Messenger and Visitor

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—MR. MOODY is conducting a religious campaign on a grand scale in Chicago. Sunday before last, it is reported, 63 meetings in different parts of the city were held by his forces. There was an aggregate attendance at the services of 51,400, and in some cases there were hundreds who could not obtain entrance. Quite a number of celebrated preachers, some of whom are from Europe, are engaging with Mr. Moody in these services.

—OUR esteemed brethren, the late president of the Convention and the preacher of the Convention sermon, will not, we trust, forget that the Convention in extending votes of thanks to them respectively for the retiring address and the sermon, requested them to place copies of the same in our hands for publication in the columns of the MESSENGER AND VISITOR. We shall be happy to give these excellent productions place, as well as the equally excellent paper of Rev. Dr. Hopper presented before the Institute, the publication of which was also requested.

—Just as we go to press we learn that Rev. S. B. Kempton, of Canard, has resigned the pastorate of the 1st Cornwallis church, of which he has been pastor for nearly 26 years. In these years Bro. Kempton has rendered most faithful and important services to his church and to the denomination. The resignation is to take place October 1st. We are not informed whether Bro. Kempton has accepted a call to another field of labor. He is still comparatively a young man, and with his mature experience and Christian culture, some of the best work of his ministry, it may be hoped, lies in the future.

THE Home Rule bill has passed its third reading in the House of Commons and has been sent up to the House of Lords. It was midnight Friday when the house divided for the vote, which stood 301 for the measure and 267 against it, a majority in its favor of 34. This majority is eight less than that by which the bill passed its second reading. According to a statement made by Mr. Gladstone in moving the third reading of the bill, its discussion by the commons has occupied 82 days; 429 speeches occupying 57 hours have been made for the bill, and 938 speeches occupying 152 hours against it. Just what the lords will do with the measure seems quite uncertain. They may reject it entirely or may pass it with amendments that will destroy its value. What is regarded as certain is that they will not pass the bill in its present form.

—At the world's parliament of religions which is to meet in Chicago Sept. 11, the Baptists of the United States are to be represented among the essayists by Dr. Phillip S. Moxom, of Boston, who will present a paper on "The Argument for Immortality." Dr. C. R. Henderson, of Chicago University, whose paper is on "Individual Efforts at Reform not Sufficient;" President Whitman, of Colby University, who discusses "Interdenominational Comity;" Dr. W. C. Wilkinson, of Chicago University, on "The Attitude of Christianity Towards Other Religions;" President J. G. Schurman, of Cornell, on "Characteristics of the Ultimate Religion," and Dr. Geo. Dana Boardman, of Philadelphia, on "Christ the Unifier of Mankind." It is worthy of note that two of these essayists, Presidents Schurman, of Cornell, and Whitman, of Colby, belong, by birth, to the Maritime Provinces.

—No one doubts the wisdom of training the young people in benevolence as well as intelligence in regard to all denominational interest, but there are many who think with us that it is unwise that appeals for money should be made directly to the young people's societies. The following extract from the *Young People's Union* indicates the position of that paper upon this matter and also the position, as the *Union* understands it, of the Indianapolis Convention:

"It was not explicitly stated at the time of the adoption of the resolution on special pleas at Indianapolis, but we believe that the exclusion of all pleas for benevolence from the local Young People's societies *as such* was legitimately implied in this resolution. Surely the pertinence of such a local application few will question. Pastors are everywhere saying, 'Let not the Young People's movement encourage separate giving from the church. Let us work the other way. Train the young people to give as members of the church; give at the time of the *church offerings*; give not for some missionary or object of their own choosing, but to the great causes in the dignity of their vast work.'

The profound significance of this resolution is summed up in this. It points to the local society as primary a *training school* and not a collecting agency; it reminds us that the mission of our great conventions is to awaken our enthusiasm and to increase our efficiency in that vastly important training work.

—THE report of the doings of Convention has occupied a large amount of space in our columns—too large, some of our readers may think, perhaps. But very many, we believe, will be glad to have as full a report as possible of the work of the various Boards and of the discussions of the different subjects which were considered by the Convention. It will be well to preserve these Convention numbers for reference during the year. The reports of the Committees on Temperance and Sunday Schools will be found on the second page of this issue. That on the state of the denomination will appear later. The report given in our last issue respecting the discussions had, and action taken, by Convention, looking to changes in our denominational system will have enabled our readers to understand pretty clearly how that matter now stands. We hope and believe that the action taken was, under the circumstances, wise and right. We purpose in our next issue to offer a few remarks in reference to the present denominational situation. In connection with our report of Tuesday afternoon's proceedings it should have been noted that after the report of the committee on Convention matter was adopted, a notice was given by Judge Johnston of a resolution to amend the constitution in accordance with the proposed changes in organization.

—CHURCH socials are no doubt good things, held at proper intervals and under proper conditions. And when we speak of church socials, we do not mean occasions for the display of literary talent or the gathering of church funds, but a meeting principally for social intercourse with the object of promoting mutual acquaintance and Christian fellowship among the members of a church and congregation. There was a pleasant and doubtless a profitable gathering of this character at the Leinster street church last Thursday evening. A goodly number were present. Some time was devoted to social intercourse during the first part of the evening. Then, under the felicitous chairmanship of Pastor Baker, the meeting took on a slightly more formal and intellectual character. There were short speeches from Pastors Carey and Gates, in which things humorous and serious were happily blended, and a wholly serious address from Secretary Manning of the Foreign Mission Board, who spoke of the opportunities for Christian effort in connection with that work. Some pieces of music and a recitation or two added to the interest of the meeting, and then there were refreshments and more social intercourse before the friends went home. Such meetings are adapted to do good, we think, and might, with advantage, be held occasionally or at regular intervals in all our churches.

—THE result of the popular vote on the Sunday car question in Toronto, held Aug. 26, was adverse to the proposed innovation, and the Queen City for some time longer, at all events, will preserve its quiet Sunday. The Toronto *Guardian* is of the opinion that another attempt to secure the approval of the citizens for Sunday cars will not be made for a good while to come. It holds that in the recent contest the advocates of Sunday labor had an unfair advantage, since the vote was taken at an inconvenient time and under circumstances which afforded no protection against unfair and fraudulent voting. The Street Car Company, which is especially interested in having a Sunday car service introduced, did its utmost to secure its object. It is charged that a very great deal of fraud was practiced by the Sunday car party. Hired gangs, it is said, went round voting for the absent and the dead. The proposal was rejected by a majority of about one thousand votes. The figures standing: For Sunday cars, 13,154; against, 14,157.

Enquiry.

1. Do you think it is right to use a house, dedicated to the service of God, for pic-nics, tea-meetings, magic lantern shows, etc.? 2. What do think of bean-bottle guessing competitions at a church tea-meeting held in a church? Those guessing paid, and the one who came nearest the correct number got a prize.

ENQUIRER.

1. We do not regard a meeting house or church building as having about it anything so peculiarly sacred that it may not be properly used by the church in carrying forward all its legitimate work. There are obvious reasons why, generally speaking, the audience room of a church is an unsuitable place for tea-meetings and picnics. But if a church is convinced that it is to its own best interests and the glory of God to hold such gatherings, and if the meeting house is the most convenient place for the purpose, there is, in our view, no moral or religious impropriety in so doing.

2. As to the "bean-bottle" business, it is simply a species of gambling, an instinating and degrading vice, against which in every form every Christian church and pulpit should bear no uncertain testimony. We hope that all our Baptist churches will be very careful to admit no compromising action in this matter. If the bean-bottle competition is admitted, why not the whole lottery business to the extent that it is employed by the Roman Catholics, cultivating and pandering to the spirit of gambling among the people and so bringing immense sums yearly into the coffers of the church.

From Edmunton, N. W. T.

Since last we sent you a note in regard to the good work done on this field, we have had the joy of disturbing the waters of the great Saskatchewan twice in the baptismal rite. Two weeks ago three were baptized, and last Lord's day, 20th inst., four more attended to the initial ordinance. The latter day was typical of a day in western mission work. At 9 a. m. the ordinance of baptism was administered; at 11 a. m. the writer preached in South Edmunton; at 3 p. m.; after travelling ten or twelve miles into the country, he preached again; then travelling eight or nine miles back to the north town, and preaching a third time, gave the hand of fellowship to incoming members, and administered the ordinance of the supper, and then retired to enjoy "sweet rest," very thankful for being permitted to engage in "one more day's work for Jesus."

We are much encouraged in seeing the spiritual temple going up from week to week. There are evident signs of good at all points of the field. Our Sunday-school work is also looking up. Several of the candidates baptized during the last month were from its ranks; and now we are beginning a Sunday-school in South Edmunton with a very encouraging attendance and a lively interest. Some seventeen Baptists live in South Edmunton and vicinity, and a number of adherents, so that not only a preaching station, but also a Sunday-school can well be sustained there, and that without at all marring the interests of the school on the north side of the river, as there are abundance of live workers to man both schools and keep them running.

The temporal temple or church home is also, now in prospect, very near at hand. Last week the contract was given and now the contractor is hard at work laying foundations for the structure, which is expected to be ready for occupancy by the beginning of November. As brick can be had here now very reasonably, and of good quality, we have decided to put up a brick edifice, as being but a very little more costly and much more durable, and safe from the ravages of fire. We expect to have it warmed with a heating furnace and lighted with electricity, as being far better and even cheaper than with stoves and coal-oil, as coal is so cheap and coal-oil so expensive here. We are hoping that the Maritime Provinces' Convention and that of Ontario, will be stimulated by the good example of their younger sister in Manitoba and the North-West, and give liberal help in this undertaking. Come brethren! money spent and work performed now on this great and opening field, will pay in the very near future as well as in the long time to come. Already some of your noble sons and daughters have been helping; but we expect you to do it much more abundantly.

We are looking, watching and waiting for help, but the building is going on, and we are very confident we shall not watch and wait in vain.

A. McD.

St. Martins Seminary.

Since the calendar was issued an important addition has been made to the teaching staff by the appointment to the directorship of the Musical Department of Fraulein Elizabeth Meyer, of Berlin, who has already won an enviable reputation for herself in Germany, the home of musicians and musical critics. She was for years a pupil of Scharwenka, whose fame is world-wide. As she was one of his favorate pupils, he refers to her in words of warm and hearty endorsement. At the completion of her long and successful course of study, Fraulein Meyer commenced the work of teaching in the city of Berlin She soon became distinguished as a brilliant pianist, and as a thorough and conscientious teacher.

She has given concerts throughout Germany and Sweden, and has everywhere met with unqualified commendation. It is only by a special and personal arrangement that Fraulein Meyer has been induced to come to America, and her coming will be an event of no small importance.

The department of which Fraulein Meyer will have charge will be equal to that of any other similar school in the Dominion.

The Department of Expression will be greatly strengthened by the appointment of Miss Belle Joy Butterfield, a graduate of the Boston school of Expression, as associate teacher of Elocution. The work in this department has so enlarged that Professor Robinson found it impossible to carry it forward with the greatest degree of success, unless the teaching staff were so enlarged.

The school opens on the 13th of September, with most hopeful prospects.

AUSTEN K. DEBLOIS.

Wolfville's Prompt Action.

At the regular Conference meeting of the Wolfville Church last evening, the NEEDS of the "Boards" were referred to by several of the members. Before the meeting closed a strong committee was appointed to superintend the raising of funds for denominational work for the year, and the endeavor to raise a considerable sum at an early date, so as to assist the different Boards in their present emergency.

We hope that other Churches are moving in this matter, so that the assistance so much needed may come speedily.

A. COHOON,
Treasurer for N. S.

Wolfville, N. S., Sept. 1st, 1893.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

PRAYER TOPIC FOR SEPTEMBER:
That the influence of our annual gathering may be felt in every Aid Society and Mission Band during the coming year, and that thus better work may be done.

Corresponding Secretary's Report.

[Concluded.]

BORDELL.

Mrs. Churchill's school has been marked by an increased success and popularity in the town. The number registered varies from 60 to 65. By the aid of prizes, held as an inducement for regular attendance, examination day showed the average attendance was fair. Ten pupils applied for examination, and all succeeded except one, who failed in arithmetic. Of these five were Christians and four were Hindoos. Mrs. Churchill and her Bible women have been working among the women of the town and nearer villages to some extent, but declining health compelled her to remove to the hills, during the hot season, with the hope of gaining the necessary strength by the time of re-opening school.

VIZIANAGRAM.

In October last Miss MacNiel, by the advice of her medical adviser, removed to the station. In addition to her study of the language, she and her Bible women are sustaining the school, and work among the women. Early in the hot season Miss MacNiel was obliged to seek the invigorating air of the Hill country, trusting the regained strength would be sufficient for the calls upon her energy.

PALCONDA.

Owing to the protracted illness of Mrs. Barss, this field is without a missionary, except the small amount of native preaching it receives. The field is large, and is of especial interest. May the Lord of the vineyard open the way for giving these people the Gospel of Jesus Christ. Brother and sister Barss have the deepest sympathy of the Union. While we cannot understand why the Lord is thus leading them, we are assured He will guide them into plain paths, and they shall see His ways are above our ways, and His thoughts above our thoughts.

PARLA KIMEDY,

opened in January last, contains a mine for investment. Mrs. Higgins conducts a school of 47 pupils, 17 of whom are boarders. This work, with her family cares, so fully occupies her time, there is nothing being done for the thousands of women and children in the town.

In Mr. Higgins' appeal for two young lady missionaries, he says, "Kimedy, poor, dark, benighted, idolatry-cursed Kimedy! When will the morning break and the sun of righteousness arise upon her? Must these mothers, daughters, and sisters drop into the bottomless pit, with not even an effort on our part to save them? Shall they clutch in the darkness for a hand of mercy, and perish forever because we were too selfish to save them?"

REINFORCEMENT.

Last August Miss Martha Clarke, of Bay View, P. E. I., applied to the Executive Board as a candidate for the foreign field. It being inconvenient for Miss Clarke to meet with the Executive, your Secretary, by the instruction of the Foreign Mission Board, wrote her, advising a course of study at the Missionary training school in Chicago. To this she concurred, and has completed the first year. At the end of the next year she expects to meet the Board, and will then be officially appointed on the missionary staff. During her sojourn in Chicago she has been engaged in a German mission school with marked success. Doubtless this experience with a foreign speaking people will be a benefit to our sister in her future work.

We deeply regret Bro. Higgins' appeal has not been met. From the large number of young ladies who have graduated from Acadia and St. Martins Seminaries surely there are some whose training at these schools, in addition to an experience gained by active Christian work and Bible study, qualify them for responding to that appeal to-day. We are looking for them, praying that the Spirit may so impress some of these highly gifted young sisters, that they may clearly hear the call from Telugu land, "Come this way to help us."

3. HOME MISSIONS.—We pledged ourselves to aid

REGINA AND EDMUNTON

to the extent of $300 respectively. Of this amount only $450 has been paid. Rev. J. H. King resigned the pastorate in July, and the vacancy has been filled by Rev. F. W. Auvache, a returned missionary of the Ontario and Quebec Board. This little church, organized two years ago, regard the W. B. M. U. as their mother. Through our efforts they were encouraged to open the field, and to us they yet look for help until our child is able to stand alone.

In February Rev. H. G. Mellick visited Edmunton and organized a church. The grant made by the Union last year enabled them to secure the services of Rev. A. McDonald as pastor. The reports from these two fields show the value of our investment. In due time we expect a rich harvest.

The Grand Ligne Mission has a large hold in the affections of our people. Its interest has been advocated at all our public gatherings, and we rejoice that the time has come when so many in the Maritime provinces do not require a special appeal for its support. They know its history and give intelligently, believing it is the work of the Lord. But of the pledged $400, only one half of the amount has been paid.

MARITIME PROVINCES.

While our sympathies reach from east to west, there is no disposition to overlook the needs of our beloved Maritime provinces. We rejoice in being able to strengthen the weak hands, and thus imitate our dear Lord in giving the gospel to the poor of our home land; but of the pledged $1,000 only $500 has been met.

THE TREASURY,

during the year, has given us much anxiety. At the close of the third quarter the outlook was most distressing. Every available effort was put forth by the Board to place the needs and their consequences before the entire Union.

The Treasurer's report shows the total contributions amount to $7,394.13, being $1,605.87 less than the pledged amount. This shrinkage is due largely to the fact that much of the funds from Sabbath Schools and Mission Bands have been sent through other channels, which makes us feel more comfortable than if the Societies had failed in their benevolence. By a mutual understanding between the Foreign Mission Board and the Executive of the W. B. M. U. two or three years ago, it was considered advisable for the sisters to care for and foster the Mission Bands. As their interest in Mr. Morse and his work has been known by his letters to the boys and girls, and as they are so eager to unite in his support, we hope all our denominational treasurers will concur in this, so as not to check or diminish the interest. We deeply deplore the deficit in the Home Mission contributions. Unless there is a rallying to cover this emergency, our efforts in this department must be seriously affected.

LIFE MEMBERSHIP FUND.

Twenty names have been added to the number this year, as follows: Nova Scotia 13; New Brunswick 5; P. E. Island 2.

THE OUTLOOK

is as bright as faith and works can insure. We have a growing enterprise. Many of our young women are coming to the front, and are showing forth their love for the cause by an active service; and their consecrated enthusiasm is having its due effect upon the work. The children in mostly all our Sabbath schools are receiving an intelligent training in mission work, which will fit them for future usefulness.

The missionary enterprise is becoming more familiar in our homes. The names of our missionaries and their stations are becoming household words, and this knowledge is having its due influence in the churches. Already the reflex benefit is experienced by those actively engaged. If each sister whose name is on the church record could only realize the full meaning of "It is more blessed to give than to receive," the gifts of silver and gold, with hearts of loving service would soon be placed upon the altar; and as the eyes of the Master rest upon the well-filled treasury, it could truly be said of us, "She hath done what she could."

A. C. MARTELL,
Cor. Sec'y W. B. M. U.

Fairville, St. John, Aug. 1893.

W. B. M. U. RECEIPTS.

Monies received by the treasurer of the W. B. M. U., from Aug. 9th to Aug. 31st: Lockeport, F. M., $8; North Sydney, F. M., $6.25, H. M., $6.25; Dorchester, F. M. $4.25; Dorchester S. S., F. M., $6.75; Sydney, F. M., $10; Lunenburg, Mission Band, F. M., $12; Centreville, F. M., $8, H. M. $5; Rossway, F. M. $1.55; Second Springfield Mission Band, F. M., $5; Second Johnston, F. M., $15.50; Annual collection, $14.75; Five Islands and Lower Economy, H. M., $5; Lockhartville, F. M., $11; Sable River, F. M., $7.69, H. M., $2.70; Charles A. Whitman, Pasadene, Cal., in memory of his daughter Eva, F. M., $3; Arcadia, F. M., $12; Holland Harbor, L. L. F., F. M., $4; Coll. at St. George, F. M., $10.60; Mrs. V. Morrell, Hampton Station, F. M., $1.

MARY SMITH,
Amherst. Treas. W. B. M. U.

Receipts for Denominational Work.

From Aug. 1st to 31st: Rev. J. Williams, Weymouth, $1; Fifth Cornwallis church, $7; Mrs. Geo. L. Johnson and family, Wolfville, $5; First Horton Church, $73.35; Springfield, $8.44; Springhill, $5; Lawrencetown and Valley West, $6; Fourchie, $2.10; Primary class, Antigonish S. S., $6; Sydney church, $19.20; North Sydney, $59.75; Apple River, $15; Lunenburg, $18.09; First Baptist church, Halifax, $26.70; Grand Mira, $1.50; Billtown, $12; River John, $3; Cambridge, $5; Dayspring, $1.31; Bridgewater, B. Y. P. U., $2.30; Pleasantville, B. Y. P. U., $3.51; Dayspring, B. Y. P. U., $2.60; Third Horton church, $5.50; Rawdon, $8; First Baptist church, Halifax, $54.70; Parker's Cove church, $6; Litchfield, $1.08; Amherst church, $36.75; Amherst church S. S., $30; Amherst church, Salem Branch, $9.86; Amherst church, B. Y. P. U., $2; Mrs. A. Wilson, Amherst, $1; J. W. Barss, Esq., Wolfville, $50; Upper Wilmot church, Prince Albert Section, $20; Melvern Square Section, $8; Evergreen Section, 7.54; River Hebert, $40; Lockport, $9.25; West Onslow, $6; Arcadia church, Little River section, $2.40; Capt. D. A. Saunders, Ohio, $10; Milton church, Yar., $2; 1st Hillsburg, $12; Dartmouth, $32.99; North Temple, Ohio, $1; Milton, Queens Co., $7; West Brook, $6; S. E. Bancroft, Roundhill, $5; Second St. Margaret's Bay $6.80; Hillgrove, $5; C. H. Harrington, Esq., Sydney, $100; Lockhartville, W. M. A. Society, $3.50; Hammond's Plains, $8.03; Edgar D. Shand, Windsor, $70; West Jeddore church, $4.80; Greenville church, Af., $1; Weymouth, African, $1.25; Digby, African, $1.25.—$854.55.

Most of the above was intended for last year but came in too late. This we regret, as in consequence some churches appear blank that would otherwise not appear so in the general report. We hope that any treasurer or others having money in hand for denominational work will forward the same at once as all the boards are in need of Funds.

A. COHOON,
Treas. for Nova Scotia.

Wolfville, Aug. 3, 1893.

Subscriptions Paid E. M. Saunders for Manual Training School.

Saul Mosher, Esq, Halifax, $10; Wm. Davies, Esq, $2; J. L. Archibald, Esq., $1; Alderman Dennis, $10; a friend, $50; Dr. Cameron, $20; H. H. Grant, Esq., $5; James McPherson, Esq., $25—total, $123.

E. M. SAUNDERS,
Chairman M. T. C.

P. S.—I have sent to-day two checks to Dr. Sawyer of one hundred dollars each, one from Hon. W. J. Stairs and the other from Mrs. D. McN. Parker, to help pay off the deficit of $8,000 on the the current expenses of Acadia College. So far as I know these are the first subscriptions for liquidating that debt. Neither Mr. Stairs or Mrs. Parker hail as Baptists; yet they are both friends of the college. Mr. Stairs will give $20 a year for five years to keep deficits from coming into existence. Mrs. Parker will very likely do the same, although she said nothing about it.

Would it not be well to begin at once to send contributions to Dr. Sawyer for the $8,000, and to Rev A. Cohoon and Rev. J. W. Manning for the deficits to the home and foreign missions. If each one would do something the whole might be raised without trouble. Here are two friends outside the denomination, belonging to two other religious bodies, who have set us a good example. Let us follow it.

E. M. S.

A Battle for Blood

is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

Hood's Pills cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

REPORT OF THE CONVENTION'S COMMITTEE ON TEMPERANCE.

1. Your Committee believe that this body is prepared to re-affirm with emphasis all its former utterances as to the evils of the liquor traffic. That it entails by far the most withering, blighting curse that rests upon humanity to day. That it is the promoter of nearly all the crime, and the source of much of the sufferings that abound on every hand. That it not only involves in untold wretchedness the drunkard and his family, and draws down the malediction of heaven upon the drunkard-maker, but indirectly affects every member of society and the body politic. That it stands the highest obstacle to the progress of the Church of Christ in christian lands; and that it is fast working its way into heathen lands, to make the moral darkness of their vast populations, if possible, more intense; to pre-empt pagan soil against the encroachments of the missionary and uplifting influences of the gospel. That it is doing more to corrupt the great fountains of national, political, social and domestic life, than all other evil agencies combined.

2. As your Committee believe that this Convention, in its undying hostility to the whole liquor business, is willing to do anything in its power to curtail the evil, and if possible banish it from the land. They recommend:

(1.) That in the new form of church covenant to be adopted by this body, the pledge of total abstinence from all that will intoxicate, be incorporated.

(2.) That the Churches be asked to give countenance to all societies that are laboring to promote total abstinence principles, and so far as possible to unite with such organizations to help forward the good work.

(3.) That the temperance pledge be introduced into Sunday Schools, and that pastors be requested, where practicable, to encourage the formation of Bands of Hope, where the young may be educated in total abstinence principles and work, where temperance literature may be circulated, songs sung, and a general temperance sentiment promoted.

(4.) That this Convention watch carefully the double movement in the province of Ontario, which has been the subject of much discussion, viz.: The legal question before the Courts, as to whether that Province is competent to pass a prohibitory law. And also the plebiscite, which is to be passed upon by the electorate of that Province on the first Monday in January, 1894. Should the courts decide that it was within the province of the Ontario Legislature to pass a law to prohibit the manufacture, importation and sale of intoxicating liquors for beverage purposes, then any Province, by the voice of its electorate, can ask its Legislature to pass such a law. And your Committee believe that a Plebiscite vote in either of the Maritime Provinces would be overwhelmingly in favor of prohibition.

3. The Royal Commission has not yet completed its work, and any forecast, as to the effects of its labors upon the Government of Canada, would be premature. Yet your Committee believe that their deliverance last year touching the educative tendency of the Commission's report upon the people of Canada, was just. And they would reiterate their recommendation, that the facts and figures of the report, when published, "be woven into addresses and sermons," that they may be as widely known as possible.

4. What your Committee have said is only preparatory to what they have to say. On them you have laid the burden of a great responsibility. You have set them to watch the movements of an enemy whose influence is world-wide. An enemy who, from the remote ages of antiquity, has triumphed over men the mightiest, and over nations the proudest. What Alexander, and Cæsar, and Napoleon in turn attempted but failed to do, king alcohol has accomplished. He may claim to have conquered the world. The governments of civilized nations to-day are under bonds to this huge autocrat. Interfere with his rights and forthwith he raises his iron heel to crush the offender. He is so entrenched in his political fastnesses that no moral force can reach him which does not attack these defenses.

Preaching and praying, mighty to the pulling down of strongholds within their sphere, are impotent to reach this monstrous iniquity, protected by law and defended by governments.

Your Committee, far from thinking that efforts in the moral sphere have been useless, fully appreciate all that has been done. These efforts have been blest in the opening of the eyes of the people to the enormity of the evil, and in educating a strong public sentiment in favor of its annihilation.

Now if it be claimed that through the use of moral weapons we have driven the enemy to entrench himself behind the Licence laws, and that from these ramparts he is keeping up a deadly fusillade against the best interests of society and the Church of God, must the Church, because of the complexion of the enemy's defences, stand off and weep, fold her arms helplessly, and let the work of destruction go on? Your Committee say No! and they believe this body will endorse their utterance. It may be interposed as an objection that we are trenching on grounds that the Church has no right to tread. That, as to the moral aspect of the question, the Church may be pronounced, but when it touches the boundary line of the political, her voice is to be hushed. Whence come these teachings? And by whose sanction are they enforced? If there be any foundation for this idea other than the dictum of interested parties, then to place any crime in the calendar beyond the reach of the church's influence, the only thing to do is to lift it into politics and give it government sanction.

Your Committee believe that the religion of Christ, voiced by His Church, is to extend its beneficent influence everywhere. And if politics, which is the science of government, and which ought to stand for all that is pure and of good report, but which is believed to be the synonym for much that is corrupt and mischievous, is to be rescued from its present degradation it must be through the combined influence and power of the Church of Christ. And when this influence and power are used to break down the defences of law, which surround the liquor business as its greatest tower of strength, then will be accomplished the double purpose of ridding politics from its hugest corruptor and the country from its deadliest curse.

Your Committee believe that the relation of the Church to this aspect of the question is such and so intimate, that instead of seeing no duty to perform, that this question is to be fought out on other than church lines, and by other than the Church of God; that she is bound by every principle of patriotism, philanthropy and the love of God, by every profession she has made before the world and before High Heaven, to head this army of reform, to lead off in this holy crusade, till the battle is successfully fought out, and the prize of the ages captured.

To further this enterprise your Committee recommend:

(1.) That the ministers and laymen composing this body be asked to use their influence to organize temperance conventions in every County of the Maritime Provinces, such conventions to be composed of delegates from Churches of all denominations, and from all temperance organizations within the respective Counties. These conventions to meet annually, or semi-annually, or quarterly, to discuss the different phases of this question, to lay plans for prompt and united action, to call public meetings in the interest of prohibition in all parts of the Counties, and provide speakers to address them. They recommend:

(2.) That all pastors be requested to preach at least one sermon to their respective congregations during the year, on the relation of the Church to the prohibition of the liquor traffic or a kindred subject.

This we are sure would arouse a deeper interest in both pastor and people by calling attention definitely to the arguments that may be employed in favor of the annihilation of the traffic.

Your Committee recommend:

(3.) Lastly. That every member of this body gird himself and herself for the battle against this grinding oppressor. Let none say, because they do not live in communities where the horrid effects of the traffic are continually before them, that they have no responsibility in the matter. That would be a grave mistake.

The world is moving. Populations are changing. The boys of our country districts to-day will be the men of our towns and cities to-morrow. They must be educated in right principles now, so that when they leave our firesides and find themselves surrounded by subtle temptations, their total abstinence principles will be so firm they will stand the fiery test. Then in the country districts the votes of the sturdy yeomanry, when cast on the side of prohibition, are as valuable as those cast in densely populated communities. And your Committee believe that just here, in the inestimable privilege and right of the franchise, lies the hiding of power. The Ballot-box is yet to prove the Waterloo of this great struggle. This country will never boast an effective prohibition law until there be sent to its Parliaments, Local and General, men who are solid on this question; men who will not, even at the call of their party, barter away the moral rights of their constituents; men who will break with party rather than violate principle.

But your Committee believe that, to have such men in Parliament we must have men with strong prohibition convictions at the polls—men who will neither barter, nor allow others to barter away their God given privileges and immunities. Men who will stand by their representatives, when compelled, for the maintenance of moral principle, to cross the floors of Parliament and vote with the opposite party.

Your Committee are assured that Party enslavement in politics, both with voters and representatives, has held in check the cause of prohibition for years. Let there be party, but let principle dominate. The enemy is abroad. Every man must stand by his gun. And now especially that the enemy is goaded to madness by the persistent and determined advocacy of prohibition measures, and driven to unite their forces to a man ready at a given signal to mass them at any point.

Your Committee thank God that every year is drawing these opposing forces into closer contact. The day of decisive battle is drawing near. The prohibition veterans are becoming impatient of fighting at long range. Hand to hand conflict on battle fields moral, spiritual, and political, is the call of the hour.

The enemy must be fought and conquered, is the cry of new recruits, rushing to the help of old veterans. The salves that hitherto have proved effectual to ease tender consciences, no longer allay the hateful irritation. The sops that political trickery has cast to quiet the disturbed public mind, are failing to answer their purpose. The masks that have hidden the real character of the enemy, who have been playing fast and loose with our confidences, are being torn off.

But the slavery to party is weakening, and it must grow weaker still. The cry for prohibition is becoming louder every year. And there is every indication that in the near future this cry will be pitched to a key so high that the roar of ocean, lashed by tempest, or the reverberations of thunder will be mild in comparison to it.

Respectfully submitted,

J. E. GOUCHER, Chairman.

THE BOYS' CAMP.

BY REV. G. W. WILLIAMS.

The "Boys' Branch" of the Saint Stephen Y. M. C. A. has recently had a memorable camping-out experience at Campobello. The encampment was under the direction of Mr. E. M. Robinson, to whom this Boys' Branch owes its existence and efficiency, and through whose kindness I was privileged to share thirty-six hours of their camp life. Mr. Robinson had the assistance of two most worthy Christian young men, Messrs. G. G. Pack, of New Jersey (who has had much experience in this particular line of work), and C. Henderson, of Andover, N. B. There were between twenty and thirty boys, whose ages ranged from ten to sixteen. The camp was, of course, intended to minister to moral and spiritual, as well as physical good. The motive of its establishment was that these boys might take their summer outing under such positive Christian influences that the unconverted among them (for there is "associate" as well as "active" membership in the Y. M. C. A.) would of necessity realize the power and blessedness of the Christian life. Amid prayers were the stakes driven, the canvass stretched, the ropes tied. This was all very manifest during my short experience.

When I first reached the camp (in company with the boys who were returning from a side excursion to Deer Island); the tents were glistening white beneath the stars, and looked very much like some military encampment. It was too late to do anything before retiring but join in a fervid prayer for Divine protection, while gathered for a few moments in the dining tent. But next day I saw the average camp life.

The location of the encampment had been most admirably chosen. The meadow in which the tents were pitched was exposed to the sun's rays all the long day, and so was beautifully warm and dry. By its side was a salt-water lake never empty, the former opening to the sea, being too nearly closed by the bar that had joined in front of it. Just across this bar was the ocean. Across the lake on one side, and immediately at hand on the other side, were the wooded hills. After breakfast there was a Bible reading of from half to three-quarters of an hour. Mr. Pack gave the reference, and we talked informally as we sat in a little group on the grass. Every one enjoyed it. Who could help it when it was so social and free? For the rest of the day the boys could, under supervision, do as they pleased; and the supervision took the form of the camp leaders joining in the sports as heartily as any. We had base ball and cricket that morning, besides exercising a foot-ball somewhat.

In the afternoon a detachment of us climbed the hills across the lake. We halted near the start, and for an hour or more read aloud in turn. Then, the heat of the day being past, we climbed far up and along the rugged coast. We made the great cliffs echo with our shouting; we gazed in rapt admiration upon the limitless ocean view; we saw dead trees and great rocks over steep precipices. Then, hungry enough, we came back to the camp, to find that the other detachment, who had gone pollock fishing, had had the excitement of a thoroughly successful experience. About 8 p. m. we all rowed along the lake to the bar, and there built our fire, which threw its light upon the water on either side. We gathered about it in a semi-circle, our faces illumined by its lurid glare, and held the regular evening social service. I will long remember the scene. There were three of the unsaved boys who, before the meeting closed, held up their hands as a token that they would seek Christ.

I left the camp feeling anxious that an enterprise having in it so much of hope might be undertaken more generally throughout our province. I have heard from the camp since. I quote from the letter. It is so aglow with purpose and joy that I hope some one who reads may become fired with its enthusiasm, and go and do likewise.

"After you left we continued to have the same glorious time. On Sunday morning we had a grand little meeting under the trees. In the afternoon we all went over to Wilson's beach to Sunday school, and the way the boys did sing! In the evening over one hundred people came out unasked to our camp. We had intended to have a quiet little meeting by ourselves, but it seemed as though the Master had planned differently, and so we had an open meeting, lighted our big torch, and gathered around it on the grass. The boys showed up bravely, and the people went home pleased and, I trust, profited as well. Oh what a grand meeting we had on Monday night! I shall never forget it. To me it was beyond description. We made our fire out on the bar, and one by one we gathered around it. The unfettered jolity of the day was over, and tired and satisfied with our common pleasure, we all seemed eager to drink the deeper of that calm, restful joy, which is so different, so like, and yet so infinitely above all other joy. I was impressed with a deep feeling of solemnity, almost akin to awe, as I drank in the scene. Away off to the sea was immensity, with the twinkling light-houses on the nearer verge; away up in the sky was immensity, with its twinkling light-houses on the nearer side; right at my feet was immensity of possibilities, with its twinkling lights that shall never die, but shall shine more and more until the perfect day. The wind softly fanned our cheeks, and we knew it was there, and we rejoiced in it. And that other wind that 'bloweth where it listeth' was there, and we realised it, and we rejoiced in it. And the gentle swell broke softly on the sand, and as we thought of the sound of many waters, our own hearts joined in that grand chorus of praise and adoration, and I know that a gentle swell was heard to break on the golden shore that night. The boys sang sweetly and with a full, deep ring that music alone cannot give, and the prayers seemed laden with the soul's deep yearnings that the great heart of love alone can call forth. I believe that there was joy in heaven that night, for more than one hoisted his signal of distress and cried for help. There were only two boys in all that company who did not, then and there, openly call the blessed Jesus their Saviour and their Lord. Oh, may God bless them all! But the words that I have penned cannot penetrate to the heart of the meeting. They merely beat around the outside edges in their weak attempt. The description cannot come from voice or pen, but only as one heart talks to another in its own unwritten language that so few hearts know. But I must close. We are all safely home. They say the camp is over. Do you think so? At our last meeting eight boys claimed that they had found the Saviour while in camp. Eight new lives for the Master, and many others filled anew with love and purpose; and is the camp over? Eight new light-houses on the coast, and twice as many more supplied with bigger burners and better reflectors. Did the camp pay? Think it all over, and then sit down and think it all over again. We were not quite eight days in camp. Eight days, eight lives. Do we think we ought to spare the time, or are we too busy?"

—"An ounce of prevention, &c." Do not neglect that cough! One bottle of Puttner's Emulsion (the cough medicine par excellence) taken now, may save your weeks of illness, and a long doctor's bill. Large bottle, only 50 cents.

THE REPORT OF THE CONVENTION'S COMMITTEE ON SUNDAY SCHOOLS.

The Sunday-school has passed the experimental stage, so that none can be found among us to question for a moment its usefulness or deny it a place amongst the instrumentalities by which God is pleased to carry on His work. But we need to remember that the Sunday-school, like all other similar organizations, is useful only as it is taken hold of by consecrated workers and made to serve the purpose of its being. Your committee are pleased to report their conviction that the Sunday-school is being effectively employed in a large proportion of the localities embraced in this Convention, but they are as strongly convinced that there are many schools already existing which need to be more vigorously worked, and many communities having no Baptist Sunday-school, where a thrifty organization might exist.

Some pains have been taken by your committee to gather statistics relating to different points, but on account of the lack of sources of information the result is at present too imperfect to be presented. The experience, however, has led the committee to outline a plan for recommendation to the Convention, which, if adopted, we believe will result in the unification and advancement of this important department of our work. This plan is as follows:

We recommend—

1. That a committee be appointed consisting of an interested Sunday-school worker from each association, whose duty it shall be to divide the territory embraced in the Convention into districts, to co-operate with the associational Sunday-school. Committee in the prosecution of this work in the various districts, to prepare in connection with the Convention committee on denominational letters a suitable form for Sunday-school statistics, and to have a general oversight of our Sunday-school work.

2. That the associations be invited to co-operate in this work by appointing an interested Sunday-school worker from each district within its bounds on its Sunday-school committee. And your committee further recommend that the Baptist Catechism be used in all our Sunday-schools and families. The adoption of this report will mean a great deal of work, but we believe this work is needed and that the results will more than compensate the efforts expended.

J. W. Spurden,
J. S. Trites,
F. H. Beals.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys,—I heard a voice at my elbow, and looking down met the upturned face of a nine or ten year old boy. "Please sir, may I go out with you to the big ship? I have never been out to the big ship." The eyes were black and large. The cheeks were brown as unvarnished mahogany. The dishevelled hair streamed out about the ears and was tied in a careless knot behind. The chin was rounded under a row of white teeth. The only garment that robed his dusky frame was a ragged cloth, girt about the loins.

He is a boy whom you may see on the mission compound almost any time from morn to eve. He pulls punkah, runs on errands, or does anything that needs to be done. We call him the cow-boy, because it used to be his special work to look after the cow. He belongs to a caste of people called "golla people," *i. e.* shepherd people.

The other day he drove three small nails into one of the posts of the bungalow. I felt very bad to have to punish him, but if I did not it is hard to tell what he might do next. When the deed was discovered, I was so busy that I told him we would have a talk about it to-morrow. The next day at evening, I asked him what we were to do about those nails. He looked me full in the face, as if he knew that I loved him, but did not speak. Again I asked, "What shall we do?" He felt it was a solemn moment, for nothing had been said since the deed was done, until now it was coming up like a judgment. "Mee chittum," he said tremulously, *i. e.* "Your pleasure," or "Whatever seems best to you." "If all of us should drive nails into the walls and posts of the bungalow what would become of it?" I asked. He admitted that it would go to ruin. I had resolved to teach him a lesson by fining him, but as his eyes looked up into mine, my heart was beginning to fail. But I remembered how we had well-nigh spoiled him by not being strict enough before, and at last had been obliged to turn him off. After we thought he had been exiled long enough, he was taken on again for a new trial, and has been doing wonderfully well ever since. So I decided it would be cruel kindness to let him off without punishment. Therefore he was told that he should be charged one cent for damages. That one cent should be taken out of his month's wages. It was equal to his pay for more than half a day. He responded very humbly and solemnly, "All right, sir!" and went off satisfied that the sentence was just, and had been pronounced upon him in love.

The missionary's servants are not a luxury but a necessity. He simply cannot get along without them. If the missionaries had to bring all the water for their own filter, run on all their own errands, cook all their own food, sweep all their own floors, and pull all their own punkahs, they would not be able to do much else. They would spend most of the time getting sick and getting well, and taking care of themselves. They would get about as much mission work done as the hero who slept all night and spent all day in taking his meals and making his bed. He would come home on furlough after ten years without even knowing the language, except a little picked-up gibberish, that would enable him to bargain for his rice at the bazaar. Who in the home land would work and preach, would pray and give to support such a good-for-nothing missionary as this?

Or suppose even that the missionary commences to economize. He says, "I will do without a punkah man." Then his head is hot and heavy all day. He gets so weak and stupid that he can neither study, nor preach, nor pray. His nerves get all on a jingle, and he becomes as irritable as a cut, and as cross as a bear. Or he says, "I do not believe in missionaries having too many servants. I will milk my own cow, and weed my own garden. Well this must be done in the cool of the day, and if he is a new missionary, what is the time for him to study Telugu? or if he knows Telugu, that is the best time for him to be out preaching. Whatever way you may put it, the missionary who economises too much in servants cheats the people who support him, is recreant to his duty and unfaithful to his God.

But the true missionary does not do any such thing. He takes part of his salary to hire native men to do what they can do sometimes much better than he can do, while he spends his own time in doing what they cannot do, and what he was sent to do. He surrounds himself with servants, not that he may have an easy time, but that his hands and heart may be free to work hard for the Lord. While one servant is bringing water for his filter, another cooking his dinner, another going on an errand, he and his wife are studying Telugu or preaching the gospel to the dying.

It takes enough of his time to keep the servants straight. They steal; they lie; they idle their time. This Hindu religion is a heathen thing. They are steeped in falsehood from their cradles. You cannot believe it until you learn it by bitter experience in dealing with these people, that a man can look so sincere and yet be so deceitful; that he can tell such a black falsehood and yet look so holy; that he can play at sneak-thief daily and yet appear so surprised and hurt to be accused of such a sin. The missionary, brought up in the religion of Jesus, has such a hatred of lies, that all his moral nature boils within him, to have a man lie to him or steal from him. But he learns to weep over the demoniacal state of his daily companions, and sometimes his heart almost breaks. If these people do not need Christ, then nothing was ever needed in this world.

Well, all this talk has come from trying to introduce the nine year old boy, who asked to go to the ship with me. My letter has got off the track.

The thought of boarding the big ship made his face shine. From his infancy he had seen the great steamers coming smoking up the bay, to anchor off a mile from the shore, but that was as near as he had ever been. I told him we would start as soon as the flag was up. About half-past one o'clock, on the port flagstaff, on the arm that reaches out toward Madras, up went a square blue flag, with a white bull's eye. By the time we reached the beach, a ship hove in sight, puffing up from Madras. The cow-boy saw it first, and pointing his finger toward it in great glee, said, "See sir, it is coming! it is coming!"

Our boat, by dint of many oarsmen, ploughed its way through the angry surf until it reached a calmer sea and touched the side of the ship. That gentleman on deck with the sun helmet on has been watching for us. Soon he and his wife, with his luggage, are aboard the boat, and we are pulling for the shore. Ere many minutes they are with us at the Mission house, and we feast on their presence for two days. They have been spending the hot season on a hill northwest of Madras, called Ootacamund, and from their vacation amongst the clouds have come home with a renewal of their youth.

Their arrival was on Saturday afternoon. On Monday evening they started for home—northward to a town over fifty miles north of Bimli, going through Vizianagram and calling at Mr. Shaw's on their way. This morning we received letters announcing their safe arrival, after several adventures and some delays. When they were a little more than half way home they came to a river that has no bridge. The gentleman had to get out, take off his shoes and wade around to find the fording place. Then he helped the coolies push the jinrickshs through the stream.

We are still tending and watering the plants which our Heavenly Father planted at Polepilly. I went out the other day to visit them. An encouraging letter came to me on Saturday from one of them who is away from home. Miss Gray visited them yesterday. They declare that they have thrown away all their household gods. The eldest brother's wife, of whose conversion I wrote in my last, is learning to read. She is very ambitious and is making rapid progress. She told Miss Gray she was learning to read so as to be able to read the Bible.

L. D. MORSE.

Bimlipatam, India, July 22, 1893.

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Rev. Henry M. Spike, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

[Correspondents to this department should address their communications to J. J. BAKER, St. John, N. B.

FOR THE WEEK BEGINNING SEPT. 10.

TOPIC: Helping Our Pastor—Exodus 17: 12.

SCRIPTURE REFERENCES: 2 Cor. 1: 11; Eph. 6: 19; Phil. 4: 3; Col. 4: 3, 4; 1 Thess. 5: 12; 2 Thess. 3: 1, 2; 1 Levi. 5: 17; 2 Levi. 1: 16–18; Heb. 11: 25, 26; Heb. 13: 7, 8; Heb. 13: 17; Heb. 13: 18, 19.

CHRISTIAN ENDEAVOR THEME.

September 10. Lessons from Paul's Life.

Acts 28: 30, 31; 1 Cor. 9: 16–27.

Some one says the letters B. Y. P. U mean Baptist Youngsters Pull Up. Let us emphasize that this movement of the young people is, indeed, a *pull up movement* in many ways. It is a pull up in *devotion*. Thousands of young people through it have been led to take their part in the devotional services of the church. It is a pull up in *education*. The young people are studying the Book as never before. Last year 3,000 young Baptists took special courses of study in the Scriptures. This year it is expected that at least twice that number will read the Christian culture courses. The Young People's Union, the official organ of the Baptist young people of America, will furnish in its columns the materials for this study. One is a course in Bible reading; and then in Christian missions; a third will be on the early church. We heartily commend the whole work.

It is a pull up movement in *work*. The young people are doing more than wear badges and fly flags. Last year many thousands were led to Christ through the Divine efforts of the young. Let us keep this end more clearly than ever before us this year.

This space is to be devoted to the interests of our young people, but its helpfulness will depend very much upon the young people themselves. It will be for them; we hope it will be largely used by them. Our space is limited, but we shall try to use it well.

Brief notes on the Baptist Union topics, and on the Christian Endeavor topics, will be furnished. They must be brief, but we trust they will be to the point. Rev. Mr. Gates has kindly consented to take charge of the latter. It would be well if all our young people would agree to use one or other of these topics.

We shall make room for a *Workers' Conference department*. You sit at a round table. We want to know your plans and your ways of working. Tell us especially of your successes. Most people know the other side well enough. Please speak in this meeting, but don't be long winded. There is no more grace in *longness* here than in the prayer meeting.

There will be a *question drawer* or *open letter department*. Rev. Mr. Gordon has consented to take charge. Bring to him all your hard problems. You know him; pepper him with questions. Consult your oracle.

We shall have room for short articles. Here we want variety too. All our brethren who have pledged their help will not forget this space. It is not a place for old shoes, but for the brightest and most helpful things you can give. We lean on your arm.

Some have asked for help in the three C's—the Christian Culture Courses. We fear not much can be done here. But we shall do our best to secure a low club rate of the Young People's Union and the MESSENGER AND VISITOR. Look for announcement later.

And now young Baptists of the Maritime Provinces join hands and pull. We shall be and do what, by the Master's grace, we determine to be and do.

Meetings at St. Martins.

SATURDAY MORNING'S SESSION.

The only business of importance was the appointment of a committee on nominations.

President Ross delivered an earnest address on the mission of our Young People's Union. This meant the arousing to a new consecration, education and enlistment of the young Baptists of these Maritime Provinces. He stated that eighty new local societies had been organized since last Convention. A good record, certainly, for the first year of the Union's history.

Rev. G. R. White spoke as a representative of the executive committee. He urged the necessity of making more of the column set apart for the use of the Union in the MESSENGER AND VISITOR.

MONDAY MORNING.

The committee on nomination reported, recommending officers for this year, as follows: President, Rev. C. W. Williams, St. Martins; 1st vice-president, Geo. Lawson, Amherst; 2nd vice-president, Jeremiah Clarke, Cavendish, P. E. I.: secretary and treasurer, Rev. W. C. Goucher, St. Stephen; editorial secretary, Rev. J. J. Baker, St. John. Executive committee—the aforementioned officers together with Mr. W. G. Clarke, Erederiction; Miss Lizzie Higgins, Wolfville; Miss Annie Fritz, St. John.

Bro. Ross, on retiring from office as president, kindly welcomed his successor to the honorable position.

Rev. C. W. Williams, in entering upon his duties, briefly addressed the union.

Rev. W. C. Goucher expressed his thanks for the honor conferred upon him.

Dr. Walker, of Truro, read an admirable paper on the Educational Work of the Union, in which he strongly emphasized the desirability of each local society taking up the "true Christian course.

Dr. Walker was requested to place his paper in the hands of the editor of the MESSENGER AND VISITOR for publication, in order that all the societies might receive the benefit of its helpful suggestions.

On Monday evening from seven to eight a Workers' Conference was held, in which a larger number participated.

On Tuesday morning the Executive Committee presented the following resolution, which was unanimously adopted:

Resolved, that each local society be expected to pay to the Maritime Union a fee of one dollar upon enrollment and annually thereafter; and further, that all societies at present organized, be requested to forward their enrollment fees to the Sec'y-Treasurer by October 1st.

W. C. G.

Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

Lesson XII. Sept. 17. Rom. 14: 12–23.

PERSONAL RESPONSIBILITY.

A TEMPERANCE LESSON.

GOLDEN TEXT.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Rom. 14: 21.

12. *So then.* As a conclusion from what Paul had been saying. *Every one of us shall give an account of himself to God.* Each is responsible to God and must act as in his sight. Each one must be fully persuaded that his course is right before God.

13. *Let us not therefore judge one another.* Let us allow the same liberty that we demand for ourselves. This is one of the most difficult of duties, not to condemn others for doing what we think is wrong. *But judge this rather.* That is, turn your judgment to yourselves, and see to it that by your use of your liberty you do not cause others to fall into sin. We are never to give up our liberty of thought and action, but to use it in the right way, as in the verses that follow.

14. *Nothing unclean in itself.* This had been revealed to Paul, and was not a mere result of his own reasoning. He is referring to such things as were pronounced unclean by the Jewish ceremonial, or as were offered to idols. Certain things were declared unclean to the Jews, for their training, for their separation from other nations, and not because there was anything essentially wrong in them. "The principle is an important one. Men are not always doing right when they act according to their consciences, for conscience is not the ultimate standard of right, since it may be only partially enlightened. But men are always guilty when they act contrary to the their consciences, when they do what they do not believe to be right." *But to him that esteemeth any thing to be unclean, to him it is unclean.* The simple principle here taught is, that it is wrong for any man to violate his own sense of duty. This being the case, those Jewish converts who believed the distinction between clean and unclean meats to be still in force, would commit sin in disregarding it; and, therefore, should not be induced to act contrary to their consciences. It is a great wrong often thoughtlessly committed against others, to try to persuade them to do what they feel is wrong, no matter how right it may seem to us. We may show them the right course, we may argue with them, but never induce them to do what they feel is wrong.

15. *If thy brother be greived.* Injured, hurt; this word expresses the painful and bitter feeling produced in the heart of the weak by the spectacle of the free and bold eating of the strong. *Destroy not*, etc. These words refer to the profound irritation, the hurtful judgments, the breach of brotherly ties, which must result from such wounding. His peace is destroyed, his faith in brotherly love, and the power of Christ's salvation. And all this for the privilege of eating a certain kind of meat in a certain place. They had the right to eat it, and to believe it to be harmless. No man could forbid them. But they could and ought in love to freely refrain from that which was injuring others.

16. *Let not . . . your good.* Your light, your liberty, your freedom of thought, your large view. *Be evil spoken of.* Because misunderstood, because it led to evil results, thus bringing discredit on the cause, and on the very things that are so good and precious to you.

17. *For the kingdom of God is not meat and drink.* "Eating and drinking." These are very small affairs, of little account. In themselves they do not make any one better or worse. But there are some things absolutely essential, righteousness in heart and life, peace with God and man, and joy in the Holy Spirit, pure heavenly joy. These things must be in every disciple; and to destroy these through any insistence on particular kinds of eating or drinking would be to act like the soldier who threw away the jewels, but kept the casket.

19. *Follow after the things which make for peace.* As quickly as possible step aside from all strifes about meats and drinks and festivals, and seek love to God and to each other, and the peace that is the natural product of that love. *Edify.* Build up, in character and happiness, not tear down as by the opposite course.

20. *For meat, destroy not the work of God.* That is not paying too high a price for any kind of food or pleasure. *All things indeed are pure.* This is a repetition and enforcement of what he had said before, emphasizing the fact that even things good in themselves may become a stumbling block and occasion of falling.

21. *Is it good.* Honorable, noble, worthy. "There is nothing, except what is honorable, Paul means, in abstaining when we sacrifice our liberty to charity." We not only have liberty to eat, we have also liberty to abstain from eating. Self-denial for the good of others is one of the noblest of all virtues; and from refraining from permitted things for this reason increases the virtue of the world, while to refrain because compelled by law is unworthy, and often demoralizing.

22. *Hast thou faith? Have it to thyself before God.* Faith here means, of course, not the faith of the Gospel, but confidence that Godgin that Gospel has so made all things new that there is nothing now common or unclean, but all may be partaken of without scruple. *Have it to thyself before God.* Keep that persuasion to thyself; let it be between thee and thy God; do not parade it before thy brother in such a way as to shock his weak prejudices and tempt him to sin.

23. *He that doubteth.* Is unsettled in in his conscience as to what is right for himself, and so in eating does what he feels to be wrong. He may not be absolutely sure as to the effects on others. In very few things can one be. *Is damned.* Is condemned by God and by his conscience.

MODERN PROBLEMS AND THEIR SOLUTION. There are not a few questions continually coming up before our young people which must be answered according to the principles laid down by Paul. Many of them are connected with amusement or recreation. Is it right to dance? to play cards? to play billiards? to go to the theatre? to attend fashionable parties? to use tobacco? But first and foremost comes the question of Total Abstinence from wine, beer, and the lighter alcoholic drinks.

Ministers and teachers should not merely say to the youthful inquirers that "they must decide these questions for themselves," as is too often done. They must decide them for themselves, but Christian leaders are to help them to decide, to point out the principles on which they must decide, to show them the facts which will guide to a right decision.

The difficulty arises from the fact that these things are not necessarily wrong under all circumstances. Every one knows that a piece of pictured cardboard "is nothing," or a billiard ball, or a movement of the feet to music. There are times of sickness or pain when most persons would believe that it would be right to take a glass of wine if ordered by a physician.

Every one has a right to his liberty in deciding on all these questions. He should investigate freely, and decide for himself.

But in the use we make of this liberty, we must act under the law of love. We must consider the effect of our example upon others, and not do that which will mislead them into sin and danger. We have a right not only to our liberty, but also to forego our privileges. We have a right to give up wine, beer, and all strong drink for the sake of our influence over others. All ministers, Sunday-school teachers, and Christians have a right to give up the use of tobacco for the sake of the boys, and to refuse to join in certain amusements for the sake of their influence over the young. It is not always a first question whether some of these things will harm themselves; a previous question is whether they shall not use their right and privilege not to do them under the circumstances. It is not required by the law of love to give up everything that others do not approve, but only that which injures others.

—Use Skoda's Discovery, the great blood and nerve remedy.

—Mrs. David Stover, West Harpswell, Maine: "Have been troubled with dyspepsia for years. Could get nothing to help until I got one package of K. D. C. It relieved me at once."

—"I was up night and day with a bad arm, so I just took two bottles of Burdock Blood Bitters and it cured me." MISS GERTIE CHURCH, Aylmer, Ont.

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By acting on the Stomach, Liver and Bowels, removing morbid matter and thoroughly cleansing the entire system, Burdock Blood Bitters promptly removes Headaches of all kinds, no matter how obstinate or severe. Constipation, Dyspepsia and Bad Blood are the usual causes of Headache, B.B.B. removes these and with them also the Headache disappears. Note the following

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They are blind who will not try a box of

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for the disorders which grow out of Impaired Digestion. For a Weak Stomach, Constipation, Disordered Liver, Sick Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest.

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UNLIKE ANY OTHER, As much For INTERNAL as EXTERNAL use. In 1810

Originated by an Old Family Physician.

Think Of It. In use for more than Eighty Years, and still leads. Generation after Generation have used and blessed it. Every Traveler should have a bottle in his satchel.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera Morbus, Diarrhoea, Lameness, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this old Anodyne relief and speedy cure.

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SKODA'S HOME IN THE LAND OF EVANGELINE.

A Canadian writer says: "From some of the heights of the North Mountain may be seen the rich and beautiful valley of Cornwallis—Horton, with its Grand Pre—the flourishing little towns of Canning, Kentville and Wolfville—6,000 acres of the finest marsh land in the world—upwards of 3,000 snow-white cottages and farm-houses, thirty churches, twenty-six schoolhouses, six temperance halls—thousands of orchards in blossom or laden with fruit, according to the season, the Basin of Minas, with its numerous inlets and little estuaries and the twelve rivers that pour their waters into its bosom, may all be seen with one sweep of the naked eye. . . . . A portion of four of the finest counties in the world is before you, while the garden of Nova Scotia is at your feet."

This was written some twenty years or more ago, but to-day the picture is in many respects improved. In Wolfville, one of the towns in this fair and fertile region, is the home of the Canadian Skoda Discovery Company, and where most of the stock is owned. The laboratory at Wolfville, a cut of which is here given, is 70 feet long 45 feet wide and four

BOTTLING ROOM, SKODA DISCOVERY COMPANY, WOLFVILLE, N. S.

stories high; and nearly all the four floors of this building, containing almost one-third of an acre of surface, is used in the manufacturing and putting up of the well known Skoda Remedies. The ingredients for the Discovery are mixed in large oaken tanks, and the bottling room is furnished with the automatic bottle filler, having a capacity of 1,800 bottles per hour, which takes the medicine from the tanks and places it in the bottles ready for use. (See cut). The bottles are corked, sealed, washed and wiped. The advertising matter is then wrapped around them; they are placed in cartoons and packed in boxes containing 12 bottles, ready to be shipped to the trade.

The business office is situated in the south-west end of the building. (See cut). Here is placed the company's safe, and around the walls of the room are hung maps of the various provinces of Canada, showing the location of the different towns and cities, their railroad connections, etc. Here the books of the company are kept and all the business correspondence attended to.

The great success of the Skoda Remedies in the United States and the frequent calls for them in the Dominion, necessitated the stocking of a company and the building of a laboratory in Canada. To this end the trade mark and name of the remedies were copywrighted by the Dominion Government, and in January, 1892, a stock company was organized in Wolfville, Nova Scotia, for the purpose of placing these medicines before the Canadian people. The stock was readily

BUSINESS OFFICE, SKODA DISCOVERY COMPANY, WOLFVILLE, N. S.

taken by physicians and business men, and the organization was effected under the laws of the Canadian Government, with C. R. Burgess, Pres., G. W. Borden, Sec.-Treas. and Business Manager. The Board of Directors includes, besides the above residents of Wolfville, Dr. Haley, of Windsor, S. S. Strong and Judge Chipman, of Kentville, and other prominent gentlemen. Mr. Burgess, the president of the company, is a ship builder and vessel owner. He has a fine residence in Wolfville, and is well known in the Maritime Provinces.

The company advertises extensively in the provincial papers, using cuts with testimonials, which system of advertising originated with the proprietors of this enterprise. Editions of the illustrated papers are mailed, frequently, to heads of families in Canada.

These remedies are manufactured under the supervision of educated physicians, and the company are in possession of endorsements from many prominent physicians, who recommend these medicines and use them in their practice.

Over the laboratory at Wolfville float both the flag of the Dominion and the Stars and Stripes, while the medicines manufactured under these two flags are finding their way to the remotest quarters of the globe. Success to the Canadian Skoda!

GLAZED SASHES.

We furnish sashes primed and glazed, and carefully packed for shipment.

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Payments for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

Discontinuance.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrearages must be paid when the paper is discontinued.

A change in address will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

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Messenger and Visitor.

WEDNESDAY SEPTEMBER 6. 1893.

FOREIGN MISSIONS—DO THEY PAY?

Two or three articles dealing with the subject of Foreign Missions and especially our own mission work in India, have lately appeared in the editorial columns of the St. John *Telegraph*. The writer of these articles professes not to be actuated by any unfriendly spirit toward foreign missions which, he says, "are no doubt good things if they do not cost too high, or interfere with the proper growth of the church." We have no disposition to suggest that any sinister motive prompted our contemporary's remarks upon this subject. At the same time it is apparent that a legitimate result of such writing is to prejudice the minds of readers who are not very deeply and intelligently interested in foreign missions, check the benevolence of the people toward the work, and by so much increase the difficulties of those on whom rests the heavy responsibility of conducting this great Christian enterprise.

The writer alluded to is evidently of opinion that the Maritime Baptists have very little to show for all their expenditure of money and labor in India. It is intimated that, according to the report of the Missionary Board, it is costing a great deal more money, besides making great demands upon the health and strength of missionaries, to make converts in India than it does to make converts in this country; and that as there are still people in this country who are not converted, it would be wiser that Christians should expend their efforts here.

In regard to this it may be said that Baptists have not been accustomed to look upon the question of immediate results as the first thing to be considered. The main question with them is—Is there a divine command? If the commission of Christ to His disciples to go into all the world and preach the gospel to every creature means for the Baptists of Canada, as they have interpreted it to mean, that they should preach that gospel to the Telugus of India, then there is but one thing for them to do, namely, to give the gospel to the Telugus and to leave the results with Him whose Word they are assured shall not return unto Him void.

But as to the matter of results, are there not results and prospects which should gladden the hearts and encourage the faith of those who have bestowed upon this work their sympathies and prayers, their gifts, their children or themselves? It is to be admitted, certainly, that all our hopes in regard to our mission work in India have not yet been realized. But even from a human standpoint something considerable has been accomplished, and if the results are not altogether so great and so apparent as we could desire, they are at least such that no faithful Christian who has an intelligent idea of what has been accomplished and the difficulties in the face of which pioneer mission work in India must be carried on, will feel that there is any cause to lose heart in this enterprise.

It is surely not a small thing, considering the difficult conditions under which our missionaries have had to work, that through their instrumentality many scores of converts have been won from the tremendous grasp of degrading superstition into the liberty that is in Christ, and several of these are effectively preaching Christ to their own people. And this is by no means all. Statistics can give but a poor idea of the work that has really been accomplished. Laying foundations is almost always slow work. When seed is sown it must have time to germinate and grow before the promise of the harvest is fully in sight. We are laying foundations in India, and no one who has faith in God and who considers the history of Christianity will doubt that a glorious superstructure is to be reared on these foundations. We are sowing seed in India, and the harvest time will come in its season.

The early experience of the American Baptist Missionary Union among these same Telugu people in their mission to the south of our own, is well known and instructive. For years the missionaries labored with almost no apparent results. The Board became discouraged, resolved to abandon the mission, and was only prevented doing so by the indomitable faith of its missionaries. The mission was accordingly strengthened, results were soon seen. Multitudes turned to Christ, thousands have been baptized on a single day, and the success of what was in the time of its extremity named "The Lone Star Mission" is one of the wonders of modmissions.

And as for us, if the vision tarry we can wait for it. Christians need not fear that they will make any mistake in doing their utmost to fulfil the commission of their risen Lord. Intelligent Christians are not troubled with apprehension lest the result of contributing large sums of money and sending forth many noble men and women to give the gospel to the heathen will be to impoverish and diminish the churches at home, or render their efforts for the salvation of men in their own land less earnest and effective. They understand well that such is not the law of the Christian life. To those who give it is given back again. The mission churches are the living, prosperous churches.

Those who engage in foreign mission work have immeasurably higher objects in view than those merely which make for the well-being of men in this life. But looking at the matter in respect to the returns that are reaped in this world, does anybody know of anything from the days of Paul to the present which has yielded better returns for the money and labor expended in it than has the work of Christian missions? The men who have given their lives to the work of evangelizing the heathen see no reason to falter or halt in the work. The future is, in their view, full of hope for the unchristian world, if only the Christian world shall be fully aroused to its opportunity and its duty. Our own missionaries, though pressed on every side by overwhelming forces of heathenism, are not losing heart. On the contrary, they feel that the future is bright with promise, and are assured by many tokens that their labor is not in vain in the Lord. They eagerly expect our fullest sympathy and support. Surely they ought not to be disappointed.

THE SIGNIFICANCE OF THE BEHRING SEA ARBITRATION.

The settlement of the Behring Sea dispute between the United States and Great Britain gives very general satisfaction to Canadians. The fact that our side has won is, no doubt, the chief cause of pleasure. With some, the fact that the United States has been beaten, will add to the delight, though we hope the number of such is small. But there is much reason for rejoicing in the settlement of the question, even apart from all considerations of the nature of the particular verdict. The people of the United States and of all the Christian nations will rejoice that another case of international dispute has been arranged in an amicable way. For every such case establishes peace more firmly, makes war less probable, gives strength to international comity, and adds immensely to the power of righteousness in this world.

The scene when two great nations, each able for a great war, come together in the persons of half a dozen men who quietly decide the disputes, is one that speaks of a radical change from the old methods of controversy where the arbitrament of the sword was the only one known. It is proof of the triumph of reason over passion, of confidence in truth and of men in one another that shows a great advance in faith; and it is a strong voice declaring that all men are brethren. Surely it proves the power of the moral forces of the world while it greatly augments that power.

And we are pleased to see so many of the papers and public men of the United States accepting the conclusions of the tribunal with good grace. True, the case the great republic had to present does not appear to have been a strong one; but with the temptation to find favor with haters of England by abusing the arbitrators and finding fault with their decision, it is pleasing to note the absence of bitterness in the comment Christians will rejoice in this reign of peace on earth and Good will among men.

The next step in advance will be in the gaining of so much intelligence and such an increase of moral discernment that occasions of dispute, even of arbitration, will not arise.

—Great numbers of Baptists from the provinces find a religious home in Tremont Temple, Boston. They and their friends will therefore be glad to know that the building destroyed by fire some months since is soon to be replaced by an edifice seven or eight stories high, well ventilated and in every way, adapted to the large activities of the church. It is a source of strength to the Baptist denomination everywhere to have, in a city like Boston, a church like Tremont Temple with all its services and far-reaching influences.

—Use Skoda's Discovery, the great blood and nerve remedy.

THE CONVENTION AT ST. MARTINS.

[Continued.]

TUESDAY AFTERNOON.

The report of the Board of Home Missions which had been printed, and copies of it placed in the hands of the delegates was presented. The report gives a brief statement of the work of the mission during the year within the bounds of each of the associations, together with a tabular statement, showing in detail the fields occupied by missionaries under the Board, the amount of labor performed, salaries paid, &c.

The work of the year is summarized as follows:

From the foregoing it will be seen that all the mission fields have had some ministerial labor during the year. Forty-one of them, a larger number than ever before, have had labor running on through all the year. Several of the old fields have been strengthened by additions and put in better working order. Some new ground has been taken up. A few churches hitherto dependent have become self-supporting and others have made some advance towards self-support.

The aggregate of the mission reports show 2,300 weeks of labor distributed among 191 churches, at 286 stations, 5,883 preaching services, 4,982 other meetings, 14,307 religious visits, 6,804 pages of tracts distributed, 468 baptized, and 137 received by letter and experience.

Churches have been organized at St. Leonard's, Madawaska Co., and on the Canterbury field, N. B. Houses of worship have been completed and opened for worship at Port Clyde, N. S., and Cape Tormentine, N. B.

The following is a brief summary of the work of the Corresponding Secretary for the year: Churches and quarterly meetings visited, 42; sermons and addresses delivered, 85; letters written, 1,210; blanks and circulars sent out, 1,100; receipt cards, 735; received and paid out to the different boards all the money for denominational funds from Nova Scotia, and kept the accounts for the same. Received and disbursed the money for home mission and kept the accounts for the same. Met the student missionaries weekly for a number of weeks and gave them talks to help prepare them for their work.

The money received in collections from the churches visited was placed to the credit of the churches in the general account.

In reference to its financial concerns the report says:

The will of the late Mark Curry, Esq., of Windsor, directs that $10,000 be paid to the home missions for general purposes, and $10,000 for designated purposes. We are informed by the executor that it is very doubtful, owing to the great depreciation in the value of shipping, if the estate will pay more than half of these amounts. The income only of these bequests is to be used, and until the estate is settled it will yield no revenue to the Board.

As shown in the Treasurer's report, $868.83 have been received from the Bradshaw Trusts. From the 1st trust $662 50, and from the 2nd, $206 33. These funds are administered in strict accordance with the trusts, and the standard named in last report. We hope that the churches in N. B. will not suppose that the income from these funds will be sufficient to provide for the work in N. B. During the past year the expenditure in N. B. has been about $2,700.

REVIEW AND OUTLOOK.

As this is the 15th Annual Report, a glance backwards may be permitted. In reviewing the fifteen years that the work has been under the direction of the Convention Board we find that the laborers supported in whole or part from the funds of the Board, have organized 35 churches, baptized 5,692, and received 1,469 by letter and experience. Of the churches organized and assisted quite a respectable number are now self-supporting, and some of them are paying back a hundred fold, by their contributions to our denominational enterprises, all that was expended on them.

Looking out on the mission fields today we see much to encourage. The little churches are realizing more than in the past the importance of working together, and so helping one another. They are no longer contented with Sunday supplies, but want pastoral labor as well. When they become pastorless they do not, in most cases, wait for some minister to happen along, but send up their appeals for one to be directed to them. Many of them are becoming better organized, and are adopting improved methods of collecting funds for the work of the church and the denomination.

While there is encouragement in what has been accomplished and the present outlook, we must remember that there is no discharge in this war. The poor and weak churches will always be with us, and we trust that the Baptists will always be careful to see that the gospel is preached to them, unless they are willing to forfeit the right to be called the followers of Christ. Moreover, let us remember that there is no sin which we as a denomination can commit, that will so surely find us out, as the sin of neglecting our home mission work.

Financial statement of Home Mission Board is as follows:

INCOME.

From Treasurer Denominational Funds, N. S.,	$2,961 33
" Treasurer Denominational Fund, N. B. and P. E. I.,	901 28
" W. B. Mission Union,	500 00
" Late treas. Conv'tion fund	63 06
" Legacies,	580 00
" Bradshaw Trusts,	868 83
" Dividend Avon Marine Insurance Co.,	35 00
" Overplus student missionary's salary,	5 00
" Special work by cor. sec'y	8 59
	$5,923 00

EXPENDITURE.

Deficit last year, paid off,	$90 68	
Forced loan on mortgage,	1,800 00	
		$1,890 68
On account of salaries of missionaries and grants,		5,914 04
Salary Cor. Sec. and Treasurer,		750 00
Travelling expenses Cor. Sec'y,		136 88
Commision, postage, stationery, telegrams, &c.,		91 62
Interest,		99 87
Expenses, Rev. J. H. Foshay's, visit to Mangerville,		20 67
Printing bye-laws,		1 50
On account of Year-Book,		200 00
		$8,605 22

Note.—The total expenditure for the year including the deficit of $90.68 from last year was $9,019.67. Of this amount $6,628.45 was for salaries of missionaries and grants to fields.

The Tuesday evening session, held in the church, was devoted principally to home missions including Grande Ligne and the North-west. Rev. A. Cohoon read a few paragraphs from the annual report giving a summary of the work of the year, also summarizing briefly the results of the work of the fifteen years during which home missions have been carried on in connection with the Convention.

Rev. F. H. Beals, of Hebron, N. S., delivered a vigorous address in which he considered the claims of the weak churches upon the strong.

Rev. H. G. Mellick, as representative of Manitoba and the North-west, gave an address on the work in that part of the Dominion. By means of a very large map, Mr. Mellick was able to make his address highly interesting, and to impart much valuable information concerning the North-west, its prospects, possibilities and religious needs.

Rev. E. Bosworth, agent of the Grande Ligne Mission, spoke in reference to Quebec, its French Roman Catholic population and the work of the Grande Ligne Mission. He alluded to a statue lately erected in the city of Quebec which represents *Ignatius Loyola*—crushing out the spirit of Protestantism. This statue fittingly symbolises the spirit of Roman Catholicism in the province. He referred also to the recent outrage in Sorel against a French Baptist colporteur. The priest on a Sunday evening had denounced the Baptists and said they should be kicked out of the place. The next Monday night the windows of the Baptist mission house were smashed and the lives of its inmates endangered. Such things show the temper of Roman Catholicism in Quebec. An interesting account was given of the work of the mission. There were 117 in attendance at the mission school last year, of them seventeen were Romanists and five of them were converted. Much is done in colportage work. Many Bibles have been sold. But many of these books have been destroyed. The priests get hold of them, tear them to pieces, spit on them, throw them into the fire, saying in some cases: "Thus shall burn in hell the souls of those who read and regard the teachings of this book." In the city of Quebec in October 1892, many Bibles were gathered into a heap in the street and burned. Mr. Bosworth appealed earnestly for the sympathy and aid of Maritime Baptists in carrying on the work of the mission.

WEDNESDAY MORNING.

The resignation of J. W. Churchill, Esq., as a member of the Board of Governors of Acadia University, was accepted.

On motion of the secretary of Convention, B. H. Eaton, Esq., Revs. J. J. Baker and S. McC. Black were appointed a committee to consider whether or not the appointment, by the Convention, of senators to McMaster University should be continued, and to advise what action is appropriate in the circumstances. The committee to report at next annual meeting.

The report on home missions was taken up for further discussion. It was asked: When churches which are receiving aid from the H. M. Board become vacant, does the church or the Board take the initiative in supplying the vacancy?

The secretary replied that more frequently a request was received from the church in reference to the matter, but that in case of feeble interests, a man was usually sent to the field and his support for a time guaranteed by the Board.

C. E. Knapp wished to state that in consequence of a missionary pastor having taken charge of a section of the Dorchester church, the secretary of the Board had been blamed for it, but he, Mr. Knapp, had become convinced that no blame in the matter attached to Mr. Cohoon, whoever else might be to blame.

Mr. Parsons remarked in reference to the expression contained in the report "sent up" made respecting the requests sent to the Board. The expression seemed to indicate a sense of superiority not quite in keeping with the democratic policy of Baptists.

After a little more half-serious criticism from different brethren on this point, the secretary of the Board remarked that if brethren really knew the difficulties of making wise appointments and the great anxiety there had been in reference to this matter, he believed there would be less criticism and more sympathy. But for the fact that long ago he had given up the idea of getting praise of men and learned to do his work for Christ's sake, he would have lost heart and failed.

Rev. J. H. Foshay, as a member of the H. M. Board, and in view of the criticism to which of late secretary Cohoon has been subjected, wished it to be remembered that it is the Board and not the secretary merely that is responsible for the policy adopted in H. M. work. The report, including the financial statement, was then adopted.

B. H. Eaton moved that all Boards in connection with the Convention be requested to make an annual statement of all their funds and endowments. This was adopted.

On motion of J. Parsons, the Convention expressed its appreciation of the course pursued by the H. M. Board in annually printing its reports.

Rev. H. G. Mellick presented, for the information of the Convention, a report of missionary work in Manitoba and the North West. The report showed that during the past year more ministers had been settled than in any previous year. There was received last year from Ontario and Quebec $4,864.57, from the Maritime Provinces $1,873 35, and Manitoba herself raised $1,996.05. By way of comparison it was stated that the total amount contributed for work in Manitoba and the North West in 1883 was $2,026.87. In 1893 the amount was $8,761.32. Thus the amout raised had increased over four fold in ten years. The sum of $54,000 had been spent last year on new church buildings. This includes the new church edifice in Winipeg, costing about $40,000. Eight new churches had been built. There were at present 42 churches, five of which are composed of German speaking people. Only three of the whole number were self-supporting. Special emphasis was laid upon the importance of work among the German settlers. There were several colonies of them and more are coming. Mention was made of kindly help from Rev. J. A. Gordon, Prof. Tufts and G. J. C. White, and other eastern men when visiting that country last year, and it was suggested that this Convention nominate delegates to their next annual Convention.

The report was adopted, and the president and secretary were instructed to authorize as delegates to that Convention any members who might wish to be present at its next meeting.

The report on the Grande Ligne Mission being called for, Rev. Dr. Saunders explained that Hon. Dr. Parker had intended to visit Grande Ligne but had been disappointed, and consequently had no report to make, but it was his, Dr. Parker's, intention to visit the school this autumn.

The Financial report of the Treasurer of New Brunswick and Prince Edward Island denominational funds, Rev. J. W. Manning, was presented, and after explanations was adopted.

Rev. Dr. Day, Treasurer of denominational funds in the preceding year, presented a report showing the amount of money received by him after the closing of the denominational accounts of 1892 to be $1,618.

The clause of the Foreign Mission report which had been tabled, was taken up, and after considerable discussion was passed as amended.

Rev. Dr. Saunders presented the treasure's report of the Ministers' Relief and Aid Fund and of the Ministers' Annuity Fund. The financial statement of the Relief and Aid Fund is as follows:

DR.

To investments in mortgage...	$300 00
Paid ministers and widows....	790 00
Stationery and postage, etc....	6 72
Balance....	484 39
	$1,581 11

CR.

By balance of last year....	$749 69
Amount from convention fund	531 33
Interest....	300 09
	$1,581 11
Amount in mortgage....	$5,648 67

The financial statement in connection with the Annuity Fund report is as follows:

DR.

To paid ministerial relief and aid—	
Borrowed last year....	$364 32
Annuities paid....	1,356 25
Agency and travelling expenses	16 00
Stationery postage and discount	14 00
Interest to donor of $1,000 00...	40 00
Blank books, circulars, &c....	67 84
Salary of treasurer....	50 00
	$1,909 51

CR.

By paid subscriptions....	$276 00
Estate of the late R. T. Crosby, N. S....	50 00
Ministers rates....	935 00
Collections from churches....	216 16
Interest....	358 72
Balance....	78 63
	$1,909 51

STATEMENT.

Mortgages....	$6,100 00
Real estate....	800 00
Unpaid subscriptions..	1,987 56
Unpaid rates....	305 00
	$9,192 56

The financial statement of the Ministerial Education Board, presented by Rev. Dr. Sawyer, is as follows:

DR.

T. J. W. Barss....	$57 52
Pd. 31 M. students at Wolfville	
Pd. 5 M. students at St. Martins,	$60 00
Bal. due Board....	25 80
	$447 42

CR.

By cash from Rev. A. Cohoon...	$336 58
" " Rev. J. W. Manning	447 43
By cash in hand and due Board	25 00

This, as Dr. Sawyer remarked, shows that our churches have contributed during the past year for ministerial education an average of about one cent per resident member, an amount which, considering the importance of the subject and the needs of young men who are studying or desiring to study for the ministry, is felt to be pitiably small.

In reference to the report of the Committee on Form of Associational letter, presented at a previous session by Rev. A. Judson Kempton, it was ordered that the committee be continued, with instructions to present the substance of its report through the Messenger and Visitor and report to Convention next year.

REPORT OF NOMINATING COMMITTEE.

For the Foreign Mission Board—Term ending 1896, the five brethren whose term now expires, namely, Rev. C. H. Martell, Rev. J. H. Saunders, Rev. F. D. Crawley, Rev. J. J. Baker, and Mont. McDonald, Esq.

To serve on F. M. Board—J. R. Calhoun, Esq., in place of Sydney Welton, Rev. J. A. Gordon in place of Rev. F. M. Young, resigned.

For the Board of Governors of Acadia College—Rev. E. J. Grant in place of W. F. Parker, Esq.; Wm. Cummings, Esq., in place of J. W. Churchill, Esq.; Rev. F. M. Young, in place of Chas. A. Smith, Esq.

For the Ministerial Education Board, term ending 1896—Rev. Dr. Sawyer, Rev. P. S. McGregor, and Geo. H. Wallace, Esq.

For the Committee on the State of the Denomination—H. C. Creed, Rev. D. G. McDonald, S. McC. Black.

For Committee of Arrangements—The secretary of the Convention, the secretaries of the Boards of Convention, the pastor of the church where the Convention is held, and L. S. Morse.

For the Committee on Travelling Arrangements—Messrs: J. J. Wallace, Henry Lovett and H. H. Ayer.

For Committee on Obituaries—Rev. D. A. Steele, Rev. B. N. Hughes, Rev. B. N. Nobles.

For the Committee on Publication of Year Book—J. F. Parsons, E. D. King, Esqs., Rev. A. J. Kempton.

For the Committee on Temperance—C. E. Knapp, Esq., Rev. A. B. McDonald, Rev. E. E. Locke, T. R. Black, Esq., Arthur Simpson, Esq., Rev. George Howard, M. S. Hall, Esq.

For the Committee on Sunday-schools—Rev. C. W. Williams, Rev. A. C. Chute, Deacon N. B. Cottle, Rev. C. H. Haverstock, Rev. W. T. Stackhouse, P. E. McKerrow, A. W. Stearns, Rev. F. H. Beals, J. S. Trites.

To preach the Convention Sermon—Rev. G. M. W. Carey, with Prof. E. M. Keirstead as alternate.

To represent this Convention at the Board of the Grande Ligne Mission for the ensuing year—Hon. D. McN. Parker.

For the Home Mission Board, term ending 1896—The five brethren whose terms now expires, viz: Rev. G. W. Schurman, Rev. J. H. Foshay, Rev. Addison F. Browne, Rev. J. E. Goucher, William Corning.

For the Board of the Ministers Annuity Fund of the Convention—The committee recommend that the fifteen members named in act of incorporation (1891) as composing said Board, be divided, and in order of their names as therein arranged, into three sections of five each, to hold office for terms of three years and to go out of office in rotation, subject to reappointment—the first five to retire at present, the second five in 1894, and the third five in 1895. And further nominate as the section to retire in 1896—A. F. Randolph, D. McN. Parker, M. D., J. F. Parsons, Rev. S. March, Rev. W. E. Hall.

The Committee on Estimates presented its report through Rev. A. H. Lavers. The report asks that $23,300 be raised next year, and also that as much as possible of the deficits be wiped out. The $23,300 was to be allocated as follows:

Nova Scotia Western,	$5,000
" " Central,	6,500
" " Eastern,	3,200
" " General,	200
" " African,	100
New Brunswick Western,	2,000
" " Southern,	2,500
" " Eastern,	2,500
" " General,	200
P. E. Island,	1,000
Total,	$23,300

J. S. Titus, Esq., treasurer of the Convention, reported that $152.15 had been raised by collections during the Convention. They had paid out $34.72, leaving a surplus of $117.43. It was ordered the balance be paid over by the provincial treasurer for New Brunswick.

The Committee on Church Articles reported progress. The Committee on Baptist Union was discharged.

The thanks of the Convention were voted to Rev. Dr. deBlois and the managing committee of St. Martins Seminary for the use of the building, to Rev. C. W. Williams and the church and people of St. Martins for generous hospitality, and to the railway and steamboat authorities for reduced fares.

A vote of thanks was also extended to the president, Rev. D. G. McDonald, for the able, courteous and impartial manner in which he performed the duties of his office.

The Convention adjourned to meet August 18th, 1894, with the church at Bear River, N. S.

Minard's Liniment cures dandruff.

—Use Skoda's Discovery, the great blood and nerve remedy

DENOMINATIONAL

[All moneys (except legacies) contribu
nominational work, i. e., Home Missi
Missions, Acadia University, Ministerial
Ministerial Aid Fund, Grande Ligne Mis
west Mission, from churches or individu
New Brunswick and Prince Edward Is
be sent to the Rev. J. W. Manning, St.
And all moneys for the same work from
should be sent to Rev. A. Cohoon, Wol
Envelopes for collecting funds for dea
work can be had on application to the
the Baptist Book Rooms, Halifax.]

New Ross.—Baptized on Lo
August 20, three sisters into th
ship of the church here. A. W

Country Harbor.—Five m
been baptized at this place on p
of their faith. All were heads
lies but one. Others to go for
Lord's day. M
August 28th.

Port Lorne, Annapolis Co
Rev. H. S. Erb has tendered his
tion of the pastorate of the
Mountain Baptist church, A
Co., N. S., to take effect on t
October next. J. E. Foster

Indian Harbor.—Seven
ceived into the Indian Harbo
church at Dover, Sunday, Aug
six by baptism and one by lett
M. W. M

Athol, Mass.—God has
me to gather the first fruits of
istry in Massachusetts. Nine n
bers have been received—five c
for Baptism, four by letter. W
istered the ordinance of baptism
presence of a packed house on
evening, Aug. 27. Hundreds a
ing all the services. The mov
becoming general. B. H. T

Tancook, N. S.,—Baptized
happy converts on Sabbath,
My labors will close with th
the middle of September, ma
months, during which time I
tized twenty. I have found th
here very kind, and with deep
tenderness and love for them I
church. Hope that the the
direct some faithful ministe
this field, whose labors may be
the salvation of many souls.
W. L. P

Underhill, Northumberlan
B.—Sunday, August 6, two per
baptized and received into the
church, after which preaching
munion services were held in th
conducted by Rev. O. N. K
large number of people gathe
river to witness the baptism.
didates baptized were Mrs.
Underhill and Miss Mariah Tr
W. T. Und

Great Village, N. S.—We
ing forward to the meeting
Eastern Association so soon
with us with very great inte
much anticipated pleasure.
the summer several of our you
have been converted. Six h
baptized and united with the
Our own dear boy was one of
ber. Others are soon expected
Jesus. Our earnest prayer is,
brethren and sisters may come
the fullness of the gospel prep
Christ's work in His own way
many souls may be won for th
S. A. Blac

Tyne Valley, P. E. I.—
Valley, Aug. 27th, just before
ing services, not a few met at
side to witness the administra
ordinance of Baptism to the
believers, who were not ashame
gospel of Christ; for it is the
God unto salvation to every
believeth. May the vail be ta
the hearts of many others w
His will, and to whom the Lor
ing, "Why call ye me, Lord, a
the things which I say.—Luk
John 14, 15. At the evening
two others were received
making five more added to t
gling little church. Brethren
to pray for us. H.

St. Mary's.—I have been
the past five months with the
of St. Mary's group, viz: Mc
Road, Buctouche, and Cocaign
churches are small and
weak financially, but the in
spiritual things is by no mea
The people are hospitable and
fault. I am leaving in order
cute my studies, and the chu
now without a pastor May
them in soon directing to them
shepherd, and may their hea
joiced in seeing those who
halting between two opinion
out and taking a stand for the
O. N. O

Rockland.—I have been he
over two months and am getti
what acquainted with the peo
more we move about amo
friends the more interest we ge
and every meeting held leaves
impression of the necessity
faithful work on the part of bo
and people. There are five s
in this group of churches tha
services and prayer meeting,
necessary to hold meetings ev
in the week except Saturday
three services on Sunday.
also organized the B. Y. P. U
a young child here only one m
and we are patiently longin
time when it will stand a
these meetings are fairly well
with the exception of our Sun
ing meeting at Rockland whic
attended. There is a great n
young people here who make
sion of religion inwhom we a
ally interested. I would ask
Christians who are in the hab
ing to remember us when y
your petitions to God. The
fervent prayer of a right
availeth much. W. A. S

Parrsboro, N. S.—I am abo
the Parrsboro field for furl
Sept. 3 will be my last Sab
Before I go I wish to thank
for their great kindness and
during my few months stay.
have been well attended and
bers have been heartily willin
in all projects for good. I wa
to find the Baptist body so la
larger than the working me
There seems to be room for mu
Already on a good footing w
other denominations, having
gregations and a large Sunda
doubt not but that a wise pa
ing with a sympathetic peo
in a few years, make this o
Scotia's strongest churches.
growing town and a growi

DENOMINATIONAL NEWS.

[All moneys (except legacies) contributed for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grande Ligne Mission, Northwest Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B. And all moneys for the same work from Nova Scotia should be sent to Rev. A. Cohoon, Wolfville, N. S. Envelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.]

NEW ROSS.—Baptized on Lord's day, August 20, three sisters into the fellowship of the church here. A. WHITMAN.

COUNTRY HARBOR.—Five more have been baptized at this place on profession of their faith. All were heads of families but one. Others to go forward next Lord's day. MARPLE.
August 28th.

PORT LORNE, Annapolis Co., N. S.—Rev. H. S. Erb has tendered his resignation of the pastorate of the Wilmot Mountain Baptist church, Annapolis Co., N. S., to take effect on the 1st of October next. J. P. FOSTER, Clerk.

INDIAN HARBOR.—Seven were received into the Indian Harbor Baptist church at Dover, Sunday, August 20—six by baptism and one by letter.
M. W. BROWN.

ATHOL, MASS.—God has permitted me to gather the first fruits of my ministry in Massachusetts. Nine new members have been received—five candidates for Baptism, four by letter. We administered the ordinance of baptism in the presence of a packed house on Sabbath evening, Aug. 27. Hundreds are attending all the services. The movement is becoming general. B. H. THOMAS.

TANCOOK, N. S.,—Baptized two more happy converts on Sabbath, Aug. 13. My labors will close with this church the middle of September, making ten months, during which time I have baptized twenty. I have found the people here very kind, and with deep feeling of tenderness and love for them I leave the church. Hope that the the Lord may direct some faithful minister soon to this field, whose labors may be blessed in the salvation of many souls.
W. L. PARKER.

UNDERHILL, Northumberland Co., N. B.—Sunday, August 6, two persons were baptized and received into the Underhill church, after which preaching and communion services were held in the church, conducted by Rev. O. N. Keith. A large number of people gathered at the river to witness the baptism. The candidates baptized were Mrs. John W. Underhill and Miss Mariah Tullwer.
W. T. UNDERHILL.

GREAT VILLAGE, N. S.—We are looking forward to the meetings of the Eastern Association so soon to meet with us with very great interest and much anticipated pleasure. During the summer several of our young people have been converted. Six have been baptized and united with the church. Our own dear boy was one of the number. Others are soon expected to follow Jesus. Our earnest prayer is, that the brethren and sisters may come to us in the fullness of the gospel prepared to do Christ's work in His own way, and that many souls may be won for the Master.
S. A. BLACKADAR.

TYNE VALLEY, P. E. I.—In Tyne Valley, Aug. 27th, just before the evening services, not a few met at the river side to witness the administration of the ordinance of Baptism to three happy believers, who were not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. May the vail be taken from the hearts of many others who know His will, and to whom the Lord is saying, "Why call ye me, Lord, and do not the things which I say.—Luke 6: 46; John 14, 15. At the evening service two others were received by letter, making five more added to this struggling little church. Brethren continue to pray for us. H. CARTER.

ST. MARY'S.—I have been spending the past five months with the churches of St. Mary's group, viz: McLaughlin Road, Buctouche, and Cocaigne. These churches are small and necessarily weak financially, but the interest in spiritual things is by no means small. The people are hospitable and kind to a fault. I am leaving in order to prosecute my studies, and the churches are now without a pastor May God bless them in soon directing to them an under shepherd, and may their hearts be rejoiced in seeing those who seem to be halting between two opinions coming out and taking a stand for the Master.
O. N. CHIPMAN.

ROCKLAND.—I have been here a little over two months and am getting somewhat acquainted with the people. The more we move about among these friends the more interest we get in them, and every meeting held leaves a deeper impression of the necessity of more faithful work on the part of both pastor and people. There are five settlements in this group of churches that call for services and prayer meeting, making it necessary to hold meetings every night in the week except Saturday night and three services on Sunday. We have also organized the B. Y. P. U. This is a young child here only one month old, and we are patiently longing for the time when it will stand alone. All these meetings are fairly well attended, with the exception of our Sunday evening meeting at Rockland which is well attended. There is a great number of young people here who make no profession of religion in whom we are especially interested. I would ask all those Christians who are in the habit of praying to remember us when you present your petitions to God. The effectual fervent prayer of a righteous man availeth much. W. A. SPRLLING.

PARRSBORO, N. S.—I am about to leave the Parrsboro field for further study. Sept. 8 will be my last Sabbath here. Before I go I wish to thank the people for their great kindness and helpfulness during my few months stay. Services have been well attended and the members have been heartily willing to assist in all projects for good. I was surprised to find the Baptist body so large, much larger than the working membership. There seems to be room for much growth. Already on a good footing with all the other denominations, having good congregations and a large Sunday-school, I doubt not but that a wise pastor working with a sympathetic people would, in a few years, make this one of Nova Scotia's strongest churches. This is a growing town and a growing church. That the people here may in the near future find a strong pastor to lead them is my earnest prayer.
FRED. M. SHAW.

P.S.—In leaving the Parrsboro church I have been shown extreme kindness. Besides a promptly paid salary, a generous donation of $11 was made to me by kind friends. Several presents, useful and beautiful, were given to me in addition to the donation. The friends here may be assured that they have my sincerest thanks. The whole attitude of the church during the summer has been equally kind. Rev. E. H. Howe preaches next Sabbath, Sept. 3. It is hoped that a pastor, durable and permanent, may soon be found. F. M. S.

UPPER QUEENSBURY, York Co., N. B.—The latter part of May our corresponding secretary of the H. M. Board notified us of Bro. E. C. Jenkins, lic., coming to our mission field. After visiting the field and finding the people generally favorable to his coming, Bro. Jenkins came and commenced labor on the field. On July 3rd he commenced to hold special meetings. Night after night at the house of God a little band gathered, and night after night, like Jacob, they wrestled with God for a blessing. The blessing came. Christians were strengthened, back-sliders returned to God, and sinners cried for salvation. At once conversions occurred—the old, the middle aged and young found a Saviour. Baptisms followed, administered by our much beloved Bro. J. W. S. Young. Multitudes came to hear the Word of God preached in its simplicity. Six weeks' work having passed we look back with thankful hearts. Seventeen have been baptized. Of this number fourteen joined the church on experience and six others by letter. With these additions, the once struggling church of fifteen members has been enlarged to thirty-six. Now we have reinforcements to go out to battle. Our weekly prayer meeting is largely attended. Bro. Jenkins has organized a Young Peoples' Society, which meets every Sabbath evening in the church, the meeting being conducted by one young brother or sister, and therefore an hour of rich blessing is enjoyed. Brethren, none so well as we who have toiled and labored for years to keep up the New Testament teachings in our land, feel like shouting since our deliverance has come, and should not we, as a Christian body, shout glory to God when we see the young people of our land, who once held sin as a sweet morsel under their tongues, now stand united in a band of Christian workers. Is this not encouraging? As to the abilities of our young Bro. Jenkins it is needless for me to write. The way in which he has been used as an instrument in the hands of God for our church and people speaks louder than words. May God bless us as a church, a people, and as a denomination.
DAVID C. PARENT, Church Clerk.

ORDINATION.—At a meeting, Aug. 16, called by the Bedeque Baptist church, Bedeque, P. E. I., to consider the propriety of setting apart to the gospel ministry Bro. Fred J. Bradshaw, missionary elect of the American Baptist Missionary Union, to the foreign field, the following delegates met in council. Rev. N. A. MacNeil, Deacons S. Schurman, A. Hooper, J. Schurman, S. Burns, Brethren A. Schurman, C. Laird, W. G. Schurman, of Bedeque; Deacons P. Scott, Silliker, of Summerside; Rev. J. C. Spurr and Bro. G. McNeil, of Cavendish, Rev. J. Miles, of Alexandria, Rev. J. B. Champion, Alberton. Rev. J. C. Spurr was appointed moderator and Rev. J. B. Champion secretary. The Rev. J. B. McDonald, M. D., of Centralia, Wash., and J. C. Baker, M. D., being present were invited to seats in council. The minutes of the church meeting calling for the ordination were read. The candidate then related his experience, call to the ministry and views of Christian doctrine. The brother's words were touching, and his answers to the many questions gave entire satisfaction. The vote to proceed with the ordination was unanimous and hearty. The following programme was then adopted and carried out in the evening: Rev. J. B. McDonald, M. D., ordination sermon; subject: Christ in the Workshop, Mark 6: 3, Rev. J. C. Spurr, ordaining prayer, Rev. N. A. MacNeill, hand of fellowship, Rev. J. Miles, charge to the candidate, Rev. F. J. Bradshaw, benediction. Bro. Bradshaw is a graduate of Acadia University and Newton Theological Seminary. The home field will miss our brother, but the foreign field needs his scholarship. The council joins his many friends in wishing him God speed.
J. B. CHAMPION, Sec.

NOTICES.

During the Convention rush, part of the list of names of those who subscribed for the *Young People's Union* was mislaid. The following are all I have at present: Mrs. H. G. Mellick, Miss A. E. Johnston, Mrs. W. S. Saunders, Rev. C. P. Wilson, Rev. T. Bishop. Will all others who handed me their names kindly notify me at once, stating whether for new subscription or renewal.
C. W. WILLIAMS,

The Carleton, Victoria and Madawaska Counties Quarterly meeting will convene with the Baptist church at McKenzie Corner, on the third Friday in September, at 7.30 p. m. This will be the annual meeting. We hope to have a large attendance of ministers and delegates. THOS. TODD
President.

Woodstock, Aug. 26.

I am requested to ask all mission bands and Sabbath-schools that have money on hand for Grande Ligne mission to send immediately to the Treasurer, Mrs. Mary Smith, Amherst, so that she can remit before the end of September, when their year closes. The W. B. M. U. have not been able to fulfil their promise to this Board and are anxious to make amends as far as possible.
S. J. MANNING.

Delegates who expect to attend the N. S. Eastern Baptist Association, which meets with the Great Village Baptist church on the 8th of September, are requested to forward their names to the undersigned before August 28.
L. C. LAYTON.

Great Village, N. S.

The next session of the Digby Co. Baptist quarterly and conference will be held at Westport, beginning on Tuesday evening, September 19th.
E. P. COLDWELL,
Secretary *pro tem.*

Lame Horses.

FELLOWS'
LEEMING'S ESSENCE
—CURES—
Spavins, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horsemen in all parts of the country, proving that FELLOWS' LEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

The next session of the York and Sunbury quarterly meeting will be held with the Baptist church at Springfield, York Co., on the second Friday in September, 1893. F. D. CRAWLEY,
Sec.-Treasurer.

The N. S. Eastern Baptist Association will convene at Great Village on September 8th, at 2 o'clock p. m. Delegates from any point on the I. C. R. who pay full first-class fare—securing a certificate at the starting station—will be returned free by having said certificates properly filled up and signed by the secretary of association and exchanged for tickets at Londonderry station.
T. B. LAYTON, Sec.

The meeting of the W. M. A. Societies, in connection with the Eastern association, N. S., will be held in Great Village, Colchester Co., on Friday afternoon, Sept. 8th. The public meeting in accordance with the request of our Foreign Mission Board will be held on Sunday afternoon. Delegates from the bands will be present and assist. Will all secretaries of Aid Societies and Mission bands desiring information please address our county sec'y, Mrs. Blackadar, Great Village, Colchester Co., N. S.

The annual Sunday-school Convention of the E. B. Association, will meet with the church at Dorchester Corner, on the 20th of September, at 2.30 p. m.

PROGRAMME.

Afternoon session.—Reports from schools, delegates enrolled, and appointment of officers.

Evening session.—1. Deacon S. C. Wilbur, to teach a "model lesson" on Rom. 14: 12-33. 2. Rev. W. H. Warren, paper, subject—"The relation of the S. S. children to the church." 3. Address, by Rev. B. N. Hughes, subject—"In what sense is the S. School the nursery of the church." 4. Rev. A. Lavers, paper, subject—"The relation of denominational and inter-denominational work."

Thursday forenoon.—Order of service as committee of arrangements may direct.

Thursday afternoon.—Unfinished business. S. H. CORNWALL, Secretary.

PERSONAL.

Rev. J. A. Gordon wishes his correspondents to notice the change of his address from Charlottetown to 137 Main St., St. John, N. B.

Rev. Prof. Keirstead, of Acadia University, left St. John for Chicago, via Montreal and Toronto, on Wednesday evening last. He expects to return about the last of the month.

We are pleased to learn that Rev. C. H. Martell, of Fairville, at the unanimous and urgent request of his people has resolved to withdraw his resignation which he presented to his church some weeks ago.

Rev. W. L. Parker is about leaving Tancook where his labors have been blessed to the good of the people. He wishes his correspondents to note that for the present his address is Nictaux West., Annapolis Co., N. S.

We are pleased to learn that Rev. G. A. Hartley, pastor of the F. C. Baptist church, Carleton, has so far recovered from the throat trouble from which he has suffered for some months past as to be able to resume his pulpit ministrations.

We learn from the Wolfville *Acadian* that Rev. Dr. Higgins and Mrs. Higgins are visiting their friends in Montreal.

From the same source it is learned that Rev. Dr. Sawyer, immediately after his return from St. Martins, left for Boston with the purpose of recruiting before entering upon another year of University work.

The Rev. J. Williams has resigned his pastorate of the Weymouth and New Tusket churches, and is open to a call from any church desiring a pastor. Bro. Williams has had several years experience in the pastorate, and has made a good record. Any of our vacant churches will do well to secure his services. By his retirement two of our important churches are pastorless. An excellent opportunity for useful labor is here afforded to the coming pastor.

Rev. A. E. Ingram, pastor of the Tabernacle church, St. John, has resigned. For several years Mr. Ingram has labored here, first in connection with the Hay Market Square mission, and afterwards, since its organization, as pastor of the Tabernacle church. He has labored faithfully and has had the joy of seeing many converted and added to the church. Mr. Ingram is now open to a call to some other field, and we trust that some one of our vacant churches will promptly avail itself of the opportunity to secure his services.

ACKNOWLEDGEMENT.—Last Saturday evening we were surprised by a large number of friends coming into the parsonage, each bearing a donation of useful provision. Besides a lot of good things for our own table there was a bag of oats for the horse and four fowls, with a promise of more to follow. I take this opportunity of thanking the donors. W. A. SNELLING.

Deaths.

MILES.—At Greenfield, N. S., Aug. 17, Barney Miles, aged 85 years. The church has met with a severe loss in the removal of Bro. Miles, who was baptized by Rev. Isaiah Wallace some years ago. Our loss is his infinite and eternal gain, for he "died in the Lord."

MORSE.—At Paradise, Aug. 3, Bro. Abner Morse, aged 81 years. For more than a year he had been a great sufferer, his strong constitution yielding slowly to the ravages of disease. He frequently expressed doubts of his acceptance with God, but when his end came he said he was ready. He was baptized when only a lad into the fellowship of the Wilmot Baptist church by the Rev. N. Vidito. He leaves three sons, two daughters and fourteen grand-children to mourn their loss.

BOWSER.—At Mount View, West. Co., N. B., on July 24, after a brief illness, Mrs. W. K. Bowser, aged 72 years. Sister Bowser was one of the oldest and most faithful members of the Sackville, Baptist church. Her interest in the Master's kingdom was intense and constant, and her life was marked by the graces which distinguish the sincere Christian. We miss her familiar face, her kindly words and her helpful influence. But her's is the rest, the peace and the unfading crown.

JENNER.—At Sussex, July 12, after a brief illness, John Jenner, aged 74 years. Mr. Jenner was a corporal in the British army, and was honorably discharged at Halifax, N. S., in July, 1852, shortly after which he married and lived for some years in St. John, N. B., but since 1860 he has resided in Sussex, where he has always been highly respected, and though he never made a public profession of religion, he trusted in the Saviour of men, and in that confidence passed peacefully away. He had a large family of children, a number of whom are still with us in Sussex. Rev. J. H. Jenner, who was for several years pastor of a Baptist church in Nova Scotia, and now the esteemed pastor at Austenville, Mass., is a son of the deceased. The esteem in which Mr. Jenner was held by the people of Sussex was seen in the unusually large number who attended his funeral. The widow and children have the sincere sympathy of their many friends in this place.

STEEVES.—At Little River, Elgin, Albert Co., N. B., August 15, Bro. Frederick Steeves, in the 78rd year of his age, fell asleep in Jesus. Bro. Steeves was born at Follet River, Westmoreland Co., in 1820, where in 1840 he made choice of a partner for life which still survives him. In 1843 they were both baptized and united with the Baptist church of that place, by Elder James Blakeny. In 1850 they, with their family of four small children, were among the first who settled on Little River, Elgin, Albert Co., where they accumulated a very large property which is now divided among their sons and daughters. In 1855 the Third Elgin church was organized, Brother and Sister Steeves being two of the body of members which formed its organization. Our brother was then elected Deacon of the Church, where he still retained his fellowship and office until death. His home was a home for friend or stranger, and especially for ministers of God. Suffice it to say a good man has fallen, a kind husband and loving father has left a sorrowing widow, four sons, four daughters, forty-six grand-children and a large circle of other relatives and friends to mourn their loss. May the Lord sustain the bereaved wife and children. The funeral services took place at Little River, Elgin, August 18, conducted by J. C. Steadman.

The Cholera Scare.

Boards of Health are appealing to the people to assist them in having all premises thoroughly cleansed, and it is hoped the response will be general and hearty. It is also the imperative duty of every person to have their systems thoroughly cleansed, purified and invigorated. The cheapest and most effective method is to take a thorough course of Hawker's Nerve and Stomach Tonic and Hawker's Liver Pills.

—"I'm so nervous"—before taking Hood's Sarsaparilla. "I'm so well"—after taking Hood's. Moral—"Be sure to get Hood's."

—Reason? Beecham's Pills act like magic.

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

The *whole town* of Glamis, Ont., knows of a cure by the application of MINARD'S LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.
R. W. HARRISON.

To the Heirs, Executors, Administrators and Assigns of Thomas Appleby, late of the City of Saint John, deceased, and all others whom it may concern:

WE hereby give notice that in default of payment of certain mortgage monies owing to the trustees under the last will and testament of George W. Ritchie, deceased, by virtue of the Indenture of Mortgage made by said Thomas Appleby, deceased, and Fanny Lucy, his wife, bearing date the first day of April, A. D. 1882, we shall, on **Wednesday, the Eleventh day of October next**, at 12 o'clock, noon, at Chubb's Corner (so called), in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in said trustees.

Dated the first day of September, A. D. 1893.

H. W. FRITH,
ELIZABETH I. RITCHIE,
Trustees last will George W. Ritchie, deceased.

A. H. DEMILL,
Solicitor for Mortgagees.

Down With High Prices For Electric Belts.

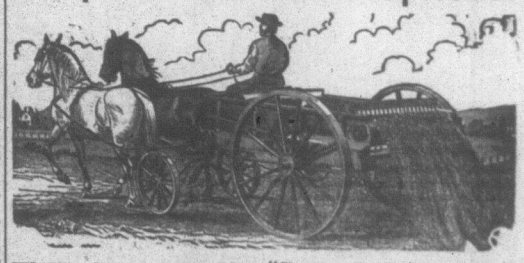
$1.55, $2.65, $3.70; former prices $5, $7, $10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.

FALL SUITS
FOR BOYS AND CHILDREN.

We have now in stock all the latest styles, made in both single and double breasted. Our stock is second to none in the provinces as regards quality, variety and price. In fact we have the leading stock in the provinces. Call and see what we have and you will be more than satisfied that we do what we claim. Just received a lot of fall weights in Boys' Sailor Suits with long pants. It does not matter what kind of a suit your boy wants, call and see us, we will have it, and at the right price.

SCOVIL & PAGE, 157 and 159 BARRINGTON ST. HALIFAX, N. S.
(One door from corner of George St.)

Kemp's Patent Manure Spreader



THE OLD ADAGE, "The manure pile is the farmer's bank," is quite true. Upon it depends his crops and his success in farming. No farmer has enough—can always find use for more than he has. Hence the importance of good management in order to insure greatest dividends. It is poor economy to make great outlays of time in saving and collecting manure and then lose from one-third to one-half in a careless and senseless way of applying it to the field. We believe that every farmer can largely increase the value of his manure pile by thorough pulverization and even spreading, and this can best be done by using a practical machine made especially for the purpose.

If you are interested we will mail you the manufacturers' catalogue free on application.

MASSEY-HARRIS CO., Ltd.,
SAINT JOHN, N. B.

SAVE YOUR WRAPPERS.

To the lady sending us the most "STERLING" WRAPPERS from Aug. 1, 1892, to August 1, 1893, we offer the following Cash Premiums, viz:

First, - Fifty Dollars in Gold.
Second, Twenty-five "
Third, Fifteen "
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WILLIAM LOGAN,
ST. JOHN, N. B.

WE AIN'T TIRED

Talking about our Boys' 25c. Hats, but just for a little variety we will tell you that for men afflicted with the popular mania for fishing we have just the thing you want—a line of Cork-lined and Pith Helmets at a merely nominal price. Also Wicker-lined ones at 75c., and if latter are not to your mind and pocket try one of the 15c. ones.

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GOD'S UNMERITED FAVOR.

1st Cor. 15: 9.

He strove with might to quench the gospel light
When first its glory gladdened human sight;
He fought against the church, yet all along
A flaming torch within revealed his wrong.

But when at length his giant pride is slain
And self is lost in everlasting gain;
Paul, saved by grace, commends the startled world
Upholding high the flag of Christ unfurled.

And yet, when years of marvellous work for God
Have proven Paul the chosen of the Lord,
A mournful memory fills his heart with grief
For awful acts of former unbelief.

The bitter wound has healed—the scar remains!
And recollection brings again the pains
So keenly that we cannot understand
Why God withheld His justly vengeful hand.

But sweetest is the morning passing bright
In contrast with the darkness of the night;
And looking back how sweet the truth I see;
The grace of God has favored even me!

—ADDISON F. BROWNE.

Tusket, Aug. 16, 1893.

MARY LOUISA'S GIRLS.

Mrs. Murray was at her wit's end—so she had declared for the fiftieth time that day. However, the declaration was nothing to startle one. It was only Mrs. Murray's figure of speech, though there were people who insisted that the terminus thus indicated did not point out any great extent of travel.

Chief among those who used their tongues in this manner was Miss Halsey. People in Dunton called her an old maid. She preferred the appellation of "elderly spinster." There were several reasons for the preference, one being that she held the later part of the double cognomen was more dignified, while the former was more expressive. This last declaration she explained by the statement that there was a "mint of difference between being 'old' and being 'elderly,'" which no one in Dunton felt disposed to deny or even argue.

No one unless it was Mrs. Murray, and she did not attempt to argue as to the actual difference, but as to its applicability in the present instance. She was firmly convinced that the more appropriate term was "old," and she held to it with a tenacity that had much to do with the opinion that Miss Halsey felt forced to render again when the recurrence of Mrs. Murray's state was told her.

All of which goes to show that there was no great affiliation between the two parties living on the opposite sides of Dunton's one long country street.

The especial cause of Mrs. Murray's present arrival at their deplorable terminus was one calling for some sympathy rather than for sarcasm. It had its origin in two places—Mary Louisa, Mrs. Murray's niece, and in Mrs. Murray herself; or, to speak more plainly, in the idiosyncrasies, as some would call them, of each of the two women. Mrs. Murray had no use for girls, Mary Louisa excepted, and Mary Louisa seemed to have a great deal of use for them. A woman herself, Mrs. Murray argued that she knew all about women, and, logically, according to her ideas, she had no use for them. Whether Miss Halsey and her biting remarks had anything to do with this conclusion, it is not our purpose to debate. The conclusion remained.

But that mysterious thing some people call fate, and others denominate providence, seemed to have ordained that Mrs. Murray should be brought face to face with just what she did not want. She, however, did not attribute it to any such thing. She attributed it to Mary Louisa.

"She knew that I couldn't abide having one girl about me long, let alone twenty, and here she's never as much as asked me, and ups and writes me she's coming down here with twenty of them. I'm just as good as dead an' buried."

When this statement was added to the one already given Miss Halsey, for once in her life she took the edge off her instrument of speech and said she "didn't blame Mrs. Murray one bit. Mary Louisa was an unthinking piece of baggage," together with sundry other statements that should have set that young woman's ears tingling in the same proportion that the said speech, when duly reported to Mrs. Murray, assuaged her wrath and possibly assisted in preventing her from going over the brink into the oft-threatened idiocy.

Such is sympathy. The affair had this good effect at first: it drew Mrs. Murray and Miss Halsey together by a common bond, and the latter proceeded to continue her sympathy.

"I should have thought Mary Louisa would have been ashamed to impose on her aunt that way. She certainly ought to've written a line for permission."

Miss Halsey's opinion was reasonable enough. But there are some things that, if waited upon, never get done, and Mary Louisa may have deemed this one of them. Then, she owned part of the farm stretching back of the village street where Mrs. Murray lived, and that had some weight in determining how she should carry out what she had designed. Mary Louisa knew her aunt, Miss Halsey, and the whole of Dunton as well, and she knew that under the circumstances too much talk would spoil all if allowed to have too long a sway beforehand.

She was right in this case. She certainly would not have succeeded in her undertaking had she even suggested the matter. As it was, Mrs. Murray had not time to give up in despair. Mary Louisa was coming the next day, and that meant that Mrs. Murray must put off the evil day of collapse until the coming was over, at least.

The knowledge of Miss Halsey's sympathy and the knowledge that the lady in question was watching furtively behind the curtains her strenuous efforts to get ready, strengthened her more than she would have admitted. Miss Halsey was curious, too.

"How she is ever to get ready for that crowd is more than I can see!" she ejaculated to herself, as she watched the active preparations going on opposite. "What I'd do with twenty young things turned loose on my place is more than I can say. It'd drive me wild."

She was wrong. The morning after the arrival she felt impelled to drop in upon her neighbor. She did not find her in her own room shut away from the noise as she expected; but down in the airy kitchen she sat, surrounded by girls.

"They would come right in here and take hold, and Mary Louisa said 'twas the only way to let them feel at home, and here they be," said she, with faint apology, to her caller.

They were at home. A red-locked girl was stoning strawberries with a black-eyed one. One in a sprigged lawn was helping a gray-robed one to pit cherries, while three others were presiding over a huge pan of vegetables, preparing them for dinner. One with skirt pinned up, was washing off the back verands, and from the hall came the sound of brooms busily at work.

"It looked for all the world like a boarding-house, only it didn't," said Miss Halsey to a caller that afternoon. "An' what takes me is that Melinda Murray was settin' there like she hadn't any notion of layin' down an' dyin'. If I didn't know how set she has always been about havin' girls around, I should say she took to it mightily for a body that was at her wit's end just two days ago 'cause they were comin'."

Mrs. Murray was in a peculiar situation, to tell the truth. The twenty girls who had accompanied Mary Louisa had come from almost as many places of work in the heart of the city, and come for their first outing in several years.

"And when she told me that, I couldn't get up heart to say nor do nothin', for a peakeder lookin' set you don't often see. But, land! who would 've thought I'd give in at all?

"You seem to rather like it," remarked Miss Halsey dryly.

Mrs. Murray cogitated for a moment.

"I don't know," she reflected. "Tain't as bad as I expected, I admit. They try to be helpful."

"So I see. They're more considerate than I looked for, seein' 's Mary Louisa didn't show none in the first place."

Mary Louisa laughed softly at the thrust—she had called with her aunt for a purpose.

"If you should see how they live in the city you would not wonder that I took the surest way to let them see how we live in the country," said she.

"Tain't livin' at all there, as far as I can see," said Mrs. Murray. "I showed 'em my flower garden, and that black-eyed one just cried, because she said it made her think of her mother—she lost her four years ago—and she hasn't had a breath of country air nor a sight of a home flower-garden since."

"My garden is in bloom, too," remarked Miss Halsey, stiffly. In flowers she was Mrs. Murray's unflinching rival. "She should see that."

"So she should," put in Mary Louisa, quickly. "Can't we come over some afternoon? I know what would be fine. Let us have a real lawn party here next week. Auntie's garden and yours can furnish flowers, and you two can try your best receipts, and we'll furnish fun."

"And that girl actually got me to promise to let them girls do it," said Miss Halsey to her neighbor on the other side who dropped in to hear about the call.

They came. For one whole afternoon they ranged the old house with its broad halls and large rooms, its lovely old garden and orchard beyond. Their exclamations of joy would have delighted a stoic, and Miss Halsey had not quite reached that point. She beamed upon them all graciously, and told Mrs. Murray as they prepared the tea table that she did not believe in any light fixin's for peaked city girls, and Mrs. Murray graciously agreed with her. The result was an abundance that called forth from even Mary Louisa an exclamation.

"I wasn't goin' to let your aunt's place get a better reputation than mine," she answered, in a low tone.

Did they enjoy it? One might have asked the red-locked one or the sad-eyed one, both of whom left with a big bouquet of roses from the choicest bush in Miss Halsey's garden, both smiling "all over" at a whispered word from the latter. Or Mary Louisa could have spoken for all.

"All of us girls have had a lovely time, haven't we?" Mary Louisa asked, with a playful shake of Miss Halsey's spare shoulders as she looked straight into her eyes.

"And a body wouldn't've taken us for very old to-day, I must say," said Mrs. Murray, smiling at Mary Louisa.

"I ain't old," replied Miss Halsey, with a sudden stiffening.

Well, elderly, then," said Mrs. Murray, magnanimously. "What's the difference, anyway, Helen Halsey? We ain't goin' to be children 'gain in this world n'less we see more of 'em anyway," she added. Why can't a widow and an old ma—spinster, I mean, let those girls see what folks like you and me can do and how they can really live and keep young inside?"

"How would you do it?" queried Miss Halsey, the mollification complete.

The question was not answered then. Two weeks passed in a commendable spirit of emulation between the two. The girls were in demand. The two women concocted plans innumerable to outvie each other, and Mary Louisa in amused enthusiasm lent her aid to both.

* * * * * *

The visit was over. The girls had left, a "super-happy, renovated" set, as one of them said. Mrs. Murray was very much alive, and Miss Halsey was very much aware of it.

"I expect the same thing next year," said the former, without the trace of a sigh.

"So do I," said the latter, grimly.

"What, Helen Halsey, do you really mean it?"

"I mean you ain't going to get the chance to do it alone," was the determined reply.

"Well, if you really mean it," said Mrs. Murray, when she recovered from her surprise, "why not make it something worth doing?"

Then Miss Halsey repeated her question and found an answer.

Mary Louisa could tell them how, and did.

"It is the easiest thing in the world," she declared. "I can fix it so there'll not be the least bit of trouble, if you'll just let me. I wouldn't like anything better." They believed her and they let her.

"There wasn't much use of doin' anything else," said Miss Halsey; "for Mary Louisa is a masterful spirit enough when she gets going. If she should take it into her head to set up a summer home for girls right here, her aunt and I'd have to give right up and let her do it. Mrs. Murray couldn't stand out in the beginning."

"Nor you in the end," retorted Mrs. Murray.

The result showed that neither one could.

The next summer forty girls came down to Dunton at the express invitation of "Miss Halsey and Mrs. Murray, two elderly ladies who open their homes to the recipient for a two weeks' visit"—so the card read.

They had compromised on "ladies" and buried the hatchet, the only time Mary Louisa feared it about to peep forth being when they read the card for the first time.

"I'm most sorry we did't make it three weeks," said Mrs. Murray, regretfully.

"When you used to despise girls so?" asked Miss Halsey, crisply, inspecting the card in turn.

"A wise person changes her mind; a fool don't," quoth Mrs. Murray.

"Which leads me to say you needn't never tell about your lovin' your wits any more," replied Miss Halsey, acidly.

"Now! now! expostulated Mary Louisa, gently.

"Don't be afraid, Mary Louisa," interrupted Miss Halsey. "When old folks like your aunt and me grow young enough to turn themselves soul and body—and estate—over to a lot of girls for the remainder of their days, you needn't worry over an occasional flash 'tween 'em.

After that speech Mary Louisa worried at nothing. She knew the plans for her girls would be carried out.

"What aunt doesn't manage, Miss Halsey will," she mused. "It really brought about more than I expected."—*Zion's Herald.*

One Opportunity.

Armed with a shade-hat and a book, Julia was on her way to find the coolest side of the big piazza, and there enjoy the morning. She stopped for a moment at Lucy Wilton's door, to persuade her to join her, but Lucy refused; she "had to go sit with the sick, in a minute," she said.

"I wish I was good like you," sighed Julia.

"But that is quite impossible, you know," responded Lucy, briskly. "It is sheer waste of time to talk about it. You would much better fix your thoughts on being good like yourself, which is all you can ever hope for."

"You are always thinking of such nice little thing to do for everybody, and such nice little ways in which to do them. I want to be a useful member of society, too, but I don't know how. You seem to have a regular knack for finding opportunities; it's just as it used to be when we were children, hunting for four-leaved clovers; you would have a handful before I got one, though I was peering my eyes out in all directions."

"Nonsense! As if four leaved clovers had the least thing in the world to do with opportunities! Why, they don't bear the most distant resemblance to each other. Opportunities are not things that a person may or may not chance upon, just as it happens; they are a cultivated crop, so to speak."

"Yes, 'so to speak,'" repeated Julia, discontentedly, as she closed the door. "I am much afraid that they are pretty figurative where I am concerned."

The porches were almost empty, nearly all the boarders being down at the beach or in their rooms, so that Julia had a free choice of chairs and shady corners. For a quarter of an hour she read on undisturbed, but at the end of that time a very unwelcome companion was thrust upon her. Little Frances Maple came racing along the board walk, and flung herself down on the steps at Julia's feet. She was not an attractive child, very dressy and young-ladyfied and pert. Julia "abhorred" her, and now hoped, by fixing her eyes on her book and ignoring the intruder, to soon shake her off.

Frances persisted with questions and remarks longer than most people would have done, but even she was not proof against the abstracted monosyllables which were all that came in response. The pauses grew longer and longer. At length, with considerable and very unusual meekness, she hazarded one more query:

"Do you know where Miss Lucy Wilton is?"

Perhaps it was the reminder of the name, or perhaps it was the subdued sound of the little girl's voice, that roused Julia and brought a sudden, swift thought to her mind: "What if this should be a four-leaved clover, right at my hand?"

She shut her book and leaned sociably toward Frances, as she answered:

"Miss Lucy has gone to sit with Mrs. Dwyer for a while. Did you want to see her?

"I always want to see her. I like to know she's around. I think she's lovely, don't you?"

"I do, indeed."

"Everybody does, I guess; they couldn't help themselves. What do you suppose makes her so nice?"

"Religion," said Julia, wondering, as she uttered the word, whether "the child had the least idea of what it meant."

Frances looked around at her, then laughed.

"That sounds awfully old-fashioned. It sounds like the funny story-books grandmother used to read when she was a little girl."

While Julia considered "how to make a secondly to her sermon," Frances began again:

"Nobody in our family has any religion, except grandmother. But she's old, you know; of course she has to think about those things. I will, too, when I'm her age. I want to go to heaven when I die."

"Is that all?" You are content with very little, aren't you? I want a great deal more than that; I want heaven to come to me while I live."

Frances looked up at her, and laughed again her shallow little giggle, and said:

"You talk so queer, Miss Julia. I don't understand what you mean."

"Why, my dear little girl," said Julia, with energy, "do you suppose that religion is like a car-ticket, the very last thing to be got before you start on your journey to the other world? Do you think of it as a part of a person's necessary funeral expenses, along with the notices in the death column, and the undertaker's bill, and the plot at the cemetry? If you do, you are altogether wrong; you are not beginning to get at the meaning and the beauty of it. We need it when we die, but not a bit more than we have needed it all along, through every common day that is past and has been forgotten, than we need it right this minute, sitting here. We need it to make life sweet, and satisfied, and well to do, from the beginning to the end."

Julia had talked on, at the last, perhaps, more to herself than to her companion. Now when she stopped, and, after a pause, turned her gaze away from the great blue ocean, it rested in surprise on a very serious little face beneath the much-beflowered leghorn.

"Nobody ever talked to me like this before," said Frances. "Grandmother gets after us sometimes, but she cries generally and we don't like it, and run away as soon as we can. Anyway, she just tells us that death is coming some time, and we ought to be ready, may-be we might die young. But you know, we are all of us awfully healthy, and we don't believe in that much. But——"

She paused. Julia waited until she was ready to go on again.

"But it's different your way. It must be nice to be sweet and to be satisfied every day, from when you're young till when you're old. I'd like to be that."

"And you'd like, wouldn't you, when the time really does come to die, to take with you out of life something more than just the last feeble years of your old age? For my part, as I said at first, I'm not willing to wait for heaven so long; I want it now—some of it. And when I get over there, I want all of it. That is to say, I want heaven to help me to enjoy life; and I want life—youth and all—to help me to enjoy heaven."

Frances knit her brows in an attempt to understand. Suddenly, however, she sprang to her feet, exclaiming:

"There's Lulu! Excuse me! I've got something to tell her."

And off she went post haste.

Julia returned to her book with a sigh and a smile.

"Well, if I didn't do Frances any good, it did me some to try."

* * * * * *

One day, when fall and winter had passed, and spring was on the wane, the postman brought to Julia's city home a letter, directed in a round, school-girl hand. Julia looked at it curiously for a moment before she broke open the envelope, and read as follows:

MY DEAR MISS JULIA: After you talked to me on the porch that day, I couldn't forget it. I tried to, but it kept coming back into my mind, and now I'm trying to practice it better and better. Grandmother says you would like to know. Grandmother and I are trying to bring heaven into this family as much as we can. We want to coax the others not to wait to go there till they're old, the same as you coaxed me that morning.

Your loving little friend,
FRANCES MAPLE.

—*Sally Campbell, in Zion's Herald.*

Book Notice.

"THE STORY OF DIAZ." A Marvel of Modern Missions, by Geo. W. Lasher, D. D. Sixty-four pages, beautifully bound; illustrated, with Map of Cuba. Published by Geo. E. Stevens, Cincinnati. Price, 25 cents.

This account of the wonderful work of God in Cuba is a notable contribution to the missionary literature of America.

In these days of many books, purposeless and vapid, it is refreshing to meet one that has a valid claim upon public attention. Such a book is "The Story of Diaz." The subject is fresh, the treatment skilful, the facts astonishing, and the narrative full of interest from beginning to end. This modest booklet will have a thousand readers where a ponderous volume would have ten.

Wherever the book goes, it will stir the Christian heart. The missionary in far-off lands, as he reads it, will pursue his toil with new zeal, while the toiler in the work at home will thank God and take courage as he reads chapters which bring to mind those which narrate the achievements of Paul, Barnabas and Philip in the first centuary.

What an inspiration to a pastor, to read Rev. R. B. Montgomery's simple record of the baptism of Diaz and his sister in the Gethsemane church in Brooklyn in 1882! How little could that faithful minister see how glorious would be the display of divine grace in the life of that humble convert, in after years.

The section entitled "A Siege and a Conquest" will be read not only once or twice, but re-read many times. The "little red Testament" will carry its own moral to every reader. There are pages which excite smiles and incidents which will move to tears. The symplicity and naturalness of the narrative will impress every one.

Glimpses of the everyday life of the people in the "Garden of the gulf" and glances at Spanish customs and history, add to the attractiveness of the work.

The Christian reader will close the book with the utterance: "What hath God wrought!" and with a reinforced faith in the ultimate triumph of the Redeemer's kingdom. On sale at Baptist Book Room.

GEO. A. MCDONALD, Sec.-Treas.

True Philanthropy.

To the Editor of the Messenger and Visitor:

Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and manly vigor after years of suffering from nervous weakness. I was robbed and swindled by the quacks until I nearly lost faith in mankind, but thanks to heaven, I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps:

MR. EDWAD MARTIN (Teacher),
P. O. Box, 143, Detroit, Mich.

— In a lifetime of seventy years the blood travels 4,000,000 miles. If impure it carries disease with it. Purify your blood with B. B. B.

The King's Household.

What the Bible contains is its best claim to inspiration. But before it can be appreciated at its full worth the contents must be known. "To *know* the book" is the aim of the King's Household, briefly expressed. It was to help to a ready knowledge of the Book of books that this organization was started, in October, 1885, by Rev. Edwin H. Bronson, of Philadelphia. Many thousands have been enrolled, and many testify to the benefit received by membership therein. Says one: "The whole plan seems to be arranged so as to oblige one to think and to become interested." The entire Bible is read in four years, and a certificate awarded to all who take the full course. Students are encouraged to make notes on the daily reading, and also to review frequently, thus doing thorough work. A new class is now forming, which all are invited to join. For descriptive circulars address Mrs. E. H. BRONSON, Salem, N. J.—*Examiner.*

Out of the Ordinary.

The Babcock test has taught us that it does not pay to churn cream at the ordinary temperature of a summer day. Too much of the butter remains in the buttermilk when the churning is started with the cream too warm. From 56 to 58 degrees is high enough. Churn cold. It gives better butter and more of it.—*Nebraska Farmer.*

— Before harnessing your horse, pass a dry cake of carbolic acid soap over the animal's entire body, giving special attention to those parts upon which the flies are wont to settle. The cake of soap is to be fresh, with as much as possible of the odor of the carbolic acid perceptible; but it is not, on any account, to be wet. The soap, besides protecting the horse from the flies, will give the animal's hair a polish that is highly satisfactory.—*Barnes Journal.*

— In the near future the attempt will be made to establish families of drivers and trotters as well as of draught stock and butter cows, and then an approach will be made to uniformity in type and also in results. Until this fixedness of purpose is made the rule with breeders the good horse is an accident.—*Maine Farmer.*

— The commercial value of a tree is wholly out of proportion to the cost of producing it. If you do not quite believe this, price two adjoining town lots, one well planted with trees and the other bare to the sun and the wind; or see what a naked farm will sell for in comparison with one so well set with trees that it has a green and pleasant look.—*Nebraska Farmer.*

— Large crops of fruit are not always the most profitable. Quality rather than quantity, is what, to a considerable extent at least, determines the profits.—*Orange Judd Farmer.*

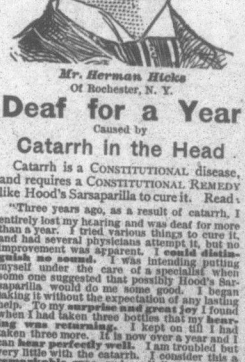
— The pig-pen ought to have a space of fresh soil that has not been trampled over for several years for the pigs to root in. Such soil helps to correct acidity of the stomach and keep the pig healthy. But where the rooting is over land filled with decomposing pig manure the pigs are sure to get some disease, and this is doubtless often the means by which the dreaded trichina is introduced. The pig likes to be cleanly. His rooting in fresh soil for roots and larva insects does not disprove his preference for cleanliness.—*American Cultivator.*

A Message from the Sea.

Capt. Grafton, of the St. John barque, Queen of the Fleet, says that Dr. Manning's German Remedy is the best pain-killer for general use that he ever had on his vessel and he would not be without it at any price. Dr. Manning's German Remedy is a certain and speedy cure for rheumatism, neuralgia, sprains, strains, bruises, cramps, colic, chills, and all pains and aches either internal or external. Sold everywhere.

— Mrs. J. W. Feindel, Railroad St., Wakefield, Mass.: "Have suffered for over twenty years with dyspepsia. Have used a great many kinds of medicine recommended to cure it, but nothing helped me like K. D. C. It has proved a valuable medicine to others in this place, as well as myself."

Minard's Liniment relieves neuralgia.



Mr. Herman Hicks
Of Rochester, N. Y.

Deaf for a Year
Caused by
Catarrh in the Head

Catarrh is a CONSTITUTIONAL disease, and requires a CONSTITUTIONAL REMEDY like Hood's Sarsaparilla to cure it. Read

"Three years ago, as a result of catarrh, I entirely lost my hearing and was deaf for more than a year. I tried various things to cure it, and had several physicians attempt it, but no improvement was apparent. I could distinguish no sound. I was intending putting myself under the care of a specialist when some one suggested that possibly Hood's Sarsaparilla would do me some good. I began taking it without the expectation of any lasting help. To my surprise and great joy I found when I had taken three bottles that my hearing was returning. I kept on till I had taken three more. It is now over a year and I can hear perfectly well. I am troubled but very little with the catarrh. I consider this a remarkable cure, and cordially recommend

Hood's Sarsaparilla

to all who have catarrh." HERMAN HICKS, 30 Carter Street, Rochester, N. Y.

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Best Legal Copper Cincinnati, Ohio. U.S.A. Best & Tin. CHURCH BELLS, PEALS AND CHIMES. Catalogue & Terms Free. Satisfaction Guaranteed.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Intercolonial Railway.

1893. SUMMER ARRANGEMENT. 1893

ON AND AFTER MONDAY, the 26th June, 1893, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN—

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Accommodation for Point du Chene	10.10
Express for Halifax	16.10
Express for Quebec, Montreal, and Chicago	16.25
Express for Halifax	22.30

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 6.45 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 19.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN—

Express from Halifax (Monday excepted)	6.00
Express from Chicago, Montreal, and Quebec (Monday excepted)	8.30
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	23.55
Express from Halifax, Pictou & Campbellton	18.30
Express from Halifax and Sydney	22.35

TRAINS WILL LEAVE HALIFAX.—

Express for St. John and Sydney, and North Sydney, C. B.	6.45
Express for Bedford	12.30

Through Express for St. John, Quebec, Montreal and Chicago.

Accommodation for Truro and Pictou	16.00
Express for Bedford	17.35
Express for Dartmouth	18.35
Express for St. John	21.00

The train leaving Halifax for Montreal on Saturday at 12.00 o'clock, via Quebec, will run to destination on Sunday.

The St. John, Quebec and Montreal Express leaving Halifax at 12.00 o'clock, has Buffet Sleeping Cars attached for St. John and Montreal.

TRAINS WILL ARRIVE AT HALIFAX.

Express from Dartmouth	6.40
Express from St. John (Monday excepted)	8.00
Express from Truro (daily)	8.00
Through Express from Montreal, Quebec and Chicago (Monday excepted)	11.30
Express from Truro (daily)	11.30
Express from Bedford	15.40
Express from Bedford	18.10
Express from St. John	18.30
Through Express from Montreal and St. John	22.35

The trains of the Intercolonial Railway between Moncton and Halifax are lighted by electricity, and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent.

Railway Office, Moncton, N. B.,
21st June, 1893.

Yarmouth and Annapolis Railway.

SUMMER ARRANGEMENT.

ON and after MONDAY, 26th June, 1893, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a.m.; arrive at Annapolis at 11.55 a. m. Passengers and Freight, Monday, Wednesday and Friday at 1.45 p. m.; arrive at Annapolis at 7.00 p. m. Tuesday, Thursday and Saturday, at 1.45 p. m., arrive at Weymouth at 4 30 p. m.

LEAVE ANNAPOLIS—Express daily at 1.06 p. m.; arrive at Yarmouth 4.45 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 5.55 a. m., arrive at Yarmouth at 11.05 a. m.

LEAVE WEYMOUTH—Passengers and Freight, Monday, Wednesday and Friday at 8.15 a. m.; arrive at Yarmouth at 11.05 a. m.

CONNEXIONS—At Annapolis with trains of Windsor and Annapolis Railway. At Digby with City of Monticello for St. John daily (except Sunday). At Yarmouth with steamers of the Yarmouth S. S. Co. for Boston every Tuesday, Wednesday, Friday and Saturday evenings, and from Boston every Tuesday, Wednesday, Friday and Saturday mornings. With Stage daily (Sunday excepted) to and from Barrington, Shelburne and Liverpool.

Through tickets may be obtained at 126 Hollis Street, Halifax, and the principal stations on the Windsor & Annapolis Railway.

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

WANTED!

Nova Scotia Stamps

for which I will pay the following prices!

One penny	$ 1.50	2 cents	$0.06
Threepence	.40	5 cents	.08
Sixpence	1.50	8½ cents	.75
One shilling	15.00	10 cents	.15
1 cent	.06	12½ cents	.10

The Stamps must be in good condition. If on the envelope ten per cent. more.

Stamps now in use not wanted.

ADDRESS—
F. BURT SAUNDERS,
P. O. Box 309, ST. JOHN, N. B.

FALL--1893.

OUR TRAVELLERS are now on the road with complete lines of
DRY GOODS,
MILLINERY, and
SMALLWARES
FOR THE COMING FALL TRADE.

We respectfully ask all wholesale buyers to look over our Samples before placing orders elsewhere, as we feel assured that it will be to your advantage to do so.

DANIEL & BOYD, LTD.
SAINT JOHN, N. B.

NEW GOODS
—IN—
Gentlemen's Department,
27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Ponjees, Braces, French Braces, Rag Straps, Courier Bags, Dressing Gowns, Gloves, Mazeppa Shirts and Drawers.

IN STOCK:

English All-Linen Collars in the latest styles; and the "Dacie" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.

Manchester, Robertson & Allison.

STAINED GLASS
CHURCH FURNISHINGS
& DECORATIONS
CASTLE & SON

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

WHEN ALL THE WRONG IS RIGHTED.

When the wrongs have all been righted,
And the crooked ways made straight,
Shadows raised from minds benighted
In the Home, and in the State;

When the dark clouds have been rifted
And the light comes breaking through,
Many burdens gently lifted—
Shared by all, and not by few;

When the wrongs have all been righted,
When the sunshine lasts the day,
Friends won back who once were slighted
With all malice laid away;

When the wrongs have all been righted,
All the hidden things made plain,
Straying hearts then re-united,
Know they need not rove again.

Broken vows will be replighted,
All the barriers torn away,
When the wrongs have all been righted
And the sunshine lasts the day.

When the wrongs have all been righted,
And the truth shall—oh! but stay
Canaan land will have been sighted
Ere all doubt is cleared away.

Not till all the world is lighted
By the Sun of Righteousness,
Will the wrongs of earth be righted
Or the wronged forbear redress.

—BY ANNA J.

THE HOME

Women's Clubs.

Women's clubs to-day, in t
country, are almost always
educational in their aims and
Many clubs lay out courses
sophic and historic study whi
wide range of literature, and
perative close and scholarly t
part of those who write p
those who intelligently discuss
woman's club without a pape
taking up a definite line of t
research is a very singular ph
We do hear now and the
rejoice to hear, of girls' club
fun, for recreation pure and s
the members of these usually
they ought to apologize for
ality, declares a writer in *Harp*
Americans learn very slowly
is nothing wrong in the pur
joyment *per se*. We are a so
tive, serious people. Our w
above everything else, com
even to severity, and they
naturally, that after the socia
or before the afternoon cup o
should in some way dev
selves either to the improvem
minds or to the amelioration
fils, the reformation of some
the assistance and elevation
who are down-trodden and op

Cooking Vegetables.

As a rule, the common gree
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two hours. Now, every h
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know that spinach may be ea
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cooled in cold water, drained
up again by the French metho
spinach is cooked two hour
one, it becomes a rank, o
which must be smothered in
be rendered even eatable.

Cabbage is a vegetable whi
prepared for the table in thr
of an hour, though it is oft
for two hours by some h
under the idea that it canno
palatable in less time. It is
housekeeper who knows the
flavor of cabbage should alw
moved, as it can be by cooki
in boiling water for ten mi
cooling it in cold water. Aft
should be drained and the co
tinued.

Tomatoes should be cooke
twenty to twenty-five minu
corn from twenty-five minu
an hour, provided it is fre
All stale vegetables require m
cooking than fresh ones, an
quence of this long cooking
anything else they are
flavor. Green peas are easily
twenty-five or thirty minute
do not cook in this time it
they are too old. There is
obstinate about the bean
requires that they should be
from one to two hours. Be
long and slow cooking, fro
when they are young, to
when they are old, and most
vegetable require about an h
ing. But there are few green
that cannot be thoroughly
twenty minutes or half an h
not the better in flavor for
cooking.

Preserves.

Until canning was introdu
kept for instant use was pre
an equal weight of sugar.
preserves are still made
method. Make a hot syrup
a little water to the sugar an
If needful to clarify, add, ju
boils, the white of an egg be
with two tablespoonfuls of w
begins to boil, skim carefully
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Add the fruit and cook slowly
Small fruits should be put d
boiling syrup, and when do
skimmed out to avoid bres
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than needed, and pour ov
Cover the fruit, but do no
until cold. Give an extra s
cover.

When preserves are cand
jar in a kettle of cold water,
an hour; or, empty them i
kept for that purpose, put i
and boil ten minutes, watchi
to prevent burning. Whe
mould appear, take off o
scald the preserves. Mel
poured in the mouth of the
the fruit from moulding;
and hardens quickly.

Cherry Preserves.—Stone
and allow an equal weig
Sprinkle the sugar over the
stand an hour, drain off th

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—By ANNA J. GRANRIS.

THE HOME.

Women's Clubs.

Women's clubs to-day, in town or in country, are almost always distinctly educational in their aims and purposes. Many clubs lay out courses in philosophic and historic study which cover a wide range of literature, and make imperative close and scholarly toil on the part of those who write papers and those who intelligently discuss them. A woman's club without a paper or papers taking up a definite line of thought or research is a very singular phenomenon. We do hear now and then, and we rejoice to hear, of girls' clubs, just for fun, for recreation pure and simple, but the members of these usually feel that they ought to apologize for their frivolity, declares a writer in *Harper's Bazar*. Americans learn very slowly that there is nothing wrong in the pursuit of enjoyment *per se*. We are a sober, reflective, serious people. Our women are, above everything else, conscientious, even to severity, and they feel, quite naturally, that after the social luncheon or before the afternoon cup of tea they should in some way devote themselves either to the improvemet of their minds or to the amelioration of certain ills, the reformation of some abuses, or the assistance and elevation of people who are down-trodden and oppressed.

Cooking Vegetables.

As a rule, the common green summer vegetables are cooked too much, and it is strange how widely authorities on this subject differ. In spinach alone the time allowed by writers on culinary matters ranges from fifteen minutes to two hours. Now, every housekeeper who has ever tested the matter must know that spinach may be easily cooked in the time first given, provided it is cooled in cold water, drained and heated up again by the French method. Where spinach is cooked two hours, or even one, it becomes a rank, coarse dish, which must be smothered in vinegar to be rendered even eatable.

Cabbage is a vegetable which may be prepared for the table in three-quarters of an hour, though it is often cooked for two hours by some house-wives, under the idea that it cannot be made palatable in less time. It is not every housekeeper who knows that the rank flavor of cabbage should always be removed, as it can be by cooking it first in boiling water for ten minutes, then cooling it in cold water. After which it should be drained and the cooking continued.

Tomatoes should be cooked for from twenty to twenty-five minutes; green corn from twenty-five minutes to half an hour, provided it is fresh picked. All stale vegetables require much longer cooking than fresh ones, and in consequence of this long cooking as much as anything else they are lacking in flavor. Green peas are easily cooked in twenty-five or thirty minutes. If they do not cook in this time it is because they are too old. There is something obstinate about the bean tribe which requires that they should be cooked for from one to two hours. Beets require long and slow cooking, from an hour, when they are young, to three hours when they are old, and most of the root vegetable require about an hour's cooking. But there are few green vegetables that cannot be thoroughly cooked in twenty minutes or half an hour and are not the better in flavor for this short cooking.

Preserves.

Until canning was introduced all fruit kept for instant use was prepared with an equal weight of sugar. Genuine preserves are still made by the old method. Make a hot syrup by adding a little water to the sugar and let it boil. If needful to clarify, add, just before it boils, the white of an egg beaten lightly with two tablespoonfuls of water. As it begins to boil, skim carefully and repeat the skimming till the syrup is clear. Add the fruit and cook slowly till tender. Small fruits should be put directly into boiling syrup, and when done carefully skimmed out to avoid breaking. Boil down the syrup, if the quantity is larger than needed, and pour over the fruit. Cover the fruit, but do not put away until cold. Give an extra screw to the cover.

When preserves are candied, set the jar in a kettle of cold water, and boil for an hour; or, empty them into a crock kept for that purpose, put into the oven and boil ten minutes, watching carefully to prevent burning. When specks of mould appear, take off carefully and scald the preserves. Melted parafine poured in the mouth of the jar will keep the fruit from moulding; it is tasteless and hardens quickly.

Cherry Preserves.—Stone sour cherries and allow an equal weight of sugar. Sprinkle the sugar over the fruit, let it stand an hour, drain off the juice and boil slowly fifteen minutes. Skim, add cherries, and cook slowly till thick; seal in small jars.

Citron and Quince Preserve.—Prepare and cut the citron in small pieces. Boil in alum water half an hour, drain and boil in fresh water till tender. Pare, core, and cut the quinces in eight pieces. Boil the parings and cores one and a half hours in water to cover; strain and cook the quinces in it till nearly tender, add the citron, and to each pound of fruit, three-quarters of a pound of sugar. Boil slowly till clear.

Preserved Grapes in Bunches.—Take out the seed with a needle, breaking the bunches as little as possible. Boil clarified sugar until almost "candying"; cover the bottom of the pan with grapes, and boil five minutes to extract the juice; lay them in an earthen dish, pour the syrup over them, and cover with paper. The next day boil the syrup for five minutes, skimming it well; put in the grapes, let them boil one minute and pour into pots.

Orange Preserve.—Use an equal weight of fruit and sugar. Pare one-half of the oranges and cut the peel into shreds. Grate the yellow from the remaining oranges, and throw the white skin away. Separate all the oranges into quarters, remove seeds, cut in small pieces, drain off all the juice that leaves the fruit without pressing it, and pour it over the sugar. Unless the oranges are very juicy, a little water will be needed for the syrup. Place it over the fire, boil for five minutes, skim, add the shredded peel and cook ten minutes, then the grated peel and pulp, and boil twenty minutes. Seal when cold.

Plum Preserve.—Peel, stone and halve ripe damson, or hard blue plums, let them cook in their own juice until sufficiently soft to rub through a sieve. Add sugar in usual proportions; return to the fire, cook till tender, then fill the jars and seal immediately.

Pineapple Preserve.—The most delicious way of preserving a pineapple is in its own juice. Peel carefully, weigh, and allow three-quarters of a pound of sugar to every pound of pineapple. Put the pines in an earthen bowl or stone crock, and scatter the sugar over them. Cover and let stand for twenty-four hours. A clear juice will nearly cover the fruit. Tear the pulp from the core of each pine, using a silver fork. Drain the juice into a preserving kettle, let it boil five minutes, skim and strain over the pulp. Let the pulp boil up once in the syrup, and can it immediately, as long boiling darkens the preserve. —*Housekeeper.*

Household.

The tomato is coming to market now very plentifully, and it may be used in so many ways as a vegetable, or put up as catsup, that it is a favorite with housekeepers. Here are some of the ways in which it may be utilized:

TOMATO EGGS.—Cut three or four good sized and not too ripe tomatoes into halves. Take out a little of the inside; lay them in a pan containing two ounces of heated butter, and fry them lightly. When nearly done carefully drop a raw egg from the shell into each tomato; watch till it has set perfectly, then take each one separately from the pan and lay it on a slice of buttered toast cut to the size of the fruit. Dust over with a little coralline pepper, and sprinkle a little finely grated ham on the white of each egg; serve on a hot dish. Garnish with nasturtium flowers laid on their own leaves.

TOMATO AND LOBSTER SALAD.—Take the meat from the tail end of a lobster in as perfect a shape as possible and lay it aside. Take the meat from the claws and body (which some call the head), season it with pepper, salt, cayenne, a tablespoonful of grated Parmesan cheese, the same quantity of minced chevil, a teaspoonful of oil, and the same of tarragon vinegar. Mix all together, and six medium-sized tomatoes from which the interior has been scooped out with a small silver spoon. Lay the tomatoes in a row on a dish, on which has been arranged the white hearts picked from three or four well-washed and drained cos lettuces. Between the tomatoes arrange the meat reserved from the tail of the lobster down the centre of the dish. Place strips of pickled gherkins and capsicums crosswise on the tomatoes.

Health Notes.

—A little vaseline rubbed in once a day will keep the hands from chapping.

—Wrinkles may be removed from the face by the persistent use of hot fomentations and the massage treatment.

—The best remedy for hiccoughs is about twenty-five grains of common salt placed in the mouth and swallowed with a sip of water.

—The imperial health officer of Berlin says that the juice of both the orange and the lemon is fatal to the cholera bacillus in a few hours.

—The only two foods which contain all the substances necessary to human life are said to be milk and the yolk of eggs. A man can live in health on these two foods.

—Salt water is strengthening to the eyes, and will not hurt them. If you have much writing to do, have a little jar of salt and water on your stand, and never forget to dip your fingers and bathe your eyes the last thing before getting into bed; you can't think how restful this simple remedy is to tired eyes.

—If one awakes in the night and feels hopelessly wide awake, a good remedy is a glass of hot water. It should be sipped while almost at boiling heat, and one who tries it will find himself going to sleep like an infant, and getting, too, the most restful and peaceful sleep imaginable.

—Grated horse radish, eaten at frequent intervals during the day and in connection with food at the table, has been found remarkably efficacious in banishing the distressing cough that frequently lingers after all the other symptoms of the grip have gone. It can do no harm to try it, all events.

—A wet cloth wrung out of cold water, bound around the neck at night, and covered with a dry towel or flannel, will be found an excellent remedy for sore throat. If it does not become warm in less than half an hour, it should be removed, and heat created by rubbing freely, but this is only necessary in very rare cases when the patient is extremely weak.

THE FARM.

Apple Rot and Its Cause.

Bulletin 44 of the Kentucky Experiment Station contains the following statement: "Probably no enemy of the orchardist destroys more fruit and is the occasion of more loss in Kentucky than the rot fungus, known to botanists as Glœosporium versicolor." The trees selected for treatment were sprayed four times with Bordeaux mixture, during the season, and an equal number were left untreated. In summing up the results of the experiments, the following statement is made: "Throughout the summer the trees to which the mixture was applied were more thrifty in appearance, owing to the more healthy green and better general state of the foliage. In every case the leaves began to fall sooner from untreated than from the sprayed trees. The proportion of rotting to not rotting apples was in every case lessened by spraying, and we are in a position to say, as a result of these experiments, that spraying with Bordeaux mixture will save from rotting 7 per cent. to 31 per cent of the whole number of apples." The conclusion arrived at is that the average increase in crop due to spraying is 97 pounds of fruit per tree. This increase is due to several causes, among which may be mentioned the saving from rot and the prevention of scab on both foilage and fruit, thus increasing the size of the fruit. These results are quite in accord with those obtained at the Ohio station, and one interesting additional fact may be noted. To test the relative keeping qualities of sprayed and unsprayed fruit, one hundred apple trees free from scab were selected from those that had been sprayed, and an equal number of scabby apples from those that were not sprayed. The apples were stored October 30, and examined at frequent intervals, all of the rotten fruit being counted and removed each time. This experiment was tried with Baldwin, Smith's cider, Bellflower, Newton Pippin and Northern Spy. It was found that at the end of two weeks there were nearly three times as many rotten apples among the unsprayed as among the sprayed. There was somewhat less difference between the two lots later in the season, but the sprayed kept better than the unsprayed and kept longer. In every case some of the sprayed were sound when all of the unsprayed had rotted. These experiments, conducted in different States, and without co-operation, give essentially the same results, and serve greatly to strengthen the conclusions arrived at independently. They show that spraying with the Bordeaux mixture pays in the prevention of rot, if nothing else. As a matter of fact, however, it pays in many other ways.—*Farmers' Review.*

Waste in the Barnyard.

Thousands of farmers do not realize the enormous waste which takes place in manure not thoroughly well cared for. To allow the waste that may be seen in all parts of the country is simply throwing away a large part of what might be turned to profitable revenue. It seems unaccountable that farmers should be so careless in the management of this "mainspring" of farm operations. To prove just how great is the loss in value of manure exposed to rains and the atmosphere, as is done on thousands of farms, the agricultural experiment station connected with Cornell University carried on a series of experiments, with results that are decidedly instructive. Four thousand pounds of horse manure, about one-seventh in weight being cut wheat-straw bedding, was piled up in the field for six months, and from chemical analysis, made at the beginning and at the end of the experiment, it was found that the heap had actually lost 60 per cent. of its nitrogen—its most important fertilizing element—47 per cent. of its phosphoric acid, and 76 per cent. of its potash, making an average loss of 61 per cent. in the elements that should have gone to enrich the land. A portion of this loss was undoubtedly due to "fire-fanging," for in another experiment with five tons of cow manure, exposed to the same conditions, about 700 pounds of wheat-straw bedding and land plaster being scattered through the heap, it was found that the loss in nitrogen was 41 per cent., phosphoric acid 19 per cent., and the loss of potash 8 per cent. In the cow manure there was less heating and consequently less loss, though the waste in the cow manure was certainly startling, averaging as it did 30 per cent. The station also found from examination that horse-manure, heaped in a loose pile in a box-stall for six months, lost an average of 42 per cent. of all its fertilizing material. In another experiment where horse and cow manure were mixed together and thoroughly compacted, so that air could not readily penetrate the heap, which resulted in a less amount of fermentation, the average loss from exposure to the air was but 9 per cent. From all its experiments the station concludes that under the ordinary conditions of piling and exposure of manure 50 per cent. or one-half of its original value is lost during the course of a summer. The lesson from these experiments is obvious. Manure thrown out loosely under the eaves of a barn loses certainly three-fourths of its value, while if piled up loosely in the fields for six months one-half of its value is quite sure to disappear. To save practically the whole value, the various kinds of dressing should be composted together and made thoroughly compact to prevent fermentation, or occasionally forked over when signs of heating occur—and the piles kept under cover, or upon a cemented or hard clay basin that will not permit either leaching through the ground or washing away into brooks and rivers. The wise farmer will make the preservation of farm fertilizers the object of most particular care.—*Mirror and Farmer.*

Charcoal for Fowls.

We have found charcoal a very excellent thing to furnish our poultry with. It may be given in a powdered state, mixed with the soft meal feed, and a little pulverized sulphur at the same time may be added to advantage. But the very best way to supply this is to burn an ear or two of corn (upon the cob), charring it to blackness and throwing it before them. They will devour every kernel, and so supply themselves with a grateful and healthy substance that sweetens the crop and serves as an admirable tonic to the stomach.

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At this season of the year the above recommendation will be found a valuable hint to poultrymen. Hens about ready to lay will devour this prepared charcoal eagerly, and the increased freshness and redness of their combs afterwards evince the efficacy of this allowance. For a month or six weeks in the early breeding season nothing is better than this for laying hens given them daily.

Renewing the Strawberry Beds.

Large growers of strawberries usually do not try to get more than one crop from a bed, when it is ploughed up and the land put to some other crop, but the average farmer may keep a bed in a productive condition for several years by mowing the vines as soon as the crop is gathered and as soon as they have become dry, burning them as they lay in the patch. If there is a heavy crop of mulch on the ground, this sometimes injures the crowns to some extent, and the Ohio Experiment Station recommends that in such a case the mulch and vines be raked into the paths between the rows before being fired. The burning should be done on a day when a brisk wind is blowing. The bed will look pretty bad when the operation is finished, but in a few days the plants will spring into new life, and soon will look as if just set out. The burning kills all the insects that may be harboring in the plants, and destroys the rust fungus that is so prevalent, and the ashes are a good fertilizer for the plants.

T. B. Terry recommends that the plants in the rows be kept thinned out to six inches apart by digging out the surplus ones with a trowel. This requires some work, but it brings a good crop.

Mathew Crawford, the strawberry specialist, says there is not much danger of making the bed too rich, and he sometimes uses commercial fertilizers at the rate of a ton to the acre. He says that in raising strawberries more depends on the man than the variety of the soil, and we are of much the same opinion. We know of a man who always brings large berries to market and makes the price, while others take what they can get.

The Culture of Raspberries.

It is not generally known that the raspberry cane is hardy just in proportion to the amount of healthy leaves which will continue healthful to the last. If the leaves fall before the natural time for leaf ripening, the wood has but a very low vital power and is very easily killed by the first frost. Every effort, therefore, should be made to keep the leaves of raspberry canes healthy. Small and weak canes should be kept down, and good manure or other enriching food applied to the plants. The raspberry is especially fond of cool earth to grow in. It is indifferent to the temperature of the atmosphere, but does not like extra heat at the roots. To this end a mulching of half rotten material is an excellent practice in cultivating this fruit.

Sometimes, in spite of all precautions, rust will attack raspberry leaves, or some other kind of fungus will make a home on the foilage; the leaves then die early and the canes are not very strong. Under these circumstances much profit ensues from bending the canes down and covering them with earth during winter. This prevents great evaporation from the canes, which is the chief source of injury. Early in the season, as soon as the frost is gone, the earth must be taken from the canes, otherwise the buds will push early and rot. With a little care in cultivation, with some such treatment as that described, the raspberry is one of the most successful of amateur grown fruits.

Weaning Young Pigs.

The following method is successfully practised by many breeders: If, at five or six weeks, the young pigs are eating and growing well, they increase their feed, giving them all that they will take, and decrease the feed of the sow gradually for nearly two weeks. At the end of this time the two strongest youngsters of the litter are taken away; again, after two days, another pair, and so on till all are weaned. This tends to even up the different pigs of the litter, if there is any variation in size, and uniformity in a lot does a great deal when it comes to selling, be they sheep, cattle or hogs. By following this method the sow is given the very best chance, and any danger of spoiling her milking qualities is prevented, which is very important if she is to continue to be a brood sow.—*Rural Northwest.*

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The next session will open October 4th at 9 a. m. Matriculation examinations will be held October 3rd, at 9 a. m. Supplementary examinations on Thursday, October 5th. A. W. SAWYER, President.
Wolfville, N. S. August 6, 1893.

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NEWS SUMMARY.

Dominion.

— Hon. John Yeo, of P. E. Island, lost six horses by the late storm on the Island.

— The Canadian exhibitors in the live stock classes at the World's Fair are proving very successful as prize winners.

— The Texas fly is giving great trouble to farmers in the neighborhood of Ottawa, amounting to almost a plague.

— Mrs. Nadon, 40 years of age, died Thursday in Montreal in terrible agony from the effects of drinking half a cup of lye in mistake for tea.

—Lieut. Governor Chapleau returned last week to Montreal from France. He appears to be much improved by his trip, and says he is permanently cured.

— A colored man named John Alexander was killed at Africville on Wednesday by a Windsor and Annapolis train.

— The Halifax day express ran into an Indian a short distance west of Moncton on Wednesday. Strange to say, the only injury the man sustained was a broken arm.

— In Zion Congregational Church, Montreal, the Rev. Prof. Warriner discussed at great length the Camppell heresy case, and disagreed with the professor on all vital points.

— Lady Aberdeen's little book entitled "Through Canada with a Kodak," is evoking much interest in London. She speaks very warmly of Canadian kindness and the resources of the country.

— Mr. Edward Blake left Liverpool on September 2nd for Quebec by the Beaver line steamer Lake Huron. Last week the Irish party gave a farewell dinner in Mr. Blake's honor.

Archdeacon Kelly announced at St. Mary's cathedral, Kingston, on Sunday, that all Roman Catholic parents were compelled to send their children to the separate schools, or the church penalties would be enforced.

— Conductor Sidney Smith, of the Canadian Pacific Railway, was shot by a tramp, between Galt and Drumbo, at eight o'clock on Sunday morning. The ball took effect in the conductor's right leg, below the knee.

— Sir Charles Tupper, the Canadian High Commissioner to England, passed through Ottawa Tuesday morning. He is to meet Mr. Daly, Minister of the Interior, in Winnipeg, and then go on to investigate the condition of the crofter settlements.

— Several of the representative farmers' delegates from England, Ireland and Scotland were in Ottawa last Tuesday, and had a long interview with Mr. Burgess, the Deputy Minister of the Interior All except one delegate left for Winnipeg.

— Quite a sensation has been caused in Montreal by the announcement that Mr. L. L. J. Amedie Papineau, son of the famous orator and instigator of the rebellion of 1837, had publicly broken away from the Roman Catholic Church and was about embracing the Presbyterian creed.

— Two attempts were made Wednesday to burn the hotel Lorne at Yarmouth. At five o'clock the cook discovered a pantry ablaze. It had been saturated with kerosene. An hour later another fire, aided by kerosene, burned through the roof. The insurance companies cancelled their policies. A secret investigation is being held.

— During the last few years, from statistics published, Montreal has occupied the eleventh place amongst the cities of the continent in the volume of its bank clearings. For the week ending Aug. 24, her place in the clearing house returns was seventh. The decrease in the volume of clearings in the United States is put down to the financial troubles.

— The prize of $50, offered in New Brunswick by the C. P. R. emigration agency for the best essay on the Northwest, to be competed for by all scholars under fifteen years of age in the province, has been awarded to Miss Helen Estabrooks, daughter of John Estabrooks of Sackville. Rev. Mr. Macneil said her essay was far in advance of all others. The money has been paid.

— On Sunday Theodore Ayer, of Middle Sackville, attended Church with his wife and daughter, leaving at home his three sons, one a young man, the other two boys. During his absence one of the boys set fire to a hornet's nest in one of the barns, and soon the two barns, which were only about 12 feet apart, were in a mass of flames. By great exertions the house and other buildings were saved. With the barns Mr. Ayer lost over 30 tons of hay, a load of grain, some harness and all his farming implements. The entire loss is over $1,000, and there was no insurance.

— John F. Powell, of Fort Lawrence, N.S., a young man in prosperous circumstances and of excellent reputation, met with a sad accident Monday evening, resulting in his death at noon next day. He was standing on a load of oats which were being drawn from off the marsh on his own farm, when one of the wheels of the cart went into the ditch, throwing him off. He struck the ground with his head, dislocating the vertebræ of the neck. His father, John Powell, who saw the accident, went to his assistance, and in answer to him deceased said: "I have received my death blow." He leaves a wife, daughter of Rufus Oulton, of Baie Verte, and an infant son.

A Dangerous Tramp.—Monday afternoon as the Quebec express was nearing Belmont, eight miles the other side of Truro, a man under the influence of liquor boarded the train, and the conductor had quite a job putting him off. When the St. John express passed the point he made for it, boarding the parlor car. The ladies who occupied the car were much frightened, and conductor Duncan had him put off the train. He then commenced to pelt stones at the car. Conductor Driscoll, of the parlor car, had a close shave, a large stone whizzing past his ear and crashing into the side of the handsome parlor car. Conductor Duncan also dodged a large stone, which, if had struck him, would have marked him for life. The train was stopped, the man captured and handcuffed by Conductor Duncan, Brakeman Crowley and others, and taken aboard the train and given in charge to the police in Truro.—*Halifax Herald.*

United States.

— President Cleveland, Mrs. Cleveland and Baby Ruth, left Buzzard Bay Wednesday for Washington.

— The Wilson Bill to repeal the Sherman Silver Act, was passed last week by the House of Representatives in Washington.

— Wages will be reduced on the Union Pacific railway to the extent of at least ten per cent. It is not thought that the men will strike.

— By the starting up of mills and furnaces in Pitsburg, Pa., nearly seven thousand men were put to work during the past week.

— An enormous crowd of the unemployed assembled on the Chicago lake front Wednesday, and became so demonstrative that five hundred policemen were hurried to the spot, and gatling guns turned on the mob.

— The United States Senate Committee on Finance has decided to report back to the Senate the Wilson Repeal Bill, with the recommendation that the Voorhees bill, already on the Senate calendar be substituted therefor.

— Senator Morgan, one of the Behring Sea arbitrators, has spoken in the highest terms of the court in Paris, and said that he thought the indirect result of the arbitration will be inestimable as a precedent for other nations which may become entangled in the future.

— Dr. Bryant, of New York, admits having performed an operation recently on President Cleaveland, but makes light of it, saying it merely consisted of the removal of two upper teeth and a portion of diseased tissue and bone in the back of the nose. He cannot see any reason for alarm.

— Thomas Batkins, of New York, was on Wednesday appointed receiver for the Nicaragua Canal and Construction Co., on application of Louis Chaple, a stockholder. The late scandals in France over the construction of the Panama canal seriously affected the American company, and, owing to the financial stringency, it could not sell securities.

— The storm of Monday and Tuesday was very severe in all parts of the United States. On the Atlantic coast telegraphic communication was so interrupted that news from points south of Washington is very meagre. It is reported that property in South Carolina and Georgia is damaged to the extent of over two million dollars. The damage to crops is especially severe in the south of Maine and Connecticut. A number of new, unoccupied houses in Brooklyn, New York, were demolished.

British and Foreign.

— Naples has been officially declared free from cholera.

— A report on the harvest in Italy places the yield of wheat, barley and oats at a better figure than last year.

— The census of foreigners resident in France shows that the total number is 1,130,211. The Belgians are most numerous.

— France threatens to send back gunboats to the Mainam river, before Bangkok, if her new demands are not granted immediately.

— The port of Grimsby, in Lincolnshire, has been declared to be infected with cholera. The traffic between it and other British ports has been prohibited.

— Sir Frederick Leighton, the English artist, has left London for the Continent and will not return until November. Switzerland, Germany, and Italy are among the countries he will visit.

— The negotiations between M. de Villiers, the French special envoy at Bangkok, and the Siamese Government for the settlement of the Franco-Siamese dispute, are at a complete standstill.

— The debts of the late Duke of Saxe Coburg-Gotha are estimated at three million marks, and it is stated that the Duke of Edinburgh has inherited nothing but debts from Duke Ernst.

— The death is announced at Southampton of Miss Mary Augusta Gordon, sister of the late General Gordon, who was well known throughout Hampshire for her great benevolence.

— The overdue Sarnia arrived at Queenstown Friday morning in tow of the Montevidean. The Sarnia left Montreal on the morning of July 30 for Liverpool and has been thirty-three days on the voyage across the Atlantic.

— The sealer Aincka returned to Victoria, B. C., on Saturday night from Copper Islands, with nearly fifteen hundred skins. She was seized by the Russians on July 23, and ordered to Yokohama, but went home instead.

— The Czar of Russia, with the Czarina and a full suite, arrived at Constantinople on Tuesday morning, and proceeded to the Royal palace. The Prince of Wales will meet the Imperial party early next month.

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Births.

Godfrey.— At Concord, Mass., to the wife of Dr. Joseph W. Godfrey, a son, Archibald Joseph Godfrey.

Marriages.

Wier-Gildart.— At the bride's home, July 30, by the Rev. J. C. Steadman, Robert Weir, to Percelia Gildart, all of Elgin, Albert Co.

Hopey-Black.— At the Methodist church, Greer Settlement, St. Martins, Aug. 16, by Rev. C. W. Williams, Byram Hopey, of Victoria, B. C., to Ida Jane Black, of St. Martins.

Rich-Duston.— At Belfast, Me., Aug. 28, by the Rev. I. H. Tilton, M. W. Rich, Esq., of Belfast, to Idella Duston, formerly of St. George, N. B.

Cook-Munn.— At Murray River, P. E. I., Aug. 17, by Rev. A. Freeman, Thos. J. Cook, to Jane Munn, all of Murray River.

Mullin-Biddiscombe.— At the parsonage, Fredericton, Aug. 14, by Rev. F. D. Crawley, Jonah Mullin, of Northfield, Sunbury Co., to Margaret A. Biddiscombe, of the same place.

Lobb-Dow.— At the parsonage, Fredericton, Aug. 19, by Rev. F. D. Crawley, Gregory E. Lobb, of St. John, to Lide B. Dow, of Fredericton.

Burpee-Everett.— At the Baptist church, Fredericton, Aug. 23, by Rev. F. D. Crawley, Frederick G. Burpee, of Jacksontown, to Mina U., eldest daughter of Benjamin Everett, Esq., of Fredericton.

Macomber-Leonard.— At the residence of the bride's mother, Paradise, Annapolis Co., N. S., Aug. 16, by Rev. R. B. Kinley, George H. Macomber, of Chicopee, Mass., to Henrietta Morse Leonard, of Paradise, N. S.

Rushton-Daniels.— At the residence of the bride's father, Paradise N. S., Aug. 16, by Rev. R. B. Kinley, Rupert Rushton, of North Greenville, Cumberland Co., N. S., to Hattie J. Daniels, of Paradise, N. S.

Withers-Larlee.—At the home of the bride's parents, Perth, Victoria Co., N. B., by the Rev. H. G. Estabrook, William Withers, to Cassie Larlee, both of Perth, N. B.

Rushton-Rushton.— At Great Village, N. S., Aug. 14, by Rev. T. B. Layton; James A. Rushton, of Oxford, to Susan B. Rushton, of Westchester

Wright-Hubley.— At the residence of the bride's mother, Aug. 21, by Rev. Wm. E. Hall, Geo. S. Wright, to Hattie, youngest daughter of Martha and the late Cyrus Hubley, all of Halifax.

Bishop-Arnold.— At Halifax, Aug. 24, by Rev. Wm. E. Hall, Geo. L. Bishop, of Wolfville, to Grace C. Arnold, of Boston, Mass.

Shaw-Wallace.—In the Bloom Street Baptist church, Toronto, Aug 28, by Rev. O. C. S. Wallace, Alfred E. Shaw, Esq., Barrister, of Windsor, N. S., to Harriet E., youngest danger of W. J. Wallace, Esq., of Canaan, N. S.

Deaths.

McDonald.— At Tyne Valley, P. E. I., Thomas C., son of H. A. McDonald, aged 14 months, passed away peacefully to Him who said "Suffer little children to come unto Me, for of such is the kingdom of heaven."

Paul.—At Tancook, N. S., July 28, Caroline, wife of Albert Paul, of cancer of the stomach, aged 54 years. She was for many years a member of the Tancook Baptist church.

Young.—At Tancook, N. S., Aug. 1, of consumption, Hannah, beloved wife of David Young, aged 39 years. She was baptised by Rev. John Williams. Hers was a quiet Christian life and a triumph in death.

Freeman.—At Greenfield, N. S., Aug. 18, Mrs. Rebecca Freeman, aged 85, Deceased was one of the first settlers of this place, and during her long life was of great value to the church. On Monday she was up walking around, though not feeling as strong as usual. Tuesday she was suddenly stricken and died Friday, surrounded by her loved ones, who now mourn their loss. Her trust was in God.

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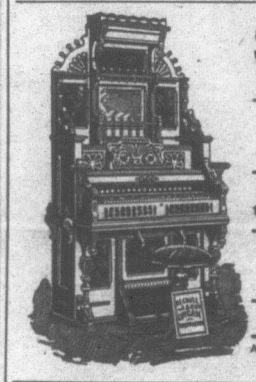

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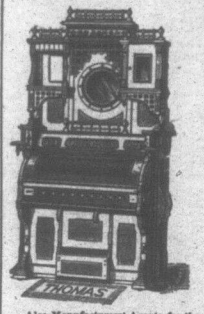

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