

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIV.
VOL. VII, No. 47.

Published Weekly by the Maritime Baptist Publishing Company.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1891.

THE CHRISTIAN VISITOR
VOLUME XLIII.
Printed by G. W. DAY, North Side King St.

The Gruden's Concordance which we send post paid to any one sending us the names of two new subscribers and three dollars is the unabridged edition of that standard work. It is indispensable for Sunday-school teachers and all students of the Bible. Remember, too, that new subscribers will receive the paper from date until the end of 1892 for \$1.50.

—The Baptist laymen of Chicago have pledged themselves to raise \$120,000 for city missions. Of this amount \$100,000 is to be set apart as a permanent fund, \$10,000 to be used for current expenses of church extension work, and the \$10,000 remaining will be applied to the establishing of a central mission station.

—Rev. Dr. Richard Salter Storrs—congregationalist—has just completed his forty-fifth year as pastor of the church of the Pilgrims, in Brooklyn, N. Y. The Boston *Watchman* accords him the first place among American preachers, "as the master of a style of pulpit oratory to which the much abused word, 'magnificent,' may be justly applied."

—By the Year Book lately published of the Congregationalist body in Canada, it appears that there are in that communion in British North America, 328 churches, reporting 10,689 members, and 11,900 Sunday-school scholars. The increase in the last ten years has been fifty per cent., which has been principally in the western part of the Dominion. The two most prosperous churches are Bond Street church, Toronto, and the First church, Winnipeg. The former has a membership of 809 and a Sunday-school numbering 569.

—"We seem to be entering on a time of change where personal power, moral righteousness and true patriotism will be valuable possessions. These will depend, in a large measure, upon a large and liberal education."—*Sir W. Dawson*.

These are the words of a distinguished man who watches with care the signs of the times. They were addressed to students, but they apply to all. Personal power and moral righteousness are being recognized, not merely as beautiful ornaments, but as positive forces for all that is enduring and valuable. And the religion of Christ is the means for securing this power and this moral righteousness.

—There is a dawning hope, the *Review of Reviews* thinks, of the conversion of millions, and, through them, hope also for the children of poverty. The list of American millionaires who, like Mr. Carnegie, Mr. Sanford, Mr. Sage, Mr. Rockefeller, and Mr. Enoch Pratt, have chosen in their life-time to practice the gospel of wealth, is growing at a most encouraging rate. Baron Hirsch, too, must not be forgotten when the men of princely beneficence are being spoken of. His limited liability company for the aid of Russian Jews has a capital of \$10,000,000, of which he subscribes \$9,999,500 himself.

"With this example before us," says the *Review of Reviews*, "who knows but that some fine day we shall hear that the English Rothschilds, looking down from the heights of the new Mount Zion on which they have raised their palace over the Aylesbury Plain, may decide to set aside a million or two to make the lot of the laborer in Central England a little brighter and more radiant with hope than it is to-day? Beneficence as this would be for the laborer, it would be still more blessed for the millionaires who must feel at times bored to death as they reflect that they are becoming little more than the keepers of the safes where their securities lie."

The St. Martins Seminary.
Many of our friends have already rallied to our help. As a result of two days work in Fredericton and Gibson, I received pledges to the amount of \$424. Part of this sum had been obtained before my last week's note was written. On Sunday evening I addressed a large audience in the Fredericton Baptist church on the work and needs of the seminary. Before the service was over \$144 additional had been promised, making \$568 in good pledges from this section of the province, which had been canvassed twice before within the past few months. Bro. Crawley and Bro. Nobles were of great assistance to me in my work.

PASSING EVENTS.

THE CONGREGATION WORSHIPPING IN THE FRENCH BAPTIST church, Montreal, was recently disturbed by students of Laval (Roman Catholic) University, who, to the number of 200, marched into the building and interrupted the service. The police were called in and arrested two students who were subsequently soundly lectured by the Recorder and forced to give bonds for good behaviour. The crowd was dispersed by the police, who seem to have done their duty faithfully. It is said the professors condemned the action of the students, but the united action of so large a number reflects strongly upon the University. It seems hard for the Roman Catholic to think the Protestant is entitled to anything better than violence or that there is any better weapon with which to fight what he regards as error than physical outrage. The incident shows that the cause of truth in Montreal is making enough progress to attract the attention of university men, while it also makes clear the desire of some, at least, of the authorities to do justice to the Baptist adherents who are no longer to be ignored.

THE RESULTS OF THE INVESTIGATION into the Bale des Chateaux affair have not yet been given to the public, though it is said the judges who compose the commission are working industriously and it is expected their report will very shortly be presented to the Lieut. Governor. And now another "affair" has loomed above the horizon, in which extensive boodling is charged, and which may afford additional work for the present or another Royal Commission. It has been charged by certain newspapers on the alleged authority of Mr. J. P. Whelan, the contractor who built the Quebec court house, that he, said J. P. Whelan, paid at various times to Mr. Mercier, now premier of Quebec, and to other gentlemen associated with him in business or politics, monies amounting in the aggregate to \$115,000; that a part of these monies was paid while Mr. Mercier was in opposition with his promise that Mr. Whelan's claims against the government on account of the court house contract should be settled if and when Mr. Mercier should obtain power. A detailed account, showing the sums paid and to whom, accompanied the charge. It was reported a week ago that Mr. Mercier had instructed the crown prosecutors to proceed against Mr. Whelan and also against the editors of the *Toronto Empire* and other papers which had published the Whelan charges, for criminal and seditious libel. It is now understood, however, that Mr. Mercier has abandoned the idea of prosecuting for seditious libel and will make the charge one of criminal libel against himself personally. Whether Governor Angers will await the decision of the regular courts in reference to the matter, or whether he will demand that it be submitted to a Royal Commission is not yet made known. His action will probably depend on the report of the Commission in the Bale des Chateaux case. If the report shall furnish him with a sufficient reason for dismissing Mr. Mercier, he will not be likely to trouble himself with the Whelan charge; if not, further investigations may be expected.

A GRAND EVENT WAS THE MEETING of the Women's Christian Temperance Union in Boston. "The city has not witnessed in many years," says one of our Boston exchanges, "except in the heat of an extraordinary political campaign, an example of the enthusiasm of numbers and ideas such as that of the past week in the dual convention of the World's and the National Women's Christian Temperance Union." At every meeting we are told, every door of Tremont Temple was besieged by a great crowd of people extending at times into the middle of the street. Great numbers could not obtain even standing room, and overflow meetings filled the Park street and Bromfield street churches. The result of the recent elections in the United States, as the *Congregationalist* remarks, are sufficient evidence that Christian people generally are not in sympathy with the National Prohibition party, so called, upon which the W. C. T. U. appears to place a good deal of reliance for the accomplishment of its purposes. "But to its purposes themselves—to abolish the saloon and to furnish in its place wholesome recreation and social life, to teach the young the real nature of alcoholic stimulants and the effects of their use, to fight the overshadowing curse of drunkenness, to protect the home, to promote social purity, to exalt womanhood, and to engage women in nobler and more intelligent service for the public welfare and the

strengthening of Christ's church—all good people will not only give their hearty sympathy but their active co-operation."

NO DOUBT THERE WILL BE DIFFERENCES OF OPINION as to the value and wisdom of some of the aims and methods of reform advocated at the meetings in Boston. It is just possible, perhaps, that in some things the women make mistakes. For "to err is human," and women, we suspect, are somewhat human after all. But it is impossible not to be impressed in the presence of this august body. We feel impelled to take off our hat in the profoundest respect for the women of the W. C. T. U.; and that not merely because they are women, but because they have talent, knowledge, devotion, enthusiasm, and above all, faith in God. Their confidence in the goodness of their cause and in the favor of Heaven, their courage and their assurance of final victory are sublime. A reform movement that antagonizes a real evil, and, with singleness of purpose, makes its appeal to God and righteousness, cannot fail of success. The work which the women of the Union have set themselves to do is both broad in scope and manifold in method. "Every year their energies stretch out over wider fields, and the network of enterprises which they direct grows larger, for the reason that the temperance problem is not isolated from the other problems which confront us as a nation. The women who began the temperance crusades, fifteen or more years ago, perhaps did not dream that out of that movement would grow such a vast and intricate association as the W. C. T. U. of to-day, but the present organization has come about in the providence of God and it exhibits the ability which women possess, both to plan and execute on a large scale."

AMONG THE MANY EMINENT WOMEN present at the Boston Convention, were Miss Frances E. Willard, president of both Unions—the World's and the National; Lady Henry Somerset, who is described as "gifted and gracious, a lady in all the length and breadth of the term"; Mrs. Maude Ballington Booth, who thrilled the packed audience to which she spoke on behalf of her rescue work in New York; "Mrs. Hannah Whitall Smith, who is famous for her Bible readings on both sides the water; Mrs. Mary Clement Leavitt, the travelling secretary of the Union, who has literally carried the white ribbon around the world and organized branches in every clime; Mother Thompson, the revered founder of the order; Tel Sono from Japan, and Mrs. Layah Barakhat of Mt. Lebanon, Asia—these, together with the imposing array of superintendents of departments, and State presidents and the other officials, made a company of women with which any one might be proud to claim affiliation." Portraits of the two most notable figures in this array of feminine talent and virtue are presented on the first page of *Zion's Herald*. In one of them, as a matter of course, is to be recognized the familiar features of Miss Frances Willard, who has been called the "foremost woman of the world," and whose title to that high distinction we do not mean to dispute. Her name is at least a household word in every English-speaking country, and wherever known it is associated with heroic Christian efforts on behalf of suffering and enslaved humanity. The other is that of Lady Henry Somerset, daughter of the Earl and Countess of Somers, and the wife of Lord Henry Charles Richard Somerset, second son of the Duke of Beaufort. She is described as being about 40 years of age, of medium height, and well rounded figure, with a healthful, strong, womanly face and dark eyes and hair an English matron simply aided. The simple nobility of her character is illustrated by the great work she has personally done for the poor girls, the wives, the widows, and the miserable beings of the slums of Soho. If the *Herald's* portrait can be trusted, Lady Somerset has less of executive capacity and those characteristics we are accustomed to designate as masculine. Her face is singularly attractive, imaginative, kindly, restful. We should not expect from Lady Somerset the brilliant flashes of wit and telling sarcasms with which Miss Willard is accustomed to electrify her audiences. Lady S. is a preacher, and concerning the sermon which she preached to 3,000 persons in Tremont Temple on Sunday, we are told that it held the audience in breathless attention and was "a masterly presentation of the thought that the person who identifies himself with a reform must expect unpopularity and odium, and must find his solace in the example of Moses, who endured as seeing things which are invisible. With perfect self-

possession, with a wonderful command of language, with apt illustration, and with tender appeal, she pressed home the duty of exemplifying the Christianity of Christ for which the world is sighing to-day."

THE STATE OF NEW YORK HAS AN EXCELLENT LAW in reference to election expenses. It provides that every candidate shall file an itemized statement, showing in detail all the moneys expended by him, directly or indirectly, by himself or through any other person, in aid of his election, and that such statement shall give the names of the various persons who received such moneys, the specific nature of each item, and the purpose for which it was expended or contributed. If such a law were enforced it might be expected to put an end to corrupt practices in connection with elections, if anything would. The trouble with the law in New York is that it is shamefully evaded or violated by those in highest authority. The *New York Post*, after setting forth the requirements of the law, as given above, says:

"It cannot be denied that all the sworn statements fail, in a greater or less degree, to meet these requirements. They mention a few small sums for 'circulars' or 'pasters' and then conceal the real purposes for which the greater part of the money was used by simply naming the lump sum which they have turned over to the campaign committee. There ought to be some kind of an organization formed for the purpose of testing before the courts the legality of these statements."

An eminent example of a failure to meet these "requirements" may be found, we suppose, in the case of the Honorable Mr. Flowers, recently elected governor of the State. Mr. Flowers, who is said to be an estimable gentleman, against whose personal character even his political enemies bring no accusation, in giving account under the law of the expenses of his election, mentioned the sum of five thousand dollars. This sum is probably ample to provide for all legitimate expenses, but no one believes it covers more than one hundredth part of the actual expenses. It was charged by the other party, if our memory serves, that this election cost the Democrats not less than three-quarters of a million. The law is evidently a dead letter, as it appears manifestly incapable of being enforced. It serves, however, to hold up an ideal, and to show from what infamous depths of corruption the authority for government in some portions, at least, of the great Republic are drawn. And we in Canada cannot boast much over our neighbors, considering the very significant start we have made in the down-grade movement.

DESPITE OCCASIONAL DESPATCHES announcing movements of bodies of Russian troops, supposed to indicate an expectation of approaching hostilities, there seems to be nothing which immediately menaces the peace of Europe. Lord Salisbury, of England, Premier di Rudini, of Italy, and the Emperor of Austria have recently spoken most reassuringly in reference to the continuation of peaceful relations among the powers. It is also believed that the present condition of things in Russia, on the whole, favorable to peace. The famine in that country has revealed the fact that, through the petulations of officials, not only have the village magazines in which the Czar supposed there was an ample reserve of corn, been exhausted, but the military granaries have also been depleted in the effort of the corrupt officials to conceal the exhaustion of the village supplies. This, it is believed, has had an influence on the Emperor's mind to fill him with aspirations as to the actual condition of his military stores in general, and to question the truth of accounts of ammunition, forage, clothing, food and other war-like equipments. If this supposition is correct, Russia is not likely to take any step which would precipitate war, until she knows what resources are actually at her command.

AS TO THE CONDITION OF THINGS IN BRAZIL there is little reliable information beyond that given in our last issue. According to despatches which come by way of Rio de Janeiro and Washington, and which are subject to the inspection of de Fonseca's government, there is little or no trouble in the country except in the southern province of Rio Grande do Sul, and even there nothing very serious. According to despatches which come by way of Valparaiso and London, the whole country is in a state of ferment, and revolution is triumphant in Rio Grande do Sul. The truth may be supposed to be somewhere between the two. It is probably much more serious than de Fonseca wishes the world to believe; and, on the other hand, a good deal less

serious than it is reported by parties who have an interest in depressing Brazilian securities.

THE "UNRECONSTRUCTED" MORMONS, that is to say those who are unwilling to accept the situation which is involved in the United States' laws against polygamy, are reported to be making their way to new colonies in Mexico. The enforcement of the laws and the confiscation of certain valuable property have convinced the "saints" that while they hold to their polygamous practices they cannot hold property in the United States. While the leaders have bowed to the inevitable and have decided to respect and obey the laws of the country, many of their followers cling to the old creed and the old practice, and so move on to a country where the Mormon conscience can find a larger liberty.

Romanists Hear the Gospel.

AN EX-PRIEST!—Religious services will be held in the French Baptist church, Oratoire, on Mance st., near St. Catherine, on Wednesday, Thursday and Friday evenings of this week, commencing at eight o'clock. The Rev. N. Grigoire, ex-priest, from St. Johns, P. Q., will speak at these services and give his reasons for leaving the Roman Catholic church. The public is cordially invited to attend. Exercises in French.

The above notice appeared in one of our evening papers this week. Doubtless your daily papers have informed you that the French students from the Laval and Victoria Universities created considerable disturbance the first evening, and at one time threatened very serious consequences, so that so far as preaching the Gospel was concerned very little was accomplished at the first meeting.

Be it said, to the credit of the dignity of the Rev. A. L. Therrien and the members of his church, and also to the credit of the police of Montreal, peace was maintained, and on the two following evenings religious services were held as quietly as in any place of worship, although the streets were full of people.

It is estimated that there were over 200 Roman Catholics present each evening—among the number some of our most respectable citizens. They listened with great attention to the story of ex-priest Grigoire's relation of his doubts and experiences in connection with his severance from the church of Rome and thus from his family and many friends. Your readers will readily see the great opportunity given to help any Romanist desiring light, and I need not inform you that Gospel truths were freely preached at the same time.

The Rev. T. Ladeur gave a short address at the commencement of the meeting each evening, and in his most telling manner laid bare the inconsistencies of the doctrine and life of the church of Rome.

We have felt for some time that the seed sown had taken root in many minds. We certainly need no better proof of it than the numbers who assembled at these meetings—the congregation being limited to the capacity of the building. Pastor Therrien expects full houses with many Romanists present on Sunday. Will the brethren in the Maritime Provinces offer special prayer that Mr. Therrien may be guided in the holding of these meetings to the salvation of many Romanists in the city of Montreal.

We are sending to every Baptist church in the Maritime Provinces copies of the president's Open Letter to the Baptists of Canada, giving information concerning our work, preparatory to your collection for our mission on the first Sunday in December. Failing the pastor's correct address we have sent them to the church clerk. If any church fails to receive these by the 22nd November, or if any one requires more copies, please make application to the undersigned.

A. A. AYER.

Acadia Seminary.

The Young Women's Christian Association formed last year at Acadia Seminary has assumed the support of a pupil in Miss Gray's mission school at Bimlipatam, India. Miss Gray was formerly a pupil of the Seminary, consequently the Association takes an especial interest in her work. The child for whose support they provide they have called "Acadia," and thus the name of our beloved institution, as well as its influence, finds root on heathen soil.

A young lady who graduated from the Seminary last summer offered herself as foreign missionary, and is now studying in the Mission Medical Training School in New York city, to acquire a special fitness for the work to which she has consecrated her life.

Acadia Seminary has now five daughters upon the mission fields of India, whose homes are loving testimonies to the power and sweetness of Christianity in this region of darkness and desolate homes.

W. B. M. U.

NOTO FOR THE YEAR.
"Be not weary in well-doing."

PRAYER TOPIC FOR NOVEMBER:
"That the workers both at home and in the foreign field may realize as never before our great need of the power of the Holy Spirit; and that in answer to believing prayer (Luke 11: 9-13) He may descend upon us all!"

(Missionary Review.)

—SAYS *The Mission Field*: "In India a single church, whose members have a total income of \$1,800, gives annually \$400 of that sum for religious objects, a quarter of which is set apart for the support of a native missionary in another district."

—THE census of 1881 showed that there were in India 124,000,000 women, of whom 21,000,000 were returned as widows, of whom there were under 19 years of age, 669,400; under 13 years of age, 286,000; under 9 years of age, 73,000. All these figures were undoubtedly within the appalling truth.

—THE London Medical Missionary Association has for its object the education of physicians, as well as the founding and support of medical missions, whether independent or otherwise. The income last year was \$11,600. In the entire foreign field are found 139 medical missionaries holding British diplomas—an increase of fourteen in a year. China alone is blessed with 104 devoted men and women, who, like their Master before them, give themselves to healing the sick.

—THE American Baptist Missionary Union gives the following statistics for its African missions, which are confined to Congo, for the year ending March 31st, 1891: Missions, 47; stations, 10; unordained native preachers, 10; self-supporting churches, 1; not self-supporting churches, 5; church members, 454; Sunday-school scholars, 291; day schools, 20; native teachers, 14; day school pupils, 770; value of mission property, \$47,430; total expenditures, \$62,536.

—IN the year 1855 there were in British India 430 schools, both government and missionary, having 20,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvellous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one fourth per cent. of the population.

—A LARGE proportion of the money expended in behalf of Maravian missions is contributed by the benevolent of Great Britain and elsewhere, who are not members of that body. Thus ever since 1818 the London Association for Aid of Maravian Missions has been gathering funds, and the amount collected last year amounted to \$14,330, and legacies were received amounting to \$8,100, while but \$24,000 were derived by the thirteen congregations, etc., in Europe and the United States. The total expended upon the missions in 1890 was \$100,715.

—THE ANTI-FORIGN RIOTS IN CHINA.—To help dispel the native misapprehensions regarding what is done in mission schools and hospitals, it is now stated that British and other missionary bodies are being urged to adopt rules for the guidance of their members in China. It is a common native belief that the eyes and other organs of the dead are taken by Europeans for the purpose of making certain medicines. For the sake of use children are supposed to be stolen and killed. The kernel of this rumor proceeds from the fact that missionary bodies, especially the French sisterhoods, take in the little waifs and strays of Chinese cities and give them shelter and education. In order to overcome, if possible, the ignorance and prejudice on foot that all missionaries—principally those superintending hospitals, schools, and founding institutions—should, on a death occurring, communicate with a local officer to make an inquiry, and likewise allow the institutions to be open at any time to the inspection of Chinese officials. When the scheme is submitted to the missionary societies there is no doubt that they will readily adopt it. Certain representative missionary committees have suggested the plan and discussed it with the consuls. When it is put into practical form, it will tend to remove the fanatical notions that there is anything to screen in connection with the institutions which have rendered invaluable aid to thousands of dying Chinese orphans and homeless little ones.

Memoirs of our Fallen Heroes.

At the recent Convention held in Moncton, by the courtesy of the moderator I was allowed to make a motion, which, on account of a lack of time was neither seconded or discussed. After talking the matter over with a number of those interested in it, we concluded that the best place to ventilate the subject would be in the MESSINGER AND VISITOR. The spirit of the motion referred to was, "Resolved, that it is expedient that the Convention undertake to publish a decennial volume upon the lives and works of the leading Baptists ever identified with the Convention, who have died during the decade."

Now, in the discussion of this subject three questions confront us. Is it necessary? Will it be profitable? Will it pay? These questions we will try to answer in their order. To the first we reply that very many things are expedient that are not absolutely necessary. But the question arises, What are we going to perpetuate the memory of our fallen heroes? All that now remains of many who have done noble service in the cause of truth and righteousness; who have been standard bearers in the little army which has fought for New Testament principles and obedience to Christ's commands in the Christian church; and who, after a life of toil and hardship, nobly borne, have laid their armor down wearily with care and deprivation; is a more covered marble slab in some obscure country burying ground, or a few lines in a gold Year-Book only to be found after a patient examination of a dozen or more of those volumes, and possibly a half a column in some of the denominational papers published at the time of his death. Brethren, are things ought not to be done for the memory of men who have laid the foundation upon which we are building, and have fought for the freedom and blessings we enjoy, is too sacred to be thus dealt with. Do we show due respect to those fallen heroes when we allow the memory of a life like that of Charles Topper, or Silas Rand, or J. F. Kempton, or David Freeman, to be commemorated in this manner? What more fitting tribute of respect than to enshrine their memory in a dignified volume that will be handed down from generation to generation, and preserved for all future time?

Again, we owe it to the future historian to leave these monuments to show the way by which we, as a denomination, have come, and in order that he may be enabled to trace our development from a despised sect to the greatest power, social, moral and religious, under heaven. This, with the blessing of God, our denomination is destined to become in the not very distant future. The history of our church is but the lives of the men and women who have made them what they are, and our churches to-day are but the embalmed intellect, energy and character of the men who have labored to build them. Now when the lives of these men are learned, the history of our denominational struggles and development is known. And as the historian traces their lives he follows the lines by which the churches and the denomination have been led to their present position. There are many other reasons why the publication of such a volume seems to be expedient and almost necessary. But I leave the reader to meditate upon these and think out such others as may be presented to his mind, and hasten on to the second question: Will it be profitable?

In considering the matter of profit and loss, we have to examine beyond the cash-book; for the accounts are not balanced yet and will not be till that great day, when the Judge shall sit upon His throne and the books shall be opened, and the dead shall be judged from the things which are written therein. The matter of dollars and cents we will consider later. For the present let us consider the more weighty subject of influence and commendation. Surely, nothing could be more inspiring and enervating to a young man entering upon an active Christian life than to read the lives of the noble Christian characters, who, in the face of opposition, persecution and martyrdom, dared to stand up for these grand principles, liberty of conscience, obedience to the commands of Jesus Christ, and Christianity a life and experience rather than dogma seasoned with form and ceremony. And in times of adversity and discouragement nothing could be more encouraging than to read the lives of those noble pioneers who have dared the hardships, overcome the difficulties, and laid the foundations upon which we are now building. Any one to read the life of the honored, the living, a Chipman, a Rand; how that in the face of every obstacle they strove nobly on until they had achieved the object that was dearer to them than life, and only laid the sword and the armor down on earth to take the palm of victory and the crown of glory in heaven, could not help but be encouraged to more earnest effort and more resolute determination. At the name of Wellington the blood flows more quickly through the veins of every true English soldier, and at the name of Nelson the heart of every English man thrills with delight and new determination possesses every life. We have had our Wellingtons, our Nelsons, our glorious heroes—fallen now. We still have our Beresfords, our Napiers, our Walkers, and if their memories are preserved their influence upon the lives of the coming generations of Baptist workers will be what the influence of the memory of the British hero is upon the true Briton of the present time.

When England would destroy the national sentiment in Scotland and Wales they must destroy Scottish and Welsh history and poetry, because the narrative and song of the Scottish and Welsh hero have kept alive and stirred to activity the national spirit among these people. And so the story of the lives of our eminent Baptists would keep alive and stir up a more earnest and enthusiastic sentiment among our Baptist workers. It is a well-known fact that one of the most inspiring studies is biography. One should not lose this source of inspiration and strength. I think all will join with me in saying "No!"

Again, we owe it to ourselves as a denomination to have such a volume published. We hear it from every side, "There is no Baptist literature," and when we look over our libraries we are compelled to acknowledge that the statement is painfully true. Until very

recently we have gone to the Presbyterians for our theology, to the Presbyterians and Episcopalians for our commentaries, and as for biography we have had to satisfy ourselves with whatever we could find, regardless of its origin. To be sure we have some, but when we compare our Baptist biography with that of the other great denominations, we find that it is very meagre. "Where are your eminent Baptists?" we are asked. "Dead and buried and forgotten!" we reply with shame.

It does seem as though a volume issued once in ten years, setting forth the lives and labors of that eminent Baptist who have died in that time would be an inspiration to those of us who are their contemporaries; would encourage and strengthen those who are to come after them and fill their places; and would give to the eyes of the other denominations and of the world. And now the question to me is not can we afford it, but can we afford to do without it?

We now come to the third question. Will it pay? O that ubiquitous, eternal dollar! But the answer to this question depends upon the nature of the attempt made. I am told that no book of Canadian Baptist biography has yet paid. But my ideas quite different from any that has ever been tried. Dr. Fyfe, and Dr. Cramp's biography did not pay; but this undertaking is quite different from those. When one has read four or five hundred pages in those biographies he has only the life of one man, and that a life of one ordinary mortal to read the reader for the time spent upon five hundred pages in these intense times. So when one has purchased the biography of one man he has a diminutive volume, almost appearing as if it were not worth the life of one ordinary mortal to read the reader for the time spent upon five hundred pages in these intense times. So when one has purchased the biography of one man he has a diminutive volume, almost appearing as if it were not worth the life of one ordinary mortal to read the reader for the time spent upon five hundred pages in these intense times.

Again, the biography of a single individual would be sold principally to those interested in, or admiring him, while the biography of a dozen individuals would have nearly a dozen times as many who would buy for this reason. And very many who would not buy for the life of one man would buy for the compilation, for the reason given above. And the same reason would tend to give the work a sale beyond the bounds of our Convention.

I dare not close this long article with *verbum sat sapienter*. There are still many other things that might be said upon the subject, and I think the matter worth careful consideration. If this article meets your approval, Mr. Editor, and the approval of its readers I shall be pleased to lay before you some my plans for the working out of this scheme. E. C. BAKER.

Biblical Science and the Higher Criticism.

BY PROF. WM. ARNOLD STEVENS, D. D.

The question at issue, I repeat, is one of *method*—not whether this and that is a *miracle*, and whether it is a *miracle*, and whether this or that theory concerning Isaiah or any other book of the Bible is a true theory. Now is the critical method of historical research that I have defined scripturally justified?

"But prove that things!" the apostle joins upon the Theologian church the duty of investigation and proof in matters of Christian truth. "All things"—all thought and all fact that reach us through human sources are to be proved, and not by the tests of reason. "All things" some admit the right to duty of investigation in human science, but not in the science of things divine—in the domain of physical truth, but not in the domain of Biblical truth. They hold that where the written revelation begins man ends, and proof is not to be sought for. Our text does not sanction this distinction. Prophecies, matters of religious revelation, are the very matters of which the apostle is speaking. (One outstanding, and in the early church unquestioned, fact, was the immediate and manifest agency of the Holy Spirit;—it was his voice that was heard through prophets who communicated his messages and issued his commands. But even prophetic revelations were not wholly self-evidencing, nor was there any clearly defined line of demarcation between the divine message on the one hand, and human erroneous interpretation, or even human imposture, on the other. It was often difficult to distinguish between the true and the false prophecy. It was not until the age of false miracles, of forgeries, of spiritual imposture, and of all manner of charlatanism andlegerdemain in matters of religion. Hence the apostle Paul, as this letter to the Theossalonians shows, found it necessary to rebuke the churches against spurious epistles purporting to come from himself, and also against pretended communications from the spiritual world.

"But prove all things;" this "but" (which is not, but should be in our English Bibles) in our text should not be disregarded. It subordinates this precept to those which precede, and reminds us that while intellectual investigation is a duty, it is not the first nor the highest.

KNOWLEDGE IMPLIES HISTORICAL CRITICISM.

In order to define my position more sharply this I further to say: Exegesis implies criticism; there can be no exegesis worthy the name of science without it. This means that we are not simply to take the Bible and learn from it what the facts of history are, but also to take the facts and learn from them what the Bible is. For instance, in the much-mooted question of the enrollment under Quirinius, related in the second of Luke. We cannot decide it by assuming as final the absolute accuracy of Luke. If from other sources we can ascertain in just what years Quirinius was gover-

nor of Syria, whether he was governor once or twice, and whether to what years, and Epiphanias being, we shall not only be enabled to put the right interpretation upon Luke's language, but also be enabled to pronounce upon the greater or less accuracy of his narrative. To take another instance: "It is asked, as an interpreter of the New Testament, whether our Lord Himself has not decided the Pentateuchal problem for us in John 5: 46, 47, we read His words to the Jews: "For if ye believe Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Here "his writings" can only be understood as referring to the Pentateuch. Now does not the language of our Lord forever debar a Christian from taking any passage of Scripture to teach that which it was not originally intended to teach. I have learned it to be in the very nature of human speech that its first and obvious sense is not necessarily its true sense, and that one of the difficult tasks of the interpreter is to distinguish between the words of plain, and the words of the teaching of Scripture, and his own inferences from that teaching. Hence I hold that in this and in all similar cases, in order to know what our Lord's conception of the fact was, what He meant to say, and to teach, we must not content upon us by all possible research to ascertain what the given fact was.

This is the kind of research justified and encouraged by our Lord Himself, as the critic of the Bible. The question doubt might be removed, and the assurance and strength of personal conviction take its place. Even the fact of the resurrection, the foundation fact of our faith, the Saviour did not require Thomas to believe without evidence. He has no words of praise for Thomas's doubt, yet He willingly furnished the sort of evidence necessary to remove that doubt. In the case of any fact which comes to us through human testimony, it is legitimate for us to apply the principles of the scientific method, and impartially in order to test the evidence therefore. Let me add, before concluding this portion of my argument, that in urging this point, it is Christian scholars I am addressing. Investigation, weighing of evidence, criticism—these are not the first nor highest Christian duty, nor are they the duty of every Christian. But if there is to be any Biblical science at all, if the Christian scholar has any high or worthy mission in the upbuilding of the church and hastening the triumph of Christ's kingdom, he must be able to forever have its rightful place in Christian theology.

A MORAL AIM MUST REGULATE THE CRITICAL METHOD. Let us now consider, in the third place, certain principles that condition and regulate critical research. From the point of view of evangelical Christian theology, the Bible is not a mere collection of the case certain criteria of legitimate Biblical criticism. The following three we may derive from the apostle Paul's words.

First, *Biblical criticism must be dominated by the Christian faith*. It is not that which is "god," is the apostle's precept. Reason has its claims, but reason—the critical intellect—is made, in the constitution of the soul, subject to conscience. Let me try to explain the bearing of this principle. It is that the apostle does not say, "Hold fast to that which is true, but to that which is good, (To *Kalon*). To *Kalon* is the morally true, the noble true. Every historic fact has its moral side; we are to see that side; it is the moral significance of events that we are to see, and to appropriate. The Biblical criticism that renounces the moral aim may be useful in collecting data, but its verdict on the data in any crucial case carries no weight whatever in Christian theology. It is, if not an immoral, at least a non-moral, an irresponsible criticism.

The French scholar Renan is a flagrant example. His industry is unwearying, his learning vast, his instincts are in many ways those of the true scholar. But who will affirm that the moral side of the Bible is to be seen, and its work? It is rather the aesthetic motive that rules—an aesthetic that is partly Greek and partly Platonic. His intellectual affinity, if not his sympathy, is with Nero quite as much as with Paul. He has genuine appreciation of Nero, the connoisseur of beauty—the beauty, namely, which the school of Praxiteles loved to chisel, and which one sees in alluring colors on the canvas of Gerome. Even in Baur, a greater scholar and a nobler intellect than Renan, this moral sense was not so predominant. His achievement possible. Baur did not fail to see that the conversion of Paul was a crucial fact in history, but in interpreting it he failed to recognize its full ethical character—that it was not only a change of opinion, but a moral change of character. That mystic moral phenomenon, what the apostle Paul himself calls a "new creation," was the *to kalon* which the great scholar did not appropriate, and thus being ignorant of, or ignoring, the full significance of the moral fact, laid the very foundation of the Tubingen school in error.

It is the vice of such criticism that it is too easily satisfied with negations. It requires no religious postulate to start with, and no moral goal in view. Renan's remark with reference to the earlier rationalistic school in Germany, "It had no aspiration after the ideal," applies to most of its successors. Its methods and its tendencies were necessarily destructive. On the other hand, the moral aim to which the scientific method applies constructive effort, both in an intellectual and an ethical sense. "Let us follow after things whereby we may edify one another"—that is, build up our common faith and life.

PROPHETIC.

The second condition and principle of critical research is the *recognition of prophecy*. "Despise not prophesying." Wonderful, is it not, how the words of prophecy are in touch with our modern thought? For instance, in the vital point-to-day in every system of Biblical theology is the question of prophecy. As to miracle, Christian theology on one hand, and science and philosophy on the other, have in our

day come to better understanding; a true conception of miracle have alike been gained, and many have come to understand that supernatural law may interpenetrate the physical order of nature without violating the harmony of the universe.

At present it is not so much a miraculous Christianity—a prophetic and predictive Christian revelation. That which we call prophecy—was it merely extraordinary intuition in extraordinary crises of an extraordinary people? Is it on its human side only discovery? Will Carlyle's definition of the prophet satisfy us—the man of insight into the inner reality of things, the originator, the sincere man, his message being God's message to the people, by announcing as they are, and therefore voices the eternal verities? That will define Plato, Newton, Eschylus, Dante; it will not define Elijah, Isaiah, Paul and John. The true prophet claims to have been in actual contact with the living, personal God, that there has been a direct disclosure of himself of attested certainties from a sphere beyond his own consciousness and reason.

Here is a distinct issue between a believing church and rationalism. Rationalism, in its scientific sense of the term, defining a well-known school of thought, denies the fact and the authority of prophecy; or else, in order not to deny, constructs a new definition of prophecy which leaves out its distinctive feature—the living, personal God, which adopts rationalism as its working principle violates at the outset one of the fundamental conditions of scientific method. It adopts at the beginning of a purely historical investigation postulates which are foreign to the sphere of the science of history, and which evidently render it impossible for the critic to deal impartially with the testimony. When a Biblical scholar like Oort (of the Holland school to which Kuenen belongs) assumes that the Biblical prophets, when they said, "Thus saith the Lord," or "The Lord spake to me," were simply employing rhetorical figures, just such as any poet might use to set forth a thought of his own—but not legitimate Biblical criticism, this is not a scientific method, but a method of fundamental and essential conviction not only in Christianity, but in spheres of thought outside of Christianity.

THE AGENCY OF THE HOLY SPIRIT.

Our third principle of critical research is still more broadly and distinctly exclusive of rationalism. It requires the *recognition of the immediate agency within the Christian church of the personal Holy Spirit*. "Quench not the Spirit," these words lay down the base line of all Christian research in the field of exegetical theology; it is legitimate in another department of scientific theology to challenge and to test this postulate, but not to Biblical criticism and exegesis, as I have defined the scientific method. I would lay the emphasis in the whole discussion just where the apostle has laid it in the text I have been quoting. "Quench not the Spirit," stands imperatively first.

I have said that this principle excludes rationalism. I mean that rationalism in its recognized historic sense, as opposed to superlativism, the principle which in religion makes its ultimate appeal to man's mind, whether to reason or to conscience. It denies what supernatural affirmations, and which maintain of authoritative truth made by the God Spirit directly to chosen men. There are degrees of rationalism, and it is often difficult to classify thinkers or schools of thought, but the difference between the rationalistic principle and the principle of the Holy Spirit is that the former is always in the very nature of the case either practically deistic or atheistic. Rationalism, if it meant simple independent thought, or against blind submission to the authority of a priest or a church, would be that, for which Protestant Christianity has stood from the beginning. But it is now well understood to mean something else. It allows no supremely authoritative word to Jesus God the Spirit, and which Christianity by purely natural causes, either eliminating the supernatural in history and prophecy, or else (which comes to the same thing), by breaking down the distinction between the natural and the supernatural. The principle, I say, is in the very nature of the case either deistic or atheistic; it cannot logically remain in the Christian church. Dr. Briggs in the course of a recent article in the *North American Review*, after defining rationalists as those who "make the reason supreme," goes on to define the Christian church into "three great parties, evangelicals, churchmen, and rationalists." In other words, rationalism is one of three schools of Christian thought. We cannot accept this classification. It implies that a clear thinker must see Strauss as clear from the start, that rationalism and historic Christianity are mutually exclusive and antagonistic. The rationalist cannot logically stay in the Christian church.

TOWARDS THE LIGHT.

I must conclude without laying before you, as I hoped to do, some of the more important and conclusive results of Biblical criticism upon the writings, especially the Gospel of John. In "Watkins's Bampton Lectures for 1890," and in the first volume of "Godet's Commentaries on John," may be found some most instructive reading on this topic. We may be sure, let me add, that the criticism, in the proper sense of the term, is not rationalism, is not infidelity, is not an enemy to the faith or to the church. We owe it partly to the work which it has accomplished within sixty years that we are today able to understand the meaning and the mission of this wonderful Gospel of John as they have never been understood before during eighteen Christian centuries.

I know that this period of questioning and reaction is fraught with danger to the faith of many, but we shall not protect or establish the faith of the church by putting questioning and research under ban. I know that questions are being raised which it will take long to answer. But it is the daily joy of the Christian scholar that his face is toward the light. "Ye shall know the truth," his eye is fixed on that promise. Only we may not expect all the truth at once. It belongs to our earthly probation that we must often obtain the truth by disentang-

ing it from the error with which it is so deeply interwoven. We find that the best men sometimes teach error, and that men who are not the best have sometimes become the advocate of an overlooked or a forgotten truth. Let us take care not to encourage in the ministry or in the church a religious agnosticism, sincere but narrow-minded and unreasoning. Let us distinguish between science and science falsely so called, remembering that the advance of all true science is in the interest of Christ's kingdom; knowing that it unsheds slowly, but is always marching to victory. With the windows of the soul open to light from every quarter of the heavens, let us toil and pray for that reasoned conviction as to the fundamental facts and doctrines of Christianity which is the privilege and high reward of the Christian student, and which the writers of the New Testament labored to produce. I have written "that thou mightest know the certainty concerning the things wherein thou hast been instructed," says the evangelist Luke, "having been able to converse of all things accurately from the first,"—one of the early instances of historical research. John, perhaps even more than any other of the New Testament writers, lays stress on intelligent conviction as distinguishing from mere hearsay and traditional knowledge. But it is above all the words of our Lord Himself that we have held up before us the ideal of an apostolic ministry in this matter—namely, that we may be able to say, in the presence both of a believing church and of unbelieving world, "We speak that we do know, we testify what we have seen."—Chicago Standard.

Jesus Wants You.

BY REV. THEODORE L. CUTLER. Are you seeking Christ? Then let me tell you that Jesus is also seeking you; He will save you if you do but give your heart and your life to Him. As the shepherd, in the beautiful parable, left the ninety and nine to hunt after the single straggler, so you must be sure that Jesus wants you in His fold and wants you in heaven. If you throw away your chance of salvation and die without Him, there will be one more soul in hell. But if He is left without you, there will be one soul less to chant His praises in the heavenly throng; He will have one the less present before His Father "with exceeding joy." There is a prodigious encouragement in the fact that the Saviour is so intent to find you; and it ought not to be long before you who are seeking Christ, and the Christ who is seeking you, come together.

On your part there must be genuine repentance. The only genuine repentance is that which cuts up favorite sins by the roots. As it is not enough to get weeds out of a garden unless you plant the seeds of flowers and fruits in their place, so the quitting of old sins will avail you little unless you begin to do Christ's will. Do not waste time in waiting for some harrowing sorrow, or distress, or some thunderclap of excitement. Fears do not save a soul; Felix was frightened, but he did not flee to the Saviour whom Paul preached. He had been a drunkard, in his sober moments, trembled with anguish, and yet he went straight back to his bottle. You may have been alarmed again and again under a faithful sermon, or when you were thinking about dying impatiently; but the fear vanished like an ugly dream. Emotion does not save. Faith saves; and the real essence of faith is the entire letting go of self and the cleaving to Jesus only. To put self under foot, even to the abandoning of any self-righteous ideas of saving ourselves by church-going, Bible reading, praying, or any other good deed, is essential to a right trust in Jesus Christ. You cannot hang your hopes on two hooks at once. Nothing on self; everything on Christ, must be our motto.

Immediate surrender to Jesus brings immediate salvation. Nearly every conversion recorded in the Bible was a sudden conversion, or at any rate it was quick, prompt work. As a converted man once said to good old Doctor Wisner of Illinois: "I found that accepting Christ was only a moment's work as soon as I was in earnest." When you heartily trust Christ as an atoning Saviour, and begin to obey Him, He entrusts Himself with you. As soon as you give yourself to Jesus, you will find that Jesus has given Himself to you, and then there will be joy on both sides.

That is a fine stroke in the parable of the Lost Sheep, which describes the loving and the long-losing shepherd; we are told that "when He findeth the sheep, He layeth it on His shoulders, rejoicing." He is glad for the sake of the rescued sheep, but still more for his own sake. It was for the joy set before Him that your Saviour endured the agonies of Calvary and despised the shame of the Cross. What a glorious satisfaction there will be on both sides when you as a true penitent, and Christ as a true Pardoner, come together and enter into partnership for eternity! That partnership He will not break; for whom He loveth, He loves to the end. In that spiritual partnership you will furnish the mental faculties, and He the grace to guide them; you will furnish the hands to fight, and He the weapons; you will earn money, and He will direct you how to use it; you will sow His seed and bring your harvest into His granary; you will be a branch or twig on the Vine, and the sustaining sap of life will flow into your soul from the central trunk. And now, my friend, if Jesus wants you, and wants to bestow on you the initiative of salvation, and wants to give you the purest of joy that to raise your life to the highest level, and to put you to the best of uses and confer on you the infinite honor of an eternal partnership, why don't you let Him have you?—Evanglist.

I. C. R. Shops, Truro, N. S.

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Yours truly, M. P. RICHARDSON.

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NOVEMBER Sabbath BIBLE FOURTH LESSON I. Dec. CHRISTIAN

"For Christ alone." He bearing His Ver.) All the made, the and the shape of a place of a skull goths." Golgotha meaning a place equivalent, Calvary. He named because of the shape of a says, "It is a rounded mound, head, as Ceres' Ridge." The ex- we know that well-known spot (compare Hebrew the city (Job's thoroughfare Luke 23: 26); den, or orchard. It is the place of crucifixion, probably by Jerusalem, which of the soldiers used an anesthetic, sense of pain. Why? He chose to have all the last hours of his life. Because He was tired the cup gave Him? full statement world.

"The first of them said, 'For they know not this spoken at this time.' The feet of foot or two of suffered in the and not looking heads. Death include all that of the horrible crucifixion, third, of the public of torment, horror, sation of un- tensified just they can be en- ping just after give to the consciousness. which Christ was "And two of either side." (Matt. 27: 38), the public of plunder with of placing Jesus to be given the ple that He was them." And Pilate the criminal should nature of the case, in order his feelings toward Jesus, which was of any criminals of Nazareth. 20. "In His Latin." This language, which all could read, was the language of the Romans; in Hebrew, as represented by the Roman 21. "What I ten." Pilate's servants of Jesus had some reference, but even he was a type said of the type the antitype, a Holy Spirit. I prophesy that they were embled. Here, as often, untary souls of nothing of the Jews of Jesus' CARE OF JOHN. by the cross." told off. That ward the last, loving of the "His mother" of Cleopha's. hah, leaves us have two women either there was The former is

LIVERPOOL.—The good work still goes forward in our midst. One was baptized at Brooklyn on the 8th inst., and six others at the 15th inst. Others will follow soon. To God be all the glory. I. E. BILL.

BALLIS, N. B.—Five more happy believers were baptized last Sabbath, making in all nineteen added since Bro. Young first visited us. Many are saying, thanks be to God for sending Bro. Young this way. While he goes from us our prayers are that he may long be spared, and that his labors may be crowned with success. He is a power for good, and churches with pastors or parsonages would do well to secure his visit. We trust that ere many months he will visit again and assist in the great harvest gathering. I am sure that both pastor and church enjoyed his visit and help, and in fact feel to thank their heavenly Father for assistance rendered all along the line of work observed in our midst during the past few months. We feel to say, "Praise God from whom all blessings flow." The good work continues. Pray for us. CLERK, Nov. 19.

HAMPTON, Annapolis Co., N. S.—"Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Amid the more than 1000 which have lately come to lover of us, we are enjoying a few rays of sunshine from the "Sun of Righteousness" in this part of the Master's vineyard. A few weeks ago I commenced to hold special meetings at Phinney's Cove. Although it was very dark time in the history of the church, yet the Spirit of the Lord was present in the very first meeting, and we saw at a glance that God had a people there who had, evidently, been praying for a spiritual refreshing. As we continued the meetings in attendance and interest. Backsliders began to return, and we believe there was joy in the presence of the angels of heaven over the tears of repenting sinners. Rev. Henry Achilles, who has been a spiritual father to me since I came to N. S., was with us occasionally, and on the 11th inst. he administered the ordinance of baptism to four happy converts. As the day was beautifully fine a large concourse of people was present to witness the ceremony, which has not been administered there for twelve years. Rev. Henry Achilles preached a pure Gospel sermon in the evening, from the words, "And he preached unto him Jesus," after which it was my privilege to welcome the four candidates, in company with a sister who was restored, into the fellowship of the church. The work of grace is still going on, and we hope and most earnestly pray that a tidal wave of religion and reform may roll throughout the place, in which there shall be added to the church of Christ such as shall be eternally saved. We have spent a very pleasant season since we came among the people of Port Lorne and Hampton. The people are generous, kindhearted and true, and are neither ashamed nor afraid to support the Gospel which they love. We have received many presents as tokens of the people's good will, among which was a handsome carpet presented by the ladies of Port Lorne.

HARRY S. ERS.

ACADIA UNIVERSITY.—A few words in regard to spiritual matters at Acadia might be of interest to the many readers of the MESSINGER AND VISITOR. Since the organization of a branch of the college in M. C. U. some three years ago, the methods of carrying on religious work have become more completely systematized, and thus rendered more efficient and successful. At the opening of each year, committees are appointed to take charge of the following departments: Bible study, general religious work, membership, and a devotional committee which arranges for all the general and special services of the association. In addition to the classes which meet each Sabbath in the academy and college, special study of the Word, Bible training classes have been organized among the residents of Chipman Hall, where different groups meet weekly for the consideration of topics of special interest in regard to personal and religious work. Gospel meetings are held in fact, at every station each Sabbath by members of the academy and university throughout the college year. The committee on membership looks after new students at the very opening of the term, ascertains whether or not they are interested in the work of the association, and encourages them to unite with it. The number of Christian workers has been greatly increased (as well as the Propylaeum Society) by the advent of the class of '95. The general interest in spiritual things is very encouraging. The Sunday morning and Wednesday evening prayer meetings are largely attended, and already there are indications of divine power in our midst. During the week of prayer for young men, observed by the majority of American colleges, three services of special interest and power were held. Rev. W. B. Hinson was with us and his earnest words have given us encouragement to hope for larger and fuller manifestations of quickening power. Let the many churches and homes represented at these institutions, especially remember us in their supplications, and during the year, as in the past, many may be led to the light of divine truth. J. B. GANONG.

PERSONALS.

Rev. E. N. Archibald is now laboring with the church in Lunenburg, and wishes his correspondents to address him at that place.

We learn with much regret that news has been received in Amherst by the friends of Rev. Mr. Chubbuck, evangelist, that he was very ill, and that little hope is entertained for his recovery.

We are glad to learn from the Watchman that the health of the pastor of the church at James Plains, Rev. Ralph M. Hunt, has greatly improved, enabling him to engage in his work to better advantage as to himself and others. There is a promising state of things in the church, and both pastor and people are encouraged in their endeavors to maintain the cause of Christ in this part of the county.

Rev. C. R. B. Dodge finds himself most pleasantly situated, both as to residence and pastoral relationship, at Bellowsville, Vermont. His health is good and his work encouraging. He is just now engaged in giving fortnightly lectures on American Baptist history, before the young people of his congregation. The subject of the first lecture was "Roger

Williams, the Apostle of Soul Liberty," that of the second will be "The beginnings of Baptists in New England," the third, "Virginia Baptists," &c. &c. There is a good hint for other pastors. An important work may be done along this line.

Rev. Robert Macdonald, a Nova Scotian by birth, formerly a student at Acadia, afterwards at Newton and Harvard, a man of exceptional ability, with fine promise of a useful and honorable career before him, was formally installed as pastor of the Warren Avenue Baptist church, Boston, on Tuesday evening, Nov. 10th.

Dr. Austen K. de Blois, of St. Martins Seminary, spent last Sunday in St. John and addressed the congregations of Germain street and Brussels street in the interests of the Seminary. We are informed that an excellent impression was made and subscriptions to a considerable amount received in aid of the institution.

Rev. C. W. Williams, M. A., working in the same interest, expected to spend Sunday last in St. Stephen.

NOTICES.

The Lunenburg Co. District Meeting holds its next session at Chester Basin on the first Tuesday in December.

C. W. CONY, Secy.

There will be a meeting of the board of management of the Baptist Annuity Association on Thursday, 25th inst., at 8:30 p. m., at the office of A. F. Randolph & sons, Fredericton. Business: Relative to proposed transfer of funds.

HERBERT C. CREEK, Secy.

The Carleton, Victoria and Madawaska Counties Baptist Quarterly Meeting will convene with the Centreville Baptist church on the second Friday in December, at 7 p. m.; preaching by Brother H. Estabrook; missionary sermon on Saturday evening by Rev. J. C. Bleakney; quarterly sermon, Rev. B. H. Thomas; alternate, Rev. C. Henderson. Rev. B. H. Thomas, chairman; A. L. Felmer, secy.; and Brethren W. S. Saunders, D. L. Pitt and Robert Hannah, the executive committee of the Sunday-school convention; and all lovers of and workers in Sabbath-schools are cordially invited to meet on the above Friday, at 3 p. m., in the Centreville Baptist church edifice. — T. O. TOND, Secy. Treas.

ORDINATION SERVICES.—A council convened on Nov. 12, with the Baptist church at Ballie, Charlotte Co., N. B., to consider the advisability of ordaining to the work of the gospel ministry, Bro. F. C. Wright. The council consisted of the following delegates, viz: Sussex—Rev. E. J. Grant; St. Stephen—Rev. W. C. Goucher; Oak Bay—Rev. F. S. Todd, Dea. Wm. Smith; Rolling Dam—Wm. Lever, John Lever and E. E. McEwen; Lower Woodstock—Rev. J. W. S. Young; Jacksonville—Rev. B. H. Thomas; Portland—Rev. S. Welton. Brussels street and Germain street, St. John. Fredericton, Gibson, Nashwaak, Woodstock, Springfield, Cambridge, Jemseg, Doaktown were invited, but none responded. Brethren G. B. Dotson and Harry Todd, of Oak Bay, and Bro. Barnes, of Wickham, were invited to seats in the council. Rev. S. Welton was appointed moderator, and Rev. W. C. Goucher, clerk. Prayers were offered by Rev. J. W. S. Young. The action of the church in calling the council having been read, several questions were asked concerning the satisfaction of the church with Bro. Wright, and his efficiency in pastoral work; these being satisfactorily answered, the moderator called on the candidate to give a statement of his conversion, call to the ministry, and views of Bible doctrine. After some hours of examination by members of the council the following resolution was moved by Rev. W. C. Goucher, and seconded by Rev. F. S. Todd, to wit: That the council, having heard with entire satisfaction Bro. Wright's Christian experience, call to the ministry, and views of Christian doctrine, proceed to his ordination in accordance with the requests of the Bible church. The ordination services took place in the evening before a large and deeply interested congregation. The preliminary exercises were conducted by Rev. F. S. Todd; ordination sermon by Rev. E. J. Grant; ordaining prayer, Rev. J. W. S. Young; hand of fellowship, Rev. W. C. Goucher; charge to candidate, Rev. B. H. Thomas; charge to church, Rev. S. Welton; benediction, Rev. F. C. Wright. That Bro. Wright may be privileged to enjoy many happy and useful years in the work of the ministry is the sincere wish of his brethren and friends. — W. C. GOUCHER, Clerk.

S. S. CONVENTION.—The Annapolis Co. Baptist Sunday School Convention held its second semi-annual session in connection with the Ministerial Conference at Clarence, on Oct. 14 to 16 a. m. Devotional and other exercises were conducted by Rev. R. D. Porter. A large and representative number of delegates were present from the schools of the County. After reading the minutes of the organization of the convention and the list of delegates, Rev. F. M. Young moved, seconded by Rev. S. Langille, and voted that the officers chosen at the first meeting be re-elected, viz.:—President, Bro. S. N. Jackson; Vice-President, Dea. B. H. Parker; Secretary, Bro. L. W. Elliott; Assistant, Bro. George Dixon; Treasurer, Bro. Henry Longley. The President spoke of the importance of pressing S. S. work in the County. The question of thoroughly organizing was discussed by Rev. S. Langille, Bro. Conroy, E. C. Young and A. Wasalok. Bro. A. Whalock, E. D. Conroy, Austin Caswell, and Rev. J. T. Eaton were appointed to divide the County into districts, and nominate vice-presidents for the same. Closed with prayer by Rev. E. C. Locke.

Afternoon Session.—After opening exercises a Committee was appointed to amend the constitution, consisting of Rev. J. T. Eaton, Bro. E. C. Young and James Gates. Bro. Norman Dunn read a paper entitled "The Sabbath School Lesson." The writer advocated strongly simplicity and practical application in the teacher's work. Resolutions were adopted by Rev. E. B. Kinley, L. J. Tingley, S. Langille and Bro. A. Dunn. The committee on Constitution then presented their report, which was adopted. The next paper was read by Mrs. Geo. Dixon, "Sabbath School Teaching." The teacher being so encircled with the love of Jesus that, undervaluing to teach others, he is most truly taught; a consecrated life makes a successful teacher. Bro. Wm.

Williams, the Apostle of Soul Liberty," that of the second will be "The beginnings of Baptists in New England," the third, "Virginia Baptists," &c. &c. There is a good hint for other pastors. An important work may be done along this line.

INDIGESTION CURED!
FELLOWS' DYSPEPSIA BITTERS

Fellows' Dyspepsia Bitters are highly recommended for Billiousness, Headache, Constipation, Indigestion, Dizziness, Heartburn, Bad Breath, Loss of Appetite, Jaundice, Sour Stomach, Liver Complaint, or any disease arising from bad digestion.

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Chipman next made an address on S. S. work. "The teacher in the Sabbath School" was the subject of a paper read by Miss Nellie Quirk; the daily life of the teacher leading the scholar to Jesus; prayer not being neglected moulding life. The next essay was presented by Miss Emma Jackson, on "The Teacher's Mission." A high and holy calling; the motto, my whole class for Jesus. Remarks were made on the preceding papers by Rev. F. M. Young, Bro. Conroy and Dunn. The Committee on Nominations reported the following Vice-Presidents, standing the districts to which they were assigned:—Bro. E. D. Conroy, 1st district; Ezekiel Barbeau, 2nd; Phineas Whitman, 3rd; Zacheus Phinney, 4th; J. C. Young, 5th; Austen Caswell, 6th; Joshua Porter, 7th. The executive committee for next year were appointed, viz:—Rev. J. T. Eaton, Bro. James Gates, Norman Dunn, Silas Lantz and Geo. Dixon. The Secretary reported having received returns from 33 schools, 31 of which maintained school during the year. No. of teachers, 172; scholars, 1,808; volumes in libraries, 3,333; monies raised for books, \$314; for mission, \$70; number of conversions, 49 in ten schools.

Evening Session.—Devotional exercises; recitations by several members of local school, after which Rev. W. B. Bradshaw gave a very interesting blackboard exercise "The Model Sabbath-school." Remarks were made by Rev. Kinley, Young, Langille and Porter, commending this very excellent exercise. The usual votes of thanks were then made, and this convention adjourned to meet at the Ministerial Conference in April next. — L. W. ELLIOTT, Secy.

Halifax Matters.

Mr. John A. Nichols, of Montreal, has been in Halifax giving temperance and literary lectures. He was engaged by the W. C. T. U. of that city. His lectures were of a substantial type. The attendance was fair.

The Tabernacle has let the contract for building its audience room. Rev. W. E. Hall is in the habit of having church building propounded wherever his lot falls. In every church which he has so far served as pastor, a house of worship has been erected during his pastorate. New Germany, St. Margaret's Bay, Melvern Square, Hillsboro, and Sackville, N. B., on each and all testify to the church building propensities of Rev. W. E. Hall. Everybody, except himself, is surprised that building operations are to begin so soon over the basement of the Tabernacle. In front are piles of timber and lumber. On the evening of Thanksgiving day the teachers and pupils of the Bible School held a concert at the Tabernacle. The audience gave a collection of about \$80 for the building fund.

All the churches in Halifax are moving on smoothly. A refreshing season from the presence of the Lord is desired and much expected. With this in view the pastors are working and waiting.

Rev. Ezekiel Hopper has been engaged by the St. Margaret's Bay churches as pastor. Mr. Hopper has a large field in which to spend his strength. All look forward for good results. Beginning nearest to Halifax, on the Atlantic coast, is Shag Harbor, seven miles in to Dover, five miles further is Indian Harbor, ten miles up the bay is French Village, five miles further is the head of the Bay, then come Ingram River, Black Point, Hubbard's Cove and Mill Cove. Forty miles around this shore to the length of Mr. Hopper's parish. One or two young men could be employed in conjunction with the pastor, and then the labor would be only a moderate supply of the large demands of this place.

Rev. D. W. Ouellet is visiting Hammond Plains, Sackville and Fall River. These churches need a pastor.

FOR W. B. M. U.

Alexandra, per Maud Jones, F. M., \$12 00
Mill Village, per Annie Freeman, F. M., \$3.57
Amherst Point Mission Band, per Mrs. M. A. Logan, 2 shares in Palcoada building, 20 00
Cavendish, per M. M. Clark, 7 25
Amherst Shore, per Mrs. H. H. Embree, F. M., 3 00
Tryon, per Libbie Howatt, F. M., 7 00
Long Creek, per Mrs. J. R. Stretch, F. M., 6 00
Little Grace Bay, per E. A. Martell, F. M., 5 00
Freeman, H. M., \$1; F. M., \$8, 9 00
Moncton, per S. E. Ross, F. M., 25 00
New Tusket, 3 00
Brookville, per Edith Glenn, F. M., 5 50
Woodville Kenting, per J. M. Kempton, shares in Palcoada building, 10 00
Mrs. A. C. Martell collections in Queens Co., N. B., \$10. Less expenses \$1.35, 8 65

Mrs. MARY SMITH, Treas. W. B. M. U. Amherst, Nov. 10.

— K. D. C. Its merits prove its great need. Send for free sample to K. D. C. Company, New Glasgow, N. S.

Home Missions.

RECEIPTS FROM SEPT. 7 TO NOV. 7.

Nashwaak church, per York and Sunbury quarterly meeting, \$14 57	F. H. Moore, Indian Town, North Co., N. B., 1 00
Geo. C. Crabbe, Lic., Newcastle, North Co., N. B., 1 00	Mrs. Gilbert White, St. John, 24 00
Con. Fund, per treasurer N. B. Southern Association, 13 12	"A Friend," Newton Centre, Mass., 5 00
Con. Fund, St. Stephen church, 15 37	Rev. W. P. Anderson, Guyaboro, 5 00
Greenville church, Cum. Co., N. S., 4 00	Legacy, late Lydia DeWolf, Halifax 24 00
Mrs. John E. Robertson, East Point, P. E. I., 2 00	Colls. Yarmouth 3rd church, 15 31
Mrs. T. M. Munro, Barrington, 1 00	Collections at: Lower Wickham church, N. B., 70
Wiggins' Cove, 72	Grand Lake 1st, 1 57
Grand Lake 2nd, 3 49	Johnston 1st, 85
Belleisle Creek, 1 74	Springfield 1st, 2 07
Kotsey, 2 84	Colls., 5 00
Miss Jane Fairweather, Belleisle Creek, 1 00	Des. T. W. Keirstead, Kothsey, 1 00
Rev. P. R. Foster, Boston, Ont., 6 00	Waterville Sunday-school, Hants Co. N. S., 4 00
Baillie church, N. B., 4 40	Con. Fund, 4 00
Millford and Greywood church, W. M. A. S., Brooklyn church, Kings Co., N. S., 6 25	Archibald Hardy, Mahone Bay, 1 00
Con. Fund, 4 00	North Temple Sunday school, 4 00
P. C. Wright, Ballie, N. B., 1 00	W. B. M. Union, 187 50
Con. Fund, 5 00	Miss Jennie Harris, Yarmouth, 5 00
A. P. Shand, Esq., Windsor, per Rev. A. L. Cooney, 37 50	Con. Fund, 1 00
Millford and Greywood, 4 00	Hebron Sunday school, 18 59
Gabourne, 3 00	Faurouche, 3 00
Grand Mira, 3 00	"Good Resolution," Westport, 90 00
Before reported, \$528 14	CHURCH EDIFICE FUND, 3 00
Other money received and reported at request of Com. Treasurer, \$1,179 38	Chester Basin, S. S., 3 00
Kempt S. S., Queens Co., 3 00	Summersville S. S., Hants Co., 2 40
North Temple S. S., Ont., 5 75	Before reported, 14 15
Total, 25 21	MANITOBA AND N. W. MISSIONS, 39 36
Mrs. John E. Robertson, East Point, P. E. I., 2 00	Rev. T. M. Munro, Barrington, 1 00
Campbellton church, N. B., 16 00	Before reported, 19 00
Total, 50 77	Other money received and reported at request of Com. Treasurer, 69 77

FOREIGN MISSIONS

John E. Robertson, East Point, P. E. I., 5 00	A Friend, Barrington, N. S., 1 00
Baillie church, N. B., 4 00	Archibald Hardy, Mahone Bay, 1 00
P. C. Wright, Ballie, N. B., 1 00	GRANDS LIVES MISSION, 1 00
Hattie Robertson, East Point, P. E. I., 1 00	E. I., 1 00
A. Conroy, Treas. H. M. Board, Hebron, N. S., Nov. 11.	

Convention Funds Received.

Cum. Co. quarterly meeting, \$3 76	Third Cornwallis ch., Billow, 17 00
Third Cornwallis church, Billow, 5 00	Butterton Ridge, 5 00
First Horton church, Wolfville, 213 48	Windsor church, N. B., 10 00
Lawrencetown ch., Williams, 10 00	Leinster street church, 25 00
Springfield, 6 00	Great Village, 10 17
Fredericton, 17 93	Upper Sheffield, N. B., Nov. 13.

— If your little ones suffer with "snuffles" Nasal Balm will give them relief. It is a certain cure for all forms of cold in the head or catarrh. Sold by all dealers. Try it.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

EVERY MAN should take them. Who finds his mental faculties dull or failing, or his physical powers flagging, should take these. They will restore his lost energy, both physical and mental.

EVERY WOMAN should take them. Who finds her system irregular, who has nervous prostration, or who is afflicted with all diseases coming from a weak or diseased blood, or from a disordered system, should take these. They will regulate the system, and restore the blood to its normal condition.

YOUNG MEN should take them. They will cure the results of youthful bad habits, and strengthen the system.

YOUNG WOMEN should take them. They will cure all diseases of the blood, and restore the system to its normal condition.

For sale by all druggists, or will be sent upon receipt of price (\$10 per box), by express, to THE DR. WILLIAMS' MED. CO., Brockville, Ont.

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FOR YOUNG LADIES.

at Princess Street, St. John, N. B. Board and Room furnished and lighted, 13 per week. J. D. MITCHELL, Director.

IT PAYS

To thoroughly clean and grade your grain, even for market, but it is absolutely necessary to thoroughly Clean, Grade, and Separate Seed Grain, if you want to have good, clean crops; for what a man sows that will also reap. All progressive farmers, therefore, see the necessity of using a good Fan Mill, and those who want the best.



BUY THE CHATHAM FAN MILL

Which will Clean, Grade and Separate all kinds of grain in the most perfect manner, doing it with the least possible labor and in the least possible time. It is also THE CHEAPEST MILL, quality considered, that there is in the market. There are now 75,000 FAN MILLS AND CHATHAM FAN MILLS in use, and more of them are sold annually in Canada than all other kinds put together.

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TAPESTRIES, BRUSHES, ART SQUARES, LACE CURTAINS, PARLOR SUITES, BEDROOM SUITES, TABLES, HAT RACKS, SPRING BEDS, HAIR, RUBBER, AND FIBRE MATTRESSES, FOLDING BEDS, &c.

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In an Emergency Johnston's FLUID BEEF IS A GOOD STAND-BY.

It is made quickly. Is effective in cases of exhaustion. Adapted to the weak digestion of the aged and very young.

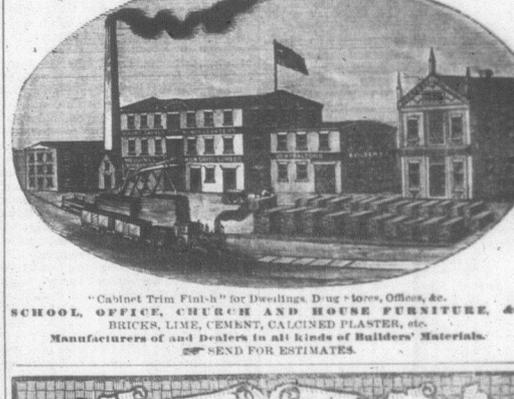
MILLER BROS.' EXHIBIT.

At the recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space. It was all enclosed by a nice railing (of turned balusters) and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and their shade placed tastefully and richly draped and some nice pictures hung. They showed fifteen fine Organs and Pianos. The Karm organ in church and parlor sizes, some of which were very fine in both appearance and tone, ranged in price from \$25 to \$200. Also some fine Karm Pianos in mahogany, birchwood, walnut and rosewood finish. The Evans Bros. Pianos in mahogany, walnut and rosewood finish, both of these makes of pianos are becoming very popular. Prices of pianos shown ranged from \$35 to \$300. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth two of the celebrated Raymond Sewing Machines in different styles of oak and walnut. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and to operate; and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos, the highest award given in prizes were offered. They have now been in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control. Those in attendance at the booth were Messrs H. L. Lockwood, George Parker, J. H. Potter, A. Dick, J. H. Morse, Miss McKinnon, Miss Barrett.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS.

100,000 FEET LUMBER KEPT IN STOCK.

PLANING MILL, SAW MILL, SHEDS, MILL, LATH MILL.



"Cabinet Trim Finish" for Dwellings, Dug-out Stores, Offices, &c. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, &c. BRICKS, LIME, CEMENT, CALCINED PLASTER, &c. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.

The SURPRISE Way.

READ the directions on the wrapper.

1st. Commence by dipping one of the articles to be washed in a tub of luke-warm water. Draw it out and rub on the "SURPRISE" lightly, not missing any soiled pieces. Then roll in a tight roll, put back in the tub under the water and let it stay there half an hour. Do all the wash this way.

2d. After soaking for this time, rub lightly on the washboard; the dirt will drop out.

3d. Then wash lightly through a luke-warm rinse water, which will take out the suds.

4th. Next rinse through a blue water. (Use scarcely any bluing. SURPRISE takes the place of bluing.) Wring them; hang up to dry without boiling or scalding or any more rubbing.

The wash will come out sweet, clean, white.

REST, PEACE, JOY, AND SALVATION IN CHRIST.

Dear Jesus, my Saviour, in Thee I find rest, When weary, and worn out with pain; Thy presence brings comfort and peace to my breast, And quickens my spirit again.

When demons in darkness have compassed me round, And threatened my soul to destroy; How often I've heard Thy sweet voice, And the sound Hath filled me with hope, and with joy.

For me Thou hast conquered Both hell and the grave, For me Thou art pleading above; And now, I will praise Thee, Thou "mighty to save," And sing of Thy wonderful love.

And when through the river of death I must pass, I know Thou wilt bewitch me there, And surely wilt place me in heaven at last. Thy bliss and Thy glory to share.

With martyrs, apostles and prophets, I'll praise Thee, O Lamb, who once died on the tree! In strains more exalted than angels can raise, Amen! even so let it be.

R. S. MORTON. Millville, Kings Co., N. S.

Selected Serial.

THE SQUIRE OF SANDAL-SIDE.

BY MRS. AMELIA E. BARR.

CHAPTER II. THE SHEEP-SHEARING.

The sheep-shearings at Up Hill Farm were a kind of rural Olympics. Shepherds came there from far and near to try their skill against each other—

young men in their prime mostly, with brown, ruddy faces, and eyes of that bright blue luster which is only gained by a free, open air life. The hillside was just turning purple with heather bloom, and along the winding, stony road the yellow aspens were dancing in the wind.

Everywhere there was the scent of bryony and wild rose, and sweet briar, and the tinkling sound of becks babbling over glossy rocks. And in the glorious sunshine and luminous air the mountains appeared to expand and elevate, and to throw out glowing peaks and summits into infinite space.

Hand in hand the Squire and his daughter climbed the hillside. He had left home in high spirits, merrily flinging back the mother's and Sophia's last advice; but gradually they became silent, and then a little mournful. "I wonder why it is, father," asked Charlotte, "I'm not at all tired, and how can fresh air and sunshine make me melancholy?"

"Maybe, now, sad thoughts are catching. I was having a few. Eh? What?" "I don't know. Why were you having sad thoughts?" "Well, then, I really can't understand why. There's no need to fret over changes. At the long end of the great change puts all right. Charlotte, I have been coming to Bar Latrigger's shearings for about half a century. I remember the first. I held my nurse's hand, and wore such a funny little coat, and such a big lace collar. And, dear me! it was just such a day as this, thirty-two years ago, that your mother walked up to the shearing with me, Charlotte; and I asked her if she would be my wife, and she said she would. Then takes after her a good deal; she had the very same bright eyes and bonny face and straight, tall shape thou has to-day. Bar Latrigger was sixty then, turning a bit gray, but able to shear with any man they could put against him. He'll be ninety now; but his father lived till he was more than a hundred, and most of his forefathers touched the century. He's had his troubles, too."

"I never heard of them." "No. They are dead and buried. A dead trouble may be forgot; it is the living troubles that make the eyes dim, and the heart fail. Yes, yes; Bar is as happy as a boy now, but I remember when he was back-set and fore-set with trouble. In life everything goes round like a cart-wheel. Eh? What?" "In a short time they reached the outer wall of the farm. They were eight hundred feet above the valley; and, looking backwards upon the woods from their airy shelf, the tops of the trees appeared like a solid green road, on which they might drop down and walk. Stone steps in the stone wall admitted them into the enclosure, and then they saw the low, gray house spreading itself in the shadow of the noble sycamores—

musical with bees; and the potatoes were dried. As they approached, the old, stateless man strode to the open door to meet them. He was a very tall man, with a bright, florid face, and a great deal of white hair. Two large sheep dogs, which only wailed a hint to be uncivil, walked beside him. He had that independent manner which honorable descent and absolute ownership of house and land give; and he looked every inch a gentleman, though he wore only the old dudsman's costume—breeches of buckskin fastened at the knees with five silver buttons, home-knit stockings and low shoes, and a red waistcoat, open at the top in order to show the fine ruffles on his shirt. He was precisely what Squire Sandal would have been if the Sandals had not been forced by circumstances into contact with a more cultivated and a more ambitious life.

"Welcome, Sandal! I have been watching for thee. There would be little prospect in a shearing if thou wert absent. And a good day to thee, old man! My Ducie was speaking of thee a minute ago. How glad I am to come to help thee out with thy things." Charlotte was untying her bonnet as she entered the deep cool porch, and a moment afterward Ducie was at her side. It was easy to see the woman loved each other. My Ducie was speaking of thee a minute ago. How glad I am to come to help thee out with thy things."

Charlotte was untying her bonnet as she entered the deep cool porch, and a moment afterward Ducie was at her side. It was easy to see the woman loved each other. My Ducie was speaking of thee a minute ago. How glad I am to come to help thee out with thy things."

is well—I hope. We have not heard from Harry lately. I think it worrith father a little, but he is never the one to show it. Oh, how sweet this room is!" She was standing before the old-fashioned swivel mirror, that had reflected generations; a fair, bright girl, with the light and hope of youth in her face. The old room, with its oak walls, immense bed, carved armchairs, drawers, and cupboards, made a fine environment for so much life and color. And yet there were touches in it that resembled her own room as if she were the protest of the present with the past—vivid green and scarlet masses of geranium and fuchsia in the latticed window, and a great pot of odoriferous flowers upon the hearthstone. But the peculiar sweetness which Charlotte noticed came from the polished oak floor which was strewn with bits of rosemary and lavender, to prevent the slipping of the feet upon it.

Charlotte looked down at them as she ejaculated, "How sweet this room is! and the shadow of a frown crossed her face. "I would not do it, Ducie, for any one," she said. "Poor herbs of grace! What sin have they committed to be trodden under foot? I would not do it, Ducie; I feel as if it hurt them."

"Nay, now flowers grow to be pulled, dead, just as lassies grow to be loved and married." "Is that what you think, Ducie? Some cherished in the jar; some thrown under the feet, and bruised to death—their feet of wrong and sorrow—"

"Don't you talk that way, Charlotte. It isn't lucky for girls to talk of wrong and sorrow. Talking of things bespeaks them. There's always them that hear; them that we don't see. And everybody pulls flowers, dearie."

"I don't. If I pull a rose, I always believe every other rose on that tree is sad about it. They may be in families, Ducie—who can tell? And the little roses may be like the little children, and very dear to the grown roses."

"Why, what fancies! Let us go into the yard, and see the shearing. You've made me feel as if I'd never like to pull a posy again. You shouldn't be in families, indeed you shouldn't; you've given me quite a turn, I'm sure."

As Ducie talked, they went through the back door into a large yard walled in from the hillside, and having in it three grand old sycamores. One of these stood at the top of the enclosure, and a circle of green shadow like a tent was around it. In this shadow the Squire and the statesman were sitting. Their heads were uncovered, their long clay pipes in their hands; and, with a placid complacency, they were watching the scores of busy men before them. Many had come long distances to try their skill against each other; for the shearings at Latrigger's were a pastoral game, at which was a local honor to be the winner. There the young statesman who could shear his six acres a day from a dog's eye like capacity, and it was Greek against Greek at Up-Hill shearing that afternoon.

"I had two thousand sheep to get over," said Latrigger, "but they'll be bare by sunset, Squire. That isn't bad for a young man. When was your best? I wouldn't have thought much of two thousand; but every daleman then knew what good shearing was. Now, and the old man shook his head slowly, "good shearers are few and far between. Why, that's some better from beyond Kirkstone Lass and Nibbs."

It was customary for young people of all conditions to give men as aged as Bar Latrigger the honorable name of "grandfather"; and Charlotte said, as she sat down in the breezy shadow beside him, "Who is first, grandfather?" "Why, our Stephen, for he was the first. They'll have to be up before day-dawn to keep steady with our Steve—Steve, how many is thou ahead now?" The voice that asked the question, though full of triumph, was thin and weak; but the answer came in full, melodious tones like a bell.

"Fifteen ahead, grandfather." "Oh, I'm so glad!" "Charlotte Sandal says 'she's go glad.' Now then, if thou looses ground I wouldn't give a penny for thee."

And the women who were folding the fleeces on tables under the other two sycamores lifted their eyes and glanced at Steve; and some of the elder ones sent him a merry gibe, and some of the younger ones smiled, that made his younger, handsome face deepen in color; but he was far too earnest in his work to spare a moment for reply. By and by the Squire put down his pipe, and sat watching with his hands upon his knees. And a stray child crept up to Charlotte and climbed upon her lap, and went to sleep there; and the sheep round four representatives of four generations all over with wailing shadows; and Ducie came backwards and forwards, and finally carried the sleeping child into the house; and Stephen, busy as he was, saw everything that went on in the group under the sky as if he were not there.

Even before sundown the last batch of sheep were fleeced and smitten, and turned on to the hillside; and Charlotte, leaning over the wall, watched them wander contentedly up the fell, with their lambs trotting beside them. Grandfather and the Squire had gone into the house; Ducie was calling her from the open door; she knew it was tea time; and she was young and healthy, and hungry enough to be glad of it.

At the table she met Stephen. The strong, bare-armed Hercules, whom she had watched toasting the sheep round for his shears as easily as if they had been kittens under his hands, was now dressed in a handsome tweed suit, and looking quite as much of a gentleman as the most fastidious maiden could desire. He came in after the sheep had begun, flushed somewhat with his hard labor, and perhaps also with the hurry of his toilet; but there was no embarrassment in his manner. It had never yet entered Stephen's mind that there was any occasion for embarrassment, for the friendship between the Squire's family and his own had been devoid of any sense of inequality. The Squire was "the squire," and was perhaps richer than Latrigger, but even that fact uncertain, and the Sandals had been to court, and married into county families; but then the Latrigger had seen for a century and a half, and perhaps also with the hurry of his toilet; but there was no embarrassment in his manner. 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Royal Baking Powder

ABSOLUTELY PURE

News Summary.

DOMINION.

—Owing to recent rains the water in the St. Lawrence river, which of late has been lower than ever known before, has begun to rise again.

—The Grand Trunk railway tunnel under the St. Clair river between Sarnia, Ont., and Port Huron, Mich., is to be opened for passenger business on December 7.

—The Toronto *Mail's* Montreal correspondent says it is stated that Louis Beaubien has been offered and has accepted the leadership of the Conservative party in Quebec.

—It is stated that the Hon. C. H. Tupper, Minister of Marine and Fisheries, has reported the Deputy Minister of Fisheries, Lieut.-Col. Tilton, for irregularities. Col. Tilton is present absent from the city on official business.

—The victory by so large a majority for the Scott Act, last week, in Charlotte County, is gratifying. In sustaining the law at the polls, the temperance people have done well. If now they will courageously enforce it, they will be doing still better.

—Judges Jette, Davison and Baby, of the royal commission in the Baie des Chaleurs matter, are said to be working diligently at their report, and it is expected that it will be ready by Tuesday or Wednesday, when it will be presented to the Lieut. Governor.

—A destructive fire—the second during the past week—occurred on Friday night. The buildings occupied by the St. John Nut and Bolt works, situated near the I. C. R. track on Lombard St., were destroyed. The damage is estimated at \$15,000. The factory gave employment to about 35 men. The origin of the fire is a mystery. The insurance amounts to \$20,000.

—An Ontario hunting party chased a large deer into a lake. The animal was shot and two of the party went to the lake to retrieve the deer, when he made several desperate struggles, upsetting the boat, and before their companions could reach them the two sank to rise no more.

—Conductor Frederick A. McMillan, of the C. P. R., died very suddenly in this city on Wednesday last. He had come in on his train that morning, apparently in good health. In the afternoon he was in town, and feeling unwell stepped into the royal cafe restaurant on Prince William street to rest, where he was taken suddenly worse and died before he could be removed to his home. Conductor McMillan was a young man, 34 years of age, unmarried, and highly spoken of.

—The French students of Montreal have probably come to the conclusion that there isn't fun enough in the business to make it pay, when in their wild and wayward mirth they forgot to respect the laws of the city. It didn't matter so much so long as they did nothing worse than break up a French protestant religious service; but when in addition to this they held a noisy meeting in a public square and resisted the police, two of them were promptly fined one hundred dollars each, which no doubt will cool their courage for similar demonstrations for a while.

—The inspection of the whole running line of the Intercolonial Railway recently by the Acting-Minister of Railways, the Hon. Mackenzie Bowell, has resulted in many changes amongst the staff of the road. Mr. Scriber, chief engineer and manager, is leaving his employ, and is to be replaced as chief superintendent by Mr. D. Pottinger; Mr. J. J. Wallace, assistant superintendent of the central division, is to succeed Mr. Pottinger; Mr. J. E. Price, divisional superintendent at Campbellton, N. B., is to be promoted to Mr. George Taylor's position as general freight agent, as Mr. Taylor has been superannuated.

—The Earl of Aberdeen delivered an address before the National Club on Saturday. In eloquent language he gave his impressions of the North-west Territories; told how he had become a farmer by investing in Canadian lands; advised Canadian farmers not to rely solely on wheat growing, but recommended "mixed farming." He believed that Canada was on the road to become a great nation. Referring to trade matters he said he could not help thinking that the aim should be to secure as great freedom of intercourse as possible, not only with the United States, but with the mother country as well. "I do not see," he added, "why such a thing should be regarded as Utopian. I look for the time when there shall be closer relations between all the great English-speaking people." He looked upon Canada as the link that was to bring about the desideratum.

—The *Globe* informs the public that arrangements are being made to light the Lunatic Asylum and annex with the incandescent lights. The idea is to wire the whole main building and also to run a line from the Asylum to the annex and thus light the two buildings. It is probable that a few are lights will be placed on the grounds. The engine at present use at the asylum will probably be replaced by a more powerful one; as, besides running the electric light machinery, it will have to do the pumping, washing and other work. A new heating apparatus has been put in in the wing of the asylum annex, and a machine has been put in for pumping, etc. All the work at the asylum and annex consequent upon these changes was done by the inmates except the new chimney of the annex, which was built by Mr. Chas. F. Tilley.

—St. Louis had a disastrous fire on Tuesday of last week. Loss estimated at not less than a million dollars. On the same day Minneapolis suffered from fire to the amount of \$300,000.

—Services in memory of the late Chas. Stewart Parcell were held in the Academy of Music, New York, on Sunday evening, the 19th inst. Hon. G. D. B. Foster, of New York, was the principal orator. A eulogy, read by a prominent Cleveland man, a letter of regret.

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