Messenger and Visitor.

THE CHRISTIAN MESSENGER VOLUME LVII. | PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY. | THE CHRISTIAN VISITOR VOLUME XLVI.

Vol. X., No. 40. SAINT JOHN, N. B., WEDNESDAY, OCTOBER 3, 1894. Printed by G. W. DAY, North Side King Sq

—"THE total number of newspapers published in the world at present is estimated at about 50,000, distributed as follows: United States and Canada, 20,934; Germany, 6 000; Great Britain, 8,000; France, 4 300; Japan, 2 000; Italy, 1,500; Austria-Hungary, 1,200; Asia, exclusive of Japan, 1,000; Spain, 850; Russia 800, Australia 800, Greece 600, Switzerland 450, Holland 300; all others 1000. Of these more than half are printed in the English language."—*Literary Digest.*

—THE *Union Signal* calls attention to a circular issued by Hon. Henry Faxon, showing the superior condition of Quincy, Mass., (a city without a saloon) over those where that evil industry is tolerated. During the twelve years since saloons were voted out, this town has grown in population eight per cent, and its property valuation has increased 120 per cent. At the same time the cost of supporting the poor has decreased fifty-seven per cent. The obvious inference is that, if material interests were the only ones to be considered, a city does a wise and prudent thing when it "votes out" the saloon.

—THE chance of a visit from the swift and deadly cyclone is one of the unpleasant things which the dwellers in the middle and more western regions of the United States have to reckon with. The disasters reported from this cause have been, we think, somewhat less numerous this season than in some previous years, but the tornado which recently swept through portions of northern Iowa and southern Minnesota appears to have been one of the most destructive on record. The loss of life was very large; it is estimated that eighty or more persons were killed outright and many others injured; some of them will die. In Kossuth Co., Ia., alone 26 persons were killed and forty injured, and all along its course the storm left a track of death and desolation. The destruction of property was, of course very great.

—FATAL accidents are very frequently reported in connection with the running of electric street cars. In the crowded streets of cities the danger from this cause is great, and it should be insisted upon in the interests of the citizens that railway companies shall take all practicable precautions, so as to make the peril to pedestrians as little as possible. A fender of simple construction to be placed on the front of electric cars has been invented, and it is claimed that its use would in almost every instance prevent a fatality. The cost of a fender is comparatively small, it is easily placed in position and managed, and yet from the lack of it, it would seem, fatal accidents are continually being reported. If the car fender is as valuable a safe-guard as we are led to believe, it seems clearly to be the duty of every city to demand that the cars run through its streets shall be provided with such an attachment.

—DURING the present summer the Canadian Pacific Railway Company have tried the experiment of irrigating an acre or two of their land at Moose Jaw, with the result, as reported, that while all the surrounding country was parched with drought, the irrigated land produced a luxuriant crop of the finest quality. This will be easily believed by those who have seen the results obtained by irrigation in Colorado or California. There is not the slightest doubt that where water for irrigation is available the finest of crops can be grown on the fertile prairies of our own North-west where the natural rainfall is insufficient. The question is—Will it pay to irrigate these dry sections either every year or in dry seasons? Considering the great extent of land which produces more or less abundant crops without irrigation, the large expense which irrigation in most instances involves and the present and prospective condition of the wheat market, it does not appear to us probable that irrigation will be employed extensively in the Canadian North-west during the present generation.

—THE running of the C. P. R. trains in the Rocky Mountain section of the road by electricity derived from the abundant water power of that region has been spoken of as if the proposal had assumed the character of a definite scheme which in a very short time would be realized. This impression thus given to the public, it appears, is due to the enterprise of those very enterprising people whose business it is to put news into circulation much more than to anything which the C. P. R. authorities are proposing to do. When a Montreal *Star* reporter the other day asked Sir William Van Horne about the matter, he said: 'Yes, that has been suggested. There is no doubt that it could be done and done well. The only question of any importance is this: Can we put out the necessary capital for the works and expect the proper return by way of interest. We are considering that question, rather each director for himself than as a Board. For myself I don't mind saying at once that the scheme is financially not a practical one. Certainly not at present.

—EXCAVATIONS amid the ruins of ancient civilizations continue to afford matter of both scientific and popular interest. Dr. Charles Waldstein, of the American school of Archeology at Athens, has had some 250 men under his direction excavating on the ancient site of the temple of Hera, midway between Argos and Mycenae. Referring to this a writer in Zion's Herald says:

"The old sanctury on this site was burned B. C. 423, but a new and more splendid structure was erected in its immediate vicinity, and adorned with a gold and ivory statue of Hera, the work of Polykleitus of Sicyon, the famous rival of Phidias. This second temple lasted until the middle ages. Both sites have been laid bare. Not only has complete information of the architecture of these shrines been reached, but works of art have been brought to light almost equal in importance to the discoveries of Schliemann. Still more interesting, and possibly more important, are the results of the explorations of the ruins of Nifler, near ancient Babylon, which have been going on since 1887, under the direction of Dr. Peters and Prof. Hilpricht, of the University of Pennsylvania. The temple of Bel, the first shrine to the god ever systematically excavated, has been dug out to its foundations. Evidence has been gained from inscriptions that this city was 1,000 years older than scientists had believed, and that the antiquity of the human race must be carried back to a period at least 4,000 years before Christ. Our Minister at Constantinople, writing to the State department on this subject, says:— 'In the number of tablets, brick, inscribed vases, and in the value of uniform texts found, American enterprise equals, if it does not excel, the explorations of Layard at Nineveh and Rassaim's excavations at Aba-Habba. This enterprise has revealed an antiquity for the human race nearly ten centuries older than science had knowledge of before. The religion, government, habits of life, and, to a great extent, customs, of men who lived 4,000 years before Christ are revealed by the inscriptions which are now being translated here and arranged by Prof. Hilpricht.'"

PASSING EVENTS.

THE summer is gone and the autumn has come with its shorter and cooler days and its longer evenings. Forest and grove are ablaze with leafy splendors, which soon must fade. For a little, nature seems to pause to hold a harvest festival before the chilling blasts and the cold rains shall come and the whole landscape grow brown and bare under the influence of approaching winter. The summer which is bidding us its farewell has been a pleasant and fruitful one in our fair land. Crops have been fairly abundant. The hay crop which is most important, was remarkably so, and was secured in excellent condition. The grain crop, taken generally, has probably been about an average. Small fruits, especially strawberries, were abundant, and the larger fruits are fair. The root crop, on account of the drought which has generally prevailed during the latter part of the summer is expected to be much below the average, but will not be by any means a failure. Pastures, too, have suffered severely for lack of rain, to the serious injury of the beef and butter interests of the country, and the long drought of the later summer was favorable to the spread of forest fires, so that the destruction of property from this cause has been unusually large. Taken altogether the season has certainly been one which affords great occasion for thanksgiving to the Giver of all good for the abundant blessings received. Speaking generally of the eastern part of the continent the summer of 1894 has been characterized by an extremely light rain-fall. While the drought has affected eastern Canada to some extent, it has been most severely felt in New England and the middle states. Regarding the condition of things in Massachusetts the Springfield *Republican* says:

"We are now able to discern the terrible effect of the dry summer, for when the forests should be showing glorious color they are absolutely brown and sere. The drouth-scorched sides of the Holyoke range, brown all over, the leaves abandoning life when they should be emphasizing it in gold and red and crimson, hang on the trees without a tinge of pride or sentiment—barren and desert of life. There is no more melancholy spectacle than this long range, from the Belchertown hills to the south peak of Tom, despoiled of all the charm of autumn, registering the cruelty of the sunshine and the default of the rain. We lament the devastation of forest fires, but no fires on Holyoke or on Tom that have occurred within memory have destroyed so many trees as the drouth has destroyed this year. No doubt some of the trees have retained a meagre flow of sap that now since the fall rains have begun will be augmented sufficiently to save their lives, but they will suffer a retardation of growth. For many thousands of trees, however, the edict of death is issued."

The effect of the drought in that region is also seen in the drying up of springs and brooks and the lower condition of greater streams which have been forded this summer at points where they had never been known to be fordable before. The water power at Holyoke has failed this summer for the first time in the history of that great manufacturing town.

MONTREAL has been making preparations to dispose of its scavenging by burning. The new incenerator has been built at Gregory dump, beside the little river St. Piere. The height of the chimney is about 170 feet, and the cap on the top is about ten feet square. There are six cells for burning the refuse on each side, each cell having a heating surface of 30 feet. The full burning capacity of the furnaces is calculated to be 150 tons of refuse in 24 hours. The wagons containing the refuse matter will be driven into an upper flat and their contents dropped into hoppers above the incinerator. Those who visit the place will find near by, what to some will be an object of not less interest than the sanitary institution above described. It is an old mansion, and on its outer wall is a marble tablet of the antiquarian society telling that here stood Fort St. Gabriel, and that near this spot Pere Le Maistre was killed in an ambuscade of the Iroquis on August 26, 1661. The great front door opens into a hall and thence directly into what must have been a magnificent drawing room, which is now a stable where 24 horses are stalled. Out of this room one passes by a massive archway into what is supposed to have been the dining-room, the embayed windows of which overlooks the rushing waters of the once pure and pellucid St. Pierre. Upstairs are many rooms that once were sleeping rooms, but are now used for the storage of hay and grain, &c., while above these again is the attic with closely boarded windows where "rats and mice and such small deer" hold carnival. A *Witness* reporter, to whom we are indebted for the facts given, is moved by what he saw to say: "From seventeenth century scenes of high emprise and chivalrous act; from blood-thirsty savage and soldier missionary—even from later eighteenth century calm and rural quiet, the babbling stream beside and the mountain-wooded to its very top in the distance—is a long step to the present conditions, with its dirt, disorder and general uncanny appearance. Was there no other available property under the sun? To think that this spot should have been turned into a dump, with a bone boiling factory alongside—and smelling—Horatio!"

MR. GLADSTONE has recently addressed to the bishop of Chester a letter in which he declares himself opposed to local option as a method of dealing with the liquor traffic. Instead thereof he advocates what is familiarly known as the Gothenburg system as the only effective means of dealing with the evil, and declares that for a long time he has been of this opinion. It is putting the matter very mildly to say that these declarations of Great Britain's ex-premier have been received by his political friends, and especially by those who are working for temperance reform, with no little surprise. Local option was one of the planks in the platform on which Mr. Gladstone and his colleagues made successful appeal to the people of Great Britain in the last general election, and the government is fully pledged to pass a local option law. No one should find fault with Mr. Gladstone for endorsing local option, even though he did not regard it as an ideal principle in respect to temperance reform, if he considered it the best upon which the strength of his party could be united. But having with his colleagues accepted local option as a plank in his political platform, one could not have anticipated that Mr. Gladstone would feel himself at liberty now to oppose any feature of that policy which when leader of the government he had accepted and supported. The surprise with which Mr. Gladstone's recent utterance on this subject is received is increased by a remark contained in the letter above alluded to expressing his pleasure that "Chamberla inactively supports the Gothenburg system." Sir Wilfred Lawson, M. P., president of the United Kingdom Alliance for the suppression of the liquor traffic, is quoted as saying that if the Liberals now depart from the recognized principle of their party and sanction even moderate drinking under the Gothenburg system, it will be the heaviest blow ever dealt to the temperance cause in Great Britain. His party, he declares, will refuse to accept any compromise.

THE seal catch of the present season was expected to be small in comparison with that of previous years by reason of the restrictions imposed by the Paris Committee of Arbitration in the Behring Sea matter and agreed to by the governments of Great Britain and the United States. This expectation, it seems, has been disappointed and the catch in Behring Sea and the Northern Pacific is reported to be unusually large. Prohibiting the use of fire arms in seal hunting has not operated seriously, if at all, to the disadvantage of the sealing industry. The hunters now agree, it is said, that the spear is a more profitable weapon for seal killing than the shot gun. There appears to have been no difficulty in finding seals outside the 60 mile zone surrounding the Pribyloff Islands. Complaints come from Washington that the efforts of the Paris tribunal to save the seals of Behring Sea from destruction are proving wholly ineffectual.

Sunday-School Convention.

The Annapolis County Baptist Sunday schools met in convention at Paradise on Wednesday, the 12th inst. Nine pastors, 74 delegates and a large number of other S. S. workers were present. The devotional exercises, essays, and discussions were very interesting. The papers were excellent on the following subjects: "The Church and Sunday-school," by Bro. C. F. Armstrong, of Nictaux; "Feed my Lambs," by Sister Belle Whitman, of Torbrook; "The Teachers and Scholars," by Fred I. Goucher, of Melvern; "The relation of the Sunday-school to the church," by Mrs. G. H. Dixon, of Bridgetown; "What can the B. Y. P. U. do for the Sunday-school," by Sister Annie Shafner, of Williamston. An address by Rev. Mr. Eaton on John the Baptist.

Revs. Eaton, Langille, Tingley, Locke, Young, White, Allaby and Kinley; Bros. N. P. Whitman, A. Dunn, Elliot, Jackson, Longley, Sister Armstrong and others took part in the discussion of these papers.

The question of Catechism was referred to a committee to report to semi annual meeting.

Rev. Mr. White advocated the course of study by the "Bible Readers Association." The secretary reported 37 out of 48 schools had forwarded returns, and hoped that the others would report immediately in order to have a correct statement.

From these we learn that there are 2,670 scholars enrolled; average attendance, 2,015; church members, 894; monies contributed for missions, $98 80; number of conversions, 84; monies raised for school purposes, $468, etc. etc., etc.

Officers for ensuing year: Bro. S. V. Jackson president, Bro. L. W. Elliott secretary, vice-president same as last year with the exception of Bro. Steadman Newcomb for district No. 5. The executive committee, viz.: Bros. A. D. Brown, O. P. Goucher, Jas. Whitman, J. C. Potter, Joseph Bent.

L. W. ELLIOTT, Sec.

Ministerial Conference.

The St. John Baptist ministerial conference met on Monday, Pastor Gordon in the chair. Bro. Baker offered prayer. Reports from the churches followed:

Main St. had baptism on Sunday and a crowded house.

Fairville looking hopefully forward to the coming of Pastor Corey.

Carleton pastorless but correspondence going on in view of a pastor.

Leinster St.—Bro. Baker expects to leave the city during the week. This will leave another church vacant. Bro. Baker has served well and faithfully this church and his going will be a great loss to the city. A committee was appointed to prepare a minute expressing the esteem in which Bros. Baker and Kempton are and have been held by the St. John conference.

Germain St.—Pastor Gates reports large congregations and good interest.

Rev. Malcolm Ross.

I wish to bear testimony to the righteousness of the life of "Father Ross"—as we always called him. I fully realize his name needs not any word from any man to establish it, for where he was known best he was loved most. Still I feel grateful for having come into contact with a life so pure and a mind so possessed with the spirit of our Lord, and wish (if possible) to add to the fragrance of his memory.

It was in the year 1889 that I accepted the call to North River, Clyde River and Long Creek churches on P. E. I. and began work. But I was astounded when informed that an old Baptist minister lived at Long Creek and had been a favored pastor. I had never heard of him before, and did not know such a man lived. To say I groaned in spirit and was filled with distress is to put it mild. For some years previous I had been in a similar position and my experience was of such a nature that it was absolute torture even to think of its repetition. But from the first day I met Father Ross until I left the Island I loved him. He was certainly a "father" in the gospel to me. Kind, courteous, sympathetic, in touch with all the modern movements in religious work, and always ready to extend a helping hand; he was a great blessing and comfort to the pastor. I look back and thank God that I was called to meet him and know his life and labors; for such an experience gives us greater confidence in God's grace, and inspires us with a desire to be truer, better men than ever before.

Father Ross was a great man of prayer. So much was this recognized by his brethren, that it became a regularly understood thing that Father Ross should pray. And so it came about wherever he went, on all occasions, he was called upon to offer prayer. I wish I could describe some of the prayers I have heard him offer, but feel without the voice and accent the pathos and pleading spirit of the now enraptured servant of God, it would be useless. His mind was full of God's truth. He was a plain teacher of the Word; but even when his strength was so far gone that it was an effort for him to climb the steps, he preached with wonderful power and freedom.

Every person liked to hear him. All denominations would be there if they knew Father Ross was going to preach. But it seems to me that I never met a man that the people liked so well to see in their homes as they did Father Ross. No one could speak such words of sympathy and comfort, and very few had a better gift of presenting Jesus Christ out of the pulpit than he.

And the strangest part of it all was that for fifty years this servant of the Lord could have lived and labored in that community and retained the good will of every person I believe.

Now that he is gone, one of the strongest links that binds the present with the past is broken, and perhaps no man that has passed over into the other world in years from P. E. I. has been so generally mourned as Father Ross.

But still sorrow is turned into joy when we know the crown that the righteous Judge will give to him in that day, for he has turned many to righteousness and will have many stars in his crown of rejoicing.

To his sons and daughters and very many friends I would simply say that death to him was such a glorious release, such a transition, that some of us would bring him back if we could. Let us rather heed his course, follow his example, imitate his life of symplicity and faith and be ready to meet him over there.

F. D. DAVIDSON.

Literary Note.

The Delineator for October is called the Autumn Number and contains an unusual large number of articles on interesting subjects. In addition to the regular fashion matter there is a special article of much value to mothers called Fitting out the Family for Autumn and Winter. There are also articles for the house keeper on Seasonable Cookery, Hints on Serving Peaches, Apricots and Plums, and The Use of the House. Life and Work at Mount Holyoke College are well treated by a recent graduate. The second paper in the Kindergarten Series opens up the study in an interesting way, and there is a practical contribution on Millinery as an Employment for Women. The relations between Mother and Daughter are concluded in this number, and in How to Live Wisely, the subject of Illness and What Not To Do is ably discussed. Instruction in Artistic Handcraft is given in Venetian Iron Work and the Uses of Crepe and Tissue Papers, and entertainment is provided in a Halloween, German and Chrysanthemum Party. Around the Tea Table is as gossipy as usual, and there are papers on Knitting, Netting, Tatting, Lace Making, Crocheting, etc., etc.

The subscription price of the Delineator is one dollar a year; single copies fifteen cents each.

Address orders to the Delineator Publishing Co. of Toronto (Ltd.) 53 Richmond St. West, Toronto, Ont.

PERSONAL.

Mr. L. J. Ingraham, formerly of Margaree, C. B., a graduate of Acadia University, was ordained to the Christian Ministry as pastor of the Baptist church in Bloomington, Wis., Sept. 10.

W. B. M. U.

MOTTO FOR THE YEAR:

"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER TOPIC FOR OCTOBER.

For our work in the North West, that every month may witness souls won.

For our monthly leaflet, *Tidings*, that it may be the means of greatly increasing the interest in our work.—Psa. 26: 7

The friends contributing to the mission box will be glad to know that it has been carefully packed and is now on its way. We hope it may reach its destination in safety and bring great joy to the missionaries. It will be like a breath from the home land.

Miss Martha Clark left St. John on Friday morning. She will join Mr. and Mrs. H. Y. Corey in Boston, leaving there for England on the 6th of October. Let us pray daily that these missionaries may have a smooth and pleasant journey and be preserved from all harm.

The aid societies of Digby county held their first county convention in Digby church on the afternoon of Sept. 8th. There was a good representation from societies. Sister Churchill being present addressed the meeting in her old-time earnest and convincing manner. All left the meeting greatly helped and encouraged to attempt greater things in the Master's name in the future. Mrs. Churchill also addressed a meeting in Digby Baptist church Sunday evening, Sept. 9th. Her address was highly appreciated by the very large audience present.

E. S. DYKEMAN, County Sec.

Lawrencetown, Annapolis Co.

Our society has been much lessened in numbers and in strength by the removal of two of our most active members. In August, God called Sister Randall home to hear the welcome plaudit, "Well done, good and faithful, enter thou into the joy of thy Lord." Our pastor, Rev. J. T. Eaton, has accepted the Clementsport church, thus we lose the very efficient aid of his wife, which we have enjoyed for the past seven years. At the last meeting she was presented with the following address:

DEAR MRS. EATON:

It is with hearts filled with sorrow and sadness that we have met this afternoon in our society gathering. Sadness, because we know that when next we meet, should we be spared, the one who so long, so lovingly and so well has filled the president's chair, will be absent. We cannot but be filled with deep sorrow for ourselves, yet we know what is our loss is others, gain, and we would not allow our sorrow to root entirely out a spirit of thankfulness that for seven years it has been our honor and privilege to have you preside over us. We feel that the many pleasant, interesting and profitable meetings we have had have been largely, if not wholly, due to your untiring efforts.

Through you and our dear pastor we have been brought in much closer touch with that grandest of all works—foreign missions—and not we alone, but the church in general; for this you have our heartfelt thanks.

Your removal from us leaves a vacancy in our society that can never be filled; yet it will not only be here we shall miss you, but in the prayer meeting we shall miss a faithful worker, in the Sabbath-school a loving and devoted teacher, and our Mission Band will sorely miss its organizer and ardent supporter.

As you go from us we do not feel that the tie of affection which endears you to us is broken. No! that can never be, love bridges the chasm which distance makes, and ever with the most tender memories shall we think of you and Mr. Eaton.

And now, when the time has come when we are forced to part with both of you, we can only pray that the richest blessing of God may attend both your labors, and that you may be instrumental in winning many souls to Christ.

"The Lord watch between thee and us when we are absent one from another." "The Lord bless thee and keep the." "Thee Lord make His face to shine upon thee, and be gracious unto the." "The Lord lift up His countenance upon thee and give thee peace."

In behalf of the W. M. A. S.,

IDA M. NEWCOMBE, Sec.

Special Donations to Foreign Missions.

Sec.-treas. pulpit supply, Havelock, $6 85, collected by H. Y. Corey; McDonald's Point 94cts, McDonald's Corner $1.78, Cambridge Narrows $2.10, Tnorntown $3 10, Cole's Island, $1.42, Mill Cove $1.25, Lower Cumberland Bay $1.55, Upper Cumberland Bay $1, Lower Range 87cts, Collins $2 20, First Springfield $5.61, Second Springfield $3 43, Keswick $2 72, Kingsclear $1.12, Upper Queensbury $2 28, Lower Woodstock 73cts, Benton $4 48, Jacksontown $2, Jacksonville $2 59 Woodstock $9.50, East Florenceville $3 54, Centreville $5.15, Andover $1 03, Marysville, $5 82 Jemseg $6 68, Upper Gagetown, 60cts, Hampton $3 58. Total $85 28.

These amounts have all appeared in the accounts of the Treasurer of the F. M. B under the head "Donations," and reported to the Convention.

J. W. MANNING,
Sec'y-treas. F. M. B.

SOMETIME.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lasses wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink,
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send,
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lillies pure and white, unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best."

—*May Riley Smith.*

THE FUNCTION OF BAPTISM.

REV. C. W. COREY.

A Paper Read Before the Baptist Institute, Bear River, August, 1894.

The form of baptism has been the battle ground of the theological world for more than a thousand years. Fierce and even bitter has been the conflict. But perhaps the function of that divinely appointed ordinance has formed no minor element of the agitation. An institution so sternly practised by the fore-runner John, so positively sanctioned and established by Christ, and so rigidly adhered to by the apostles, can be treated as no unimportant or insignificant institution of the Christian church.

It is not our intention to discuss in this paper the form of baptism. The writer takes his position as though all debate on that point were at an end. While some, and perhaps all, of the conclusions reached may emphatically pronounce as to the form, yet it shall be so only because of the unavoidable conclusions of Scriptural truth.

Just here, it may be asked, does form argue to function or function to form. This seeming quandary exists alone in view of the puerile interpretation and the inexplicable perversion and the violent rending of the Word or God, by a party sanguine to dodge a simple Scriptural truth, which, for its very simplicity and originality, is unpleasing to the flesh. It is the writer's intention to find the simple and obvious function attributed to baptism either expressed or implied by Scripture.

I. ITS ASSUMED FUNCTION.

There are those who, clinging to some erroneous baptismal practices and having been driven from their once cherished ground of defence, have at last fled for shelter to what is the mere shadow of an analogy. These baptizers of infants declare that baptism is a *substitute for circumcision*. But the idea that baptism is the *rite* of circumcision of the old covenant, continued in the new, in a changed form, is fallacious.

God established the old covenant with Abraham and his natural seed (Gen. 17: 10 14); but the new covenant with Christ and a spiritual seed (Jno. 3: 3–7, Gal. 3: 28–29). It is true also that the subjects of each rite being carefully described are not the same, (Gen. 17: 10 sq., Mark 16: 16, Acts 8: 12). The male children of Jews and the male servants of Jews, with their male children, were to be circumcised; while believers in Christ, both male and female, Jew and Gentile, were to be baptized.

From such passages as Acts 16: 3 and Acts 11: 3 sq., Gal. 2: 12, Acts 21: 20 sq., we find that circumcision was practised by the Jewish Christians along with baptism for a considerable period. Paul moreover, as observed by Dr. Hovey, "when opposing the circumcision of Gentile converts, never hints that baptism takes its place."

We cannot see how Christ could in any sense entail a peculiarly national rite upon a spiritual church, and much less to make baptism the medium. Had it been His intention to transfer the rite to the Christian church; why should he not have transferred it intact? Has the exchange (if it be an exchange) effected any advance upon the original rite? The conclusion we reach is that it in no sense belongs to the function of baptism to preserve the rite of circumcision.

In the light of Roman Catholic teaching great stress is laid upon the *intrinsic function* of baptism. With them it is not a means to an end, but it is an end of itself. The council of Trent declared that in baptism not only remission of original sin was given, but also that which properly has the nature of sin is cut off." It makes one "a Christian, a child of God, and an heir of heaven." As to faith Cardinal Wiseman says, "The church teaches that it is a virtue essentially infused of God in baptism; and such must be more or less the belief of every church that adopts the practice of infant baptism." (See "Mould of Doctrine," page 58, J. B. Thomas.

She however makes the efficacy of the ordinance to depend on the "intent" of the administrator. Apparently the salvation of the baptized is not by any means assured, for Rome teaches that even with the holiest, mass and penance and purgatory are all requisite even on the part of the baptized. Rome, therefore, teaches that *cleansing grace*, but not regeneration, is wrought in baptism. (See "Mould of Doctrine," by J. B. T., page 58.)

Another theory presenting itself in this connection is that of Luther. It is almost incredible that this reformer himself while laying such stress on the bath of regeneration, because in it we are born again." This theory is held also by the Episcopalian church.

Still another theory is that of John Calvin. Calvin insisted that the ordinances were more than mere symbols, "being actual channels of divine efficacy." Pressing his theory led him to his peculiar position in relation to infant baptism, a position still living in the teaching of the Presbyterian church.

In appealing to the Scripture for a refutation of these theories, consider the words of the apostle of baptism. The rugged teaching of John the Baptist is, "bring forth fruits meet for repentance" (Matt. 3: 8) He made this demand of the careless and curious, and partially instructed multitude that was rushing to his baptism. His demand was not that of a Xavier simply requiring a willingness to be baptized. John insisted that the reception of divine grace and a changed life are prerequisites and not accompaniments or products of baptism. To multiply instances of a similar apprehension of baptism on the part of the apostles is unnecessary. (See Acts 2: 37–41; 8: 12; 16: 14, 31–33; 18: 8).

Referring to the account of Peter's preaching to Cornelius and his company we find evidence of the fact that men were endowed with miraculous gifts and with the Holy Ghost before baptism. (Acts 10: 44–48). "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Peter evidently found it was possible for men to enter into the full power of the new life without baptism. In fact the possession of the Holy Ghost was the qualification which led him to call for the administration of the ordinance to them.

Further Scriptural proof in this connection may be found in the list of arguments given in the "Manual of Theology and Ethics," by Dr. A. Hovey (p. 254) two of which arguments have been already cited.

But we need scarcely go to Scripture to refute these ideas which maintain the mechanical function of baptism. The *revolting extremes* to which they naturally give rise is sufficient to show their weakness and folly. In all of these bodies holding such theories in any form the natural tendency (as says Wiseman) is to practice *infant baptism* and declare all not coming under it to be subjects of perdition. With the Jesuits, as seen especially in Xavier, we behold that revolting spectacle of the pressing of this teaching to its natural issue, and heathen being baptized on the ground of willingness and nothing more, and in the Romish church we see it still further made ridiculous in her attempt during the dark ages to Christianize the heathen world by pressing men to baptism at the point of the sword. These monstrosities are, after all, not the out-come of perverseness on the part of the administrators, but rather they are Rome, and those holding kindred theories on baptism, acting in harmony with their erroneous doctrines of the ordinance.

Again with the New Testament baptism is conceived of as being in the highest sense public. The prominence of this feature is more than accidental. Yet if baptism is only a sacrament and is a channel of grace, why should it not always be in secret, or why, in view of the natural timidity of men, did it not become a secret performance. The suggestion is that it is not a mere sacrament or an end of itself, but it possesses a relative merit.

The absurdity of such doctrines appears also in the fact that baptism cannot be self-administered. Fisher in his "Church History" in speaking of "se baptist" seems at first sight to lay it down very positively as a matter of history that baptism has been self-administered. He says: "In 1605 Rev. John Smyth, who had been vicar of Gainsborough, and a company with him, separated from the Independent church at Amsterdam. Smyth, not acknowledging the baptism which he had received in infancy, baptized himself and hence was called the "se-baptist." Further on he says "Whether Smyth baptized himself in this manner, and when among English Baptists immersion began to be the form of the rite * * * are still open questions." So that "se-baptism" is a mere fiction, and probably does not merit the prominence which Fisher's well known awkwardness (we will say for charity's sake) accords it. Man has no authority either in word or example to baptize himself. In all cases there must be the two parties—the candidate and the administrator. Not only could Christ not baptize Himself, but He could not even raise Himself from the dead, but by the Spirit of God was He raised. Whatever this dependence may signify the fact yet remains. What then must become of an isolated soul or that person cut off from any proper or legitimate administrator. If any of the above theories be true, then such unfortunate souls cannot but be cruelly consigned to perdition, in theory at least.

Under the stress of a little logic these theories must be rejected as monstrous fallacies. The ideal never becomes caricatured. It is the imperfect and the grotesque. The religious may be, and even the so-called sacred, but the divine and perfect are not. So here, the grotesqueness of baptism as seen in the history of the church is only possible because men have misconstrued and perverted the real and scriptural conception of the ordinance. The place which Christ would have baptism occupy is such that the ordinance need never be other than most natural and simple and consistent in all its details.

II. ITS ACTUAL FUNCTION.

Concluding that baptism possesses no mechanical function, what then is its place and purpose according to the scriptural conception.

Dr. J. B. Thomas calls baptism by the significant title, "The Mould of doctrine." (See page 28, "Mould of Doctrine.") Dr. Pepper, in the "Baptist Quarterly," (vol. 6, 1872, page 172) speaks of baptism and communion as exhibitions of truth, and as such they are memorials, declarations, symbols and prophecies. What he here says of baptism as one element of the couplet is applicable to baptism alone. Dr. Hovey in his "Manual of Theology and Ethics," says of ritual acts that they "are, to a certain extent, self-interpreting, and there can be no reasonable doubt that in most instances their true meaning lies on the face of them—that they were chosen as being a sort of universal language, readily understood by men of every age and nation."

To show that the Scriptures attest to such conceptions will be our aim.

(1) Baptism symbolizes regeneration. Now regeneration is set forth as being on the one hand a dying to sin and on the other a rising to holiness. In Eph. 2: 5, 6 we read thus: "Even when we were dead through our trespasses, quickened us together with Christ, and raised us up with Him and made us to sit with Him in the heavenly places in Christ Jesus." The same idea of being dead in sin and being made alive in Christ is set forth in Gal. 2: 19, 20. This is no unusual idea of regeneration.

Look, now, at Rom. 6: 4. "We were buried therefore with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Again, Col. 2: 12, "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead." On this latter passage Lightfoot says: "Baptism is the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and in the resurrection of Christ." See Apost Const. 3: 17.)

The British conference of Wesleyan Methodists decided within the past ten years "that the Lord has not in the course of His ministry connected regeneration with baptism in any way." We can conceive how any pedo-baptist body may thus conclude in order to substantiate a weak point. If baptism is only sprinkling, then there is no significance in this apostolic language—it is idle talk.

But it may be asked: "If it be true that baptism symbolizes the passing of the soul from death to life, why would it not be in order and even significant for the ordinance to be often repeated." To this we reply that its very singleness is full of meaning. Christ once only rose from the dead, and men once only are regenerated, so baptism is once only to be administered.

(2.) It commemorates the accomplished death and resurrection of Christ.

Paul says in Rom. 6: 3: "Or are ye ignorant that all we who were baptized into Christ were baptized into His death?" Also in Col. 2: 12, "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead."

Dr. Dollinger, as quoted by Dr. Hovey, says: "St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with Him to a new life." Messner also remarks: "Thus Paul connects the act of submersion with the death of Christ, and that of emersion with the resurrection of Christ—a symbolism of the baptismal rite which has lost its significance with the disappearance of the rite as then observed."

Dr. Schaff says: "All commentators of note, except Stewart and Hodge, expressly admit or take it for granted that in this verse * * * the ancient prevailing mode of baptism by immersion is implied as giving force to the idea of going down of the old and raising up of the new man." (Lange's Comm. on Romans. Note p. 202.)

Commemorating these central facts of the Christian religion, baptism was, in the words of Dr. J. B. Thomas, "a historical monument" to the apostles. (1.) Of the fact that Christ had risen. (2.) Of the pre-eminence of the fact and its consequent primary place in the Christian doctrine. (3.) Of the corporality of the fact, as against all mystifying tendencies.

The same author calls attention to the parallelism between baptism and resurrection, as seen in the New Testament, "Christ's Messiahship was 'manifested' by His baptism, His Sonship was declared by His resurrection. The apostles were ordained to be witnesses of His resurrection "beginning with the baptism of John." If, as Peter says, the "figure" of baptism saves, it "is by the resurrection of Jesus Christ."

The continual representation of this fact of Christian history in a visible act was a forcible reminder to the unbelieving world that the apostles rested their teaching on a fact. That Christ had died would require no effort to believe or any reminder, but that He had risen and so established the central fact of Christianity needed to be reiterated by every new born soul.

"The idea of immortality was common to all men, but that of bodily resurrection was mocked as absurd by the Athenians, or refined into a metaphor as in its literal form too gross by the gnostics. But the apostles declare that Christ is no mystic notion, and Christianity is a historic religion, and by an outward and tangible sign—baptism—they set forth the fact of resurrection as off-setting the prevailing mystic notions."

It may be said that a large number of Pedo-baptist scholars agree with this most obvious interpretation of the apostle's language.

(3.) It represents regeneration as a purifying change.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on His name?"—Acts 22: 16. Comment upon this passage to show that it sustains the position taken is scarcely necessary. Some indeed have claimed that there is more than the symbolic in the washing here spoken of. "His blood cleanseth from all iniquity" is the Scriptural declaration as to the source of cleansing for the sinner. "Without the shedding of blood there is no remission of sins," likewise directs to the source of cleansing. We can therefore readily understand Peter's words, "Even baptism, not the putting away of the filth of the flesh." We must therefore conclude that Annanias makes no assertion of baptismal purification in his instruction to Paul. The idea of purification is never in the New Testament explicitly associated with baptism and the term "wash" but once." (J. B. Thomas, "Mould of Doctrine," page 85). The word "wash" referred to, being that above discussed, makes further examination of this point unnecessary.

That the New Testament writers use the figure of washing or bathing to set forth the washing of the soul in Christ is quite evident. "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us through the washing of regeneration and renewing of the Holy Ghost." (Tit. 3: 5). Also, "That He might sanctify it, having cleansed it by the washing of water with the word." (Eph. 5: 26). Again, "Which also after a true likeness doth now save you, even baptism, not the putting away of of the filth of the flesh, but the interrogation of a good conscience towards God."

Washing or bathing in water, says Dr. Hovey, is a natural symbol of purification, and if Baptists have not insisted on this as often as on other ideas symbolized by immersion in water, it is perhaps due in part to a reaction of feeling against the exclusive reference made to it by pedobaptists; yet they have by no means failed to recognize this part of the meaning conveyed by the rite. Says Dr. Chase, "In baptism there is retained in all its significance the idea of cleansing or purifying, for the water in which we are buried is a purifying element. Thus there is a figurative washing away of sins—a putting off of the body of sinful propensities, and, as it were, a depositing of it in the grave—from which in this emblem, we come forth as alive from the dead, to walk in newness of life, and at length to enter on the life everlasting.

(4) There is in baptism a setting forth of the Trinity. C. H. Spurgeon, in reviewing an ancient pamphlet on baptism, calls attention to this function as therein discovered. At the baptism of Christ, God the Father gave audible approval, Christ the Son was the subject, and the Holy Spirit appeared in the form of a dove. This fact gives special significance to the words of the commission, "baptizing them into the name of the Father and of the Son and of the Holy Ghost." To say that this was intentionally a function of baptism as seen by Christ may be too strong a statement; yet the fact remains that both with the administrator and the subject this crowning doctrine of deity is set forth with every performance of the ordinance.

(5) An act of confession on the part of the candidate is seen in baptism. It gives expression to the experience within. Peter describes baptism as "the answer of a good conscience." Dr. Hovey interprets "answer" as "request"—"the request of a good conscience." So that it is more than a mere setting forth in a mechanical way the historical facts of Christianity—it is the personal avowal of faith in Christ, setting forth the fact that the subject has appropriated to himself the divine salvation, and publicly announces the same to the world.

(6) Baptism has a function pertaining to church organization.

"Among both Protestants and papists there is a general agreement that one of the prime signs of a true church is the proper administration of these two ordinances," (Dr. Pepper, in "Quarterly Review" for 1872, page 174). The two ordinances here referred to are baptism and the Lord's Supper. The same author further states: "It is hardly too much to say that they are the organization of the church—that all else is subsidiary or incidental. We do not, indeed, forget the place which the gospel as the Word of God is to have; but the gospel spoken is the interpretation of the gospel embodied in ordinances . . . and since the church is a body visible, that which visibly embodies its life in its origin and perpetuation, in its relations God-ward, world-ward and self-ward, may most fitly be deemed the very constitution of the church." We can readily give assent to this position. Its truth is attested to by the appalling tendency of mere Christian sentiment of the present day, to abandon the ordinances as fictious and non-essential attachments, and so to abandon the church.

According to the Scriptural representation the church is "the body of Christ." What then is the relation of baptism to this body? "Is it not its very origination," asks Dr. Pepper. "This question is settled by Paul when he writes to the Corinthians: "For in one spirit we all were baptized into one body."—1. Cor. 12: 13. It makes not the least difference whether baptism here is the inward, spiritual invisible baptism, or the outward ritual visible baptism." This position therefore settles the question as to whether we are made members of the church by vote or by baptism. "The vote, or rather the consent, of the church is contained in the baptism. Baptism makes the membership. The old-fashioned expression "Baptism the door into the church," used in its right connection is thoroughly consistent therefore, and sets forth another function of the ordinance.

Investigation of this subject leads one to liken baptism in the fulness of its preserving and conserving function to the rain drop. As the little drop of water has carefully stored up in miniature all the colors of the rainbow, which may be brought to view under microscopic scrutiny, so has baptism been made the minute storehouse of Gospel truth, and failure to see it, we believe, arises from lack of investigation, to which indifference and prejudice largely contribute. We are led by this inquiry firmly to believe that to preserve the ordinance is to preserve the visible church; to surrender it is to obliterate the church. To mangle it is finally to consign to forgetfulness the crucial facts of Christianity; to flatter humanity with its own inherent goodness and adequateness, and to reduce the ruggedness and radicalness of Gospel truth to the superficiality of a mere moral system.

The soldiers who stayed with Washington that dreadful winter of Valley Forge—who doubted their loyalty? Who will yours if you say and show your word true: "Though all others forsake Thee, yet will not I?" Thus serving, the earthly becomes refined; the agony which may rend your soul brings celestial strength. Under the anvil you rejoice that God is molding you to a vessel unto honor. Between the fuller's beating flails you feel your vile robes are beginning to glow with a lustrous purity. Tied to the Potter's wheel, whirling, and feeling as you whirl the sharp knife of God cutting out the gross earth, wince not. Shapes of beauty shall come from that biting steel. You shall be carved into divine symmetry; you shall be ornamented with the exquisite figures which His supreme art brings out of the rough clay; and, more than all, shall you be set apart for the Masters's use—the cup of His blessings, praise, and joy.—BISHOP GILBERT HAVEN, in "Christus Consolator."

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

Minard's Liniment the best Hair Restorer.

The W. H. JOHNSON CO., Ltd.

Have removed to their new and elegant premises, 157 GRANVILLE St., (Corner Buckingham) and are showing one of the largest and finest stocks of

Pianos & Organs

in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-mens' profits.

The W.H. JOHNSON CO., Ltd.

HALIFAX, N. S.

July 4, '94. 6m

Nerves

REGULATE and CONTROL
the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG
BY
HAWKER'S
Nerve and Stomach
TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Mfd. only by Hawker Medicine Co. Ltd. St. John, N.B.

AYER'S
The only
SARSAPARILLA
Admitted at the
WORLD'S FAIR
CHICAGO
1893

Why Was It

that Ayer's Sarsaparilla, out of the great number of similar preparations manufactured throughout the world, was the only medicine of the kind admitted at the World's Fair, Chicago? And why was it, that, in spite of the united efforts of the manufacturers of other preparations, the decision of the World's Fair Directors was not reversed?

BECAUSE

According to RULE 15—"Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition," and, therefore—

Because Ayer's Sarsaparilla is not a patent medicine, not a nostrum, and not a secret preparation.

Because its proprietors had nothing to conceal when questioned as to the formula from which it is compounded.

Because it is all that it is claimed to be—a Compound Concentrated Extract of Sarsaparilla, and in every sense, worthy the indorsement of this most important committee, called together for passing upon the manufactured products of the entire world.

Ayer's The Only Sarsaparilla
Admitted for Exhibition
AT THE WORLD'S FAIR

Baptist Book Room

120 Granville Street,

HALIFAX, N. S.

Remainders after Stock-taking

BARGAINS

3 Young's Concordance	$ 5.00	$3.50
10 Cruden's do large	1.25	1.00
6 Armetye History of the Baptists, half morocco	7.50	6.25
3 " cloth, gilt	6.50	5.50
2 " cloth	5.00	4.00
1 " sheep	6.00	5.00
1 " morocco, gilt	10.00	8.00
3 Greek Hand-books to the New Testament	2.25	2.00
3 Bibles, interleaved	2.00	1.50
1 " annotated, Days	7.00	4.00
2 " pectorial, teachers	2.00	1.50
2 " variorim, teachers	3.00	2.00

Also, a large number of Pocket Bibles from 60cts. up—mail or express extra.

GEO. A. McDONALD, Sec.-Treas.

WANTED!

THE BAPTIST BOOK AND TRACT SOCIETY desire the services of an Agent to travel in the interests of the Society, solicit for Capital and Colportage Funds, &c.

GEO. A. McDONALD, Sec.-Treas.

ESTABLISHED 1847.

GEO. W. DAY,

PUBLISHER,

BOOK and JOB

PRINTER

North Side King Square,

ST. JOHN, N. B.

All Kinds of Printing Done AT REASONABLE RATES.

Orders Solicited.
Satisfaction Guaranteed.

CALIFORNIA, OREGON, WASHINGTON, IDAHO, and all Western Points.
Select and Personally conducted EXCURSIONS,
Via Chicago, Union Pacific, and Northwestern Line.
SHORTEST ROUTE. LOWEST RATES.
For handsome illustrated folder and detailed information address, F. E. SHEARER, Manager, 191 Clark St., Chicago, or JOSEPH HUGGS, Asst. Manager, Great Central Route Excursions, 289 Washington St., Boston, Mass.

BLYMYER BELLS
CATALOGUE WITH OVER 2500 TESTIMONIALS.
THOMPSON & MORRISON, SOLE AGENTS,
AMHERST, N.S.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

THE DRAUGHT OF FISHES.

Lesson II. Oct. 14. Luke 5: 1–11.

GOLDEN TEXT.

"He taught them as one that had authority, and not as the scribes."—Mark 1: 22.

EXPLANATORY.

I. THE EAGER MULTITUDES.—V. 1. "And it came to pass, that, as the people pressed upon him." The friends and acquaintances of Jesus at Nazareth rejected him and his teaching; but there were great multitudes who did wish to listen to his marvellous words, and almost as soon as he left Nazareth crowds pressed to hear him. "To hear the word of God." Truths which had divine authority, and were filled with divine love. He taught them with the authority of one who had perfect knowledge. God bore witness to his words by signs and miracles; and these miracles were examples and object lessons of the love and power, health and blessing, which the gospel brought to men.

II. JESUS PREACHES TO THEM FROM A FISHING BOAT.—Vs. 1-3. "He stood by the lake of Gennesaret." The Sea of Galilee. Probably Gennesaret is a modification of the old Hebrew name Kinneroth or Kinnereth. As four great roads communicated with the lake, it became a meeting-place for men of many nations—Jews, Galileans, Syrians, Phœnicians, Arabs, Greeks, and Romans.

"O Galilee, sweet Galilee, where Jesus loved so much to be;
O Galilee, blue Galilee, come sing thy song again to me."

2. "And saw two ships." Rather "boats." Probably fishing-boats without decks. "Standing by the lake." Moored to the shore or drawn up on the sand. "But the fishermen (Peter, Andrew, John, and James, and those employed by them; see Mark) were gone out of them." Probably not far off, for Jesus speaks to Peter (v. 3). "And were washing their nets." To cleanse them from mud or stones, or matter accumulated from the bottom of the lake or along the shore. They were also mending their nets (Mark 1: 19). All this was required by the previous night's fishing referred to in verse 5.

3. "And he entered into one of the ships (boats), which was Simon's." Simon Peter. Simon is a contraction of Simeon ("hearing"), and Peter means "a rock." The boat belonged to him and his brother Andrew (Mark). Jesus entered this boat, perhaps because it was nearest, and without doubt because Peter was one of his disciples, and had been with him before (John 1: 40–42, and he well knew that Peter would be glad to have him make such use of his boat. "And prayed (asked) him that he would thrust out a little from the land." So that, keeping the crowds at a little distance, he could better address them.

DIVINE USES FOR ORDINARY THINGS.—A common fishing-boat, soiled with daily use, was made an instrument for proclaiming the everlasting gospel and the saving of immortal souls. Such use can be made of our homes, our business, our social opportunities, every one of them becoming instrumentalities for helping men and hastening on the kingdom of God. This transfigures our daily life. This makes "every common bush afire with God." This makes "every land a Palestine."

EVERY PLACE A PULPIT. We should not wait for set times and places, but make pulpits everywhere whence we can speak God's word to some human soul; not only find "sermons in stones," and books in running brooks," but make them pulpits and texts, and illustrations to aid in teaching others.

BLESSEDNESS OF TEACHING. Note how Jesus seemed to love to teach. It is a great blessing to be a teacher. Of few things is it more true that "it is more blessed to give than to receive." The teacher learns more accurately, deeply, harmoniously, completely, by his teaching. He has new motives for learning and for obeying the truth. He has the life and inspiration which come from living contact with other souls. He has the blessing of doing good.

III. AN OBJECT LESSON FROM A DRAUGHT OF FISHES.—Vs. 4-9. 4. "Now when he had left speaking." He had finished all he wished to say at that time to the people. They must now meditate on and inwardly digest the truths that had been taught. "Launch out into the deep—verb in the singular, addressed to Peter as captain—and let down your nets"—plural, of the crew. The word used for "nets" here, as in verse 3, is "diktua," a "general name for nets of all kinds."

5. "And Simon . . . said . . . Master, we have toiled all the night," etc. The night was the best time for certain kinds of fishing, either because, as Pliny suggests, the fishes cannot see as well then, and thus are not frightened away by the boats and nets, or most probably because that is the feeding-time of the fishes. At any rate, the fact that they had failed to catch anything in the best time for fishing was a reason for not expecting any special results from fishing in the daytime. "Nevertheless at thy word I will let down the net." This was an act, not of despondency, but of faith. Peter knew something about Jesus. He had believed that he was the Messiah (John 1: 41), and had seen his miracle at Cana of Galilee (John 2: 1-11), so that, although he may not have expected a miracle, he had reason to trust in the wisdom and knowledge of Jesus.

6. "They inclosed (in their net) a great multitude of fishes." That a miracle is intended is unquestionable. How wrought, whether by a divine act drawing together at this time and place a shoal of fishes, or by a divine knowledge perceiving the shoal that was there, the narrator does not indicate. The sea of Galilee was always famed for the numbers and variety of its fishes. There are more than fifty kinds. "And their net brake." Was breaking, i. e., began to break, was on the point of breaking, but did not actually break.

7. "Their partners." Fellow-workers. James and John (v. 10), and probably their hired men (Mark 1: 20). "And filled both the ships (boats), so that they began to sink." They were full so that they could just float.

8. "When Simon Peter saw it.' His full name is here given, for this is the turning-point in his life: he enters now on a new career, in which the new name is better known. "He fell down at Jesus' knees." Implying that Jesus was in the boat all the time. "Depart from me; for I am a sinful man, O Lord." The greatness, the divinity of Jesus' nature was so revealed to Peter that he felt utterly unworthy by contrast. (Compare Isaiah 6: 1–7; Daniel 10: 6–8; Job 40: 3–4; 42: 5, 6.) Peter did not *mean* the 'Depart from me'; he only meant—and this was known to the searchers of hearts—'I am utterly unworthy to be near thee, yet let me stay'"

IV. THE APPLICATION. FISHERS OF MEN.—Vs. 10, 11. We must not assess the value of the miracle at the market-price of the take, for evidently Jesus had some ulterior motive and design. As the leaden types, lying detached and meaningless in the "case," can be arranged into words and be made to voice the very highest thought, so these boats and oars, nets and fish are but so many characters, the divine "code," as we may call it, spelling out, first to these fishermen, and then to mankind in general, the deep thought and purpose of Christ.

10. "Fear not." For your very consciousness of sin and the new increase of your faith will prepare you for the better work I have for you to do. "Henceforth thou shalt catch men." The word "catch" here means in the original "to take alive," as in the margin of the Revised Version. It is for life, not for death, that men are taken in the gospel net. "Admire," exclaims Chrysostom, "the dispensation of the Lord, how he draws each by the art which is most familiar and natural to him—as the Magians by a star, so the fishermen by fish;" and we may add the hungry by food, the woman of Samaria by the well of water, David by his sheep.

NOTE. Simon had let him have the use of his ship as a pulpit, from which to preach the word of God, and now he rewards him with the immense haul.

NOTE that the higher work comes to the disciples while they are faithfully performing their common daily tasks. So the song of the angels was heard by the shepherds while engaged in their ordinary work with wakeful zeal. It is to those who are faithful in the least that the call comes to higher duties.

11. "They forsook all." They immediately left their nets (Mark), their means of living, and became the permanent followers of Jesus, trusting him for all they needed. They thus gave evidence to the people of their sincerity and faith. There lives became a perpetual sermon. They indeed fished at intervals (see John 21: 3, but the business of their lives was henceforth to follow Jesus and preach his gospel. They had been called up higher. "And followed him." "We" follow Christ when we imitate his example, obey his words, walk in his footsteps toward heaven and God. We need to see our leader clearly, and to follow him as our leader, with personal love and devotion, living ever for him and with him.

FORSAKING ALL FOR CHRIST. We are to give up everything to Christ—our property, our time—"to use as he would have use." We are to give away as much as he directs; to leave all, and be missionaries, if he demands; to suffer the loss of all, if that is needful, in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us, and in all things seek to build up the kingdom of our Lord, and save men from sin.

Pertinent Inquiries.

Do you find it an effort to get out of bed in the morning? Does your back sometimes feel as if it would break? While not too sick to work have you that tired, all-gone feeling as though you might break down at any minute? If so you are suffering from nervous exhaustion, and need a course of Hawker's nerve and stomach tonic and Hawker's liver pills, the greatest nerve restoring, health giving and regulating remedies before the public.

TOOTHACHE, that bane of humanity, is instantly relieved, by rubbing freely on the gum around the diseased tooth, some of Dr. Manning's german remedy, the universal pain cure. Sold by all druggists.

PURELY VEGETABLE—Hawker's liver pills—a sure cure for biliousness.

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

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

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

Physicians,

the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

Scott's Emulsion

the Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the *very essence of nourishment.*

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists. 50c. & $1.

B. Y. P. U.

OUR OBJECT.

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

OUR FELLOWSHIP.

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

WE ARE ONE PEOPLE WITH ONE MISSION.

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

Prayer Meeting Topics for Week Oct. 7.

B. Y. P. U. Subject: "A striking contrast."—Prov. 4: 18–19. See Mal. 3: 18.

C. E. Subject: "The duty and rewards of church going."—Heb. 10: 25.

In this issue we refer you to the "Annual Report" presented at our late meeting at Bear River. Be sure and read it carefully, and immediately set to work to make the next annual returns many times more Satisfactory.

Good for the B. Y. P. U. of N. S. Eastern Association. Send along reports every month, Bro. Secretary, we shall gladly find a place for them, and they will be read too. Now for the other Associations.

We are pleased to report in this issue a new union organized since Convention—now for the next?

How about the C. C. work? Will the pastors kindly urge this department of work now. The Sacred Literature Course should be begun this week. The *Union* of Sept. 22. has the first of the thirty articles, "Struggles for Distinctive Principles." Will not every Baptist church within the Maritime Provinces this year have a class at work? If in some churches there are but few, and these only can with difficulty undertake this study, still we urge for their sake and for the sake of the others, they are bound to influence that this S. L. C. be attempted.

There are churches where no Young People's Society as such exists. It may be the pastor has tried and failed. It may be owing to the location of the field such meetings are almost impossible. Could there not, under such circumstances, be a family study of this course? We are finding that such studies as we have pursued for the past winters so helpful and inspiring to our young people that we urge and urge again. See that some of your members take these studies for the good of the church.

Clarence, N. S.

An interesting meeting was held in the church on Thursday evening, Sept. 13th, and a Baptist Young People's Union was organized. Deacon Edwin J. Elliot was elected president, Avard J. Wilson vice president, Chas. Jackson secretary, Gertrude A. Marshall treasurer and Nellie J. Roach corresponding secretary.

We have thirty active and fifteen associate members, and are to meet Sunday evenings in the church.

The desire to organize this Union has been very general, and we have the support and prayers of all the older members of the church, who will work with us heart and hand for the objects set before us in this Union.

We hope to do great things for God and we expect Him to do great things for us. NELLIE J. ROACH, C. S.

The B. Y. P. U. of the N. S. Eastern Association held its first annual meeting Sept. 15, 16 and 17th, at River Hebert. Two workers' conferences were held in which junior work and the educational work were more or less fully presented. Rev. H. B. Smith gave a strong address on the "Possibilities of junior work," and Rev. H. F. Adams a timely and earnest address on "The necessity of a more faithful Bible study by our young people and the increased efficiency they would therefore have in the great labor of winning souls to Christ.

On Saturday, Sept. 15th the annual business meeting was held, President Walker in the chair. The president and executive presented reports, both of which contained recommendations for future work. These reports were adopted in full. This associational union has now, as a result, obtained a definite place in the association, their secretary being on the association's committee of arrangements and their president being chairman of the committee to report on B Y. P. U. work. Furthermore the executive have committed themselves to the furnishing of information on our work to all Unions once every three months. They expect to receive monthly reports from the societies, which information is to be presented by the secretary in the B. Y. P. U. column of the MESSENGER AND VISITOR. Young People's rallies at district quarterly meetings and fraternal visits between neighboring unions was recommended, and strong efforts will be made to conduct a lecture Bureau for the benefit of all societies.

The following are the officers for the ensuing year: President, Rev. H. B. Smith, Springhill; vice president, C. P. Wilson, Pertapique; secretary, Dr. S. L. Walker, Truro; treasurer, S. W. Cummings, LL B., Truro. These officers with Rev. H. Estabrooks, Amherst, Mr. W. D. McCallum, Truro, and Rev. W. T. Stackhouse, New Glasgow, constitute the executive.

Next year the association meets with the Truro Prince St. Baptist church, when it is expected every Union in the association will be largely represented.

SMITH L. WALKER, Sec'y.

Resolutions, &c.

The following resolutions were passed at the B. Y. P. U. Convention at Bear River in August:

1. Since it is the purpose of our Maritime Union to have a union in every church, to this end we would invite the co-operation of pastors and S. S. Superintendents and teachers.

2. We would recommed the organization of junior societies in every Baptist church, and we do therefore ask the co-operation of presidents and officers of unions and leaders of mission bands, also S. S. superintendents and teachers.

3. We recommend that all societies obtain the *Baptist Union*, and all supplies for the union through the Baptist Book Room, Halifax.

4. We recommend loyalty to the pledge.

5. We utter our protest against church members being taken into the societies as associate members.

6. For the success of the work of the union, we recommend the individual societies to report frequently to the editorial secretary.

7. That in the future each member of the local societies be requested to contribute three cents yearly for the purposes of the Maritime Union; and that the president of each society be considered the agent of this body to collect and forward said contribution to the secretary-treasurer.

I want to emphasize two points touched in the above resolutions. The first is this: Be sure to take the *Baptist Union*; you cannot take the C C. course successfully without the *Union*, and you cannot gain the knowledge desired, and retain the Sacred Literature Banner without taking the C. C. Courses, therefore send this week to Halifax Book Room for the *Baptist Union*. The second point is this: "Will all the societies which did not send the dollar which was due from them. Aug. 24 1894, for the purposes of the Maritime Union, please forward the same to the secretary-treasurer, as there are some unpaid bills that should be settled at once. Resolution seven is for the future, not the past.

W. T. STACKHOUSE, Sec'y-Treas.

Notice.

To the young people of the N. S. Western Association:

DEAR BROTHERS AND SISTERS.—What are your plans for pushing B. Y. P. U. work? Do not miss the opportunities of culture for service afforded by this organization. Now is the time to prepare matter for an interesting report from your locality to the N. S. Western Associational Union at Digby next June. If the sacred literature banner should be lost to the Maritime Provinces at Baltimore, '95, let us see that it is not the fault of the young people of the western counties of Nova Scotia.

Fraternally yours,
F. H. BEALS,
Sec. N. S. Western Ass. B. Y. P. U.

The Annual Report of the Secretary-Treasurer of the Maritime B. Y. P. U. for Convention Year of '93 and '94.

Two years of experience have proved that the organization of the Maritime B. Y. P. U. was no mistake, but the legitimate outcome of the great movement in the United States and Canada for the unification and education of young Baptists.

Maritime Baptists, with about 400 churches and a membership of 40,000, have a tremendous responsibility resting upon them to maintain in the hearts of their children the principles of a New Testament Christianity, and through their children to aid the spread of those principles throughout the world.

The magnificent returns which have already come to those churches where the principles of the Union have been adopted and faithfully worked, prove beyond question its right to exist.

The wonder is that there are those who, notwithstanding their love for the Lord's work, still look with suspicion upon the movement as a something added to the church, and unnecessary to the best development of church life.

We certainly hope—yea, we believe—that when its high mission is better understood all our churches will heartily respond to its principles.

In reviewing the work of the year we rejoice in the progress made in some directions, but in others we cannot but feel that much more might and ought to have been accomplished.

Out of nearly one hundred societies from which your secretary sought statistical reports. only 58 saw fit to reply. Eleven of the 43 societies reporting last year failed to do so this, but to offset that, eleven reported this year for the first time. Between fifteen and twenty new societies have been formed during the year.

The statements made at our last annual meeting that 80 new societies had been organized during the year was certainly an exaggerated guess, for we cannot account for the existence of more than 80 or 90 societies altogether.

The "active" membership of the 58 reporting is 2,595; "Associates," 754. Total 3349, an increase over the membership of last year of 1140—an increase in active membership of 927, in associate 223.

Your secretary is not in a position to give exact statistics concerning C. C. Courses, as one of the questions asked in the form sent out was misunderstood. Probably not less than 700 papers were returned at the May examinations; the largest number being in the Sacred Literature Course, something like 500, which number brought to the Maritime Union for the second time the S. L. Banner, presented by the International Society for the largest number of examiners in a state or provincial union.

Amherst had for the second time the largest number of examiners of any local society in the union, and so is honored again as the custodian of the banner.

Five associational unions have been formed during the year, namely, N. S. Eastern, N. S. Western, N. S. Central, N. B. Southern, and P. E. Island. And two city unions, Halifax and St. John. Yarmouth has a city union formed more than a year ago.

Now that so large a number of our churches, perhaps 300 out of the 400, are still without Young People's Societies, it is to be hoped that during the coming year, with better organized local societies, and the systematic division of labor implied in the associational and city unions, the work of organizing the unorganized churches will be pushed forward with a strong hand.

We believe great progress will be made this year in the adoption of the educational methods by all our societies, resulting in a large increase in the number of students taking the C. C. courses.

The success of this work however rests largely with the pastors, who must not only acquaint themselves with the educational plans of the Union, but become aroused to put them into operation.

Says Dr. Wilkins, "No convert's culture is likely to occur in any church unless the pastor is willing to give the time and attention necessary to a proper educational leadership of the young people."

We rejoice that the importance of the junior department of the movement is making itself felt in our churches. Four junior societies have been formed during the year with a total membership of 214. Junior papers were returned at the May examinations by the juniors of Prince St., Truro, and St. Stephen.

Shall we not, this year, push with vigor and enthusiasm the work in behalf of the boys and girls in our churches and thus prove true to the high trusts committed to us in the developing of these young souls in Christian life and usefulness.

The best results of the year however remain to be announced. Many of our members have become harvesters in the Lord's kingdom. In reply to the question, "How many conversions are traceable to your work?" the returns from eighteen societies gives us 129. Surely the establishment of our young people in personal Christian service is the crowning work of the movement.

You will bear with me if I refer to a few practical matters which should receive our earnest attention at this meeting.

1st. The needs of regular and systematic reporting of the statistics of local societies to the Maritime secretary. It is impossible to secure satisfactory reports unless all the societies realize their proper participation and responsibility in the whole movement. Would not this work be greatly aided if the offices of corresponding secretary in local societies be filled for a number of terms by the same person.

2nd. The pressing need of more loyal financial support for the furtherance of Maritime work.

The officers cannot very well afford to do the general work of the union, and pay out of their own pockets the expenses of stationary, postage, printing, B. Y. P. U. literature, transportation work, &c., &c. If each society were careful to pay the annual fee of one dollar, as voted at St. Martins last year, there would be no difficulty in doing the work without financial embarrassment to those least able to bear it.

We have received during the year $32 00
Have paid bills to the amount of 17 63
Our present indebtedness is about 40.00
This includes a bill of $22 for expenses incurred in connection with the first year's work.

Cash on hand $14.37.

A small amount has been contributed to the *Founding Fund* of the International Union.

Our Toronto delegates gave $50 and pledged $50 more from the Maritime societies.

P. E. Island societies have forwarded something towards the fund. The Yarmouth Union $20. Temple church society $10; St. Stephen society $10; Argyle Head $5.

We sent out last fall over 300 circulars on C. C. Courses. About 100 letters and postal cards have been written in connection with Maritime and International work. Thirty-one receipt cards have been sent in acknowledgements of annual fees; 100 reply postals in securing statistical reports. These statistics have been carefully tabulated.

By the work of the past year your secretary is convinced that it will take a long time to arouse all our churches to a sense of the full importance of the young people's movement; but it will be worth all its costs, for great and practically unlimited possibilities lie before us. Let us therefore be greatly encouraged and undertake with renewed efforts to extend and emphasize this work.

All of which is respectfully submitted.

W. C. GOUCHER,
Secretary-Treasurer,
Maritime B. Y. P. U.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

HOOD'S PILLS cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

Many can testify to the great healing properties of LARDER'S LINIMENT.

PROFESSIONAL CARDS.

Cable Address—"King." Telephone No. 518
KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES.
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL.B
Money invested on Real Estate Security. Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, ETC.
PRINCESS ST.,
ST. JOHN, N. B.

DR. H. D. FRITZ,
SPECIALIST,
EYE, EAR, NOSE AND THROAT.
Office: 66 SYDNEY ST., COR. OF PRINCESS,
ST. JOHN, N. B.
Hours—10 to 12 a. m.; 2 to 5 p. m. Evenings—Tuesday, Thursday and Saturday, 7.30 to 8.30.

C. W. BRADLEY.
DENTIST,
MONCTON, N. B.
Office—Cor. Main and Botsford Sts.

EDUCATIONAL.

GO TO
WHISTON'S COMMERCIAL COLLEGE
TO LEARN
Bookkeeping, Writing, Letter Writing, Arithmetic, Shorthand, Typewriting, Office Work, Etc.
There is a growing demand among business men for Graduates of this College.
Send for Free Catalogue to
S. E. WHISTON,
95 Barrington Street, Halifax.

St. John Business College

St. J. B. C.

Going to Business College?
Now is an Excellent time to enter, so think we and the large number who have entered lately. If you are interested send for circular.
KERR & PRINGLE,
St. John Business College,
Odd Fellows' Hall, St. John, N. B.

FRAZEE'S BUSINESS COLLEGE
27th Year.
HALIFAX, - - N. S.,
119 Hollis Street.
The original HALIFAX BUSINESS COLLEGE under the same management for twenty-six years. Best in every department. Business, Shorthand, Typewriting. Come here if you want the best return for your money and time. Circulars free.
J. C. P. FRAZEE.
Principal.

ACADIA COLLEGE.
The next Session will open on
Wednesday, October 3rd.
Matriculation Examinations will be held on
Tuesday, Oct. 2nd.
In the Library, 9–12 a. m.
Applications may be addressed to
A. W. SAWYER,
President.
Wolfville, N. S., Aug. 22, 1894. 34 3i

ST. MARTINS SEMINARY!
Will open with a full staff of Instructors
September 18th.
Courses of instruction and terms will be similar to those of previous years, with such additions as experience will dictate.
The committee have secured the services of REV. W. E. MCINTYRE, B. A., as Principal, to whom all applications and correspondence should be addressed.
Mrs. M. M. Scribner has been again engaged as matron.
32 6m By order of the Committee.

HORTON ACADEMY
WOLFVILLE, N. S.
The Autumn Term
of this Institution opens
September 5th, 1894.
Winter Term
January 9th, 1895.
This Academy
Invites the attention of Students generally. Special attention is given to the preparation of its classes for matriculation. It also provides a good general business course, beside fitting student teachers for the Normal School.
Situation beautiful, healthful, central.
Well trained and experienced Teachers compose the staff.
The Manual Training Department is well equipped for mechanical, perspective and instrumental Drawing, Carpentry, Wood Turning and Iron Work, affording excellent opportunities for students looking toward mechanics, engineering, etc.
The Academy Home,
Equipped with modern conveniences, well provided for, and supervised by three resident teachers, insures the comfort and good order of the students.
Terms reasonable. Board and laundry $2.80 per week. Write for calendar.
We are authorized to state that the Nova Scotia School of Horticulture will be open free of charge to all students of the Academy.
29 6m I. B. OAKES, Principal.

Acadia Seminary!
BEAUTIFULLY SITUATED
—AND—
ELEGANTLY EQUIPPED
The LITERARY DEPARTMENT provides
A College Course,
A Teachers' Course, and
A Commercial Course.
The FINE ARTS DEPARTMENT provides Instruction in
Voice, Piano and Violin.
Painting and Drawing.
Elocution and Calisthenics.
The Autumn Term opens SEPTEMBER 5th. Winter Term, JANUARY 9th.
Calendars and all desirable information may be had on application to
R. W. SAWYER,
30tf Wolfville, N. S.

BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U. S. A.
CHURCH BELLS, PEALS AND CHIMES.
Price & Terms Free.

Messenger and Visitor.

$2.00 per annum:
When paid within thirty days, $1.50

S. McC. Black, - - - - Editor.
J. H. Saunders, - Business Manager.

OFFICE:—No. 8 Pugsley Building, Prince William St., St. John, N. B.

All Correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

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

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

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

Advertising Rates furnished on application.

Messenger and Visitor.

WEDNESDAY, OCT. 3, 1894.

THE GOSPEL TO THE POOR.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

The words above quoted form a part of the Sunday School lesson of October seventh, and in them principally centres the interest of the lesson. From the book of the Prophet Isaiah which had been placed in His hands our Lord read these words as a part of the lesson for the day, in the synagogue of Nazareth. He read them and applied them to Himself and to His work, saying to the people, "This day is this Scripture fulfilled in your ears." To the congregation in that Galilean synagogue, the preacher and His words proved a stumbling-block. They were offended at His doctrine and would have killed Him in their rage. Such, in the history of the world, has been the attitude of many toward Jesus and His gospel. But the wrath of man does not overthrow the counsels of God nor thwart His gracious purposes. Jesus is divinely ordained to be the Redeemer of men, nor is there salvation in any other name. His is the only real and sufficient gospel which human ears have heard.

Christ's gospel is a gospel for the poor, and millions who, in the deep consciousness of their poverty, have stretched their hands in faith to Him have found it a very real gospel which has satisfied their needs and made them rich,—rich in the grace of pardoning love and divine fellowship experienced here, and infinitely rich in the anticipation of the revelation of the glory of God and the final triumph of Christ and His saints hereafter.

It is the poor who need a gospel. If any one is sufficient unto himself, if he is rich and increased in goods and has need of nothing, he seeks no Saviour and for him there is no gospel. It is the "poor man" who cries to God, and if his cry be sincere and devout, God hears him and delivers him from all his troubles. The poor man in the thought of our Lord and of the Prophet whose words He fulfilled is not merely the man who lacks material wealth. The distinction between poverty and affluence is not truly measured in the standards of the mint and the counting-house. The man who is rich only in flocks and herds, in houses and lands, in gold and silver, and in such things as these will procure, has no real wealth. One may have great store of earthly riches and yet know himself to be miserably poor before God. For the riches of which he is possessed may take to themselves wings and fly away, and if they remain, he may be robbed of his health, of his faculties, his friends, his happiness—of all that makes life desirable. But if all these remain and his prosperity continue unbroken to the end of life—that end soon comes. Death enters and strips the man of all his possession, so that he departs from the world naked and poor as when he entered it. And after death comes a judgment by which the position of men shall be determined, not according to any outward distinctions, but according to the eternal principles of righteousness and truth. They who perceive and feel their poverty will feel the need of help from God; and to them the word of Isaiah, fulfilled in Jesus Christ, is a real gospel. But the lack of worldly goods does not open a man's eyes to the fact and the cause of his poverty in the sight of God, and the possession of such wealth does not always blind men to the fact of their poverty and the need of help from above.

To the poor—to those who know and feel their need—the preaching of Christ is a message from God. It is a message of healing to the broken-hearted, of deliverance to the captives, of sight to the blind, of liberty to those who are bound and bruised with fetters. And many are the blind eyes that need to be opened, and the captives that sigh for deliverance, and the broken hearts that have need of healing. No one has ever truly understood his position in this world but has felt his need of such a gospel; and no soul has ever truly received the gospel of Christ but has felt itself unspeakably enriched thereby. Wherever the spirit of the gospel enters into an individual heart, a home or a community, it exerts an influence to banish poverty and suffering by banishing the sins and the evils of which poverty and suffering are the legitimate fruits. But if the spirit and the precepts of Christ's gospel dwell in the heart and home, the humblest conditions of life are sweetened and ennobled, and often because of that sacred presence the humble dwellings of the poor are pervaded with an atmosphere of peace and happiness which many who live in stately mansions never breathe.

The gospel of Christ is the divine remedy for the ills which afflict humanity, and without it these ills will not be cured. The frequent strikes are evidence of the unrest which, in this present age, exists among laboring men and their dissatisfaction with their lot. No doubt the demands which the strike emphasizes is sometimes a righteous one, and we should be sorry to deny to any man or class of men the right to improve their condition by all legitimate means. But it is to be feared that many of the demands which are thus made are irrational and impossible of fulfilment, and it is certain that nothing that can possibly be given to men will make them contented with their lot in life apart from the gospel and the law of Christ. So long as men are out of harmony with God they will not be satisfied in their relations with each other. What is needed to bring peace and happiness to the hearts and homes of men is not the assurance that they are receiving every dollar that a perfectly righteous distribution of the good things of this present life would give them, but rather the consciousness of pardoned sin, the divine love shed abroad in the heart, the peace of God ruling within, an assurance that the Christian's lot is appointed by infinite wisdom and goodness, and that, in spite of all apparently adverse circumstances which belong to the present, all things are steadily working together for good to those who love God.

IS IT RELIGIOUS PERSECUTION!

We did not expect that any Baptist would defend the persecution of otherwise inoffensive Christians for labor on the first day of the week that disturbs nobody else. The *Baptist and Reflector* of Nashville, however, undertakes to justify this persecution in the State of Tennessee, which is similar to the cases that have recently occurred in Maryland and Georgia. It would have been easy, by the use of similar arguments, for those who persecuted Baptists in the past to have justified their conduct and policy. If there is any body of Christians that has solemnly and stoutly protested against such persecution, no matter who were its victims or its authors, it is the Baptists. We have never before seen an attempt at justification of religious persecution in a Baptist church newspaper. We hope never to see one again.—*N. Y. Examiner.*

Certainly it is a strange thing if Baptist newspapers can be found to justify religious persecution. But is it clear that there is any element of religious persecution in such cases as the *Examiner* alludes to? The state has no right to compel abstinence from business on the first day of the week *on religious grounds* or as a religious duty; but has it not clearly the right in obedience to the wish of the great majority of the people and in their interests, to issue such sanctions as shall preserve the day from all that would destroy its character as a day of rest and quiet? If then, to secure such an observance of the day, a government has enacted certain prohibitory laws, shall we say that when the penalty for breaking them is inflicted upon the transgressor, he is a victim of religious persecution, because, from a religious standpoint, he does not feel bound to keep sacred the first day of the week, or because he feels bound to keep some other day? When a state enacts laws for the protection of Sunday as a day of rest, it does so presumably on the ground that it is for the well-being of the people that one day of the week be so observed, and that it is the wish of the great majority of the people that the *first* day of the week shall be the day of rest. It is no doubt a hardship for a man who from conscientious scruples cannot work on Saturdays if he is compelled to abstain from labor on Sunday also, but laws have to be enacted in the interest of the people as a whole, and if these conflict with the interests of certain individuals or certain small minorities, it is their misfortune. It is quite possible, of course, that in some cases officers of the law have been much more ready to enforce the Sunday laws against the seventh day people than against others who do much more than they to disturb the quiet of the day of rest. But provided Sunday laws are based upon the right of the state to establish a day of rest and quiet in the general interest of the people, and that these laws are impartially administered, we do not see that the sabbatarian has any valid reason to consider himself the victim of religious persecution, if he is required to obey these laws.

Some Suggestions to Soul Seekers.

A paper read before the Baptist Institute, Bear River, by Rev. A. C. Chute.

At a late hour I consented to present a paper at this institute, and what I am about to read will be given you because more readily put in shape than something else I was inclined to prepare. I trust, however, that the following will not be wholly inappropriate.

We are all endeavoring to win men to the one only Saviour. Let us turn, then, for a little, to the familiar story of Christ and the woman of Samaria there to obtain *some suggestions to soul seekers.*

Briefly recall the circumstances. Leaving Judea Christ journeys towards Galilee. Passing up the plain of Mukhna, attended by His disciples, He comes to that opening in the mountains to the west which forms the valley of Shechem, with Gerizim on the south and Ebal on the north. Soon after entering this valley from its eastern side, Jacob's well is reached; and still farther westward lay the town of Shechem. According to the Roman method of reckoning, probably the one used by John, it was about six o'clock in the evening when the well was gained, and Jesus, wearied with travel, sat upon the well's edge, while the disciples, with perhaps the exception of John, went forward to Sychar, possibly the same as Shechem, there to buy food.

At this time, while Jesus was thus resting, out came a woman of Samaria with water pitcher for water. And the Son of Mary, now thirsty, craves of her a drink. At once she recognizes Him as a Jew and is astonished at the request.

Seven hundred and fifty years back, when the ten tribes were taken east, Samaria was re-peopled by idolatrous Assyrians. But the new comers, overtaken by plague, sent for a Jewish priest to instruct them, for they feared they were being punished for disregard of the exiled people's God. Besides, some Jewish runaways from Judea, and some Jewish stragglers from exile, came to Samaria and became identified with the foreign population. Hence Samaritan religion was a mixture of Assyrian and Jewish beliefs. Two hundred years after the captivity, when the temple at Jerusalem began to be rebuilt at Cyrus' decree, Samaritans sought to join in the work, but the Jews of purer blood would not permit the tainted race to do so. Therefore Samaritans erected on Mount Gerizim a rival temple, so that when Christ and the woman met, Jews and Samaritans were at bitter enmity.

But Jesus meets the woman's astonishment with the assertion that if only she knew who He was, she would, barring all differences, ask of Him the water that satisfies man's inmost need. She does not understand Him however, and He adroitly brings her to see what that inmost need is. Then to mind her sin is brought by the command: "Go call thy husband." She replies, with consciousness of guilt, that she has none. "You have had *five*," he says, "and the one you now have is not your *husband*." Calmly and tenderly her life had been laid bare, and the wonderful Jew is recognized as a prophet—one who speaks for God. So, shrinking in her vileness from the pure, all-piercing eye, she brings on for discussion the great religious question of the time, as to whether God should be worshipped upon Gerizim or at Jerusalem, preferring that her creed should be unfolded rather than her conduct. And although Jesus follows the new line of inquiry suggested, He keeps to the work of disclosing the woman more fully to herself. She thought of water from the ground; He spoke of the water of salvation. She thought of a local place in which to bow down; He spoke of spiritual worship which is independent of locality. "True worshippers shall worship the Father in spirit and in truth." The merely outward is nothing; the inward state is everything. Oh how that cuts home to this sinner! Why boast of her creed when within there is nothing but corruption. Deeply pained at still clearer discernment of herself, she yet endeavors to restrict the conversation to beliefs. Samaritans, like Jews, were looking for the Messiah, and so she says, when He comes He will tell us all things, will rectify our creeds. Then Jesus discloses Himself, and makes known that the correct view, as had already been intimated, is that the heart, from whence are the issues of life, must be made right. From pure fountains pure streams do always emanate.

Just then the disciples came back, and the dialogue ended, but all that was needed had been said. She had seen her real self and had beheld, in faith, the only Saviour, and at once a new life dawned for her. Forgetting her errand, she summons people from the city to the well, and in the city Christ abode two days, winning to Himself souls so highly enlightened that they could speak of Him not simply as the Saviour of Samaritans or even Jews, but of the world.

We gather from this, then, that if we *would be great soul winners we must be great fence breakers.* The returned disciples marvelled that their Master talked with a woman. Christ was not now in line with prevailing contempt for the other sex. "No one, that is, no Rabbi," says the Talemud, "is to *speak* with a woman, even if she be *his wife*, in the public street." "It was forbidden to *greet* a woman or to take *any notice* of her." (Geikie: "Life of Christ," I., 530.). But Christ presses over this obstacle which had no business to be up. No matter if this person *is* a woman. No matter if she is a *Samaritan* woman; no matter even if she is a Samaritan woman of *bad life.* No doubt she was greatly despised by the self-righteous of her town. People who keep from grosser wrongs and hold to outward respectability, often carry themselves haughtily. Many seek to

"Excuse the faults they are inclined to
By damning those they have no mind to."

A fallen woman may be nearer God than some who pass her contemptuously. A man of generous and impetuous nature who follows after intoxicants may be ahead of some cold-blooded mortal too mean to drink. The Prodigal son, even when looking after pigs, was more of a man than his elder brother.

It may be that we, who are set apart to soul-winning, would do well seriously to examine as to whether the circle of our endeavors should not be extended somewhat. In nothing are men more skilled than in fence building. What human barier is it limits me? and you? Is it the fence of prejudice? of social etiquette? of caste? Is is fence denominational? political? financial? Is it fence of our own assumption that the man to whom we wish well is so entrenched in boasted morality that it is no use attempting to get at him? Is it the fence of supposition that he is too much engrossed with the world to make it worth while to talk with him about his soul? Is it the fence of unwarranted opinion that he is too far gone in sin to be rescued? Ah, fellow laborers, even we, the gospel heralds, have need to be exceedingly watchful lest we proclaim to on-lookers by our procedure that we think that there isn't very much power in the gospel after all. The fact is, those seeming most hopless often accept more readily the divine message, when lovingly presented, than such as are accounted among the promising. About the last person the disciples would have thought of approaching was that Samaritan reprobate. Fences of human erection are very bad things—bad for others and bad for us. When some of them are thrown down, God's light and warmth will get a better chance at the plants of piety in our own souls. It behooves us toilers to think on these things and make some careful investigations. To win many to our King let us then dare to be fence breakers; and second, *believe in people.*

"It is no use trying to do anything for *him*," the Christian worker is sometimes heard to say. But that means sight of great sinner without corresponding sight of great Saviour. Had Jesus proceeded the way the very best of us do at times, there would not have been the incarnation. Had He at the well been of the same mind with the disciples, the woman would have remained in bondage to the devil. See what a character she is! She is living with a man not her husband! But God's ways are not man's, else where would we preachers be? The best men of the time incite that vile soul, by their attitude, forward in her own black way. But Christ, surmounting everything, approaches her with the persuasion of a mighty love and wins her to righteousness. Men must ever be treated far better than they deserve if they are ever to be far better than they are. Who can contemplate this without feeling himself summoned to a larger belief in people, that is to say, of course, belief in the possibility of their becoming much, by the grace of God, unpromising as their state may be. If not hopeful for neighbors we had better keep apart from them. But could there be better ground for hope than has been furnished? Awful is the condition of the unregenerated, so awful that we only partially comprehend it. But provision is adequate, and the worker's movements should clearly announce his faith.

If we treat people as though we expected them to turn to the Lord, we thereby exert upon them an influence in the direction of our wishes. It begets in them some desire to fulfil our good expectations.

By re-reading two books which have been the delight of boys, "Tom Brown's School Days" and "Tom Brown at Oxford," desire was awakened in my mind to get fuller acquaintance with Arnold, of Rugby; and a little later, in going over the pages of the "Life and Correspondence" of this great teacher, by Dean Stanley, I was much impressed with the extent to which he drew boys in the way they should take, by looking for them to go just that way. Of students coming to Oxford University from different preparatory schools, none bore characters so good, none were so distinguished for "moral thoughtfulness" as those coming from Rugby during Arnold's administration. By treating them as though they were acting as in the sight of a kind heavenly Father he beckoned them on to actions becoming the sons of God. Recognising their possibilities, he made them eager to realize his ambition. He showed confidence in what the boys told him, so that there grew up a general feeling that it was a shame to tell Arnold a lie, and the result was, lying became very rare in the school. The lesson which this carries for religious teachers, will prove of incalculable value to those who thoroughly learn and apply it, and bring, when well applied, much of gain into multitudes of lives.

1. Dare to be fence breakers.
2. Believe in people (that is in what they may come to be through gospel provision.)
3. *Don't antagonize people if you want to give them an uplift.*

Turn to that interesting well again and attentively listen. How noticeable it is that Jesus does not set off on a tirade against the sins the woman had been indulging in. Had He done that she would probably have hastened away to plunge deeper into iniquity. He just turns the light on and she sees herself exactly as she is. That was vastly better than having her picture painted before her eyes, and pointed to with hot rebuke.

Sin is an immeasurably hateful thing, where is there one who understands how terrible it is to transgress Divine law? And there are times, many of them, when we must lift up our voices like a trumpet against wrong doing. "Woe unto you Scribes and Pharisees, hypocrites." But it is needful that there be caution, lest there be excessive denunciation and untimely. Often is fault reproved in a manner that helps not only to perpetuate, but to strengthen it. "To be unloving even to the unlovable is to be ungodly." Christian truth uttered in an un-christian way makes men more un-christlike. Verily it requires comparatively little courage to denounce sins from the pulpit. The true hero goes, Nathan-like and Christ-like, love holding its rightful rule in the heart, to each particular offender.

In reading a little ago the "letters of William Cooper," I came upon the following sensible observations: "Mr. Scott (Newton's successor in Olney) who you say was so much admired in your pulpit, would be equally admired in his own, at least by all capable judges, were he not so apt to be angry with his congregation. This hurts him, and had he the understanding and eloquence of Paul himself, would still hurt him. He seldom, hardly ever indeed, preaches a gentle, well-tempered sermon, but I hear it highly commended; but warmth of temper, indulged to a degree that may be called scolding, defeats the end of preaching. It is a misapplication of his powers, which it also cripples, and teases away his hearers. But," kind Cooper kindly concludes, "he is a good man, and may perhaps outgrow it."

Those who have for years been students of the Word, who have formed excellent religious habits, may, from their very knowledge, and from long continuance in well-doing, acquire harmful impatience with others—with men and women who have been differently brought up; and who, because of the more unfavorable circumstances, need gentle handling if they are to be won to nobler living. We must begin with people where they *are*, not where we think they *ought* to be. The lower rounds of the ladder must be touched if the higher are ever to be. It won't do to get impatient with those who contend for erroneous notions. Find out what they admit that is right, and, starting thence, lead them up. Some one has said, "I try to catch men by *their* leading ideas and so win them insensibly to *mine*." A Sunday-school teacher was getting discouraged with the boy who did not know who made him, or who was the first man, or who built the ark, or any other item so elementary. "What do you know then?" "I know the head from the tail of a cent." That disclosed that he was a street boy, and enabled the teacher to start with one of the Bible stories wherein a penny has place. Indeed, we must be above people if we would lift them higher; but as certainly we must, in a sense, descend to their level, must look at things from their view point, go back to where they stand and entice them on to where we want them. To take us up our Lord came down. And then, besides, we must seek from God winsome ways. The habit of being unpleasant is as truly sinful as the habit of stealing. Likely we have all gone a fishing. From fly or bait to line and pole, and to our manner of handling all, we sought to make everything attractive to the fish, which same is a parable that he who runs may himself interpret. We fishers of men might well put Izaak Walton's "Complete Angler" among our books on Homilities.

Don't Antagonize, I repeat to myself and you. Hate sin, but don't take hateful ways with sinners. By injudicious speech there is much marring when the aim is mending. We deck truth in repellant garb when it's a religious duty to do the other thing. When an English artist was told that his portrait of Ruskin flattered the original, he answered, "No, it is only the truth told lovingly." Of course there are people, not a few, who will rise in acrid opposition even when words are suitably uttered and seasonably. By nature men much like to be let alone in what they are at. Herodias tries to think herself in the right, and John, a fanatic, and so John is visited by the headsman. But none will venture to deny that Christians sometimes manifest an un-Christian spirit toward the wayward, even in avowed attempts to give assistance. There may be, and often is, more sin in the way a thing is denounced than in the act which has elicited the denunciation. Sin committed by one is made the occasion of greater sin by another. An Egyptian smote a Hebrew in Egypt. That was wrong of the Egyptian. But Moses, as good as he was, turned him round and killed the Egyptian. The first sin was smiting, the second, murder. A child commits offence and the parent does worse in the extent and character of punishment. A young person joins in questionable pursuits and a Christian brother or sister surpasses that sin by the unkind and censorious way in which the original offender it talked against. Black malice is often hidden under a religious cloak. Sins are more than two or three; they are legion. And our very zeal for God, unless we look out, will betray us into some of them. Irreligion is often displayed in contending for religion. In zeal for truth zeal for charity is forgotten; And so it comes to pass that many who ought to be won to God, and who would be, if wisely and affectionately dealt with, are driven farther off. "The tendency of stern othodoxy," wrote our noble Spurgeon, "is to act toward an erring one as cruel fathers do when they whip their boys without mercy, for they drive ten devils in while they think they are whipping one out. A doubter may be whipped into a heretic before we are aware of it. Certain minds will learn anything from those they love, and nothing from those who are masterful with them. The gentleness of Christ is a choice qualification. Sheep may be worried into worse straying, but they can be held by their teeth most securely if they are led into plentiful pasture. O, for the Holy Spirit's direction in dealing with weak and unstable minds."

1. Dare to be fence-breakers.
2. Believe in people.
3. Don't antagonize; and
4. *Meet what there is in others with the best there is in yourself.*

For your easement let me tell you, brethren, that though stating another point for treatment I am nigh the end. May the little speaking on this fourth head be supplemented by our much acting of what it enjoins. What a power we pastors would be if we practised as well as we preached.

Meet what there is in others, we say, with the best there is in yourself. Do we want others to be sympathic? Let us be. Do we want them to be kind? Let us be kind. Do we want them to be charitable? Then set the example. Would we have their speech seasoned with salt? Then we can best bring it about by having our own that way. Would we, in accord, have others Christ-like? Then nothing in all the world can be so mighty in bringing about what we wish as our own Christ-like walk in their presence. The Samaritan woman saw what Christ was, and straightway began to reflect His image. It is our business to live Christ's life over again after Him, and if we do it more, then more will desire to do it.

Meet what there is in others with the best there is in yourself, we have said. Now let us improve much upon that statement before we have done. The improved form is this: *Meet what there is in others with the best there is in your own best* CHRISTIAN *self.* The worse others are and the worse they act toward us, the larger our opportunity for the exhibition of a Christian spirit. One whose finger is cut with a penknife has less need of help than one whose limbs have been mangled by a grip-car. Just what we are to others, we influence them to become. The eminently Christ-like man, because lifting up Christ in his life, is seen to be an instrument not only for the saving but for the rapid sanctifying of many souls.

"Be noble, and the nobleness that lies
In other men
Sleeping, but never dead, will rise in
majesty to meet thine own."

—*Lowell.*

AN OMISSION.

Through some mischance, the name of Rev. G. J. Coulter White was omitted from the list of brethren ordained in 1893-4, as given in the report to Convention on the "State of the Denomination." This report was not read at the meeting, for want of time, otherwise the omission would doubtless have been noticed. The brother was ordained at Annapolis, February 1st. Thus there were twenty ordinations instead of nineteen. (See Messenger and Visitor Sept. 12; pages 2 and 4.)

Herbert C. Creed.

Ask for Minard's and take no other.

DENOMINATIONAL FUNDS.

To the Churches, Sunday Schools and individual contributors to our Denominational work in Nova Scotia:

DEAR BRETHREN,—Permit me to remind you that we are now nearing the close of the second month of the first quarter of another Convention year.

Last year you gave for denominational work $14 874 31 thus approaching very nearly the $15,000 asked for by the Convention. The W. M. Aid Societies gave $4 464.92 more, making in all $19,339.23.

This year the Convention has asked us to advance somewhat and to endeavor to raise $17,500, besides what may be raised by the W. M. Aid Societies. And now, brethren, it is time for us to be up and at work. We have made a mistake in the past in allowing the first quarter, which ought to be the best quarter, to pass without much effort to collect funds for this work. Even last year only $1,930.69 was received by me during the first quarter. Let us try and double that the first quarter of the present year.

Our IDEAL is a remittance from every church, at least once a quarter, and every church endeavoring to collect something from each member, at least quarterly. The $17,500 asked for by the Convention is not the limit of our ability, but the committee who fixed the amount, feared that it might be the measure of our willingness or training in this matter.

"Let us expect great things from God, and attempt great things for Him." When the times were hard in the days of Malachi the word of the Lord was heard, calling for the offerings of the people. So he calls to us to-day to prove Him, and to prove our love for His cause. The needs of His work are great. The deficits of 1893 have not yet been wiped out, only lessened, somewhat, by the efforts of the past year. Our Mission and Educational work cannot stand still. "Come over and help us," is the cry coming to us from the weak churches at home and from our few struggling Missionaries in India, from the North West and from Quebec. Shall we turn a deaf ear or shall we send the help according to the ability that God has given us?

The Western Association has apportioned its $6 000 of the $17,500 to the different churches, the Eastern Association has done the same for the $4,200 assigned to it, and the $7,000 assigned to the Central will be apportioned by the different district committees. The churches will be notified of the amounts hoped for from them as soon as we can get round to this part of the work. When apprised of the amounts expected we hope you will not say that it is too great, till you have made earnest efforts extending through all the year, to make it up. Where such efforts are made success will be sure to follow.

But do not wait to receive notice of the apportionment, but please get some plan of collecting in operation at once. We are hoping that those who can, will cast in *much*, even as some gave their hundreds last year, but let those who can only give the little, not withhold that little. The Master sits over against the treasury.

If you want envelopes for collecting funds for denominational work write to Geo. A. McDonald, Baptist Book Room, Halifax, and you will receive them free.

Please send all contributions for any part of the denominational work direct to me.

A. COHOON, Treas. for N. S.
Wolfville, N. S., Sept. 21st.

AN APPEAL.

DEAR BRETHREN,—At a meeting of the Foreign Mission Board held this day, (25th inst.,) a letter from our beloved missionary, Mrs. Geo. Churchill, under date of Sept. 17th was read, in which she states that she is ready to return to her work and is desirous of doing so this autumn.

At the time the estimates for the the work of the year were adopted by the Board, it was not known *when* the sister would be able to go.

The financial condition of the Board was very carefully considered when it was found that the present indebtedness was about $4,000, and that at least $3,500 more would be needed at or before Jan. 1st, to meet claims maturing at that date.

It will thus be seen that on account of the present condition of the treasury the Board would not be warranted in increasing the indebtedness, and have determined not to do so. The Board will be very glad to receive special contributions toward the return of Mrs. C.

These contributions must be *special* and not interfere with your offerings for the general work of the Board. We shall need all these and more too, to meet our ordinary expenditure, according to the estimates submitted to the Convention. Can you help us in this season of perplexity?

In behalf of the Board,
J. W. MANNING, Sec'y-treas.
St. John, Sept. 25, '94.

ORDINATION.

Pursuant to a call of the West Cleveland Baptist church, Cleveland, O., a council convened on the 19th for the purpose of setting apart to the work of the gospel ministry, Bro. I. E. Bill, Jr., their pastor elect. Rev. Henry Madtes was chosen moderator, and Rev. B. H. Thomas clerk. After calling the roll of delegates, Bro. Bill presented a very clear statement of experience, call to the ministry and Christian doctrine. All were highly pleased with the young brother's manner, as well as with the evidence that he gave for the faith. In the formal services of ordination, Rev. James Adams read the lesson; Rev. H. C. Applegarth, D. D., preached the sermon; prayer, with the laying-on-of-hands, by Rev. W. A. Spinney; charge to the church, Rev. F. W. Cramer; charge to candidate, Rev. F. Lyon; hand of fellowship, by the father of the candidate, Rev. I. E Bill, Sr., and benediction by the pastor Rev. I. E. Bill, Jr. B. H. THOMAS, Clerk.

USE SKODA'S DISCOVERY,
The Great Blood and Nerve Remedy.

Minard's Liniment the best Hair Restorer.

ORDINATION AT HATFIELD'S POINT, KINGS CO.

Pursuant to a call from the First Baptist church, Springfield, King's Co., an ecclesiastical council convened at the above place on Wednesday, Sept. 19th, for the purpose of ordaining Bro. Wm. Bluett as an evangelist.

The first session opened at 2 o'clock, with prayer by Rev. E. K. Ganong. Bro. Francis J. Keirstead was chosen moderator, and Geo. M. Wetmore clerk. The clerk then read the minutes of the First Baptist church calling the council, which was approved. The following delegates reported from three respective churches, viz.: Tabernacle church, St. John, Rev. E. K. Ganong; Upper Wickham, Queens Co., Bro. Alfred McDonald, Leverett Belyea and Rev. J. D. Wetmore; Kars, Bro. Miles, J. Jenkins and J. W. Toole; Belleisle Creek, Bro. Harmer; Collina, Francis J. Keirstead, Adam Rutledge, J. I. Keirstead; 1st Johnston, James G. Hetherington; 1st Springfield, Deas. Alex. McIntyre and D. H. Crandall and Bros. Joseph Spragg, Joseph Cowan and Geo. M. Wetmore. Upon a resolution being passed Bros. Wm. Barnes and Wm Smith, of Lower Wickham church, and Rev. J. A. Porter were invited to sit on this council. It was then resolved that Rev. E. K. Ganong be appointed to question Bro. Bluett as to his conversion, Christian experience and call to the ministry. Upon being questioned Bro. Bluett gave every satisfaction, showing a clear idea of the Baptist doctrine and a deep Christian experience. The council then repaired to the school room, and there in a few minutes unanimously recommended the church to proceed with the ordination and that the ordination take place this evening, and that Rev. E. K. Ganong preach the ordination sermon, Rev. J. D. Wetmore to offer the ordination prayer and Rev. J. A. Porter to give the charge to the candidate. Resolved that council adjourn.

GEO. M. WETMORE, Clerk.

Evening session opened at 7.30 by singing hymn 252. Rev. J. D. Wetmore read 2nd chapter Ephesians, and Rev. J. A. Porter offered prayer; then hymn 256 was sung, after which Rev. E. K. Ganong preached the ordination sermon from Ephesians 2: 8, which was greatly appreciated. Then hymn 338 was sung when followed the laying on of hands and the ordination prayer by Rev. J.D. Wetmore; after which Rev. J. A. Porter gave the charge to the candidate and the meeting closed. Referring to the council it was frequently remarked that this was the largest council of lay members seen for some time; also, a feeling seemed to pervade the council that this was a very worthy move in ordaining so devout a Christian as Bro. Bluett, and it is to be hoped that he may be led, and kept, and guided by the hand of the all wise Father.

To add to the ordination services, Miss Mary Tobin, niece of Bro. Bluett, was baptized after the afternoon service by Rev. E. K. Ganong, in presence of a large crowd of people. This is the more interesting as our sister has lately come out from Romanism.

Yours, on behalf of the church,
GEO. M. WETMORE, Clerk.
Hatfield's Point, Kings Co.,
Sept. 20th, 1894.

P. S.—In the evening Sister Tobin was received into the 1st Baptist church, Springfield, when the house was filled to its utmost capacity.

G. W. WETMORE, Clerk.

DENOMINATIONAL NEWS.

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

SPRINGFIELD, P. E. I.—Since our last report we had the pleasure of receiving five more into fellowship with this church. The ordinances of the church were administered by Bro. Carter. We had a church roll-call on the evening of Aug. 28th, at which the members responded by passages of Scripture. Bro. Lidston gave a sketch of the history of the church; and we had interesting addresses from Deas. Costin, Gay and McDonald.

HOPEWELL CAPE, ALBERT CO.—After the morning service at Lower Cape, Sabbath Sept, 23, I baptized into the fellowship of the Hopewell church four persons, names as follows, Mrs. Charles Bishop, Miss Lizzie Bishop, Miss Christinie Butterfield, Miss Agusta Butterfield. A Sabbath school and a prayer-meeting have lately been started in this part of Hopewell church, both of which are moving on nicely, and it is hoped will prove a great blessing to this part of the church. B. N. HUGBEE.

SACKVILLE, N. B.—Rev. W. C. Vincent has settled among us as pastor and is very popular with his people. His sermons are able and instructive, congregations large and appreciative. His discourses yesterday, on "The Inspiration of the Bible," and "Dancing and Card Playing" (the latter being by request) were calculated to do much good. We think ourselves very fortunate in securing the services of Bro. Vincent, and believe with him that the old fashioned gospel is the only kind that is worth preaching. COM.

Sept. 24th, '94.

AVONPORT, N. S.—The good work is still going on. On the morning of the 17th Sept. Rev. J. A. Marple baptized five happy converts, and they received the right hand of fellowship into the Brookiyn Baptist church. Following the baptism Rev. D. H. McQuarry preached most acceptably from John 10: 41. In the evening Bro. Marple preached to an overflowing house-never in the history of the present generation has such a reviving been known in this place. Many are pressing into the kingdom. We wish to mention especially the valuable assistance rendered by Rev P. S. McGregor, of Hantsport who, notwithstanding his own pressing duties, has found time to help us on several occasions.

H. H. ROACH.

ELGIN, N. B.—On last Lord's day, in the afternoon, we baptized five happy converts into the fellowship of the Second Elgin church. This church is situated on the mountain top and has a large membership embracing several sections. The Golden Mountain section is being revived, and the large assembly that gathered to witness the baptism and hear the word of God spoken, was a manifestation of the deep interest pervading the community. No pastor has been assisting in the work, and we pray that the brethren may have God's richest blessing upon their efforts. It was at the urgent request of the candidates and deacons that we attended the service.

H. H. SAUNDERS.

ALBERTON, P. E. I.—Bro. Warren paid us a visit on this part of the field, and preached to us on Sabbath. He administered the ordinance of the Lord's Supper and received one member by letter into the fellowship of the church. On Sept. 6th we had a roll-call among other interesting parts of a special meeting of the church. We had a history of the church by Bro. Fielding, and addresses by Deas. Clark, Dunbar and Hardy, and some remarks by the writer. I have left the field with a view to continue my studies at Wolfville. I have enjoyed the work very much, and have been happy in leading some souls to Christ. Had I been an ordained man I could have received several others into the churches before I left. If any brother reads this who wants hard work and opportunities for service for the Master, he would do well to communicate with any of the brethren whose names appear in this item. He will find on this field a kind and hospitable people. C. A. REID.

ANDOVER.—As retiring clerk of the Andover church, I desire to write a few words concerning the progress of the church during the past three years, and at the same time, by request, to make public recognition of the work done here by our late pastor, Rev. H. G. Estabrook. In comparing the state of the church now with what it was in the summer of '91, when our brother came among us, we can notice many points of advance. Among these can be mentioned an increased membership, much improved social services, more consecrated workers and less indifference to the claims of God upon individual lives and pockets. The most marked difference, however, is in the strength of the young people. Then, the young members of the church were few, and such a thing as aggressive Christian work carried on by them as a body had not been thought of. Through Bro. Estabrook's endeavors the young people were organized into a union, pledging themselves to active Christian service. God's blessing followed the organization of the little band, and the outpouring that the church had been longing for years to see was experienced, and seventeen young people were baptized. All but two united with the church, and with but one or two exceptions, are today active in the Master's work. No better memento of our brother's work remains than the Young People's Organization and the young lives that have been turned Godward. Never before, moreover, has the Baptist denomination been regarded with more respect than during Bro. Estabrook's pastorate, and never have the services been attended by so many of those not connected with us. For our brother not only endeared himself to his own flock but was respected and esteemed by all. His life was a daily exposition of his preaching. His friendship and sympathy were for all. In the time of sorrow and trial he was always present to comfort and to cheer, and as different members of the little flock had to pass through the waters of deep affliction they experienced in turn the soothing effect of his sympathy and were pointed by him to the Great Comforter. At Forest Glen the good work has been steadily progressing. The membership during Bro. Estabrook's pastorate has been increased by eighteen, of whom fifteen were added by baptism. A deep work has been wrought among both old and young. The young people have likewise been organized and their work has prospered. Our brother has gone from us accompanied by the prayers and sincerest wishes for his continued success in the work to which he has been called. Financially this church has always been weak. Previous to last year we always received aid from the H. M. Board, but owing to the burden which the Board was carrying we decided last year not to ask for aid, and the contributions of the church reached the highest point, I believe, in its experience. This was made possible by the adoption two years before of the envelope system, and the church had been steadily working up. But we have by no means reached the goal. It is a source of mortification that our finances are still so low. Many are doing nobly but much more could be done. During the past summer our little house of worship has been much improved, and with the further improvements to be made this fall, including the painting of the outside, it will be a source of pride to all, and will be a reward for the sacrifices undergone. Bro. D. L. Parker has been on the Andover and Forest Glen field since Aug. 1st. He is earnestly endeavoring to carry forward the Master's work. Our prayer is that his efforts may be blessed of God. The name and address of the new clerk is T. H. Manzer, Arcostook Junct. Will the brethren kindly make a note of this and send all communications to Brother Manzer instead of to the former clerk.

Sept. 17. H. C. HENDERSON.

Acknowledgment.

I wish to express my thanks through the MESSENGER AND VISITOR to the members and friends of the Macnaquac church for their kind gift of a fine tapestry carpet.

MRS. O. E. STEEVES.
Keswick Ridge, York Co., N. B.

On the evening of the 18th of Sept., 1894, a number of our friends, both of the Baptist and F. C. Baptist church, assembled at the home of sister Letitia Illsley, Fair View, and during a sociable evening, made us the richer by a purse presented in behalf of the company by brother Emerson Illsley, and, we trust, richer in love and good works by the assurance that we have the united sympathy of the people in that section of our field. May God's blessing rest upon this dear people, and, while strengthening our hands, may their own souls become strong in the Lord. E. C. BAKER.

DON'T WAIT
For a Cold to Run into Bronchitis or Pneumonia.
Check it at Once
—WITH—
AYER'S
Cherry Pectoral.

"Early in the Winter, I took a severe cold which developed into an obstinate, hacking cough, very painful to endure and troubling me day and night, for nine weeks, in spite of numerous remedies. Ayer's Cherry Pectoral being recommended me, I began to take it, and inside of 36 hours, I was relieved of the tickling in my throat. Before I finished the bottle, my cough was nearly gone. I cannot speak too highly of its excellence."—Mrs. E. BOSCH, Eaton, Ohio.

Ayer's Cherry Pectoral
Received Highest Awards
AT THE WORLD'S FAIR.

NOTICES.

The next session of the Digby County quarterly meeting will be held with the Sandy Cove Baptist church, Oct. 9th and 10th. Will all the churches in the county please see that delegates are appointed. Brethren come prepared. Opening sermon Tuesday evening by Rev. B. H. Nobles.

A. T. DYKEMAN, Sec'y.

The next meeting of the P. E. Island Baptist Conference will be held with the Bonshaw church, commencing on Monday, Oct. 8th at 7.30 p. m. All the churches are requested to send delegates, as important matters will come before us in connection with our Home Mission work. Delegates from west by train to North Wiltshire, from east by boat from Charlottetown to West River Bridge. Delegates will be provided for and met at boat or train if they send their names in time to Cyrus F. Crosby, Bonshaw. J. C. SPURR, Moderator.

The next session of the Albert County Quarterly meeting will convene with the Hillside section of Third Elgin church, on the third Tuesday in October, (the 16th), at 2 o'clock p. m. The change of time from the second Tuesday to the third is on account of the Elgin fair coming on the second Tuesday. A resolution was passed at the last quarterly, that one whole session of the next quarterly be devoted to Sabbath school work. Sister M. F. Fillmore was appointed a committee to procure the statistics of the schools in the county and present them; also to arrange as full a programme as she thought advisable for the occasion. We hope all will come prepared to give this grand work a lift. Sister W. Camp is the committee on W. A. Societies. Rev. W. Camp is to preach the quarterly sermon. The officers for the ensuing year are elected at this meeting.

J. B. COLWELL, Sec'y.

A District Meeting of the Baptist churches of Colchester County will be held in the First Baptist church, Truro, N. S., Oct. 15th and 16th. This session will be devoted wholly to Sunday School work. Programme: Monday, 15th, 2.30 p. m., opening exercises, chairman, C. P. Wilson; Bible reading, pastor E. Owers; reports from Sunday schools, three minutes each; 7 p. m, Devotions, fifteen minutes; "The Holy Spirit our Teacher," Pastor H. F. Adams; "God's Word in our S. S. Work," W. D. McCallum; "The Teacher's Preparation of the Lesson," J. Hay. Tuesday, 16th, 9 a. m., Devotional, thirty minutes; "The S. S. Chief Source of our Churches Strength," Miss C. King; "The S. S. the Hope of the Country," Miss M. Lockwood; "Temperance Teaching in our S. S," Pastor J. D. Spidell. 2 p. m. "The Teacher's relation to his Class," S. W. Cummings; "The Mother's Part in S. S. Work," Mrs. J. Gunn; "How to promote the Missionary Spirit in S. S.," Mrs. T. A. Blackadar; "Superintendent's Half-hour," Leader C. W. Schaffner; 7 p. m., Devotional, fifteen minutes; "Spiritual Qualifications of the S. S. Teacher," T. M. King; "Systematic Bible Study," Pastor J. H. Davis. "S. S. Work and Conversion," Pastor W. F. Parker. The setting part of the whole session of our District Meetings annually to S. work is a new departure, and to ensure its success, brethren and sisters are kindly urged to attend to the following: 1. Each church send two delegates, besides the pastor, who are S. S. workers. Bring a three minute written report of S. S. 2. Let each writer thoroughly prepare a paper on his alloted topic, limited to 20 minutes. 3. If unable to be present, will each writer forward his paper to H. F. Adams, Truro, a few days before meeting. 4 Every delegate to inform Pastor Adams of his or her coming a few days before, and abundant entertainment will be provided.

H. F. Adams, J. H. Davis, J. Hay, W. D. McCallum, B. Banks, J. Soley, Committee appointed at Belmont.

Minard's Liniment is the Best.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.

Why
Don't You Use
Surprise Soap?

IT does away with hard work. —dont boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubbing. Rub lightly with Surprise Soap,—the dirt drops out. Harmless to hands and finest fabrics.

SURPRISE SOAP — LASTS LONGEST GOES FARTHEST.
The cheapest Soap to Use. 181 THE ST. CROIX SOAP MF'G. CO., ST. STEPHEN, N. B.

IT HELPS DIGESTION
WYETH'S MALT EXTRACT
is largely prescribed
TO ASSIST DIGESTION, TO IMPROVE THE APPETITE
FOR NERVOUS EXHAUSTION AND AS A VALUABLE TONIC.

1894. 1894.

The New Williams,
The New Raymond,
The Wheeler & Wilson.

The leading machines of the day. The pride of their patrons. Have won "Medals of Gold" in thousands of homes the world over. Are still leading all competitors. Awarded the "Highest Honors" covering points of superiority. For sale at the Sewing Machine Department of

MILLER BROS.,
Manufacturers' Agents,
116 AND 118 GRANVILLE STREET, - HALIFAX, N. S.

Or by their many Agents throughout the Maritime Provinces. TERMS EASY —by the instalment plan. All kinds of Needles and Extra Fittings always on hand. Repairing promptly attended to by a competent machinist.

TELEPHONE 738.

We LEAD in PRICES
OTHERS TRY TO FOLLOW.

We give the very best value in PARLOR SUITES in the City
Our $60.00 WILTON RUG SUITES cannot be equalled.

Handsome ROLLING FRONT OAK DESKS, with or without bookcase.
Some very cheap Boys and Girls Desks.

A. L. RAWLINS & SON.
54 KING STREET.

THE KARN PIANO
HAS ATTAINED AN
UNPURCHASED PRE-EMINENCE
Which establishes it as Unequalled in
TONE, TOUCH, WORKMANSHIP AND DURABILITY.
Every Piano Fully Warranted for Seven Years.
THE KARN ORGAN
"Best in the World."
Over 35,000 of these Celebrated Organs in use.
For Catalogues, Prices, &c., address—
D. W. KARN & CO.,
Organ and Piano Manufacturers,
WOODSTOCK, ONTARIO.

HALL'S BOOK STORE, Fredericton.
BAPTIST HYMNALS,
SABBATH-school Libraries, Paper Cards, Gospel Hymnals.
Headquarters for School Books, Sheet Music and Music Books

Monies Received by the Treasurer of the W. B. M. U.

From Sept. 5th to Sept. 24th.

Mrs H H Chute, Bear River, to constitute herself a life-member, H M $25; North Range, Digby Co., F M $3.25; Windsor, F M $40. H M $5; Lower Aylesford, F M $21; North Brookfield, F M $5, Mission Band toward Mr. Morse's salary, $7; Springfield, P E I., F M $2 50, H M $2 50; received toward Miss Wright's salary, from Silas Bunker, $25; River Hebert, F M $6.

MARY SMITH,
Tres. W. B. M. U.
Amherst, P. O. B. 513.

YEAR BOOK, 1894.—Will all Clerks of Associations, Chairmen of Committees and other persons having matter which should go into the year book, please forward the same without delay to

Yours truly,
B. H. EATON,
Sec'y of the Year Book Committee,
Halifax, N. S.

AT THIS SEASON
an effective remedy for Summer Complaint, ready at hand, may save much suffering and prevent fatal results.

PRESTON'S DIARRHŒA PELLETS

We manufacture 44 diff rent kinds of Pellets. Three of these we call attention to:

Preston's Diarrhœa Pellets.
Preston's Dysentery Pellets.
Preston's Cholera Infantum Pellets.

Note the symptoms on labels before buying as each of these diseases require different treatment.

Laxative medicines are necessary with other remedies for these ailments, but our Pellets cure completely without using pills.

Price 25 cents a Bottle.

For sale by druggists or mailed on receipt of price.

Preston Pellet Co., Ltd.,
85½ Prince William Street, St. John, N. B.

IN THE CLEFT OF THE ROCK.

CORA GROVER SADLER.

"I don't know just what it means."

If you had been there, by the side of the old mountain with its rocky ledges and stony paths and patches of grasses and flowers, you would have wondered who had spoken. But if your eyes had been sharp enough, they might have seen growing in a little grassy cleft in the side of a tough, grey rock, a very pale, sweet-faced little flower, on a slender green stem, swaying in the fresh morning wind and looking timidly around with bewildered eyes on the strange world into which they had just opened.

"I wonder what it means," repeated the little Star-flower. "The grasses were all nodding and whispering about something when I awoke, and the trees were bending down to listen. I wonder"—

"So you wonder what it means," interrupted a friendly voice at Star-flower's elbow, but so suddenly that Star-flower jumped, and some of her shining jewels rolled off into the grass. "Well, I've been watching you for some time, and waiting for you to open your eyes. And now you look so frail and white that I'm almost sorry you've come."

It was a tall Columbine in a scarlet hood, and she kept nodding her head emphatically at her little neighbor. She was so stately and grand that the Star-flower felt like shrinking away.

"Watching me? Why? Are you sorry to have me near you? I think it is beautiful here on the mountain."

The Columbine threw back her head and laughed until she heard a tinkle of merriment from a family of bluebells living near, and a bobolink on a bush into a gush of song.

"You silly little thing!" she said after a while. "Do you suppose they last always—the blue sky and the sunshine and the cool air?"

"Don't they?" asked the Star-flower, weakly. She was beginning to feel a little disheartened.

The Columbine went on: "Just wait until the air is all cold and dark, and the shadows come creeping down the valley, and the birds are all still, and the wind moans and sighs."

"Is that night?" asked the Star-flower, shuddering. "That was what the grasses were talking about when I awoke. Is that night? Is it long?"

"Long and cold and"—

"Don't dishearten our friend by speaking so," broke in a gentle voice at Columbine's elbow. It was only an Apple Blossom that had drifted down from a tree near by, and had lain on the grasses unnoticed. She was blushing now at finding herself the object of so much notice, for the Columbine was regarding her with a very haughty manner.

But the Apple Blossom went on sweetly: "You know that when it is dark it is because our kind benefactor, the Sun, has gone to pour his sunshine into the hearts of other flowers. We should be selfish to wish to have the light always. But you forgot to tell our friend of the great, wonderful light that shines sometimes in the night, and that makes everything so plain we can see each other's faces. And the next morning the Sun comes back again. He sends his horsemen ahead and we can see their lances of gold all about the gates of the dawn, and they roll the clouds up in curtains of crimson and purple for him to ride in. And then the gates close again, and at night the other gates open, and he goes out in another wonderful glory of color."

"All very good," remarked the Columbine, contemptuously. "But what will you tell our friend about the storms that sweep down over us, and destroy our friends and lay the grasses low—a storm like the one that hurled that great oak over yonder to the ground?"

"I remember," said the Apple Blossom, thoughtfully, that when I was very young a tempest such as you describe swept down over us. We were all frightened, my brothers and sisters, but our mother, the Tree, told us just to keep close to her and wait patiently for a season. And before we were even through trembling the sun was back again, laughing and telling us how he had driven off the clouds. The tempests never last. And you, my friend," turning to the Star-flower, "have such a safe place, sheltered as you are by that great rock, that you need not fear. You can just lift up your eyes to the blue and be happy."

And so the little Star-flower grew in strength and beauty from day to day. She trembled a little when the Wind, a roving, wild fellow, grew a little boisterous in his caresses. And sometimes in the morning she would be bewildered to find her night-robe of mist besprinkled with diamonds, and she would wonder what unknown prince had passed by and dropped the treasure gems. But she learned to wait patiently through the night for the morning, and through the shower for the sunshine. And she was content.

But one day a storm of great violence swept down the mountain and through the valley. Then the Star-flower knew that the sun was again in combat with the clouds. She saw the lances of the sun heralds hurled hither and tither through the darkening skies, and the thunder-roll of the great war-drum made her shrink and quiver with fear. But she remembered what her friend the Apple Blossom had said, "Tempests do not last," and she only hid herself more completely in the rock and waited.

And by and bye the great Sun mounted again to his shining chariot, and only the occasional roll of the war-drum could be heard as the victors bore it from the field. Then the little Star-flower peeped out, and spread her drooping petals in the sunshine.

She looked around for her friend, the Columbine. The crimson hood lay torn in the grass, but she could see nothing of the familiar face.

The Star-flower leaned affectionately toward the old rock that had braved so many storms. "Ah! if you had not sheltered me, true old Rock, I should have been swept away, too." And she laid her sweet, pale face tenderly against the rough, hard rock.

The next day a party of tourists entered the valley. Everywhere there were traces of the violence of the tempest. Another strong oak had fallen, split and shivered, by the side of the one he had so often pitied. The leaves from the trees strewed the bent grasses, and the wild flowers had been cut and scattered by the Wind. For you must know that the Wind is a quarrelsome fellow, and delights in a battle of the elements.

"There isn't a flower to be seen," remarked a gentleman of the party. "The storm has cut them all down; and last week when I was here they were in abundance."

"Not one left," said the lady who was with him. She did not hear the little murmur of dissent from the Star-flower. They had not looked up into the rock.

The lady seemed very weak, and the others were very kind to her. They arranged shawls and pillows for her comfort, but she leaned back very pale and exhausted. As she opened her eyes, after resting a little, they were just on the range of vision with the little Star-flower. She lay looking at it quietly for a little while and the Star-flower wondered what had touched her heart to make her eyes fill with tears.

"Everything is stricken," said the gentleman. "The tempest spared nothing. It is desolation everywhere, death everywhere."

"There is life in the death, however. Look!" and she pointed to the Star-flower, which until then no one except herself had seen.

"A Star-flower! See how it was sheltered from the storm! Let me get it for you;" and a lad of the party sprang to his feet, eagerly. But the lady laid her hand upon his shoulder.

"Don't go," she said, gently. "Somehow it makes me think of the Master's words: 'No man shall be able to pluck them out of My hand.'"

The Sun heralds were swinging open the western gates, and the long shadows were deepening down the mountain. The Star-flower bowed her head for the nightly chrism of dew, and a hermit thrush called through the valley to his mate. But the lady was looking only at the rock and the white flower.

"The storm could not reach it. It is tiny and frail, but it was hidden in the rock."

A silence followed for a few minutes, and then the little Star-flower heard what she had never heard before. Not a song like the song of the birds, in a language she could not understand, but a song so full of music and feeling that she leaned forward to listen:—

"He hideth my soul in the cleft of the rock,
And covers me there with His hand."

The tears were in the eyes of the listeners as the song died away down the still valley, and a sweet sense of peace and safety came into the singer's soul. And in the stillness that followed, the little Star-flower felt that the song had somehow been of her and her covert from the storm in the gray old rock. But we know that the song was of a soul hidden in the cleft of the Rock of Ages.—*Zion's Herald.*

South Auburn, Me.

WHAT THE RAIN DID.

BY AUNTIE BETH.

"Oh, if it rains I'll be so mad!"

"Who will you be angry with, Davy? You know I don't like that word 'mad.'"

"I won't be angry with any body, mamma, only with the rain itself."

"That is a very foolish thing for my little boy to say. Rain doesn't come down of itself, some One sends it."

"Well, any way, I'll be dretful angry if it does rain," persisted Davy; then he ran out doors quickly, before his mamma could have time to say any more.

He didn't feel just right, as he lay sprawled under the peach tree. In his heart, Davy knew it wasn't gentlemanly to have had the last word with his kind mamma, and he felt a little twinge about standing to it that he would be angry if the rain came.

But Percy Myers was coming in his new little dog-cart to take Davy out driving at four o'clock, so Davy looked cross as he watched the clouds grouping together.

All at once, pit, pat, pitter pat, came a few drops on Davy's face; then there was a long, low growl somewhere in the distance, and it wasn't long before Master Davy had to scramble in to get out of the way of the great drops.

It rained hard from four to five o'clock, and Davy made so many naughty remarks that his mamma sent him out of the room and told him not to come back until he could look and speak pleasantly.

At five o'clock the rain ceased to fall, and out came the sun, the air having been beautifully cleared; but it was too late to think of driving.

Davy crept carefully to the hammock on the piazza, and soon he was swinging lazily and watching a bee and a humming-bird that kept pecking at the honeysuckle. The bee kept up a slow, steady buzz—buzz—buzz, and the humming-bird came with a sleepy hum—hum—hum, and then the wires holding the honeysuckle to the bars of the piazza mixed all in with the leaves; the bee was turning into the humming-bird and the humming-bird into the bee, and then Davy was way off in the Land of Dreams.

The next thing he knew he was paying attention to what the bee and the bird were saying.

"Oh, yes," sighed the bee, "it was a most beautiful rain! Poor Pansy says she couldn't have lived until night unless the rain had come. She had felt the dreadful dryness at her roots that always means death. Her great, lovely eyes were sparkling with new life and beauty.

"Then Sweet Pea barely kept her dear head up until the drops came singing down. I passed her this noon and tried to hum some courage into her ear. But she only gasped, 'Oh, I'm dying of thirst! Will the rain never come?'

"But I saw her again just now," the bee went on, "and she was bravely climbing the garden fence, her colors new and glorious, and the entire garden was perfumed with the delicious fragrance in her curious little cells.

"The beautiful Damask Rose that leans against the little trellis in the garden took on a look about noon which I could not endure to see. Her satin petals curled over the edges; a dull, lifeless hue crept over her rich, full beauty. I couldn't stay and watch Rose fall away!

"But a moment or two ago—ah, to have seen her then! queen of all the garden, she blushed and lightly swayed from side to side, every silken petal holding a precious drop of the delicious shower. Pink, and growing white near her heart, Rose held up her round, fresh face, and rejoiced that she had not been left to die without a cooling drop to help her live."

The bee stopped speaking, the humming bird began:

"I haven't done my usual work in the garden today, but surely even a little creature like me can suffer, not only for myself, but for others. If you could have seen the distress of my tiny babies! It is not easy, even in dry weather, to get them food and syrups enough, but the need of moisture today had nearly stopped their breathing. I dreaded looking into my snug little nest and seeing the poor little bills stretched wide for a drop of water.

"There were little gasps and cries, and a constant, restless, feeble fluttering that made me feel my babies' need; but what could I do? The rumble of the thunder and the black ridges of the clouds were like music to my troubled little soul.

"I went to the brook to see if I could cool my own tongue for a moment, but the stones were dry, the wild flowers were dusty and nearly worn out, and the tiny minnows were dead. I thought of the sick child, and the feeble old lady living in the close little house in the village, and I wondered how they could endure the sunny, hot, dry day.

"Now all is changed. My babies are quietly huddled in the nest, the very picture of content. The brook is babbling a merry song, full of joy and smiles. I saw the sick child at the window, laughing at the deep puddles in the road, and the feeble old woman was resting her arms on another window sill while drinking in the breath of the welcome rain."

Then the hammock swayed in a strong wind, the bee was buzzing loudly, and the little flitting bird was humming away as if trying a song without words, and—Davy opened his eyes.

Had the bee and the bird really been talking to him? There, on the piazza, sat his mamma watching for papa to come from the train. And grandma was knitting, but glancing up every little while to drink in the pure, cool air. As Davy lifted himself up, his mamma said:

"Has my boy stopped complaining at the rain?"

Then Davy remembered all about his anger and crossness because he had lost a little drive. He rolled, boy-fashion, from the hammock, and, going to one of the piazza chairs, he told mamma and grandma all the strange dream.

"What the bee and the humming-bird said in your dream, Davy," his mamma replied, "is no doubt true. If a wise God noticed when a little thoughtless boy pouted and threatened to get very angry if the rain came, and if, to please one child, God really kept the rain away, no one could tell the suffering and even death that might follow."

After supper Davy went out to the garden. The pansies, with their bright faces, looked to him as though they wanted to speak. The sweet pea was too busy gayly climbing the garden fence to stop to parade her beautiful tints, but the rose was simply perfect in all her pink and white beauty; sweet, refreshed, and still holding a few precious drops. Every leaf, every bush, every tree, Davy imagined looked as if it was rejoicing.

When his mamma kissed him that night and told him to go right to sleep, he said, slowly and thoughtfully:

"Mamma, I sha'n't ever say a word again when it's goin' to rain, only that I'm glad of it."

"Not even when it breaks up a ride?" asked mamma, with a sly smile.

"No, mamma, not if it breaks up 40 rides!"—*Watchman.*

NATHANIEL'S CALF.

BY WILLIAM ZACHARY GLADSTONE.

He had bought it with his own money. He had hired it kept by a farmer, who lived in the edge of town, till it no longer needed skim milk, and now he was bringing it home and it was to be the foundation of his fortune.

Nathaniel was fifteen, and he knew very little about calves, on that fine summer morning when he led his Bossy home by a long rope. Soon he was out of the fields and walking along the road.

"Hello, Than! whose calf's that?" called Tom Benton.

"Mine!" answered Nathaniel, as he straightened himself up.

"What are you going to do with a calf?" continued Tom.

"Going to keep it till it's a cow, and then sell it," returned Nathaniel proudly.

"Where are you going to keep it?"

"At home. I shall just tether it, and let it eat the grass. Tell you what, it'll save me lots o' work with the lawn mower."

Tom looked at him rather enviously.

"Did your father say you might?" he inquired.

"Course he did. I couldn't keep it if he wouldn't let me. Why don't you get one? There's money in calves," said Nathaniel with dignity.

"Well, there's no use of my saying anything about having one if there is," said Tom dismally. "I heard father tell a man the other day that if there was a nuisance on earth, it was a calf."

"Maybe the calves he has seen were that kind," responded Nathaniel loftily. "But I don't think my calf looks much as if it would be a nuisance. Why, it will do just what I want it to. I've led it now more'n a mile, and it hasn't pulled back once."

"I wish father could see yours," said Tom discontentedly. "'Course all calves aren't alike. There must be mean ones and good ones, same as 'tis with boys."

"Well, you just ask him to come and see it," said Nathaniel, patronizingly, as Tom turned disconsolately away.

"Didn't Mr. Updyke know anything about calves?"

"Oh, yes! for he had been a farmer's boy himself. But he and Mrs. Updyke had an idea that the people who are self-governed are the only well-governed people. So they merely guided and directed their children, allowing them to work out many things for themselves. Keeping a calf might be a valuable experiment for Nathaniel. That was why he was permitted to bring Bossy home.

"You see, all you have to do to keep a calf in summer is to change its tethering place and carry it water," said Nathaniel the next day to Tom, who had come to see the calf. "It's just as easy! and I tell you it's fun to see grass and water turning themselves into money. Seems as if I could almost see Bossy grow."

Tom's vision was quite as keen as Nathaniel's and he, too, thought he could almost see Bossy grow.

A week went by, during which the calf confined itself strictly to growing. And then one day, when Nathaniel was off fishing, Bossy got herself loose from the tree to which she was tied. Away she went with the rope trailing behind her. Straight toward the garden she ran, and, glad to feel herself at liberty, she chased up and down. In a moment Bridget was out and after her. She was lithe and active, but it was an almost breathless Bridget who at last caught fast hold of the trailing rope. On went Bossy, dragging reluctant Bridget in her wake, out of the garden and over the lawn. Bridget felt that her hands were blistering, but she did not let go. The master's garden was badly damaged, and who knew what other mischief the creature might do? At length Bossy, dodging around a tree, gave faithful Bridget her opportunity, and the calf was tied. Just then Nathaniel appeared.

"Ah! Master Nathaniel!" said Bridget. "It's yourself as had ought to be ashamed, havin' a baste loike that for yer calf. Sure an' my apron's in strings! an' look at the hands of me!"

Nathaniel had nothing to say. He was a just boy, and he was ashamed.

At Bridget's suggestion he went over to the garden in which he knew his father took great pride, and looked about him. There were the corn stalks bent this way and that as the reckless calf and helpless Bridget had floundered among them. Tomato vines, pea vines, bean vines, some torn out by the roots, some tramped into the earth. And he felt that there might be something else than money in calves. His conscience told him that he ought to make reparation since it was his calf that wrought such destruction; but he had no money; that is, he had ten dollars saved towards his bicycle, but of course he did not want to spend that.

That night Bossy got herself loose again. How it happened, no one could say.

"Sure an' the avil spirit's in the baste, an' her a-lookin' loike a lamb out o' thim big eyes!" exclaimed Bridget.

Close along the north side of the house was Mary Updyke's pansy bed. Mary was twelve, and last year she had taken the premium on pansies at the county fair. It seemed to her that she never could get over the proud and happy feeling that filled her heart when that wonderful fifty cents was paid to her, and this year she was trying again for the premium.

And that night while Mary slept, Bossy ate the pansies up and tramped the bed full of holes.

"I know Than's got a right to have his calf," sobbed the little girl the next morning, "but I've a right to have my pansies too."

"That ye have, darlint!" consoled Bridget. "An' Master Than's calf's a baste—just a wicked baste entoirely. Sure an' there's grass enough for forty calves without a lone wan nadin' to ate yer pansies with their blessid faces."

And now Than began to be a miserable boy, for there seemed to be no limit to the mischief Bossy continued to do.

At last, when he could stand it no longer, he rose early one morning, led her back to the farm, and put her out to be kept again. By this time he had fifteen dollars saved. That would not make good what Bossy had destroyed, but at least he could make it go as far toward it as possible; and so he divided it equally among those members of the family who had sustained injury, not forgetting Bridget.

"My son has learned that one must not enrich one's self at the expense of others," said Mr. Updyke pleasantly.

Than looked into his father's eyes, and his self-respect returned, for he saw that his father honored him; and whichever way he looked around the breakfast-table, he saw sympathy and love and appreciation.

Bridget beamed upon him as she brought in the coffee, and to herself she said: "He's a foine lad, if his calf was a baste."

And out in the farmer's field Bossy was as demure as she was on that fine morning when Nathaniel so proudly led her home.—*The Magnet.*

President Cleveland's

Brother, the Rev. Wm. N. Cleveland certifies to Mr. John D. Rose's sickness and cure. Mr. Rose's statement is as follows:—"I, the undersigned, feel constrained to bear testimony to the value of your remedy for Dyspepsia. Last summer my stomach failed so entirely that I was unable for weeks to digest any food except an occasional cracker meanwhile, I was reduced to a skeleton, and became so weak as to be unable to walk without staggering. Having seen in a Toronto paper your remedy advertised, I procured through my sister, a bottle of your medicine. Upon trying it I began at once to mend, and in a short time entirely regained my health, gaining in eight days 18lbs. To-day I am well and hearty, which blessing, under God, I owe (as I think) to your medicine, K.D.C.

Yours truly, JOHN R. ROSE.

Chaumont, New York.

For Immediate Relief after Eating Use K. D. C.

Indigestion is Stubborn but K. D. C. overcomes it.

K. D. C. the Household Remedy for Stomach Troubles.

K. D. C. Pills Cures Chronic Constipation.

Men, Women and Notions.

The Secret of Perpetual Youth Revealed by Walter Besant.

Walter Besant has discovered the secret of perpetual youth. It is one which must commend itself to all thoughtful minds. No dieting, no expensive baths, no lotions, but this is what he says:

I read that Mme. Bernhardt has discovered, and has revealed, the secret of prolonged—I hope, perpetual — youth. The world has long pined for this secret. According to the report, she says that the secret (a very, very simple thing) consists solely in getting at once whatever you want. Like a certain friend of mine Mme. Bernhardt possesses a magic knob, the jinn of which, when she presses it, brings her whatever she asks for. All we have to do, then, is to get such a magic knob. But—it really seems as if nothing in the world could be new—Sam Weller said much the same thing nearly sixty years ago. 'If ever,' that great thinker observed, 'I wanted anything I always asked for it in a very 'spectful and obligin' manner. If they didn't give it to me, I took it, for fear I should be led to do somethin' wrong through not havin' it.' The same thing, you see. Therefore, my dear young lady, since nothing would grieve your friends more than to see the decay of your beauty and the vanishing of your youth—prap—pray—whenever you want anything, take it. Remember that grizzling brings wrinkles and that fretting spoils a complexion sooner than freckles. Help yourself. Press the magic knob. Take whatever you want. So you shall preserve your happiness.

Here are a couple of guides to happiness: For a fit of passion take a walk in the open air; you may then speak to the wind without hurting any person. For a fit of idleness, count the tickings of a clock; do this for one hour, and you will be glad to pull off your coat and go to work like a man.

CONSTIPATION POISONS the blood and causes biliousness, sick headache, dizziness, and dyspepsia. B. B. B. cures these troubles.

A National Veterinary College was established at Washington, D. C., in 1892, under the presidency of Dr. D. E. Salmon, well known as an author and expert on subjects connected with veterinary science.

Do you have headache, dizziness, drowsiness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure you.

The inhabitants of this earth have never seen but one side of the moon. The explanation is this: The moon makes one [revolution on her axis in the same period of time that she takes in revolving once around the earth; thus the same geographical region of the lunar surface is always toward us.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

It seems strange that a bird will sit on a roost and sleep all night without falling off, but the explanation is simple. The tendon of the leg of a bird that roosts is so arranged that when the leg is bent at the knee the claws are bound to contract; and thus hold with a sort of a close grip the limb around which they are placed.

These burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K. D. C. The Greatest Cure of the Age for all forms of Indigestion.

Cork is about the most buoyant substance there is, but there are points beyond which even cork cannot go. A cork sunk 200 feet deep in the ocean will not rise to the surface, owing to the great pressure of the water. At any less distance from the surface, however, it will gradually work its way back to light once more.

Puttner's Emulsion contains neither Quinine, Strychnine, nor other harmful drug. Its ingredients are wholesome animal and vegetable substances, and it may be taken indefinitely without dangerous results.

In the limits of the United States are found 413 species of trees, of which sixteen, when thoroughly dried will sink in water. The black ironwood (Coudelia ferra) is the heaviest of all, being more than thirty per cent. heavier than water. It grows only in Southern Florida, and all other species heavier than water are confined to the hot and dry regions of the country.

The formula of Ayer's Sarsaparilla is well known to the medical profession, and universally approved. The reputation of the firm guarantees excellence and uniformity in the medicine, and the world's experience for nearly half a century has fully demonstrated its value.

Mrs. Elmer E. Millett, P. O. Box 511, Livermore Falls, Maine.

Physicians Endorse Them, and we Guarantee them to Cure. (or money refunded.)

SALT RHEUM

and all diseases of the BLOOD & SKIN.

Skoda's Discovery, Skoda's German Ointment and Skoda's German Soap, are specially adapted to cure inherited and chronic diseases. Mrs. Millett writes: "I have had Salt Rheum ever since I could remember; tried many remedies, but received no benefit until I took Skoda's Discovery.

Skoda's Cures.

My husband says it will cost too much to board me if I take any more of Skoda's Discovery.

Skoda's Little Tablets cure sick headache, constipation and dyspepsia. 50 in a vial. 25c.

MEDICAL ADVICE FREE.

SKODA DISCOVERY CO., LTD., WOLFVILLE, N. S.

Mr. J. Alcide Chaussé
Montreal, P. Q.

A Marveious Medicine

Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chaussé, architect and surveyor, No. 153 Shaw Street, Montreal, Canada:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 183. I think Hood's Sarsaparilla is a marvellous medicine and am very much pleased with it." J. ALCIDE CHAUSSÉ.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Intercolonial Railway.

1894 SUMMER ARRANGEMENT. 1894

ON AND AFTER MONDAY, the 25th June, 1894, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Accommodation for Pt. du Chene	10.10
Express for Halifax	18.10
Express for Quebec and Montreal	16.35

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 7.00 o'clock. Passengers from St. John for Quebec and Montreal take through sleeping cars at Moncton at 18.50 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Montreal and Quebec (Monday excepted)	8.30
Express from Moncton (daily)	8.30
Accommodation from Pt. du Chene	12.55
Express from Halifax, Pictou and Campbellton	18.30
Express from Halifax and Sydney	22.35

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
General Manager.

Railway Office, Moncton, N. B.,
20th June, 1894.

Yarmouth and Annapolis Railway.

SUMMER ARRANGEMENT.

ON and after MONDAY, 25th June, 1894, Trains will run daily (Sunday excepted) as follows.

LEAVE YARMOUTH—Express daily at 8.10 a. m., arrive at Annapolis at 11.55 a.m. Passengers and Freight, Monday, Wednesday and Friday at 11.45 a. m; arrive at Annapolis at 6.10, p. m.

LEAVE ANNAPOLIS—Express daily at 1.05 p. m; arrive at Yarmouth 4.45 p. m. Passengers and Freight Tuesday, Thursday and Saturday at 6.30 a. m; arrive at Yarmouth at 1.10 p. m.

Flag Stations—Trains stop only when signalled.

Steamer City of Monticello leaves Digby for St. John as follows:—June, July and August daily (except Sunday), and after 9th September every Tuesday, Wednesday, Thursday and Saturday.

Trains of Windsor and Annapolis Railway leave Annapolis: Steamer Express every Tuesday, Wednesday, Friday and Saturday at 12.45 p. m.; Daily Express at 12.45 p. m. Passengers and freight daily at 5.30 a. m.

Steamers of the Yarmouth S. S. Co., leave Yarmouth for Boston every Tuesday, Wednesday, Friday and Saturday evening.

International steamers leave St. John, to 1st July—every Monday Wednesday and Friday. July 3rd to September 30th, daily, except Sunday.

Canadian Pacific Railway trains leave Saint John at 6.25 a. m., daily (Sunday excepted) and 7.15 p. m., daily for Bangor, Portland and Boston, and 10.40 p. m., daily (Saturday excepted) for Montreal and all parts of the United States and Canada.

Trains of Nova Scotia Central Railway leave Middleton for Lunenburg daily at 2.10 p. m.

Davison's Mail Coaches leaves Yarmouth daily (Sunday excepted) after the arrival of No. 4 train from Annapolis, for Barrington, Shelburne and Liverpool.

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

SAVE MONEY AND TIME On Your Tickets to California Great Central Route Excursion.

PERSONALLY conducted, through Tourist Cars, leave Chicago twice a week, Mondays and Thursdays at 10.40 p. m., for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and North Western Lins. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to F. E. SHRAKER, manager, or to W. S. CONDELL, Assistant Manager, 290 Washington Street, Boston.

STAINED GLASS and Decorations. Castle & Son, 20 University St., Montreal.

PATENTS CAVEATS, TRADE MARKS COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address

MUNN & CO., NEW YORK, 361 BROADWAY.

October 3

*** The matter which this p
carefully selected from variou
we guarantee that, to any int
or housewife, the contents of t
from week to week during the
worth several times the subsc
the paper.

EARLY AUTUM

MRS M. A. HOL

How still the air,
Through which the yellow
Like tiny threads of golde
That from the sparkling
A rainbow fair?

The wood-bird's call
Seems like sweet voices f
Or music strains that gen
From old cathedrals dim
With ivied wall.

The sweet spring day
That were ablaze with s
Seem now like some dear
That unto us shall not be
While autumn stays.

THE HO

A REFRESHIN

Mrs. Browning awoke
with a feeling of profou
ment. There seemed no
world why she should
that she was obliged to
was nothing that she ca
or say. To just shut he
perfectly still for hours a
be so delicious, it seeme
Though in happier m
remember much in her
bright and joyous, and
admit that she had had
of good times, yet depre
at that moment, the
dreary up-hill road, and
no hope bright enough t
"How do men and wo
till they are ninety?" sh
Mrs. Browning was
seven, but she felt very o
then, and she thought w
curiosity of her aged
Thankful, who was as
sunshine. Would she,
travel the same old stup
years more—dress and
sleep, talk nothings
whom she did not care,
boots and bonnets, and
and buy more? Oh, th
notony of it all!
But was there not
What was the meani
mand to live in the
it? Did it mean that
and the feet, the vari
gans, performed the d
they were needed and
were adapted, the part
hates, rejoices and grie
part, the soul, should
for which it was adapt
had Mrs. Browning re
tion: "Come to thine
spent five minutes in
memory for an authori
been Marcus Aurelius
at last. "Come to
The soul, the regal
come to the aid of t
machinery. The soul
of the divine? Is it n
of the Heavenly Fath
should it not partake
From this point Mr
on to ask: "What am
If I am a soul, shall
the house I live in, o
power and the privile
using this wonderfu
body?" Mrs. Browni
ed herself. Tom, the
building the kitchen
sound of children's v
above. The sunshine
in through the windo
sparrow was singing
to the world.
"Has not a woman
to be glad as a bird?"
ing of herself. "Hav
to-day, even strengt
should I look beyond
I can. I will rest all
a real life, and not
death. But that I
truth 'I will come
I, the woman that ca
heirship in all that
not cringe to petty
am not the servant of
me. I am the child
cated by work, by d
trial."
Mrs. Browning was
fast rolls as these t
mind. The oven was
rolls arose to the des
ness, and the childr
scene. Mrs. Brown
moment to put on a
per to do honor to th
Mamma looked so
that little May todd
a kiss. Mr. Brown
partially dessicated
ed he would ask Ma
the village with hi
his grist that aftern
like old times that
he would like to
All the tears in
have brought him t
Mrs. Browning h
said in a very pract
no longer in her wo
it, guiding it, cont
vantage point of sp
while her hands w
longer the servant,
child in her Father
was in her Father'
in what room she
The ride to the
afternoon. The h
and uplifted. Wh
in the cool, fragran
of home, the voice
noisy greeting of t
the friendly cows
bars, all gave the
They had come to
and desolateness,
from the divine o
upon their opene
thine own aid."
Union Signal.

There can be
mind or body so
vitiated. Cleans
from all impuriti
Sarsaparilla. Th
the wasted ener
nerves, and resto
bilitated system.

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

EARLY AUTUMN.

MRS M. A. HOLT.

How still the air,
Through which the yellow sunbeams sift
Like tiny threads of golden mist,
That from the sparkling fountain lift
A rainbow fair?

The wood-bird's call
Seems like sweet voices far away,
Or music strains that gently stray
From old cathedrals dim and gray
With ivied wall.

The sweet spring days
That were ablaze with sunlight's gold
Seem now like some dear story old
That unto us shall not be told
While autumn stays.

THE HOME.

A REFRESHING.

Mrs. Browning awoke that morning with a feeling of profound discouragement. There seemed no reason in the world why she should get up except that she was obliged to do so. There was nothing that she cared to do, or be, or say. To just shut her eyes and lie perfectly still for hours and hours would be so delicious, it seemed to her.

Though in happier moods she could remember much in her life that was bright and joyous, and was ready to admit that she had had her fair share of good times, yet depressed as she was at that moment, the past seemed a dreary up-hill road, and the future held no hope bright enough to tempt her on.

"How do men and women keep going till they are ninety?" she asked herself.

Mrs. Browning was barely thirty-seven, but she felt very old and worn just then, and she thought with wonder and curiosity of her aged neighbor, Aunt Thankful, who was as cheery as the sunshine. Would she, Mrs. Browning, travel the same old stupid road for fifty years more—dress and undress, eat and sleep, talk nothings with people for whom she did not care, buy gowns and boots and bonnets, and wear them out and buy more? Oh, the sickening monotony of it all!

But was there not some way out? What was the meaning of the command to live in the world and not of it? Did it mean that while the hands and the feet, the various physical organs, performed the duties for which they were needed and to which they were adapted, the part that loves and hates, rejoices and grieves, the sensitive part, the soul, should live in a realm for which it was adapted? And where had Mrs. Browning read this exhortation: "Come to thine own aid." She spent five minutes in idly searching her memory for an authority. It must have been Marcus Aurelius, she concluded at last. "Come to thine own aid." The soul, the regal part of us, must come to the aid of the tired physical machinery. The soul? Is it not a part of the divine? Is it not the very child of the Heavenly Father? Why, then, should it not partake of this power?

From this point Mrs. Browning went on to ask: "What am I, body or soul? If I am a soul, shall I be fettered by the house I live in, or shall I take the power and the privilege of souls, while using this wonderful house of the body?" Mrs. Browning arose and dressed herself. Tom, the hired boy, was building the kitchen fire. There was a sound of children's voices in the room above. The sunshine flashed cheerily in through the window-panes. A song sparrow was singing his good morning to the world.

"Has not a woman as good a right to be glad as a bird?" asked Mrs. Browning of herself. "Have I not enough for to-day, even strength enough? Why should I look beyond? I will do what I can. I will rest all I can. I will live a real life, and not a life that is half death. But that I may live in very truth 'I will come to inine own aid.' I, the woman that can rightfully claim heirship in all that God has made, will not cringe to petty circumstances. I am not the servant of these things about me. I am the child that is being educated by work, by disappointment, by trial."

Mrs. Browning was making the breakfast rolls as these thoughts filled her mind. The oven was hot on time. The rolls arose to the desired point of lightness, and the children appeared on the scene. Mrs. Browning had snatched a moment to put on a fresh, light wrapper to do honor to the breakfast table.

Mamma looked so bright and pretty that little May toddled to her side for a kiss. Mr. Browning thought in his partially desiccated heart that he guessed he would ask Mary to go along to the village with him when he carried his grist that afternoon. She looked so like old times that he really felt as if he would like to have her company. All the tears in the world wouldn't have brought him to that conclusion.

Mrs. Browning had come to her own aid in a very practical way. She was no longer in her work. She was above it, guiding it, controlling it, from the vantage point of spirit. Her soul sang while her hands worked. She was no longer the servant, the drudge, but the child in her Father's world. Since she was in her Father's house, what matter in what room she worked?

The ride to the mill filled a happy afternoon. The husband was cheered and uplifted. When the two returned in the cool, fragrant gloaming, the sight of home, the voices of the children, the noisy greeting of the dogs, the faces of the friendly cows pressed against the bars, all gave them a keen pleasure. They had come to life from apathy and and desolateness, because a few drops from the divine overflowing had fallen upon their opened hearts. "Come to thine own aid."—MARY F. BUTTS, in Union Signal.

There can be no health for either mind or body so long as the blood is vitiated. Cleanse the vital current from all impurities by the use of Ayer's Sarsaparilla. This medicine recruits the wasted energies, strengthens the nerves, and restores health to the debilitated system.

THE ELDER DAUGHTER.

It seems to be the lot of many women to sacrifice their own personalities, tastes and desires to the emergencies of the home life in which they were born. Their brothers are called to no such sacrifice. It seems to be the natural thing as soon as they have grown to maturity that they should leave home and work out fortunes for themselves, but no such freedom is offered to the daughters, chained as they are to the petty details of domestic life, unless perchance the prince, who breaks all charms, comes and calls them to homes of their own.

How many daughters, who grow up and assume their mother's burdens in the household, find that they have grown into middle age without having tasted any of the possibilities of life outside the house? Perhaps they have older sisters, and their time has been devoted to caring for the younger children, so that they have had no time for society and the world outside their homes. The younger children have grown up—the boys have gone out into the world and sought and found their fortunes, and the daughters have married, or possibly achieved careers for themselves, while this elder sister waited at home, too busy to think of life outside of home, with all the chances and triumphs that the world might have held in store for her. It has not been her lot to achieve a destiny. She has been sacrificed, possibly without realizing it herself, to the needs of the younger members of her family.

As the younger daughters grow up, they do not offer to take her burden, as she took her mother's, and thus each in her turn share the burdens of the family. It is on the eldest sister, therefore, that the cares of the aged mother also often fall because she has remained a single woman and has always borne the larger burden of the family care. In many families an elder daughter who thus assumes the care of the family refuses all chances of matrimony, because of the responsibility of these very burdens upon her, and not until her mother has passed from life, and left her a lonely woman, does she realize what the sacrifice has really been. She is too old, too "settled," to achieve any separate place of her own. She has become to the world a nonentity, without personal interest beyond herself and the fulfillment of her daily needs, a typical old maid. The more complete her sacrifice to the needs of others has been, the less time she has been able to take to make herself sociable and agreeable, the more thorough will be her isolation from the world.

Mothers who allow one daughter thus to bury herself in domestic cares for the sake of the rest of the family seldom realize how great a sacrifice they are demanding. It seems a natural thing that the daughter should be utterly devoted to the mother, and the elder daughter is most likely to be the one called on to take charge of the household. But it is equally essential that the other daughters should share the responsibilities and have the education of a home as well as the education of a school. The burden of a household which becomes drudgery when laid on the shoulders of one person, is hardly felt when shared by all. The mother of the family should make the same sacrifices for her daughters as the father does for his sons, and allow them to achieve careers for themselves apart from any demand she may have for their services.—[N. Y. Tribune.

THE DELICIOUS PEACH.

"There are but few people who know how to serve peaches and cream in a manner worthy of the luscious luxury," observed a lady the other evening at a restaurant where the fruit had been placed before her in an altogether unattractive style. "Let me tell you," she continued, "how to present the fruit in a manner fit for the gods. To begin with, take two or three large freestone peaches—yellow ones, fair and smooth—for each guest whom you expect to serve. Place them in a vessel, and pour very hot water upon them until they are entirely covered. Let them remain in the scalding water for half or three quarters of a minute, and then pour a covering of cold water upon them, and add a lump of ice as large as a cocoanut. After they have stood in the cooling bath ten or fifteen minutes, lift them out one by one, and remove the skin, which can be done with surprising ease by starting it with a knife and pulling it gently with the fingers, as one does in peeling tomatoes after similar treatment. The only difference is that the skin comes off peaches more easily than it does off tomatoes. When the skins are removed, put the peaches into a large earthen dish, being careful to pile them on top of one another as little as possible, and place the vessel in the refrigerator. Ten minutes before it is time to serve them, lift them carefully, one at a time, into a large cut glass dish—a salad bowl will answer capitally—and cover them over with fine chopped ice. At the table the hostess is to serve them in flat plates—not in small, deep dishes—and for each person there must be a fork and small fruit knife, with which the pits can be removed easily and without any 'mussiness.' Served in this way, with fine sugar and a cut-glass pitcher filled with rich, golden cream, a dish of peaches becomes a beautiful, luscious, melted dream. Over such a dainty one may reverently thank nature for palates and heaven for peaches."—[N. Y. Herald.

Many persons do not know the difference between a nautical knot and a statute mile. The former is approximately, 6,082 feet in length, the latter 5,280 feet, or about 87 per cent. of the knot.

A SILVER MEDAL is given when a scholar writes 125 words a minute in shorthand. A Gold Medal for 150 words a minute or what is equal in other lines. Smart ones write 100 words a minute in two months; the slowest cases require four months. Taught by mail $10.

SNELL'S COLLEGE, Truro, N. S.

JOHNSON'S ANODYNE LINIMENT

UNLIKE ANY OTHER. as much

For INTERNAL as EXTERNAL use.

In 1810

Originated by an Old Family Physician.

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

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

Every Mother Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsilitis, Colic, Cuts, Bruises, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 25 cts. post-paid; 1 box size, $1. Express paid, I. S. Johnson & Co., Boston. Mass.

THE FARM.

DAIRYING IN NOVA SCOTIA.

During our stay in Nova Scotia we visited the Eastern Experimental Farm at Nappan, which is under the direction of that sterling farmer, Col. Blair. Here can be seen in their perfection those famous hay marshes, kept back from tidal overflow by long dykes or levees. The tide here, as in all the streams which flow into the head waters of the Bay of Fundy, rises to a great height—about 25 feet. The marshes are devoted solely to the production of hay, and produce enormous crops, ranging from two to three and a half tons per acre. The tide-water hay lands at the head of the Bay of Fundy amount to over 65,000 acres. The hay is worth about $8 a ton. We believe, if rightly managed, a portion of them at least could be made much more profitable as permanent pasture land for the production of milk, as they would give almost a constant growth of fresh grass, and they ought to support at least a cow and a half per acre for five months, producing, say, 4,000 pounds of milk. Allowing that the milk was worth 70 cents per hundred pounds, certainly not an unreasonable price, we would have $28 in milk in place of $16 to $24 in hay product, while the cow would harvest her share without cost to the owner.

As in the other eastern provinces, the farmers of Nova Scotia are becoming greatly interested in cheese and butter making. We had the opportunity of inspecting the cheese made at the Nappan factory, and can say that it will be difficult to find finer goods comprising three months' make, on the continent. Mr. J. E. Hopkins is the instructor for Nova Scotia, and the evidence of his thorough skill is seen everywhere in the average excellence of the cheese produced in this province. Of course, the main portion of these cheese finds a market in England.—Editorial correspondence in Hoard's Dairyman, Atkinson, Wis.

ROOTS FOR FEED.

Of the various root crops swedes or rutabagas probably give the best all round results in cattle feeding. This root is especially adapted for winter storage, and if properly stored away in a good root cellar they can be carried over until June. The various varieties have different qualities, and in raising them for feeding purposes they should be selected according to the time they are to be fed. The white and yellow fleshed turnips are unsuitable for winter storage, for the former lose their feeding value by January, and should be all fed in the fall, while the latter should not be kept later than February. While swedes do not produce the largest crop of roots, they have the highest all round feeding value, so that they are the most valuable for this purpose.

Mangel wurzels yield a larger crop per acre than the swedes, and as a late winter storage crop they are of unsurpassed value. For feeding milch cows these roots are highly recommended, and should be made the staple winter food. They keep so well that those harvested this fall will retain their nutritive value until next season at this time. They are probably among the most popular roots grown for winter feeding, and with a good stock of them on hand one need never worry about the feed of their animals through winter and spring until new grass comes again.

Carrots are fine food for horses in winter, and where grain is high they make the best substitute, but even with a grain feed they come in as a valuable article of diet. In fact, roots of some kind in winter are very essential to the preservation of the health of our animals. Carrots are not as generally grown for winter feeding as either of the two preceding roots, but they yield a large and valuable quantity of excellent food. Milch cows do almost as well on them as they do on swedes or mangel wurzels. Winter dairymen cannot afford to do without some of these roots.

Butter makers probably get better results from the sugar beets than they do from the mangles. These beats have not been grown very generally in this country yet for feeding purposes, but they are undoubtly designed to supply a long felt want. The introduction of the sugar beet in the West for making sugar will popularize the beets for other purposes as well. Butter made from cows fed on sugar beets has a finer body and a finer flavor than that produced from any other feed. Sugar beets are much larger than the ordinary table beets, and they yield far greater tonnage to the acre. On good soil properly cultivated an enormous crop of these roots can be raised. But they do not keep as well as mangel wurzel or swedes. In raising the roots those that keep only a short time before losing their nutritive power should be fed first in the fall, keeping the late varieties until midwinter and spring.

Nearly all of the roots require similar treatment. If the ground is thoroughly enriched and the plants thinned out properly in the rows, large crops can be harvested. Thinning out should be resorted to rigidly in order to produce large sized roots. More will be gathered from an acre in this way than if grown thick and small.—Germantown Telegraph.

A PNEUMATIC HORSE-COLLAR.

A pneumatic horse-collar has been invented in Canada. The part which comes in contact with the horse is as smooth as glass and sufficiently pliable to give with every motion of the animal. The air-valves are so constructed as to preclude the possibility of any leakage even under the heaviest pressure, and are covered by neatly laced leather flaps, leaving the surface perfectly even. A high veterinary authority says: "I expect it to be a valuable preventive of sore shoulders and muscular strains, arising from badly fitting and sweat-hardened collars, especially during hot weather, by fitting the neck and shoulders accurately and rebounding from the skin when the pressure ceases, thus allowing the air to cool and soothe the skin.—Farmer's Home Weekly.

Care of an Arbor Vitae Hedge.

The arbor vitae, or white cedar, with a very little care makes a beautiful and lasting hedge. The care required consists in the trimming or shearing of it so that the small branches may be shortened and thus prevented from being broken or bent down by their weight or by the snow falling on them in the winter. The shape of the hedge should be pyramidal, both as a protection against the snow and that light might be let into the hedge and encourage growth of leaf within. The shearing should be done twice a year, and very little at a time, and should be begun when the hedge is young. Early in June and again in July is the time for shearing, which may be done by means of common sheep shears, as, if done regularly, the cutting will be very light, merely the young, tender new growth.

Holding up the Milk.

This is a trouble only met with in ill-managed dairies. It arises from permitting the calf to suck the cow, by which the instinctive habit of the cow to resist any other kind of milking is awakened and encouraged. If the calves are not permitted to suck the cows this habit is not acquired, or, rather, developed. When it has been, the only remedy is patience with the cow, to divert her thoughts by giving some enticing food when milking, or in some other way, as by laying something heavy, as a doubled chain, on her back. Whatever will change the current of the cow's thought will have the desired effect. To prevent it desist from the common practice of letting the calf suck, even once. The calf should always be removed from the cow as soon as it is born.

SKODA'S LITTLE TABLETS
Cures Headache and Dyspepsia.
Ask for Minard's and take no other.

WALTER BAKER & CO.
The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS AND CHOCOLATES
On this Continent, have received
SPECIAL AND HIGHEST AWARDS
on all their Goods at the
CALIFORNIA MIDWINTER EXPOSITION.
Their BREAKFAST COCOA, Which, unlike the Dutch Process, is made without the use of Alkalies or other Chemicals or Dyes, is absolutely pure and soluble, and costs less than one cent a cup.
SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO. DORCHESTER, MASS.

PHOTOGRAPHS
—OF—
Ministers at the Convention
NOW READY!
Single Photos, 50cts.
4 or more, 40cts. each.
POST FREE.
ISAAC ERB, 13 Charlotte Street,
ST. JOHN, N. B.

Photos of Ministers
—OF THE—
BAPTIST CONVENTION of the MARITIME PROVINCES,
—TAKEN AT—
BEAR RIVER,
—ARE—
For Sale at 25cts.,
—BY—
E. R. REDDEN,
ANNAPOLIS, N. S.

A BETTER INVESTMENT than an Accident Policy for $1000, at this season of the year is a bottle of
DR. ABBOTT'S
Diarrhœa Cordial,
which should be at hand for immediate use in every house, in cases of a sudden attack of Summer Complaint, Cholera Morbus, &c., &c.
To be had of all dealers in medicine at 25 cents per bottle. 33 41

SUNLIGHT SOAP
LESS LABOUR GREATER COMFORT!
DOES YOUR WIFE DO HER OWN WASHING?
If she does, see that the wash is made Easy and Clean by getting her SUNLIGHT SOAP, which does away with the terrors of wash-day.
Experience will convince her that it PAYS to use this soap.
SMITH & TILTON, St. John, N. B., Agents for New Brunswick.

HOTELS.

JUNCTION HOUSE,
REDUCED PRICES. — McADAM, N. B.
For the Summer, Lunches and Midnight Suppers will be served at the Junction House, at Reduced Prices.
Passengers, come in and you will get your money's worth. C. J. TABOR, Proprietor.

CENTRAL HOUSE,
HALIFAX, N. S.,
Corner of Granville and Prince Streets. Entrance—85 Granville Street.
This location is convenient and pleasant. All arrangements are for the comfort of guests.
MISS A. M. PAYSON, Proprietrix.

HOTEL OTTAWA,
NORTH SIDE KING SQUARE,
ST. JOHN, N. B.
E. COSMAN, Proprietor.
Terms—$1.00 per day. This hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

Permanent and Transient Boarders
WILL find accommodation at reasonable rates at 31 CARLETON ST., ST. JOHN. The situation is a pleasant and central one. The rooms are large and comfortable.
Sept. 26. 39 51 (REV.) J. L. SHAW, Proprietor.

A FINE STAIRWAY
ADDS MUCH TO THE APPEARANCE OF A HOUSE.
Clever designers, expert carvers and turners place us in a position to furnish superior goods for Stair work.
Designs and estimates furnished.
A. CHRISTIE WOOD WORKING CO., City Road, ST. JOHN, N. B.

$5 Will be paid to the three persons sending most wrappers of
$3 WOODILL'S GERMAN BAKING
$2 POWDER.
The above offer is to St. John City and County, and is open until Oct. 31.

To Farmers & Horsemen.
If your Horse is lame do not despair until you have tried a bottle of
Barclay Leeming's ESSENCE!
Put up in square bottles. Price 50 cents.
If you cannot obtain this of your local dealer send to
S. McDIARMID,
64 and 49 King Street,
ST. JOHN, - N. B.

Printing ALL KINDS CAREFULLY PROMPTLY NEATLY
PATERSON & CO.,
70 GERMAIN STREET 70
ST. JOHN, N. B.

Marble, Freestone and Granite Works
A. J. WALKER & SON,
TRURO, N. S.
A. J. WALKER & CO.
KENTVILLE, N. S.
All work dressed-stamped

The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Halls, Areas, Depots, etc. New and elegant designs. Send size of room for circular & estimate. A liberal discount to churches & the trade. Manufactured by the inventors
I. P. FRINK, 551 Pearl St., N. Y.
ESTABLISHED 1827.

FAVORABLY KNOWN SINCE 1826. BELLS
MENEELY & CO. WEST TROY, N. Y.
CHIMES, &c. CATALOGUE & PRICES FREE

D. A. GRANT & CO.,
—MANUFACTURERS OF—
ROAD CARTS, CONCORD WAGGONS,
BUSINESS WAGGONS,
PIANO-BOX BUGGIES,
BANGOR BUGGIES,
CORNING BUGGIES,
PHRETONS of every description,
FAMILY CARRIAGES of all kinds; also
SLEIGHS and PUNGS in every style required.
We guarantee quality and price second to none.
A large stock constantly on hand to select from.
Repairing promptly attended to at moderate charges.
A trial will convince you of the truth of this statement.
Factory and Show Rooms:
Main Street, - - Woodstock, N. B.
P. O. Box 126.
Apr. 10th, 1894. 15 1y

NEW GOODS
—IN—
Gentlemen's Department,
27 King Street.
NEW Long Scarfs, Silk Handkerchiefs, Madras Scarfs, Pungees, Braces, French Braces, Bag Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.
IN STOCK:
English All-Linen Collars in the latest styles; and the "Doris" (Paper, Turn-down) and "The Scott" (Paper, Standing) Collars.
Manchester, Robertson & Allison.

ARTISTS
USE ONLY WIN OR & NEWTON'S CELEBRATED COLORS.
KNOWN ALL OVER THE WORLD.
All Art dealers have them. Take no other.
A. RAMSAY & SON, Montreal
Wholesale Agents for Canada.

Burdock Blood Bitters CURES Scrofula.
Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely.
"I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment."
Mrs. Wm. V. Boyd, Brantford, Ont.

YOU HAVE THEM!
OLD
NOVA SCOTIA
NEW BRUNSWICK,
PRINCE EDWARD ISLAND and CANADIAN
STAMPS.
They will be found on letters between 1850 and 1869.
I pay from 1 cent to $50 for them—preferred on the whole envelope.
Stamps must be in good condition.
Address,
F. B. SAUNDERS,
Box 216, St. John, N. B.

? Why ? Look Like This
DENT'S TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY (GUARANTEED)
Don't Take Imitations. All dealers, or send 15c to
A SWELL AFFAIR. C. S. DENT & CO., DETROIT, MI.

J. & J. D. HOWE,
Manufacturers of HOUSEHOLD
FURNITURE!
CHEAP BEDROOM SETTS,
BEDSTEADS, TABLES,
WASHSTANDS, Etc.
Warerooms,—
96 GERMAIN ST., MASONIC BUILDING.
Factory,—
EAST END UNION STREET,
SAINT JOHN, N. B.

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

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Dominion.

— Thursday, November 22nd, has been appointed thanksgiving day.

— Indians have murdered Mrs. Mary J. Platt, teacher on the Pichango reservation, Cala.

— A police party has gone to Pelican Lake, N. W. T., to investigate alleged Indian troubles there.

— Owing to the scarcity of school teachers in Manitoba many country schools are closed.

— Manitoba's wheat crop is moving rapidly. The railways are taking out an average of 200,000 bushels a day.

— A special despatch from Victoria, B. C., to The Empire, says the seal-catch of this year will surpass any in the history of the sealing industry.

— The steamer Franklin loaded potatoes at Kingsport this week for Havana and sailed yesterday. She carried 5,000 barrels of Cornwallis patatoes. [Advertiser.

— The iron mines at Torbrook have been closed down for some weeks on account of repairs of the furnaces at Londonderry. Operations are now resumed and ore is being shipped regularly.

— The Italian railway laborers are creating great disturbances in Shelburne. Mr. Duncan, one of the contractors, left Shelburne some time ago without paying these men, and one day last week they went on strike.

— Amount of Dominion notes and specie in circulation on 21st of August, was $22,004,124. Deposits in government savings banks during August, amounted to $388,710 and withdrawls $300,800.

— A Prohibition convention for the Maritime Provinces will be held at Annapolis on Oct. 17th and 18th. All churches and temperance societies are requested to send representatives. Reduced fares on all railways and steamboats.

— Wm. Preeper, who is in Dorchester penitentiary, serving a life sentence for the murder of Peter Doyle, has had his life sentence commuted. He has been in confinement for six years. He will be released when, with remission, he shall have served seven years imprisonment.

— The Bridgwater Enterprise says, Messrs. Dallson have commenced the errection of a furnace for consuming sawdust at their lower mill. This will necessitate the expenditure of about $6,000 and we hope will fully serve the purpose for which this enterprising firm intend it.

— It is expected that all the leading cable-making establishments of the world will be in vigorous competition with each other for the Pacific cable contract and this will induce the submission of a large number of tenders in response to the recent invitation from Ottawa, in order to establish the cost.

— Prisoners Boutellier and Jones, who escaped from Dorchester penitentiary last week, were captured at Iron Bridge near Sackville, on Tuesday, and returned to prison. They were both short term prisoners, one having nine months and the other thirteen months to serve. They will be tried for desertion.

— A very dangerous epidemic has broken out in the Icelandic settlement near Selkirk. Several have already succumbed and many more are ill. The epidemic in some are symptoms resembles cholera, but it is not thought to be anything so serious. The government is alarmed, however, and has despatched medical men to the the settlement.

— The residents of North Toronto are in a state of excitement over the finding of the left arm and shoulder of a human body in the bush on Glenwood avenue, east of Davisville? A Mr. Edwards discovered his dogs there feeding on the gastly remnant. The rest of the body is missing, and no one knows how the part found was placed there.

— A story comes from Stamford, Ont., by way of Niagara Falls, N. Y., that Mr. Nelson Stolts, while climbing over a pile of rock on the Canadian side, ran into a den of rattlesnakes. He made his escape by climbing a cedar tree, and when the snakes had retired to their den he came home with one of the reptiles, which he had killed, which measured five feet in length and had 11 rattles.

— A cow on the track created a tremendous smash up on the Canadian Pacific on Brittannia bay, six miles west of Ottawa, this week. A special stock train composed of 25 cars filled with over 300 head of cattle from the northwest, bound for the English stock market, was derailed. Seventeen animals were killed and four had to be slaughtered. It took twelve hours to clear the track.

— Isaac Footner and Fred Fictor, two of the crew of the Boston fishing schooner Unique, Capt. Story, left their vessel on Saturday morning on LaHave Bank, about 65 miles south by east from Port Mouton, to attend trawls, when dense fog set in and being unable to find her, headed their dory for Liverpool where they arrived on Sunday. They were forwarded to Boston by the American consul.

— Two thousand acres of spruce land, whice had been cut over for more than twenty years, was sold lately for $360 at Fredericton. It was originally purchased for $3,000 some twelve years ago. Since then more than $4,000 in stumpage have been received from it. This land is situated between the forks of the Becaguimec, and is about 25 miles above Woodstock. The purchase was made by Mr. Upham, of Woodstock, from Mr. Hale.

— On arrival of the Quebec express at Campbellton Sunday morning, P. J. Lanagan, an employe of the St. Lawrence Lumber Company, in stepping from a car slipped and fell beneath the train. The truck of two cars passed over the right leg, completely severing it at the ankle, also cutting off the great toe of the left foot. The right foot was badly crushed. The man was picked up unconscious. He was travelling to Bathurst.

— The weights of Canada's butter production and cheese per year are about equal; but last year we exported 134 million pounds of cheese and only seven million pounds of butter. Canada sells her cheese and eats her butter. While the consumption of cheese in this country fell off from 4,01 pounds per head in 1871, to 1,82 pounds per head in 1891, the consumption of butter rose from 19.48 pounds per head in 1871 to 20.02 pounds in 1881, and 23 20 pounds in 1891. Canada's butter bill is, therefore, about $25,000,000 a year.

—Work is about to commence on the South Shore railway, it is stated. The road is to be built from Yarmouth to Shelburne along the south shore, a distance of eighty miles. The steamer Bowden is now loading at Baltimore the immense plant of Wm. B. Strange, jr., of the firm of Munroe, Strange & Lee, railroad contractors. The plant is so extensive that it will be necessary to make two trips to carry the whole outfit. The backing of the enterprise comprises some very prominent business men and New York bankers. It is expected that the whole line will be fully equipped and in operation in the summer of 1895.

— The steamer "Elliott," owned by the Messrs. McMillan, Charlottetown, says the Pictou *Standard*, was on the Marine Slip, being coppered, one day last week; she was surveyed by Captain Hill. As the survey was nearly over, Capt. Hill observed what he thought was the head of a bolt on the steamer's side below the water line. On investigation it was found to be the point of a swordfish's sword, the fish having evidently struck the steamer at some time unknown to those on board. The piece was taken out and found to be nine inches in length, which had pierced through five inches of spruce and three inches of birch. This no doubt caused the leak which had been bothering the steamer's people for some time, and which they were unable to discover.

— Mr. I. P. Frink, 551 Pearl st., New York. Dear Sir:—Four concerns figured on lighting our church. Your estimate was the highest. We investigated all of them. The committee was of the opinion that it was better to pay a little more and know what we would get, than to pay a little less and to take chances. The figures are now all in, and are just right. Everybody is pleased with them. We don't know but we might have done just as well with some of the other parties for a little less money, but we believe in reputation, and that the man who has been in business the longest, and has done the greatest business, gives you more for your money, and that the man who under-figures makes it up at the expense of the customer. Sincerely yours, Wm. J. Cooper, Secretary. By order of the Board of Trustees, First Presbyterian Church, Ashbury Park, N. J. July 11, 1894.

United States.

— A pack of six wolves was seen recently in Aroostook county, Maine.

— The wheat crop of Minnesota and North Dakota this year will be one of the largest ever harvested.

— Dr. Lorimer, of Tremont Temple, Boston, states that Dr. George F. Pentecost, now minister of Marylebone Presbyterian church, London, was baptized by him along with 40 others in the river Ohio. The day was one of the coldest in the cold season of America, and the ice had to be broken for the baptism. Dr. Pentecost is therefore a Baptist, though in the Presbyterian ranks and pulpit.

— Nearly two years ago Miss Melton, an American missionary, was assaulted and beaten at a place called Moulins, a Turkish province remote from the capitol. United States Minister Torrell has been at work since then trying to secure reparation. Last week he notified the state department, by cable from Pera, that he had finally succeeded, and that four of the missionary's assailants—Halit, Jakshi, Abdullah, and Jerh—were sentenced on Sept. 17th to three years' imprisonment. The success of Mr. Torrell's efforts was commendable, as Turkish rule is very light in the wild province of the outrage. He has been instructed to return thanks to the Turkish government for its manifestation of good will.

British and Foreign.

— The Spurgeon Memorial Church in Leith is to be opened on 18th September, by Rev. Charles Spurgeon, of the Metropolitan Tabernacle.

— Abbe Montonod, a Frenchman, employed as an editor on the Moniteur de Rome, has been expelled from Italy and conducted across the frontier, for writing a series of articles making violent attacks upon the Government.

— the anti-foreign feeling in Pekin is growing steadily. Foreigners while on the streets of the city are subjected continually to annoyance and insult by soldiers. They seem scarcely to realize the fact that the country is engaged in a serious war.

— Madame Tel Sono, who visited England last year for the purpose of arousing interest in her scheme to build a school in Japan on the lines of the establishment Pundita Ramabai has so successfully completed in India, writes that the school in Japan will be completed in a few days.

— Mrs. Chika Sakurai, the brilliant Japanese woman who visited Chicago last autumn as a delegate from Japan to the Women's Christian Temperance Union, is visiting Mrs. L. M. N. Stevens, of Portland, Me. Mrs. Sakurai is the founder of the first school in Tokio for the Christian education of the native women. The new departure is said to have revolutionized the whole system of education for women in Japan. She was afterward the principal of the Presbyterian school for girls at Osaka.

MARRIAGES.

Libby-Joy.—At the parsonage, Calais, Me., Sept. 1st, by Rev. F. S. Todd, Robt. Libby to Frances Emma Joy, both of St. Stephen, N. B.

Love-Davies.—In St. John, Sept. 6th, by Rev. J. J. Baker, M. A., Mr. Crawford Love, of St. Martins, to Mrs. Mary E. Davies, of same place.

Hall-Hudson.—At Parker's Cove, on Sept. 13th, by Pastor W. H. Jenkins, George E Hall, of Granville Ferry, to Miss Effie F. Hudson.

Day-Smith.—At the residence of the bride's parents, Calais, Me., Sept. 5th, by Rev. F. S. Todd, Alfred A. Day, to Jennie G. Smith, both of Calais, Me.

Wheeler-Smith.—At the parsonage, Calais, Me., Sept. 22, by Rev. F. S. Todd, Henry L. Wheeler, of Calais, Me., to Flora M. Smith, of Baring, Me.

Morrell-Rushton.—At Westchester, Cumb. Co., Sept. 26, by Rev. T. B. Layton, James Clifford Morrell, of Greenville, to Letitia Jane Rushton, of Westchester.

Bradshaw-Glaspy.—In St. John, Aug. 25, by Rev. J. J. Baker, M. A., Mr. Harry Edmund Bradshaw, of St. Martins, to Miss Charlotte Blanche Glaspy, of Saint John.

Hatt-Clements.—At Port Medway, on 24th Sept., by Rev. C. B. Freeman, Rev. D. E. Hatt, of Shelburne, to Annie M., daughter of Charles H. Clements, of Port Medway.

Sloat-Perkins.—At the Commercial Hotel, Fredericton, on the 19th Sept., by Rev. O. E. Steeves, Mr. Elbridge L. Sloat to Miss Delia A. Perkins, both of Macnaquack, York Co.

Barnes-Peters.—At Westport, N. S., Sept. 27, by Rev. C. C. Burgess, Mr. Myles J. Barnes, of New Haven, U. S., to Miss Cynthia L. Peters, daughter of Capt. Maurice Peters, of Westport, N. S.

Crossland-Rafuse.—At the residence of the bride's father, Foster Settlement, on Sept. 15, by Rev. G. P. Raymond, Colin Crossland to Fatina Rafuse, both of Foster Settlement, Lunenburg County, N. S.

Stewart-McDowall.—At Truro, Sep. 11th, by the Rev. Archdeacon Kaulback, Kempton Stewart, train despatcher, I. C. R., New Glasgow, to Blanche, only daughter of the late James McDowall, conductor, I. C. R.

Harris-Reid.—At the residence of Mr. Walter Reid, father of the bride, Northville, Sept. 26, by Rev. E. C. Baker, Mr. Arthur Harris, of East Margaretsville, Annapolis Co., to Miss Iva E. Reid, of Northville, Kings Co., N. S.

Marchant-Craig.—At Brooklyn street, West Cornwallis, Sept. 19, by Rev. Maynard W. Brown, assisted by Rev. Mr. Allen, and Rev. E. O. Reed, Norman Marchant and Annie M., daughter of T. T. Craig, Esq., both of Brooklyn street, Kings Co., N. S.

Layton-Mosher.—At the residence of the bride's father, Truro, Sept. 27, by Rev. T. Cumming, assisted by Rev. T. B. Layton, Herbert Layton, son of Rev. T. B. Layton, Great Village, to Miss Rebecca Mosher, daughter of G. J. Mosher, Esq., of Truro.

McLannen-Cochrane.—At the residence of Mr. Owen Porter, Centreville, Kings Co., N. S., Sept. 26, by Rev. E. C. Baker, assisted by Rev. H. C. Louden, of North Berwick, Maine, Mr. Jabez F. McLannen, of North Brookfield, Queens Co., N. S., to Miss Bessie P. Cochrane, of Centreville.

DEATHS.

Mosher.—At St. Martins, N. B., on the 15th Sept., after about a month's illness, Daniel Mosher, aged 85 years. The deceased has been for many years a respected member of St. Martins church.

Goucher.—At Portlemouth, England, July 15th, 1894, Rev. J. W. Goucher, formerly of Nova Scotia, and at one time pastor of the Baptist Church in Portland, Saint John, N. B., aged 61 years.

Wark.—Joseph Wark, born in Ireland, April 1808, died at Andover, N. B., Sept. 9, 1894. A most marked trait of our brother was honesty. We doubt if ever man was more so. Heaven is reached at earth's expense. "Let me die the death of the righteous, and let my last end be like his."

Hubley.—At Elgin, N. B., Sept. 23rd, Annie M. Hubley, aged 24 years, beloved wife of Benjamin Hubley. Although our sister made no profession of her faith publicly, it was an abiding blessing, through her long illness, to trust Jesus. Three little children and husband, with a large circle of relatives and friends, mourn the departed.

Glaven.—At Westport, N. S., Sept. 15, Catherine, relict of the late Deacon Glaven, aged 78. She was the mother of a large family, all of whom rise up and call her blessed. Her life was filled with sunshine, and in all her afflictions she was cheerful and happy. Truly "a mother in Israel" has passed on to the higher services of God.

Stickles.—At her late residence, Gibson, York Co., August 15, Agnes, aged 20 years, beloved wife of Thomas H. Stickles, and daughter of Nathan Boone, of Tay Mills. She leaves a sorrowing husband, infant son, father and mother, a brother, two sisters, and many more relatives to mourn their loss. She professed religion and was baptized by Rev. P. O. Reese and united with Cardigan Baptist Church when in her fourteenth year, and has lived a consistent Christian life till called home.

Boutilier.—At Indian Harbour, Sept. 14, Harvey Boutilier, aged 16 years, son of John Boutilier. Harvey left home in the morning, strong and hearty, to engage in his daily employment, fishing. He went with Joseph Richardson. While returning home Harvey, through accident, was lost overboard. His early and sudden death cast a gloom over the place. It speaks in a loud voice, "Prepare to meet thy God." It was a severe blow to his parents. May the Lord sustain them in their deep affliction, and enable them to say, "Thy Will be done."

We are now showing all the newest makes and weaves of

Dress Goods

—FOR THE—

Fall Season

Serges, estamenes and cheviots, a vast assortment, from 20 cents to $1.40 a yard.

At 25cts. we are showing a shot Serge, something very new, 40 inches wide, heavy weight—a material that would pass for a 50ct. goods.

In Fancy Mixtures we have a large range at 35cts., 38cts., 54cts., 70cts., 90cts. and $1.

We gladly send sample to any address when requested. We pay expressage on parcels amounting to over $3.

FRED A. DYKEMAN & CO.,
Box 79,
97 King St, - - ST. JOHN, N.B.

The Office of the "Messenger and Visitor" is now at No. 8 Pugsley Building; Entrance No. 102 Prince William Street.

Tilley.—At Melvern Square, Annapolis County, N. S., Sept. 23, very suddenly, Samuel Tilley, Sr., aged 85 years. He was held in highest esteem by all who knew him. He lived a devoted Christian life, and died in the triumphs of faith. Shortly before he died he was heard to say, "Lord Jesus come quickly." His last words were, "Glory! glory! glory!" He leaves two sons and four daughters to mourn. The devotional exercises of the funeral were conducted by Pastor L. J. Tingley, assisted by Bro. F. I. Goucher (lic.), Rev. Joseph Coffin (Methodist), and Deacon Leason Baker. May the Lord comfort those who mourn.

Estabrooks.—At Fredericton, on the 13th of August, after an illness of three months, Catharine, wife of Judson Estabrooks, and youngest daughter of the late Thomas Turney, of Burton, Sunbury County, in the fiftieth year of her age. Converted in early life, she united by baptism with the Upper Gagetown Baptist Church, from which she was subsequently dismissed to the fellowship of the church at Fredericton. Built upon "the Church's one foundation," our dear sister's faith has been steadfast, and her religious life singularly free from doubt or "variableness." Starting with the apostolic injunction, 'Be ye transformed,' she has illustrated for more than thirty years the possibility of that transformation being wrought out in the life of every child of God. She leaves a husband, two sons, and a large circle of relatives and friends to mourn the loss of one who was loving and devoted as a wife and mother, and true in every relation. "Called, and chosen, and faithful."

Longmire.—At Cambridgeport, Mass., Sept. 8th, after a brief illness, aged 34 years, Edith Annie, beloved wife of Howard D. Longmire and eldest daughter of Charles H. Goldsmith, formerly of Annapolis, N. S. Sister Longmire confessed faith in the Lord and united with the Parker's Cove Baptist Church in December, 1879, during a season of revival meetings conducted by the late Rev. W. C. Rideout, at Hillsburn, Annapolis Co., where she was then teaching school; later she married and settled there, continuing to work for the Master in the church and Sabbath school, until the autumn of 1890, when she removed with her family to Cambridgeport to join her husband, who had already preceded her there, and in February 1891 she united with the 1st Baptist Church, Cambridgeport, where she remained a member until God took her to join the church triumphant. May the God of all grace comfort and sustain the bereaved husband and four motherless children. The remains were laid to rest in Cambridgeport cemetery.

McLane.—At Albert, Albert Co., on Friday, Sept. 21, Mr. C. A. McLane, aged 52 years. Mr. McLane was born in Nova Scotia in 1842. He came to Albert from Pugwash, N. S., at the age of 20, and after finishing his trade with Mr. Colpitts, he set up as a blacksmith himself, which business he continued until about a year ago. For some years he has also been a partner in the Albert Nursery—Tingley, McLane & Fillmore. He was an active, diligent and prosperous man; held prominent positions on the building committees of the Baptist church and the Oulton Hall, and at the time of his death was treasurer of the Hopewell Cemetery Committee. He was always ready to lend a helping hand to deserving objects, and took a lively interest in the prosperity of Albert, as a prominent citizen. He was an influential man in the Baptist Church and Sunday school, and rendered valuale service to the temperance cause. He was an honorable man, whose word was as good as his bond. He leaves a widow, one daughter, two sons, an aged mother, one brother, and two sisters. The funeral took place on Sunday, when his remains were conveyed to the new cemetery at Hopewell. A large concourse of people gathered at his late residence to pay their last tribute of respect to a friend esteemed and beloved, who in all the relations of life had won the "well done" of his fellows. The funeral services were conducted by Rev. B. N. Hughes, pastor of the church with which deceased was connected.

M'nard's Liniment cures La Grippe.

We don't have complaints enough, and it isn't fair.

We don't believe it possible to sell so many clothes and furnishings and to have so few complaints.

Come, be fair, bring on your complaints. Did the suits wear out too quickly? Did the seams rip?

SCOVIL, FRASER & CO.,

OAK HALL,
KING ST., CORNER GERMAIN, } THE BIG STORE.

ST. JOHN.

BICYCLE REPAIRING!

We make a specialty of repairing Bicycles and Pneumatic tires for Bicycles and Sulkies. Being the only house in the Maritime Provinces devoted exclusively to the Bicycle business and having competent workmen constantly at the work of Bicycle repairing, we are familiar with every detail of the business and with special tools for the purpose we can guarantee satisfaction.

Parts of Bicycles such as Cranks, Crank-keys, Spokes, Chains, Nuts, Bolts, Saddles, Pedals, Inner Tubes, Outer Covers, Valves, etc., etc., kept constantly in stock.

Solid and Cushion tired wheels changed to Pneumatic tires.

In sending Repairs tag the article with the owners name on it, also write what is to be done to it.

All Repairs are nett cash and will be sent C. O. D. in all cases.

ST. JOHN CYCLE COMPANY,

IMPORTERS OF BICYCLES, Etc.,

Bicycle Academy and Salesrooms, 239 and 241 Charlotte St. St. John N.B

FEATHERBONE

Corsets are now recognized to be the Standard Corset of Canada.

Satisfaction guaranteed or money refunded.

ASK YOUR DRY GOODS DEALER FOR THEM.

WEBSTER'S INTERNATIONAL DICTIONARY

New from Cover to Cover.

Successor of the "Unabridged."

A Dictionary of English, Geography, Biography, Fiction, Etc.

Standard of the U. S. Gov't Printing Office, the U. S. Supreme Court and of nearly all the Schoolbooks.

Hon. D. J. Brewer, Justice of the U. S. Supreme Court, writes: I commend it to all as *the one great standard authority.*

Send for free pamphlet containing specimen pages.

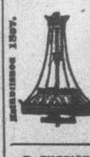
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.

Do not buy reprints of ancient editions.

WE WANT 3000 MORE BOOK AGENTS
this Fall for the world famous *fast selling* new book

Our Journey Around the World

By REV. FRANCIS E. CLARK, *President of the United Society of Christian Endeavor.* 220 beautiful engravings. *The King of all subscription books and the best chance ever offered to agents.* One sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 132 in 15 days—*all are making money.* 3000 more men and women agents wanted for Fall and Christmas work. *Now is the time.* **Distance no hindrance**, for *We Pay Freight*, Give Credit. Premium Copies. Free Outfit. Extra Terms, and *Exclusive Territory.* Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.



Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N.Y.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELLS. MENEELY & CO., WEST-TROY, N.Y. PUREST BEST GENUINE BELL-METAL CHIMES, Etc. CATALOGUE & PRICES FREE

This is it.

This is the new shortening or cooking fat which is so fast taking the place of lard. It is an entirely new food product composed of clarified cotton seed oil and refined beef suet. You can see that

Cottolene

Is clean, delicate, wholesome, appetizing, and economical—as far superior to lard as the electric light is to the tallow dip. It asks only a fair trial, and a fair trial will convince you of its value.

Sold in 3 and 5 pound pails, by all grocers

Made only by
The N. K. Fairbank Company,
Wellington and Ann Sts., MONTREAL.