisms, therefore two of these are unscriptural. 2. John 1: 6.—God sent John to institute baptism by immersion. Bishop Cyprian's Council instituted infant baptism A. D. 253, therefore infant baptism is not of God. 3. S. S. Golden Text. 4. Mark 1: 9.—John baptized Jesus in water. Pedobaptists sprinkle babies with water, therefore babies are not baptized as Jesus was. 5. Mark 1: 10.—At His baptism Jesus walked "up out of the water." Babies cannot walk, therefore cannot "follow" the Lord Jesus in baptism. 6. Acts 8: 36.—Bible baptisms were always voluntary. A baby cannot ask to be baptized, therefore if baptized, it must be done without its consent, and so unscriptural. 7. Acts 2: 38.—Repentance was required as a prerequisite in every primitive baptism. Babies cannot repent, therefore to baptize them is contrary to Apostolic custom. 8. Acts 2: 41.—Only those who understandingly "received the Word" were baptized by the apostles. Babies cannot "receive the Word," therefore the apostles never baptized any babies. 9. Acts 8: 37.—Only candidates were baptized in New Testament who intelligently believed on Christ. Babies are incapable of believing on Christ, therefore they are not candidates for baptism. 10. S. S. Golden Text. 11. Acts 8: 38.—Believers baptized always "went down" into the water in Philip's day. Pedobaptist fonts are not large enough for a believer to immerse more than his feet, therefore Pedobaptism is unscriptural. 12. Acts 8: 39.—Believers rejoice when following Christ in baptism. Babies generally cry and struggle when sprinkled, therefore baby sprinkling produces different results from Bible baptisms. 13. Acts 2: 41.—Three thousand believers are mentioned as being baptized in one day. The New Testament never mentions a single baby as being baptized, therefore baby-baptism is a human ordinance. 14. Rom. 6: 4.—Bible baptism symbolizes the believer's spiritual burial with Christ. Sprinkling cannot set forth that teaching, therefore sprinkling is not the mode of Bible baptism. 15. Col. 2: 12.—The rising "up out of the water" signifies the believer's resurrection with Christ unto newness of life. Sprinkling is absolutely powerless to set forth this grand truth, therefore sprinkling is not New Testament baptism. 16. Gal. 3: 27.—Those baptized are required to wear a Christ-like character. Sprinkled babies are incapable of producing such a sequence after being carried from the font, therefore baby sprinkling is a persistent both the subject and the mode of New Testament baptism. 17. S. S. Golden Text. 18. Acts 16: 30.—The convicted jailer's inquiry. Babies cannot be convicted of sin, therefore cannot inquire the way of salvation. 19. Acts 16: 31.—The apostle demands personal faith in Christ before the jailer can be saved. Babies cannot exercise personal faith in Christ, therefore cannot be saved by faith. If they die when infants, they must be saved by election. 20. Acts 16: 32.—The preachers spoke to all in the house. Babies cannot understand the gospel, therefore their sprinkling is useless to them if any were there. If they were in the house, they were most likely asleep in their cradles. It was mid-night. 21. Acts 16: 33.—Jailer and all his household were baptized, because he and all his household believed. Babies cannot believe, therefore none were baptized in his house. 22. Acts 16: 34.—Here is a whole household, spoken of, believing, baptized, and rejoicing. Babies are incapable of personal participation in these, therefore if there were any babies in the jailer's house, they were not spoken of, they did not believe, they were not baptized, and they were not rejoicing. 23. Acts 16: 15.—Lydia and her household were baptized. No one knows that Lydia was ever married, much less that she had any babies. 24. S. S. Golden text. 25. Acts 18: 8.—Those baptized in this verse, "heard, believed, and were baptized." Babies cannot hear and believe the gospel, therefore to baptize them is contrary to every baptism in the New Testament. 26. Matt. 3: 13.—"Then Jesus cometh." He was not carried by His parents. Babies cannot "come," therefore they ought to be allowed to wait till of their own choice they "come" as Jesus did. 27. Matt. 3: 15.—Jesus declares baptism an act of obedience. Babies cannot perform this act of obedience, therefore to sprinkle or immerse or pour on them is a meaningless ceremony. 28. Matt. 21: 25.—An appeal to the professed scholars of Christ's day as to the origin of the one only true baptism was met with prevarication and expediency. Alas, alas, history repeats itself. 29. Mark 16: 16.—Believing and baptism were joined by Christ. Mark 16: 16. Millions of babies are baptized who never believe on Christ. 30. Matt. 28: 19.—The great commission.—First, we are commanded to teach i. e. "make disciples." Second, we are to baptize those made disciples. Babies cannot be taught the way of salvation, and made disciples, therefore he who baptizes them, reverses the divine order, substitutes the wrong subject, disobeying the Divine command, sets up human authority against the revealed will of God, and opens the flood gates of error that the sad sequences may pour in upon Christendom. Errata.—Oct. 1, read 1 John 4: 8; John 14: 2-3. Geo. A. McDonald, secretary-treasurer of the Baptist Book and Tract Society, has returned from Philadelphia, New York and Boston, bringing some very fine Christmas and New Year's novelties in Booklets and Juvenile Gift Books, Cards, etc.

Memorial.

At the Albert Co. Quarterly meeting, Oct. 9, the following resolutions were passed: As ministers and delegates to this quarterly meeting, it becomes our duty to put on record our very high esteem of Bro. J. F. Kempton, who, on the 5th inst., passed to his rest beyond. As representatives of the churches of Albert Co. we feel deeply our loss in the death of one whose life was full of love and good works. Bro. Kempton came among us some two years ago. To see and hear him was to be instinctively drawn towards him. He possessed a manly, intelligent, sympathetic Christian character. He came among us full of missionary zeal, pleading at our quarterly and missionary meetings for the extension of the Redeemer's kingdom into the heathen world, as only one could whose heart had been set on fire by the love of Christ. His life among us was characterized by earnestness, humility and loyalty to truth. He preached the old-fashioned gospel, laying great stress upon the doctrine of the Atonement. He had not much faith in man, but unbounded trust in God. We have lost a noble helper, a faithful brother, and a true friend. He has gone to his rest, but the sweet fragrance of his Christian life remains with us. We also extend our heartfelt sympathy to Sister Kempton in this her hour of trial and bereavement. We earnestly pray that God will help her to realize that His everlasting arms are around her. Under the shadow of His wings may she rest, and may she believe though she may not now quite see, that "All things work together for good to them that love God." We likewise extend our sympathy to the children, praying that God may keep and bless them all. And further resolved that a copy of this report be sent to Mrs. Kempton, and also to Messrs. Wood and Vinton for publication. In behalf of Committee.

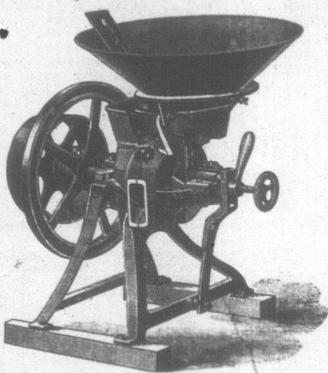
Religious Intelligence.

NEWS FROM THE CHURCHES. CALLEGONIA, Albert Co., N. B.—Pastor Fillmore baptized on Lord's day, Oct. 23, an aged brother in the 76th year of his age. God's mercy is great, and His Word is still true. TRACADIE.—I hereby gratefully acknowledge the sum of \$8.00 sent to me by Bro. J. Bew, of Archaic, C. B., to aid in finishing our meeting house. We feel greatly encouraged in our undertaking and expect to have our house of worship comfortable before the cold weather comes on. D. McLEOD, Oct. 17. CARDIGAN.—Yesterday was a good day with us in Cardigan. We had two preaching services. I baptized two happy candidates in the afternoon and in the evening we had a blessed social meeting, in which I gave the right hand of fellowship to eight, two of whom were baptized yesterday, one by experience, and five I had baptized previously, making five baptized and eleven added to the church in the last meeting. Bro. Estabrook was with us and rendered us much help. To God be the glory. P. O. REEK, Oct. 21. SECOND FALLS.—One year has passed away since I entered upon the pastorate of the St. George and Second Falls churches. Second Falls has one-third of my time. There are ninety resident members in this church. During the year I have baptized nine into the church. Two others have been received, one by experience and one restored. The church has raised for all purposes, \$280. We thank God for the past and we trust Him for the future. Brethren, pray for us. C. E. PINEO, Oct. 25. BELLEVILLE.—One year ago a little Baptist church was organized in the above place. It has thrived through its first year. Although losing five of its members by death and removal, they have been enabled through God's blessing to keep up conference and prayer-meetings. Last spring, Rev. S. H. Cornwall took charge of the First and Second Springfield churches. He devotes a portion of his time to the above church. For the last ten days we have been assisting Bro. Cornwall in special meetings. The cause of God has been strengthened and the church much blessed. Yesterday, three candidates were baptized by the pastor and the right hand of fellowship given to five; and others will be received soon. Bro. Cornwall continues the work this week. A. H. HAYWARD, Oct. 21. MAUGERVILLE.—We are enjoying the work more and more as the days and weeks go by. The cause throughout the entire circuit is in a healthy condition. Well-attended prayer-meetings are carried on—and four well organized Sabbath-schools are in operation. We find that the work of indoctrination calls for the exercise of our best thought, and much prayer. Your readers will be glad to learn that without exception the young converts are holding on firmly. We are devoutly thankful to God for the marked success we are enjoying. The prayer and conference meetings at Little River, Second Sheffield churches are meetings of great power. Last Sabbath we baptized in the scriptural way a sister of promise, and received her into the fellowship of the Maugerville church. We expect to enjoy just such another privilege soon. Eighty-one, according to our record, have been added to the churches, since the Lord sent us here to labor. Last evening Bro. U. F. Day (brother of Rev. G. E. Day, D.) was appointed Deacon, to fill the vacancy caused by the death of Geo. A. Treadwell, of fragrant memory. Brethren, continue to pray for us. B. H. THOMAS, PERSONAL. Rev. E. O. Read has tendered his resignation of the Second Cornwallis church, and has accepted a call from the church at Lockeport. He expects to take charge there about the middle of next month. The many friends of the Rev. M. B. Shaw will be glad to hear of his welfare in the Golden State. In a note he says, "The climate is delightful. Fruits of all kinds abundant. Opportunities for Christian work infinite."

NOTICES.

The church edifice at Bartlett's Mills will be dedicated to the service of God on the first Sabbath in November. Services at 11 a. m., 3 and 7 p. m. The dedication sermon to be preached by the Rev. Thos. Todd, of Woodstock. Other brethren in the ministry who can make it convenient, are cordially invited to attend. F. S. TODD, Pastor. GRATEFUL MENTION.—Pastor Rowe wishes to acknowledge the kindness of his Melvern Square friends who manifested their affectionate regard for himself and family on the 11th inst. They flocked to the parsonage in large numbers, leaving, when they went, the remembrance of happy faces, and kindly words of appreciation. Bro. Rowe will especially appreciate the thoughtful kindness of the young ladies, when driving through the cold and storms of the approaching winter. Pastor W. G. Corey writes: A pleasant and agreeable surprise awaited us on the evening of Oct. 17, when the members of the church and congregation gathered at the parsonage, and after partaking of a delicious repast, prepared by the generosity of the ladies, presented their pastor with a purse of \$72 and left behind them goods amounting to \$40. This is only one of their many expressions of kindness, for which we desire to return our heartfelt thanks. Chipman, Oct. 18. Foreign Mission Receipts. A Friend of Missions, Gasperaux, per Isa Wallace, \$ 1.00 Centreville Sabbath-school, per L. J. Sherwood, 8 00 Ayrshire church, per J. E. Wright, 1 24 Sandy Sabbath-school concert, per A. Coburn, 35 40 Cyrus Young, Blandford, N. S., 1 00 Buttarnut Ridge, per B. N. Hughes, 7 31 An investor in Miss. real estate, Kings Co., N. S., per H. Barst, 100 00 Friend of Missions, Harvey, Albert Co., per J. O. C. White, 25 00 Sydney Sabbath-school, per C. H. Harrington, 10 50 Surrey church, per S. W. Keirstead, 16 80 Tuxford King's Daughters, per Mrs. A. F. Browne, 30 00 Shubal Dimock, Oakland, Newport, N. S., per W. J. Stewart, 20 00 C. B. Whidden, Antigonish, 25 00 2nd St. Mary's church, N. S., per G. C. Carleton, 10 00 A King's Daughter, St. John, per W. J. Stewart, 10 00 Jas. E. Hitchens, Little Glace Bay, 5 00 St. Stephen Mission Band, per Alice M. Robinson, 25 00 Annapolis church, per W. M. McVicar, 6 20 Hantsport, \$6.00; Falmouth, \$2.25; Windsor, \$5.50; Truro, \$20; Annapolis, \$3, per W. V. Higgins, 36 81 Canoe Sabbath-school, per E. C. Whitman, 6 53 J. MANN, Treasurer F. M. B. St. John, N. B., Oct. 25. Oct. 16. M. Lewis, Uniacke, \$ 5 00 19. Rev. Mr. Corey, for Chipman church, 8 00 21. C. E. Young, Falmouth, 20 00 25. Jacob Tritter, Salem, Albert Co., per Rev. N. Camp, 1 00 W. J. STEWART, Sec'y. Hints on Art Silk Needle Work. Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Silk Wools now so popular for home fancy work. It also contains a table of shades for flowers and birds, and much information valuable and instructive for those who have a taste for silk Embroidery work. Sent free by mail on receipt of six cents in stamps. Belting, Paul & Co., Silk Manufacturers, Montreal. BUTTER. 450 Tubs. LARD. 500 Tubs. CHEESE. 800 Boxes. CHOICE QUALITY. FOR SALE BY C. M. BOSTWICK & CO. ST. JOHN, N. B. ESTABLISHED 1860. WILLIAM LAW & CO., Auctioneers, Commission Merchants, WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Reverse Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S. UNION BAPTIST SEMINARY. Opens September 12th, at St. Martins, N. B., a beautiful and healthful seaside resort. Instruction given in English, Mathematics, Science, Classics, Modern Languages, French, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors. A thorough course of three years for young ladies and a collegiate course of three years for young men. Students prepared for admission in any College. Admirable new buildings, supplied with all modern appliances, afford some comfort at rates equal to or less than similar institutions. For full particulars apply to E. HOFFER, Principal.

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A HARVEST HYMN.

BY MARIANNE FARMINGHAM.

Thank God, that on a thousand hills
The summer gift the landscape fills
As for the harvest in the joyous morn'
Are busy with the ripened corn.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc.

BY GRACE RAYMOND.

CHAPTER V.—Continued.

AN OLD DEED CANCELLED.

The whole appearance of the priest
Had altered as he spoke. His look had
Become rapt, and his glowing features no
Longer hid the warm soul within.

"You had even a generous, noble
Heart, Lays," she said gently. "But I
Have often questioned with myself
Whether on that occasion I did my full
Duty—if, in rejecting the hollow
Profession, I did not leave somewhat untried
Of what I might have accomplished in win-
ning you to true and honest belief on
What I know to be the real ground of
This religion. Tell me, my old friend, does this
Religion, which you are so grateful to me
For preserving to you, wholly cleanse
Your conscience and satisfy your
Heart?"

"She had gone too far. Father Am-
brose's manner instantly changed, and
The hard, rictus-like look closed down
Once more upon his face.

"There spoke the wife of Godfrey
Chevalier, the heroic, the fanatic," he
Said harshly. "Not my old friend, Ma-
dame de Vaux. Thank God she had
No such scruples, and the work
Wrought that day was too well done
Ever to be effaced. I am a little likely
Nowadays, to change my faith as your
Husband, for he was accomplished in win-
ning you to true and honest belief on
What I know to be the real ground of
This religion. Tell me, my old friend, does this
Religion, which you are so grateful to me
For preserving to you, wholly cleanse
Your conscience and satisfy your
Heart?"

"I am fettered by his command," she
Said.

"Say, my good woman, that was but
Spoken of the formal application to the
Authorities," interposed M. Laval, step-
ping eagerly forward.

"And he himself knows of this and
Approves," added Father Ambrose. Then,
And she still hesitated, looking at her chil-
dren, he turned proudly away, the flush
That mounted to his brow betraying only
Too plainly that the blood of the knight
Still flowed fast and warm in the veins of
The priest.

"It is enough—you distrust me! I dis-
dain to conspire with you, my sincerity,
Lays de Vaux offers you no pledge but
His word."

"And I am satisfied," answered Mon-
sieur, detaining him with a tremulous
Touch upon his arm. "Make patience
With me. M. de Vaux, make allowance
For the mother's heart. It is for my
Children that I hesitate. Tell me, will
They remain unmolested in my absence,
And will I after this hour's interview be
Allowed to return to them unhindered?
If my old friend will assure me of this, I
Will keep the trust gratefully and with-
out the shadow of a doubt."

"Instead of answering, Father Ambrose
Turned and gazed intently, and for the
First time, upon the two children—on the
Laid, standing pale but brave-eyed and re-
solute, with their hands on their mother's
Shoulders, and little Agnes, covering
Her eyes with her arms.

"Stagnate!" he muttered, "but I never
Thought of this before. Is it a tempta-
tion or a revelation? There are those,
I am sure, who would think me rashly
Giddy, if I were to say that I have
Against my own salvation the eternal
Safety of the two you hold dearer than
Life. And yet, I may be criminally weak;
But I cannot find it in my heart to take
From you one thread of those golden
Cords, which you need to fold her to
Your breast so closely. Monsieur de
Vaux's children have naught to fear from
me. If I seek to ensure their young souls
For heaven, it shall be with the invisible,
But mayhap more potent net of my tears
Will express. But there are others who
Will be less scrupulous. Take a friend's

warning, and after to-night leave Nismes
As soon as possible. But take the care
That your presence in the town is not
Wholly unsuspected, and that immedi-
ately after your husband's removal, a
Stricter search will be made for his family.
As for to-night, I can but give you my
Word that I know of no attempt that
Will be made upon your children in your
Absence. Let your friends see to it that
They are as well guarded as usual, and
They are safe enough. As to your own
Return, upon that I will pledge my honor
As a French gentleman."

"Then I will keep the trust," said
Monique Chevalier, holding out her hand.
"I will know it is to look upon my hus-
band's face for the last time, not to bid
him farewell, as his enemies imagine, and
that the seasons' grey and gold
Brought increase of a hundred fold.

"Thank God for plenty everywhere;
And that the moon may have their share,
The music of lutes again
Is wrought for multitudes of men.

"Thank God for all the good rains,
And the hot sunbeams on the plain;
And that the seasons' grey and gold
Brought increase of a hundred fold.

"Thank God with life as well as lip,
With lowly prayer and fellowship;
With holier hope and nobler aim
Sing praises to the Father's name.

"Thank God that all the harvest store
Is only one low gift the more;
That He who gave His Son will spend
His love in blessing to the end.

"Thank Him who, for our joy and rest,
Has made the Father manifest,
And for His Kingdom that shall come,
With righteousness for Harvest Home.
—The Christian World.

"Monique! Monique!"
The glad cry rang out on the silence of
That dreary dungeon with something of
The strength of his old days of freedom
and of health. Godfrey Chevalier did
not stir, but he was on his feet, and
the doorway, who put down his light
and fled precipitately at the sound of
that cry. He saw and felt nothing but
the woman kneeling beside his bed and
raining down on his fevered brow and
feet her hands fresh and sweet as
the dew upon the hills. He would never
read again. Bright grew the gloom
around him with a light "that never
shone on land or sea"—the quenchless
light of faithful human love—brighter
still, with the radiance of that faith which
"shineth more and more unto the perfect
day."

"God has been better to me than my
fears," faltered the lips that a few short
hours before had confounded priest and
jailer with their bold and burning elo-
quence.

"He has given me the one thing that
I asked of Him," whispered Monique
Chevalier, with her head pillowed on her
husband's breast.

"Surely goodness and mercy have fol-
lowed us all the days of our life," his
wife answered, as she recovered from his
injuries. In the prison of Tournay I can
procure for him many indulgences im-
possible here, the provost being my near
kinsman. And even in the galleys there
is always the hope of a pardon or an es-
cape. The king's mind or M. Chevalier's
may perhaps be changed. But if I tarry here
much longer I will draw down upon you
the attention you most dread. Adieu,
madame; I go to inform M. Chevalier
that he may expect you without fail."

He beckoned L'erre Laval to follow
him out into the corridor.

"Heed what I have said to Madame
Chevalier," he whispered. "The danger
is more imminent than I have dared to
intimate to her. The sentence that
dooms the pastor to the galleys, consigns
his wife and children to the convent and
the cloister; farewell; you are warned."

"At the head of the stair he turned back
once more.

"Monsieur, your interest in the foster-
child of the Chevaliers has been marked.
Beware how you betray Madame de
Bertrand's secret. Nay," as the banker
started and turned pale, "I have had
superior means of ascertaining all that
has passed in the pastor's household;
the mystery remains unsolved by others.
Only remember that the young girl at
La Roche will attract more attention
than the child in the Conventine." He
waved his hand in token of farewell, and
silently as he had come, glided down
into the street.

M. Laval re-entered the salon.

"How soon can you be ready to leave
Nismes, Madame?" he inquired of her.

"To-night if necessary. When I have
seen my husband's face once more, there
is nothing to detain us."

"Then, if that priest's words mean
anything, another surprise should not
find you here. Have you decided upon
your mode of refuge?"

"We have lived too long upon the
sides of a volcano not to have taken
thought for that, monsieur, and the sieur
La Roche had completed what my hus-
band began. Friends in Montauban
and in Antoinette accompany us, and a
hundred hearts are doing for us. My
will open to us for Godfrey Chevalier's
sake."

"Then I will seek Antoine at once, and
put that in his purse which will speed
you on your way. Nay, this you shall
never do. I can but obtain to see you.
Have I not promised Godfrey to see that
you lack for naught, and do I not owe it
to you for Eglantine's sake?"

But though M. Laval uttered the
name of his grand-daughter with emo-
tion, some reason not known to
himself he could not bring to Father
Ambrose's second warning.

The bright hours of the spring day
were away, hardly more slowly to the
prisoner in his dungeon than to the wife
without; but at last twilight fell; the
vesper-bells answered each other through
the arches and ceased; the throbbing
heart of the city grew still. The Hugue-
not pastor lay upon his iron bed, and
listened with an agony of intenses for
any sound in the corridor without. He
had no means of precisely ascertaining
the hour, but by certain little de-
vices with which he had contrived to
portion out his hours of darkness, he
knew that the trying time had long
since passed. The footsteps of the sen-
tinel, usually on duty outside his cell,
had ceased for many minutes, and the
silence, broken by the darkness at the first
beginning to press heavily upon heart and
brain like a thing that might be felt.

For the first time his heart began to
sicken with a dark and terrible dread.
"Could it after all be a trap, in spite of
the priest's honest look and solemn
assertion? Were Monique and her chil-
dren to be ensnared in the net of his
great love for them? Bitterly he re-
gretted the now irrevocable step, and
reproached himself for the selfishness
which had made him yield to the tempta-
tion. But the fear was short-lived.
Swift as the needle to the thread, straight
as a hurt child to its mother's breast,
his soul sought the covert which had
sheltered him from many another
"windy storm and tempest," and a
great cry went up from the depths of
his troubled soul to the God who "re-
members His covenant forever, the word
that He has spoken to a thousand genera-
tions."

"They are Thine: save them. I have
entrusted them to Thee. Keep that
which I have committed unto Thee. Oh,
Lord, of the tribes of Judah, let none
pluck them out of Thy hand!"

"I see, it is Sunday, and you are
still a Huguenot. Pardon; I had no
other choice. I was travelling in Greece.
"What town is this?" he asked, and then
stopped for a moment. "This," said his
guide, referring to his memorandum
book, "is the town where Homer was
born."

"I did not impugn the justice of the
king, and I will suffer no man to call in
question my loyalty, not even you, cousin
Claude. To remain out of the king's
grace, who take good care to keep him in igno-
rance, that they may regulate public pa-
trimage to suit themselves. It is a well-
understood fact that his majesty is con-
tinually deceived, not only as to the dis-
position of his Protestant subjects, but
as to their suffering under the edicts."

"It is a fact less understood in Paris
than in the provinces," returned the
courtier sarcastically. "Take my advice,
my kinsman, and do not bug the delu-
sion of the king's ignorance too fondly. To
your hermit's cell, amid the splendors of
Abbottford. Many of his studies of
nature and plots for his tales were
planned during long drives over the
moors. Thackeray preferred writing in
a railroad train to the quiet of a study.
The noise and bustle were congenial and
a part of the world in which his char-
acters moved. Charlotte Brontë never
liked to work outside of her own dark
little chamber."—Helen Strong Thompson.

"I do. You know the result. He is
dead—worn out by fruitless endeavors to
prevent the demands of the royal ex-
chequer from increasing the burdens of
the people—and buried by night to es-
cape the fury of the mob—unmourned
by his sovereign, and bitterly excoriated
by the people for whom he had sacrificed
himself. Small encouragement for his
successors! In fact, his steps, even
were he so disposed. But M. Louvois is
cast in a different mould. There is little
love lost, it is said, between himself and
the widow Scaron, but in one enterprise,
at least, you may be sure they will join
hands. He has a great deal of heresay
about the check of the Huguenot flushed
darkly, and his hand moved instinctively
to a small jewelled ornament suspended
by a chain about his throat, and bearing
the historic legend of his race—a cluster
of roses, and pansies set in a circle of
wheat-ears."

"There is a seed which springs the
faster the more it is trampled on," he
said significantly.

"The Parisian shrugged his shoulders.
"Charming, as a figure of speech, my
cousin, but worth nothing, you will find,
when the royal plough-share is put to
the field. Even were the king himself less
resolved upon the conversion of his Hu-
guenot subjects, the widow Scaron gains
in influence every day, and the daring
desire of her heart, is—the revocation of
the Edict of Nantes."

"In that she will never succeed. The
king is bound to preserve our liberties,
bound by his pledged word."

"Have you little more than the name
of your wife advised me to try MIN-
ARD'S LINIMENT and the effect was
magical, for after only three doses and
an outward application, my voice re-
turned and I was able to speak in the
Army that night; a privilege I had been
unable to enjoy for six weeks. These
facts can be verified by numbers of peo-
ple in this town.

CHARLES PLUMMER,
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THE
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AND
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CHOLERA
INFANTUM.

It requires no milk in preparation, and is
very effective in the treatment of

Having satisfied my own conscience
with my morning's devotions, I am in-
different to the censure of another," he
said smiling. "Captain La Roche is
under no obligations to remain for my
sake."

"Your amiability forces me to a con-
fession, monsieur. It is not so much the
day as a previous engagement, that
compels me to decline your invitation.
I am at your service any time this even-
ing."
(To be continued.)

Some Facts About Authors.

Henry James is one of the most
painstaking of writers. He revises and
corrects his work till the original is
nearly obscured. He chooses night as
the best time for composition, though
the mass of literary workers would not
agree with him. Mr. James, unlike
many great writers, has a most humble
opinion of himself. Mrs. Frances Hodg-
son Burnett writes independently of
circumstances and surroundings. Her
work is usually done in the breakfast
room, with its noisy accompaniments,
her children playing about her, who do
not seem to disturb her. She finds a
pleasant relief in an occasional word
with them, or in watching their play,
from the tension of continuous work.
Her two boys are described as beautiful
beyond compare, with stary brown eyes
and heads of tawny gold. Elizabeth
Stuart Phelps is a slender, graceful
woman, with dark brown hair, sym-
pathetic blue eyes, a long, thin nose, a
facile mouth of swift changing expres-
sion, a gentle, tender voice, and is
almost worshipped by the poor of And-
over and Gloucester.

William Black is described as a dark,
slender man, with a look of quick,
nervous motions and dark, keen eyes,
somewhat obscured by glasses, but with
strong penetrative glance. It is said of
George Cable that in the privacy of his
study he would sometimes be taken for
a lunatic, as he strides about, acting out
the imaginary characters of his novel.
He is another painstaking author, mak-
ing corrections even after the work is in
the hands of the printer, telegraphing his
publisher a change in some sentence
more desirable.

George Eliot wrote the descriptive
parts of stories while walking about the
places she described. It is noticeable
that her pen sketches are as accurate as
photographic views. She was a most
methodical woman. Believing an empty
stomach most conducive to intellectual
work, she wrote at early morn.

The idiosyncrasies of authors are often
amusing. Dickens composed his books
tramping up and down the room, dic-
tating to his secretary. He liked to
surround himself with quaint and comic
small ornaments. Scott's study was a
ruddy hermit's cell, amid the splendors of
Abbottford. Many of his studies of
nature and plots for his tales were
planned during long drives over the
moors. Thackeray preferred writing in
a railroad train to the quiet of a study.

The noise and bustle were congenial and
a part of the world in which his char-
acters moved. Charlotte Brontë never
liked to work outside of her own dark
little chamber.—Helen Strong Thompson.

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settled in my throat and lungs and
caused me to entirely lose my voice.
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discomfort, and tried numerous reme-
dies, but without success, until I used
MINARD'S LINIMENT and the effect was
magical, for after only three doses and
an outward application, my voice re-
turned and I was able to speak in the
Army that night; a privilege I had been
unable to enjoy for six weeks. These
facts can be verified by numbers of peo-
ple in this town.

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day as a previous engagement, that
compels me to decline your invitation.
I am at your service any time this even-
ing."
(To be continued.)

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never stopping to raise his hat or beg the old lady's pardon, will, like as not, stand smiling at the door of some fashionable church next Sunday, and will show you to a seat with so fascinating and courteous and gentle an air that you will be tempted to say in your heart...

THE FARM.

Slaves vs. Masters. The dark side of farm-life shadows many homes. It is often owing to the reversal of the true relation of persons and property...

Alcohol, Muscle and Brain. We put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it...

She Never Had a Pair. Among many interesting incidents connected with the clothing of the season in Kittanning, Pa., a leading merchant tells the following...

Three Thousand Dollars' Worth of Character. BY REV. EDWARD A. RAND. Arthur Tappan was a New York merchant, prominent years ago for his interest in the grand anti-slavery crusade...

TEMPERANCE.

What Will We Do About It. A poor little girl sat shivering one bitter cold night in a room upon the steps of a bakery, where her mother used to send her for bread...

In a short time poor little Bessie was snugly sleeping in a good warm bed in one of the "Homes" provided for such little, helpless, neglected children.

Tears ran down the good, kind-hearted matron's face, when she saw the poor, almost famished child, greedily eating a large bowl of hot milk and bread before going to bed.

This poor child and her mother had a comfortable home at one time, but it was ruined by rum! And the rum was sold by a man who paid for the right to sell it...

If the saloon keeper can make his fortune easily by standing behind his counter, dealing out liquid destruction, he ought to be earning his money like an honest man, he cares not what are the consequences.

And if the country can gather the gold into its coffers by the hundreds and thousands, which are annually paid for these licenses, saloon keepers may still continue in their respectable (?) business of making drunkards and peopling the orphanages and almshouses to their heart's content.

This crying evil of the nineteenth century is the most formidable with which we as a Christian people, have to contend. Shall we crush the rum traffic out of existence, and that right early, or shall we let it go on, year after year, spreading ruin and misery all over our fair and otherwise happy land.

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our conduct that is Christ-like is our best witness for Him. Without character our words may be blown through a golden bugle, but they will fall on dull ears day and day after day to-morrow—Golden Rule.

Philosophic Bore.—If you will listen to me for ten minutes I will prove to you that the theory of the survival of the fittest is correct. Scientific Suffrage.—If that theory is correct, how is it you manage to survive? Explain that, please, before you go any further.

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THE HOUSEKEEPER

HOUSEHOLD SCIENCE

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News Summary.

DOMINION.

For the past ten days an average of 300 cases of linen haddies have been sent to Montreal and Toronto via the Short Line.

Messrs. Clark Bros., of Bear River, have contracted with American pulp manufacturers to supply them with 5,000 cords of pulp wood.

The electric semaphore adopted by the I. C. R., a short time ago, has not proved a success and is generally condemned by the train men as being unsafe.

The Halifax city street railway has been bought by a syndicate of Halifax and Windsor capitalists who intend to introduce improvements and extend its mileage.

A discovery has just been made of a vast iron deposit at Sunny Brae, Pictou County. The lode is not only vast, but the quality of the ore is said to be excellent.

The Halifax street railway carried 900,000 passengers the first year; the second year they carried 1,100,000, and at the end of this—the third year—the number carried will probably reach 1,250,000.

While men were digging around the lighthouse at the mouth of the Petitcodiac river recently, they came across three rifles and a number of coins which had evidently been deposited there some years ago.

The value of the mineral production of Canada last year has been found to be \$16,500,000. This shows an excess over that of any former year and marks a rapid development in the mineral resources of the Dominion.

Mr. Bender, civil engineer, of Montmagny, now in London, has completed a plan that he has succeeded in forming a powerful syndicate of English capitalists to build the Quebec bridge and a railway along the north shore to the Straits of Belle Isle.

There is a boom in freight traffic over the I. C. R. from Point du Chene to Moncton. The arrivals at Moncton last week included about 30 cars from the Point, nearly all for St. John, with the exception of four cars of oysters for the Upper Provinces.

On Saturday and Monday last, 28 cars of potatoes, measuring 14,000 bushels, mostly from P. E. I., were offered for duty at Vancouver. They were for the Boston market. The quantity of potatoes going west this fall is unprecedented, at all events so early in the season.

While out duck shooting at Lot 16, Summerside, P. E. Island, recently, Mr. William MacLaren, of Central, Lot 16, succeeded in bringing down a large grey eagle, which measures seven feet from tip to tip of the wings. This handsome bird has been sent to Prof. Earle, Charlottetown, to be stuffed.

During the past week sixteen carloads of stone, aggregating about 200 tons, have been brought over the N. B. & P. E. I. R., to be forwarded per I. C. R. to Montreal. This stone is quarried at Northport, N. S., and brought by barge to Fort Elgin. Another carload of 200 tons will be shipped to Montreal this fall.

The British government has advised the Dominion government that every precaution should be taken to prevent the introduction of cholera, especially on the Pacific coast, and it is now raging in Turkey, Greece and parts of Hungary. The report states that the disease is following its usual course toward Central and Western Europe with great rapidity.

The statistics of the port of Parrsboro make the following excellent showing: Value of goods exported from July 1st to 30th September, 1889, \$171,834. Number of vessels entered and cleared during the same time, 517. Amount deposited in Savings Bank during that time, \$11,928. Amount withdrawn, \$2,755.78. Total amount due depositors Oct. 1, 1889, \$117,355.33.

I know the plan of the Dominion Safety Fund Life Association is based upon scientific principles, and having given it a careful study, I feel entirely justified in recommending it to the confidence of the public. It gives a specific indemnity for as low a price as it can be furnished—consistent with equity to all the parties to the contract.—William T. Standen, Consulting Actuary.

Since the opening of navigation the four stone quarries in Wallace and vicinity have shipped over 200,000 tons of stone. Some has gone to Boston, New York and other U. S. ports, but by far the greater part has been shipped to Cape Breton to be used in the construction of the Grand Narrows bridge. During the season 300 vessels have entered and cleared at the port of Wallace.

The products which Canada is able to send to the Argentine Republic and Uruguay are very varied, the chief being lumber. In 1886, the Argentine Republic alone imported about 22,000,000 feet of wood, and of this Canada supplied only 34,000,000 feet. Our merchants might have exported nearly all this wood, for a large proportion of the pine and spruce shipped from the United States was purchased originally in Canada.

Moncton needs new wharf and freight shed accommodation for its growing trade. To take a single item, the Times says that the I. C. R. probably receives \$40,000 a year as freight on the wood hauled there for shipment by schooner. It is understood that a meeting of business men will be called at an early date to take steps to urge the importance of increased facilities in those respects upon the attention of the government.

The total paid-up capital of the chartered banks of the Dominion at the end of September was \$60,186,243.43; total amount of people's deposits, \$124,708,764; total liabilities, \$177,316,996.29; loans on stocks, bonds and debentures, \$14,010,250; loans to municipal and other corporations, \$24,667,832.38; current loans and discounts to the public, \$149,154,645.24. Total assets, \$258,483,087.53; assets over liabilities, \$81,166,041.33; total directors' liabilities, \$5,234,399.72.

Nothing succeeds like success. The great sale of *Chas. Cluthe's* Care is an illustration. Every box is a success and helps to sell another only one yardstick, "it cures." Try it! \$1.00 box, all dealers.

For W. E. M. U.

Woodstock, per Annie Fisher, F. 6 00
 M. M. 20. H. M. 30.00
 Summerville, per Phoebe Marsters, 12 50
 F. M. \$11.50; H. M. \$1.00.
 Berwick, per Unie A. Chipman, 6 50
 F. M.
 DeBert River Mission Band, per
 Ella Graham, F. M., 10 00
 Solomon Creek, per Mrs. W. C.
 King, F. M., 14 00

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Ladies are more dresy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. B. 25 King Street, St. John, N. B.

Marriages.

GRAVES-MORINE.—At Canard, Aug. 21, by Rev. S. B. Kempton, John C. Graves, of Cornwallis, to Annie Morine, of Wolfville.

STEWART-LYNDE.—At Onslow, Oct. 22, by Rev. W. W. Brown, Wm. D. Stewart, of Chifton, to Ella Lynde, of North River, Col. Co.

McBRIDE-BARTON.—In Houlton, Oct. 24, by Rev. N. T. Dutton, John McBride, to Mrs. Mary E. Barton, both of Richmond, N. B.

LEWIS-KNIGHT.—At Kingsclear, Oct. 16, by Rev. P. R. Knight, Manasseh Dunphy, to Clara B. Knight, both of Kingsclear, York Co.

PULFISER-SMITH.—At Sackville, Oct. 23, by Rev. E. N. Archibald, Amos Pulfiser, to Rebecca Smith, both of Hammonds Plains, Halifax Co.

ROSS-SHIELDS.—At the residence of the bride's father, Oct. 22, by Rev. D. W. Crandall, John S. Ross, of Sanguis, Mass., to Bessie Shields, of Milton, N. S.

WILLIAMSON-TAYLOR.—At the Parsonage, Halifax, Oct. 22, by Rev. A. W. Jordan, John Williamson, to Elizabeth Taylor, both of Preston, Halifax Co., N. S.

TAYLOR-DOAK.—At the residence of the bridegroom, Oct. 16, by Rev. Wm. M. Edwards, James Taylor to Matilda Doak, both of Blissfield, Northumberland Co., N. B.

PURSEY-MARGECAN.—At the Baptist church, Kentville, Oct. 23, by Rev. S. B. Kempton, Geo. O., son of John Pursey, Esq., to Minnie M., daughter of J. W. Margecan, Esq., all of Kentville.

MCCAY-WHITE.—At the residence of the bride's parents, Carleton, Yarmouth Co., N. S., Oct. 19, by Rev. A. F. Browne, Acey D. McCay, of Kempville, Yarmouth Co., N. S., to Mary J. White, of Carleton.

HALL-LOCKHART.—At the residence of the bride's mother, Appleton, Kings Co., on the 16th inst., by Rev. S. W. Kelstead, Warren Hall, of South Branch, Kings Co., to Lottie May Lockhart, of Sussex, Kings Co.

FIELD-SUTHERLAND.—At the residence of the bride's father, May 29, by Rev. Dr. Frost, assisted by Rev. Mr. Baldrick, Henry S. Field, of La Fox, Kane Co., Ill., to Bessie A., youngest daughter of Nelson Sutherland, San Bernardino Highlands, California, formerly of Nova Scotia.

Deaths.

CAUCH.—At Tanook Island, Lunenburg Co., N. S., Oct. 29, Mr. Joseph Lot Church, aged 73 years.

LYONS.—At North River, Sept. 17, Lucy Ellen, youngest child of Alfred and Laura Lyons, aged 20 months.

BOYER.—On 23rd inst. Sadie, aged one year and eight months, daughter of Thomas and Catherine Boyer, of Woodstock.

LANG.—At Onslow Mountain, Oct. 18, Mary Ann, beloved wife of Thomas D. Lang, aged 28 years, leaving a husband and five small children to mourn their loss.

BURDEN.—At his residence, Woodstock, on the 14th inst. James Burden, in the 35th year of his age, leaving a wife and three children, with many friends, to mourn their loss.

WHITFIELD.—At East Mountain, Oct. 16, of consumption, Ethel, youngest and only surviving daughter of Allen Whipple, aged 15 years. Ethel never made a public profession of religion, yet we have reason to hope that she died trusting in Jesus.

CROSSMAN.—At Dawson Settlement, on Oct. 10, of heart disease, Mary Crossman, aged 78 years, widow of the late James Crossman. Many years ago our sister believed and was baptized and united with the Baptist church. She was true to her profession and died in the faith.

RIPLEY.—At North Greenville, Cumberland Co., Oct. 29, Susan, wife of George Ripley, in the 64th year of her age. Mrs. Ripley never made a public profession of religion until during her sickness, which was very lingering. She found peace in believing in the promises of the Gospel. She could say, Come, welcome death. She has left a husband and eight children to mourn.

LYONS.—At North River, Sept. 22, of consumption, Laura, the beloved wife of Alfred Lyons, aged 30 years. Our sister gave her heart to Jesus some years ago and was a worthy member of the East Onslow Baptist church. All through her sickness she felt to say the Lord's will be done, and died trusting in the merits of the crucified One. She leaves a husband and two children, besides a large circle of relatives and friends to mourn their loss.

SMITH.—At his residence, Oak Bay, Charlotte Co., Sept. 16, Elias Smith, in the 63rd year of his age, leaving a widow and six children to mourn his death. Bro. Smith was a member of the Baptist church at the Lodge for 43 years, a truly good man, faithful Christian, and an invaluable friend of the pastor. His sickness was protracted, and at times he uttered the most encouraging and murmuring words uttered—strong, steadfast faith in God to the latest moment of life.

CAMPBELL.—At Benton, on Sabbath morning, 13th inst. Rankine, youngest son of the late Rev. George Campbell, in the 19th year of his age, leaving a widowed mother, one sister and four brothers to mourn the loss of an affectionate son and brother. This young brother was the victim of consumption. During his

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 Within my second from the Orient came."
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"O fragrant whole, of which each forms a part,
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protracted illness he was visited very frequently by the writer. His sickness in connection with the many prayers which were offered on his behalf, resulted by divine grace in his conversion to God. When pardoning mercy was received he became very happy in the Saviour's love; which joy continued for months with increasing power, and at times was in ecstasy at the thought of meeting the dear Saviour, and his sainted father, and six other members of the family who preceded him to the better land.

SHAW.—At Hantsport, Oct. 1, Mrs. Shaw, widow of the late Bro. David Shaw, and daughter of the late Rev. David Harris, aged 74 years. Mrs. Shaw has for many years been a devoted and consistent member of the Hantsport Baptist church. Religion was her daily theme, and the worship of God her great delight. She was indeed a mother in Israel, and many a young convert and discouraged Christian worker have left her home cheered and strengthened by her wise and loving counsel. Her pastor was most sure of her sympathy, and so long as she was able to attend, her place was filled in the house of worship. Her sickness was short, and with a blessed assurance she entered into rest. A large circle of relatives and friends mourn her departure, but not as those without hope. "He giveth His beloved sleep."

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